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"Every scribe instructed unto the kingdom of Heaven, is like unto a householder who bringeth forth out of his treasure things new and old.—Math. viii. 52."
INTRODUCTION TO VOL. II.

"With constant motion as the moments glide,
Behold in running life, the rolling tide.
For none can stem by art, or stop by power,
The flowing ocean, or the fleeting hour,
But wave by wave pursued arrives on shore,
And each impelled behind impels before;
So time on time revolving we desery;
So moments follow, and so moments fly."

The end of one year and the commencement of another, should be regarded as an important period in our transitory lives, an era in the state of our trial; for it is a sealing up of the past and an opening of the future, a fit season for engaging afresh in the great duties designed in our being and redemption. The epochs of time are our most powerful religious instructors. They originate questions concerning the manner of our living, which bring in vivid contrast before the mind, the waywardness of our conduct with the great design of our existence and its solemn close, fast hurrying upon us, as year is added to year, and we approach the day when our years shall be full. The departing year is a solemn emblem of departing life, and leads us to anticipate that day or period, which is to search our ways and call us to an account for our stewardship. How have we spent the departed year? It gave us twelve long months for the service of God; how have we served him? Have we used them in working out our salvation, in blessing man and glorifying God? It gave us many privileges for receiving and understanding the Truth—the truth concerning ourselves, our duties to God and our neighbor, to Christ and his Brethren, to our families and the world—have we made that truth a savor of life or of death? It gave us many opportunities for doing good—for extracting the root of bitterness from our bosoms, for cultivating

faith, hope and love, for relieving the distressed, giving words of comfort to the despairing and of encouragement to the despairing—have we improved these opportunities? It gave some to us afflictions; have we received them as the chastening of the Lord?—have they taught us humility?—have they led us to reformation—have they weaned us from the love of this world?—have they subjected our faith to the testing of our ways and our nature?—have they secured our permanent improvement, and made us examples of fortitude, patience and resignation to the will of Him who has our happiness at his own disposal?

These are a few of the questions which the epochs of time suggest to the reflecting mind.

A survey of the past year should also suggest devout thankfulness. Our lives have been prolonged under circumstances of great mercy. We have had a measure of health, abundance of food and raiment and a safe abode. We have had fruitful seasons, ripening harvests, bright skies and joyous flowers. Our country has been blessed above all the lands on earth. Peace has returned to our borders, and the horn of plenty is pouring down upon us its apparently exhaustless stores. The word of life is in our hands, the society of Christians within our neighborhood, the unmolested privileges of the Lord's house at our doors. Favored people! happy land! gracious Providence! Come, then, with the sentiments and emotions of Christian feeling, let us, as a new and unknown year opens upon us, let us address our souls that we may acknowledge with unfailing thankfulness the multiplied acts of divine goodness with which we have been favored from the everlasting benignity of the Supreme Creator.
INTRODUCTION TO VOLUME II.

and Governor of the universe, whom we call "OUR FATHER!" Come,

"Bless Jehovah, O my soul!
And all that is within me, bless his holy name,
Bless Jehovah, O my soul!
And forget not all his benefits.
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with loving-kindness and tender mercies;
Who satisfieth thine advancing age with good;
So that thy youth is renewed as the eagle's".

The opening of the new year should be to us, also, a season of new resolutions and new endeavors after that performance of the "will of God which shall abide forever." We should aim to be wiser; more humble and obedient, more watchful and prayerful, more eager to break up the strong fastnesses and rocks of the fortress of evil habits; more ready to win the victory of virtue, faith and hope and secure the true errand for which we came into life. We cannot resolve to live long,—but we may resolve to live well. We cannot increase our days, but we can increase our usefulness. We may fail in living for worldly honor and emolument, but we need not fail to live for the good of men and the glory of God. We know not when our life shall end, but we know that that end may be blessed. We know not that our aims and resolutions will be accomplished, but we know they may be holy. We know not but that our time may be short, but we may know that our eternity will be endless and may be eternally blissful.

Few men who are not compelled, upon a careful survey of their lives, to confess that a large part has been grievously wasted and misemployed, and that having lost so much already it becomes them now to buy off their time from vain pursuits and frivolous pleasures, even at the expense of self-denial and watchfulness, that they may spend it more rationally, according to the duties enjoined upon, and the opportunities given them. Such should no longer be ignorant of their work, if they would serve God intelligently and zealously, "not being unwise but understanding what the will of the Lord is." We should remember that our years, health and liberty, the use of our understanding and affections, are always uncertain.

But does the heart of any reader reply, that he is guilty of no out-breaking sins; that he pursues a life of honesty, and seeks to be a good neighbor and citizen, and that he cannot see what else is obligatory upon him. Such should remember that we are required to be positively good as well as negatively. We are not only required to cease to do evil, but we must "learn to do well." The most affectionate remonstrances, and lively exhortations and pointed parables of the word of God, are directed against not doing good as well as positive evil. It is against the tree which bore no fruit, the virgins who had no oil in their lamps, the unprofitable servant who buried his talent, that severe sentence is denounced. The high authority of the Son of God teaches us that omitted duties, and neglected opportunities will form no inconsiderable part of our condemnation. Even in that great day, when the Son of man shall be throned in his glory, with the shining hosts of heaven surrounding him, and an assembled universe at his feet, he will say to many, "you gave me no meat; you gave me no drink; you took me not in; you clothed me not, when I was sick and imprisoned!" Not that positive infractions of right will be passed in that great day, but that he who knoweth the heart, will dive into its recesses and discover whether our professed love for Christ was genuine; whether it stood the test here given of the six necessities of human existence, or whether it was prompted by selfish and sinister motives and temporary ends. He will look into our lives and if it appear that we have not made the smaller sacrifices on his account, it will be proof positive that we have not made the greater: proof, not to convince him who knows all, but us, and in a manner which we cannot resist. If a man will give no food to the hungry &c., of course no one will ask, has he laid down his life for Christ?

The great object of our Christian life is to abide in the love of Christ. And that we may abide in that love he has given us tests whereby we may know that the spirit which is in us is greater than the spirit which is in the world. It is not sufficient that our hon-
or be stainless and that our minds are elevated above all meanness, and falsehood, and ignoble deceit. It is not enough that we follow after honest avocations, shun injustice and usurious gains. It is not enough that we battle against all oppression and corruption. It is not enough that, with pure and blessed philanthropy, we visit prisons, and sickly hospitals and huts of wretchedness and crime. It is not enough to relieve the natural maladies, and self-induced miseries of human life. Nor is it enough to fly the regions of vulgar ignorance and attain the regions of polite knowledge and refinement. All this may be, nay, is excellent, lovely and amiable. These you must do if opportunity allow. But in these the authority of God must be regarded. We must do these noble deeds and call forth their good offices as though they were for Christ. He must walk by our side as we tread the path of mercy and goodness; he must be acknowledged as our leader; he must be glorified by our success. He gave us the ability and enabled our hands to perform. Is it hard that we should march under his banner or debasing that we should acknowledge the Lord of heaven and earth? Is it not pride, the same which exiled from heaven that far more wise and powerful spirit which heads the hosts of Sin, for us not to acknowledge him who gave us all the excellent parts of our nature by which to do good? Is it not disdainful to make leaders of ourselves, when the great Captain commands? Proud and petulant man! consider and remember Him who saith, "you did" or you "did it not to me!"

I love knowledge, I love refinement, I love philanthropy. But knowledge that bows not its proud neck to Christ, is vain idolatry to self and its possessor a foolish desipser of the only living and true God. And refinement which arches its brow in contempt for the state from which it has been lifted, is worse than filthy rags if they clothe humility. And philanthropy that magnifies its deeds and places everlasting confidence in its charitable works, and trusteth not in Christ, and forgettesth that we may give all our goods to feed the poor and still be nothing, is a miserable boast. We love respect and reverence in children. And are we not children of God? We love to see a poor outcast beggar humbly acknowledge providence in the gifts he receives; and what have we of knowledge or of substance that we have not received? We love to see citizens abide the laws of their Government; and shall not Statesmen acknowledge the government of the King of Kings? Shall we estimate the sacrifices of mercy and despise the sacrifice of Christ? Shall we study the events of history and the wonders of nature, and neglect the ways of God? I can pity the poor, the ignorant and misguided. I can make allowance for those born under evil influences and reared in familiarity with crime. But for men nursed in the lap of ease and luxury, who bask in the sunshine of knowledge, and social advantages, who taste the rich blessings of heaven with ingratitude and who live as though there were no God but their own appetite and pleasure when Jehovah says their "end is destruction," though I tremble I cannot demur. Their high qualities aim not higher than the earth, therefore no higher can they go. God's rewards, Christ's heaven, the purchased Paradise they seek not; how, then, ought they to find? O that they would regard the Lord, who reigns supreme and whom they must know to be higher than they. There are none too great to come under his government; there are none too learned to be taught by Jesus; there are none too well employed, not to engage in his work. But "the carnal mind is at enmity with God."

We place too high an estimate on temporal greatness and prosperity. We think not that man is greater than palaces, farms and cities. And we forget that we are now but in the nursery of our being and have yet to pass through all the untried scenes of endless existence. What a prospect does such a thought present before us? We have passed through another year; but we must pass through eternity. How great, how wonderful, how important does man appear when such a thought is before him! How trilling and contemptible his ordinary causes of contention, his party differences, and the
vulgar distinctions between small and great, noble and ignoble, rich and poor! All such distinctions are lost to our sight as we look to the ocean of eternity, or if seen, they are but as feathers dancing on the streams of life, making no impression upon the awful ocean where all is buried. In this view of man's eternal destiny we forget to ask whether a man be rich or poor, learned or ignorant, high or low. These are but trivial considerations. To entitle him to our love it is enough that he wears the human form! It is enough that he is our fellow-traveller through this vale of tears! and surely it is more than enough that when the whole world shall fall from its place, "and the heavens be rolled together as a scroll," he must stand the last shock with us; with us be launched into the shoreless ocean beyond; perhaps share with us the fortunes of an endless voyage and be our inseparable companion throughout the ceaseless ages of eternity!

But we must close these desultory reflections. We are entering upon a new year, and it is meet that we turn our thoughts and our affections to objects which will purify them from their grossness, and prepare us with devout thankfulness, and sanctified resolutions to commence afresh the great duties of life. 

J. B. F.

LECTURES ON GENESIS—CHAPTER XVII.

LECTURE XVIII.

The object of the renewed appearance of the Lord to Abraham, in the plains of Mamre, as he sat in the door of his tent, was to repeat the promise of a son, and to reveal the purposed destruction of Sodom. The scene here described, presents us with a picture of patriarchal manners and customs. There sat the patriarch in the door of his tent, placed in the direction from which travellers approached, that he might relieve himself of the oppressive heat, and inhale the soft breeze as it gently stole over his pastoral plains. He lifted up his eyes and looked, and there appeared before him three mysterious strangers, who were as men on a journey. He was ignorant alike of their character, their country and their destination; but, no sooner does the hospitable patriarch see them, than he runs, and with instinctive courtesy, bids them welcome to his tent in the most respectful manner. To one of the three he bows himself to the ground, and, recognizing him as the angel Jehovah, by his dignified and commanding appearance, he solicits the favor of his company, and the privilege of serving them with water for their feet, and food for the strength of their hearts.—They reply to him, in characteristic simplicity and sincerity—"so do as thou hast said." He hastens to his beloved Sarah, and orders a meal to be prepared; goes himself to the herd and selects the fattest of the calves, and gives it to a servant to dress and cook it. He then took butter and milk, the calf which he had dressed, and set them before his guests; himself not disdaining to wait upon them. He who had subdued kings, thought it not beneath him to stand and serve his guests. They enquire for his wife, calling her by the new name she had received. They are pointed to the tent, and then he who was first in the train and to whom Abraham had paid such wonted respect, assures him of a certainty that, at the proper time he would return and Sarah should bear a Son. His listening wife heard, and unable to credit the marvellous tidings, she laughed within herself, and said:—"After I am waxen old shall I have pleasure, my Lord being old also?" Thus she betrayed her lack of faith, and had need of the reproving reply: "Is any thing too hard for the Lord?" He who created the universe and gave laws to the heavenly bodies—who holds the earth in its place, and sustains the myriads of living beings upon it—is there any obstacle that can interpose to the accomplishment of his words? But, weak and cowardly Sarah, covers her face with confusion, and denies her laughter. "But thou didst laugh," is the decisive reply; and here we are left to muse upon the effect produced upon her detected heart whilst we recollect that he who spake to Sarah is the discerner of the thoughts and intentions of our hearts. We are able also from this incident, to understand an expression of the apostle Peter, which would oth-
erwise be meaningless to us: He proposes Sarah as a pattern wife to Christian women, whilst he insinuates a reflection upon her for her confusion and fear when she denied the truth: "Whose daughters you are as long as you do well, and are not afraid with any amazement." They should follow her example in the respect shown their husbands, but should not fear, or be so amazed, as not to speak the truth.

With this brief view and illustration of this chapter, we propose to discourse to you on the importance of Family Religion and Government:

"I know Abraham, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken concerning him."—Gen. xviii, 19.

I propose a brief address to you upon the necessity and propriety of family religion. The fear that many of our brotherhood are criminally negligent in this department of their calling; the apprehension that many of our houses are as the dwellings of the wicked, the habitation of those who know not God; and the sad reflection that we stand exposed to that dreadful fury, which the grief-stricken Prophet of Judah has denounced upon all the Heathen and the families that call not upon the name of the Lord, impel me to this address.

I could most fondly wish, such are my views and feelings upon this subject, that I could enter into every house of my brethren who are living in the neglect of family religion, and deliver to each of them, in the affectionateness of the Gospel, a personal appeal upon their duty: that I might show them the wide dereliction from the principles of Christianity they are practically inducing; the virtual denial of their faith which they are every day making, and the untold depravity and irreligion they are entailing upon those whom Providence has committed to their sacred charge. Whilst upon the other hand, we might with more effect, show how an attention to family religion would be calculated to secure the constant and permanent improvement of all the inmates, in enlarging their knowledge, strengthening their moral affections, diminishing the unhallowed control of their selfish passions, and in every respect amending their social relations, so that virtue, religion and happiness, would over all prevail. But as I cannot visit all, and make this subject as personal as it is important, and should be interesting, I do most earnestly ask your attention, as you value your own spiritual interests, and those of the persons most nearly connected to you.

And here I am reminded of the truth, that men are disposed to pass unheeded every thing that may be said upon a duty to which their attention has been frequently called. For whilst they will give an open ear to all that may be said upon a duty that carries with it the air and bearing of novelty, they are apt to close their eyes and ears so soon as speaker or writer presents an old topic, however important. Reader, I beseech you do not lay down this No. of the "Magazine" because of the topic introduced upon its first pages. One of the clearest evidences to my mind of hardness of heart and reprobacy of mind, is that of an apparently unconscious effort to resist the importance of a duty, because it has been often presented before us. The reason of this is of easy apprehension. When the mind is first arrested by a truth, it is apt to hear with a desire to know and practice. If at that time it is induced to resist the force of truth, it prepares itself for future resistance. So that afterwards, whenever the speaker approaches the duty formerly neglected, the mind insensibly prepares itself to neglect it, and so it may accustom itself, until it be deceived either to not hear at all, or not to regard as applicable to it, when heard. This is the point, too, at which the word of God has a hardening effect upon the hearts and consciences of men. If they will receive the truth when convinced, it will soften the affections, and prepare them for the renewal which the gospel practice will secure. If they reject when convinced, the mind seems to receive a power for future resistance and rejection, which hardens its susceptibility every time it is addressed upon the same subject—

* Job 18: 21; Jeremiah 10: 23.
This is my experience as an individual, and as a public teacher. How many hundreds of persons do we now know, who were once almost persuaded to be Christians, and who are now farther from obedience than many of the vilest of our opponents? What is the reason? They have passed the point at which the gospel had a softening effect upon their hearts, and by frequent efforts at resistance they can now hear with perfect indifference, or, as considering the duty applicable to every other person than themselves, or with remorseless neglect. Alas for such! their situation is hopeless, and they only stand forth, under the overruling government of heaven, as so many beacons to warn others who are rapidly advancing in their pathway. All this should teach us that man, as a rational creature, cannot with impunity slight any blessing or privilege, which providence may throw in his way. They prove either a savor of life unto life, or of death unto death, to all to whom they are offered. And let no one charge this hardening influence upon God, so as to excuse their own criminality, seeing it is voluntary upon our part, whether we receive or neglect, and it would be a manifest destruction of our free-agency, as responsible beings, were it otherwise. I trust, therefore, my brethren, that we are willing to hear all things that bear upon our relations to each other and our responsibility to God, however often presented. I propose, in the first place, to consider the objections usually urged against the duty of family prayer and culture. These are various.—

1. It is no where in the sacred oracles expressly commanded. It is true, that it is no where, in so many words, expressly commanded that you should pray with your family; and for one of the best of reasons, viz: The New Testament does not contain a legal or Mosaic ritual. The religion it reveals is a religion suited to men in all ages, and under all circumstances; and, consequently, it is not a religion so much of express statutes, as of general principles, which when applied, are calculated to regulate the actions of men. Being a religion of principle, it first of all corrects the heart or principles of its recipients, and thus controls a multitude of actions to which no express statute could be applied. It thus shows itself wiser than all human government, and in its nature and origin divine. For no mind save that of infinite wisdom could, before their development, point out all the various and diversified springs of human action, and adapt a system to their entire and perfect control. The laws of all human policies reach no further than the observed actions of men, and hence in human legislation, there must be of necessity for every action an express law. This marked imperfection renders them greatly burdensome and incapable of being known, much less observed. Who knows, for example, all the statues of the Legislature of Tennessee? It is the glory of the Christian Religion that it makes fewer laws than any other system, and controls more actions. For being, as it is, the perfection of the spirit of all law, justice, purity and truth, it corrects the fountains of evil within, from whence issue all the deluging streams of wickedness, and at once directs the mind to the highest, holiest and best in all possible attainment and action. Its principle embodied is, “Make the tree good, and the fruit will be good.” And it alone enforces the great truth, “that out of the heart proceed evil thoughts, murders, adulteries, fornications, theft, false witness, blasphemies.” And by correcting the heart (but another name for the principles of human action) it corrects and regulates all that belongs to the life.

From these acknowledged truths we argue, that there can be nothing useful; nothing calculated to promote holiness or virtue; nothing praiseworthy or of good report among the ancient or modern sons of faith; and in the present case, nothing calculated to prepare the rational and accountable beings entrusted to our care, for the high purposes of living here or the glorious destiny of eternally glorifying the Creator and Redeemer of man, to which the Christian should not give his constant and devout attention.

But not to carry this argument farther, let

*Matt. 15: 17-21.*
me affirm here, That family religion is established in the very nature of things, and in the very origin of families; that it has had the approbation of God in all ages; the support and example of all the patterns of faith and excellence whose history is given in the Scriptures; and the direct authority of God through the Apostles of the New Testament of our Lord and Saviour. Look to the family of Abraham, who the Lord said he knew "would command his children, and his household after him, that they should keep the way of the Lord, to do justice and judgment;" and on this account it is said the blessing of the Lord rested upon him. Look to Job (from whose remarkable book we may learn perhaps more of the patriarchal religion than from any other) who was a man perfect and upright, one that feared God and eschewed evil; and who continually sent and sanctified his sons and his daughters, and rose up early in the morning and offered burnt offerings for them all. And remember that although we are not required to make costly offerings of beasts and holocausts, yet it is our privilege to offer a meek and quiet spirit, and a sacrifice of praise and prayer, which in the sight of God is of great price. Look to Joshua, who for himself and his house determined "that let others do as they may, they would serve the Lord." Look to the history of Samuel the Prophet and his mother Hannah. Look to the example of the Lord himself, who though he had no house wherein to abide, frequently took his disciples apart to pray with them. Look also to the many laws of the Jewish religion, which required that its statutes should be taught to their sons and their sons' sons; and look to the determination of the pious under that dispensation, who with David could say, "Our fathers have told us, and we will not hide from our children, showing to the generation to come the praises of the Lord, and his strength and the wonderful works that he has done. For he has established a testimony in Jacob, and appointed a law in Israel, that they should make them known to their children, that the generation to come might know them, and that unborn children should arise and declare them to their children; that they might set their hope in God; and not forget his works; but keep his commandments." And then, look to the positive injunction of our Apostle—"Bring, or train up your children in the nurture and admonition of the Lord." But I am told by some brethren, that the authority for family religion is not so much lacking as the disposition to practice it. Hence we frequently meet with a 2. Second objection. The duty is so generally neglected. This is indeed a lamentable truth; but will it excuse us for neglecting it longer? Were it not that sin reigns, there would be no need of teaching righteousness. The prevalence of this neglect, and the sad and melancholy effects that result from it, should stimulate all who sincerely love the Lord to immediate reformation. Pause, my Brother, and contemplate for a moment, the ruinous consequences of this neglect. Behold, how many parents take more pains and care in training their dogs, their horses and their oxen, than they take with the moral and religious faculties of their children; and behold the effects of such irrational and anti-christian conduct, in the prodigality of the children of religious parents, the disorderly conduct of the families of those who profess to know God, and in the distracted and polluted churches of which they are oftentimes members. Behold wherever this neglect of religious training prevails, the unrestrained licentiousness of the youth, issuing in the accumulated wretchedness of life, and the untimely death of those who might have been useful, holy and happy. Alas! Could Christian parents but hear the unavailing cries of the ten thousand young men, who in our happy country and upon the great theatre of useful enterprise that it affords, are now dragging out a pitiable existence, without a knowledge of the high purposes of human life; if they could hear the bitter wailings of those who complain that the fairest portion of their existence has been uselessly, and oftentimes criminally spent; who look back with deep anguish on seasons for ripening faculties blas-

Gen. 18:19; Job. 1:1,5,8; Joshua 24:15; 1 Sam. 1:27,38; Deut. 4:9,10,8:7; Ps. 78; Luke 22:29; Eph. 6:4.
ted; I say, could they see the mischief done and the misery incurred, the neglect of family religion, instead of being a reason against, would be an overwhelming one in favor of immediate change, lest the evil, the remorse, and the despair of their children, bring upon them the insupportable horror of the reflection that they are chargeable upon them.

Whilst neglecting family prayer and training, do you sometimes wonder why your children do not become professing Christians? Or if they profess, are you astonished that they do not live in accordance with the high obligations of that profession? Let me, then, ask you a few serious questions. Do you not know that the earliest, heaviest and most important part of education devolves upon you? Are you not aware that preachers cannot re-make faculties that you have allowed to lie dormant, or to be abused, if developed? Do you consider that your children, in the budding of their powers, look up to you, love you and imitate you? And do you think that they will ever from your example believe in God, when you never manifest faith in him? Will they reverence, if they never see you pray? Will they be sober-minded, while you are habitually carried away by the vanities of life? Will they inhale the spirit of piety from you, whilst all your hours are devoted, either to dissipation or idleness, or sinful ease and indulgence? Alas! how many daughters of professedly Christian parents, may in the hours of disease and death reproach their mothers, and say, “You taught me not the religion of God; your indulgence assisted the tongue of the flatterer to cause me to forget myself. You taught me to believe myself an angel: but now I know myself a worm. By your directions, I sought to shine in the gay, the giddy and deceitful rounds of fashionable amusement; and thus I have forgotten the God who made me and that glory which never fades away. I blame you not, my Mother, for I know that you loved me; but I regret, O I must, I fear, forever regret, that I had not been taught the follies and vanities to which I was exposed, that I might have placed my young affections upon things more permanent and pure. But I have spent my life in frivolity, and I have gained the envy and admiration of a few as weak, as poor, as mortal as myself; and now I die under the dreadful reflection, that I have spent my life in vain. O God! have mercy upon me.” Ah! could you grasp the bloodless hand, and gaze upon the faded cheek and glassy eye of that misguided daughter, under such reflections, without feeling the personal shafts of regret and remorse tearing the very vitals of your own heart? Such may be the useless life and frightful death of your dear children; and such the criminality of your conduct, if you neglect longer the proper training of your little ones; and although they may not be permitted to speak to you as I describe, yet their situation may tell you with a voice more powerful than human speech, that such is their regret. Neglect your duty, then I beseech you, no longer, lest you murder (‘tis a hard word, but a true one) the happiness of the son or the daughter whom thou lovest; lest your conscience be stung by bitter repinings hereafter; lest you be consigned to eternal destruction for the eternal destruction of those who were bone of your bone and flesh of your flesh.

Would it be a miracle for human life to be sustained without food? So is it also a miracle for spiritual life to be created or sustained without the presence of the power of God’s word, and the partaking of the food which it provides. Men may perchance live for days without eating, upon the strength derived from previous meals; but they ultimately weaken and die; so men may live for a short time upon the facts and promises of God, but if they cease to partake, they also will gradually weaken and spiritually die. It would be a miracle also for the souls of your children to enjoy the comforts of religion undirected by the commandments, unenlightened by the facts and discoveries, and unsupported by the consolation of the words of eternal life and truth. Expect no such miracle, though the foolish philosophy of a lazy sectarianism may teach it; but as you would give them food to sustain animal life, so teach them to
taste of the good word of God, and feed their souls from the pure and never failing source of faith and a good conscience, that they may enjoy real tranquillity in life and a well-grounded hope in death.

3. But will any one offer a third objection, that he has not time to devote to the training of his family? That it would interfere with his business or calling? I trust, that no one will offer such an objection, who believes that his life has been redeemed by the precious blood of Jesus Christ our Lord. "We are not our own, but we are bought with a price." We are commanded to redeem our time. It is true, that we should devote a goodly portion of our time in procuring things necessary and honorable in the sight of men. But where is the man who does not spend hours and days of his time in more useless and unprofitable purposes? We may not have time, if wealth and fame be the object of our lives. But we should remember that these may take wings, or even, while in our possession, pierce us through with many sorrows. Let us ask ourselves seriously the question, then, could our hours be better spent than in teaching our children the great truths of Christianity, and enforcing them by our daily example?—Alas! it is to be regretted that in the present regulations of society, the principles of religion seldom pervade the employments of rational men. The occupations of many of our artizans, merchants, manufacturers and agriculturists, seem to be calculated to weaken rather than strengthen the moral feelings of the soul, and they are almost entirely opposed to the cultivation and improvement of those powers which dignify us here as rational and accountable beings, and prepare us for a higher enjoyment hereafter. If we look at the professional pursuits in which most men are engaged; if we estimate the amount of time spent in those pursuits, and the capacity of the faculties called into constant exercise by them; and if we consider the ends proposed by them, and contrast the whole with the fact that man is a moral, a spiritual, and may be an immortal being, we are overwhelmed in astonishment at the imperfect adaptation of their present circumstances to the designs of their creation. But for one, I believe that the institutions of human society can be improved, and that associations can be formed that will favor a much higher degree of moral and religious development and improvement than the world has yet seen. Christians (and it is only to them I now speak,) profess to each other that they believe that man has his existence in this world in order that he may be prepared for a purer and better world. If, then, their condition in life will not allow this preparation, they should change it, and that immediately, depending upon him who says, "I will never leave you nor forsake you." It is, however, one of the excellent characteristics of Christianity, that it is adapted to every state of society; to men in the wilderness, or in the city full; and hence the unwise regulations of society can never be an apology for a failure to practice any one of its requirements.

There are other objections to which attention might be paid, such as, "I am not capable of conducting instruction and worship in my family," or, "I have neglected it so long, that it is more difficult to introduce it now than it would have been immediately on my profession of religion." But we have already extended our observations to too great a length. To the first it might be said briefly, that it is required of a man according to what he hath, and not according to what he hath not; and as every man who will be held accountable to God can express his wants to him, this excuse will not answer. The fact that he cannot express them as intelligibly as others, is no reason why he should not express them at all. And to the second we have already replied in our answers to objection No. 2, and we would only suggest to our Evangelists the propriety of going to the home of every head of a family whom they immerse, and commence with them the family worship the very day of their espousal to Christ.——Incalculable benefit would result from such a course, as I can state from a short but delightful experience, and the fruit of such labor would abound in much praise to God.
I have confidence, that the objections which we have considered, will not weigh in your mind against so praiseworthy, so necessary and so honorable a duty. In conclusion, let me appeal to you by all the considerations we have presented; by the truth, that we have so many mere nominal Christian parents; so many religiously neglected children and servants in our households; by the dissimulation, dishonesty, bargain and covenant-breaking, selfishness and carnality which almost everywhere prevail; by the lukewarmness, indifference and covetousness that exist even in the churches of the Lord, the alarming characteristics of our time; by the weakness of faith and the lack of confidence in the providence of God, and by all the incentives that flow from the love of God, the grace of our Lord Jesus Christ, and the happy fruits of a possession of the Holy Spirit—let me beseech you by all these, to make your houses habitations of the living God, wherein he may hear your daily supplications, accept your thanksgivings, and multiply blessings upon your efforts to “train up your children in the nurture and admonition of the Lord.”

“In all my ways, O God, I would acknowledge thee; And seek to keep my heart and house From all pollution free. Where’er I have a tent, An altar will I raise, And thither my oblations bring Of humble prayer and praise. Could it my wish obtain, My household, Lord, should be Devoted to thyself alone, A nursery for thee.”

The Lord having determined to make Abraham a fountain of nations, and of blessing to all other nations, also favors him with a knowledge of his purpose in the destruction of Sodom; thus teaching us that, where one blessing is bestowed, it prepares and makes way for another; so that the life of the servant of God is followed with accumulating favors, which shall increase and flow onward without end. The Lord said to Abraham, therefore, that as the voice of crimination from Sodom was great and its sins heavy, he would go down and institute a careful enquiry into its condition so that vengeance might be visited or staid.—Accordingly the two angels that were with him immediately turned their faces and departed towards Sodom, while Abraham still stood before the Lord. And he “drew near,” or sought a holy fervency, or importance, in prayer; and commenced one of the most remarkable instances of human intercession with JEHOVAH of which we have any record in all the revelations of God. The heart of the holy man, and affectionate kinsman, was deeply affected at the fate which he knew from the announcement of the Lord, forebode the place of Lot. And to avert the storm, he endeavors to stand in the breach, and by affection and prayer, save the city from the evil coming upon it. Six times he humbles himself as in the dust, and asks before the Lord. He entreats for fifty—forty-five—thirty—twenty—ten; he remembers that JEHOVAH will distinguish between the wicked and the just; he urges the general principle that the Judge of the whole earth will do right, and not daring to go farther than to ask for its salvation, should there be ten righteous found therein. The clemency and forbearance of JEHOVAH are portrayed in colors which naught but the pencil of inspiration can present. He heard, and answered, and prolonged his hearing. The whole transaction is calculated to teach us the wonderful love of God to man, as a ground of our assurance in interceding in his presence; and it should induce us to offer up prayer for our friends and relations, in faith, that he will hear and answer, Abraham becomes ashamed to ask; but the Lord refuses not to listen. “And the Lord went his way, and Abraham returned to his place.” He was with Abraham in the visible form as a man. He deigned to converse with him as with a friend, and ceases not to promise mercy until Abraham ceases to intercede! What an encouragement does this delightful history afford us, to obey the Apostolic injunction: “I would as first or chief of all that intercessions, thanksgivings, deprecations and supplications be made for all men.” Truly the “effectual fervent prayer of a righteous man availeth much.” Prayer has been called the gate of heaven and faith the key by which it is
opened. “Let us pray, therefore, in faith, nothing wavering, for he that wavers is like a wave of the sea driven of the wind and tossed. Let not such an one expect any thing of the Lord.” But let him ask as did the Father of the faithful; “let him continue instant in prayer, watching thereof unto, with thanksgiving; let us “ask according to the will of God” and we will “know that we have the petitions we desired of him.” We may not receive the exact thing we ask for, but we will receive what we need and what afterwards, will comport with our most enlarged desires. Sodom was not spared for Abraham’s intercession; but Lot and the righteous part of his family were. Sodom with all its abominations fell not until Lot entered Zoar.

We still linger to contemplate the character of Abraham. He trusts much in God, and Jehovah reposes confidence in him. Abraham believed that God would fulfill his promises, whilst God knew that Abraham would prove himself faithful, commanding his children that they keep the way of the Lord. Hospitable patriarch—Faithful servant of God! Magnanimous relative! Admirable man! Nearly four thousand years have rolled away, and yet I see thee in the door of thy tent, not only enjoying the refreshing breeze, but watching for the weary and exhausted traveller, to give him refreshment and rest—thy conduct the example of the divine precept. “Be careful to entertain strangers, for in so doing some have entertained angels unawares.” I see thee at the head of thy family, instructing thy children and servants that they keep the way of God, and grow up in his nurture and admonition. And I behold thee interceding for abandoned Sodom, until thou canst find no longer ground for thy petition but art content to wait, believing that thy God will not “destroy the righteous with the wicked.” May thy hospitality, thy faithfulness, thy piety, ever be present to my mind, that through thine illustrious descendant—Jesus, Lord of all, I may ever be recognized as walking in the steps of faithful Abraham, having become an heir with thee according to the promises.

These are the words of the Apostle Paul to the saints of Jesus Christ at Rome. Why did he make the assertion, that he was not ashamed of the Gospel? The passion of shame is one of a most debasing and depressing character; and there was much then to make one ashamed of Jesus and his Gospel.

Instead of having been born in Jerusalem the capital of Judea, and being the immediate descendant of a royal parent; he was of humble parentage and born in the obscure village of Bethlehem. Instead of having been born in a palace and rocked in a royal cradle, he was born in a stable and cradled in a lowly manger! He was the reputed son of a carpenter, and a carpenter himself; and in addition to the obscurity of his birth and the humbleness of his vocation, though the world was created and sustained by him, yet he was so poor that he had not where to lay his head! “The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.” And in addition to all this, he was persecuted while on earth, and treated with scorn and contempt; and finally put to the cruel and ignominious death of the cross. “Christ’s name was scorned as a malefactor’s; and to profess his religion was to share his disgrace.” How much was there then, in the circumstances connected with his birth, life and death, to make one ashamed of him and his religion!

And then his Disciples, the men chosen by him to be the heralds of his religion to the world, instead of having been chosen from among the wise and the learned and eminent of Greece or Rome, or the Sanhedrim of Jerusalem, were chosen by him from among the illiterate fishermen of Galilee, a province proverbial for its ignorance and obscurity. Here then was much again to make one ashamed of the religion of Christ!

And when we look at Paul’s own case, we also see much in it to make him ashamed.
of the Gospel of Christ. He was brought up at the feet of Gamaliel, one of the most eminent of the Jewish doctors of the Law, "and taught according to the perfect manner of the law of the fathers;" he was of the "stock of Israel," and tribe of Benjamin, one of the most important of the twelve, and a "Hebrew of the Hebrews;" he belonged to the Pharisees, the most popular sect of the day, and was pre-eminent there, a "Pharisee of the Pharisees; he "profited in the Jews' religion above many of his fellows;" he could have gloriéd in his talents and learning, in his pride of ancestry and pride of party; but so far from it was he, that he could exclaim, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but refuse, that I may win Christ." Now under all these circumstances, why was not Paul ashamed of the Gospel? He has given us the reason: "for it is the power of God unto salvation to every one that believes."

We should not be ashamed of, or neglect any of the ordinances or appointments of God, whatever, on any account. It should be sufficient for us, that He has ordained it, and that it has the seal of His approbation. But yet how often do we see it the case, that men are ashamed of that in which they should glory, and glory in that of which they should be ashamed! We see sectarians ashamed of the pure gospel, and nickname it "Campbellism;" ashamed to be buried with Christ in immersion, and call it vulgar and indecent!—and prefer their own inventions, as sprinkling and pouring, to the ordinance of God, ratified by the Lord Jesus Christ, ratified by the Lord Jesus Christ, and ordained by him to be the medium of remission of sins through the blood of Christ, and adoption into the family of God. We see persons ashamed of the simplicity of the Gospel, of its humility, devotion and heavenly-mindedness! But "that which is highly esteemed among men is abomination in the sight of God."

Let us be always ready to exclaim in the language of this great Apostle: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

I. Let us enquire into the meaning of the term, "gospel," which the Apostle here uses, as it too generally has something vague and indefinite attached to it with many minds. It generally means "good news," or "glad tidings." The angel, in announcing the birth of the Saviour to the shepherds on the plains of Bethlehem, defined it by saying, "Behold, I bring you good tidings of great joy, which shall be to all people." The gospel was preached to Abraham: "And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham saying, In thee shall all nations be blessed." This was the "good news" preached unto him. It was preached unto the Jews in the wilderness: "For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." This "good news" was that of a rest in the land of Canaan, to which they were journeying. Our Saviour in the Commission recorded by the Mark, commanded his Apostles, "Go ye into all the world, and preach the gospel unto every creature." What was this gospel? "He that believeth and is baptized shall be saved." This was "glad tidings," glorious news, to a lost and dying world: that by believing on Him and being immersed, they could be pardoned, or saved from their past or alien sins. In Paul's first letter to the Corinthians he emphasizes on what he terms the gospel: "I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand: by which also ye are saved if ye keep in memory what I preached unto you." What was this gospel? "That Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." This "good news" was the death, burial and resurrection of Christ, who "was put to death for our offences, and raised again for our justification." But the gospel of which Paul here speaks in his letter to the Romans, and
of which he says he was not ashamed, doubtless includes the whole Christian system; which is indeed one full of “glad tidings,” when we look at the condition in which it finds man, and the state in which it places man, by being believed and obeyed.

The gospel finds men in a state of darkness, misery, guilt, slavery and death! It brings light to those in darkness—pardon to the guilty, mercy to the miserable, liberty to the bound, salvation to the lost, and life to the dead!

II. If the Gospel is God’s power unto salvation to the believer, does he exert any other power?—any abstract power, separate and apart from his word? The Apostle is definite: “The gospel is the power of God unto salvation.” There is then no other power, with which we are acquainted. When I say the house or the tree, can my meaning or reference include any other house or tree? Does it not exclude every other? If there is any other power of God unto salvation beside the Gospel, why preach the gospel?—why send it to the heathen? Any thing else would be superfluous; and “God does nothing in vain.” But it may be said, that the correct translation is, “The gospel is God’s power unto salvation.”

Granted; and this does not at all change the meaning of the sentence, but leaves it as definite as ever. The wife of Peter, and Peter’s wife, mean the same; and leave him but one and the same wife.—Neither will it change our definition of the Apostle’s meaning, to contend for some superadded power to the Gospel, to apply it and make it effectual, or to precede it and prepare the heart for its reception. Either of these would make the gospel imperfect, and would be inconsistent with Paul’s declaration.

And with this assertion of the Apostle, correspond his own declarations elsewhere, and the word of God every where. He says that the “word of God is the word of the Spirit,” and the “word of God is quick and powerful, and sharper than any two-edged sword, dividing asunder even the joints and marrow, the soul and spirit; and is a discerner of the thoughts and intents of the heart.” But it may be objected, that if the gospel is God’s only power unto salvation, why does it not operate alike on all who read it or hear it proclaimed? The fault is not in the gospel, which does not operate physically and irresistibly on men; but it is in those to whom it is addressed. When the woodman goes into the forest with his axe, why does one tree easily yield to it, while he can with difficulty make it penetrate into another? Is the fault in the axe? or in the wood? Of course in the latter, as the axe remains the same. Our Saviour, in his parable of the sower has solved the difficulty by his illustration: “The cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.”

III. If as the Apostle declares, the gospel “is the power of God unto salvation to every one that believes,” then is salvation possible. Faith is the principle upon which men are justified, who are justified at all; and it “comes by hearing, and hearing by the word of God.” All, therefore, who have ears to hear, or eyes to read, “the testimony of God concerning his Son,” can believe and be saved. Any other view of this subject would be inconsistent with the declaration of the Apostle. Hence the commission: “Go ye into all the world and preach the gospel to every creature: he that believeth and is baptized, shall be saved.”

IV. This brings us to the character of the true believer: not the man who merely asents to the facts and truths of the Bible; but who receives the testimony of God into an honest and understanding heart, and is changed by it—by the transforming or renewing of his mind: the man who thus “believes and is baptized”—who “obeys from the heart that form of doctrine delivered” by the Apostle, in the 6th chap. of the epistle to the Romans, by being “buried with Christ in baptism, and rising to walk in newness of life,” and thus “being made free from sin, and becoming the servant of righteousness.” In illustration, see the examples of faith and the obedience recorded in Paul’s epistle to the Hebrews, and 11th chapter. No one is entitled to the charac-
ter of a true believer, or addressed as such in the Bible, but he who obeys, as well as believes the Gospel. "They have not all obeyed the gospel; for Esaias says, Lord, who has believed our report?" (Rom. x. 16.)

V. We come now to the conquests of the gospel. On the day of Pentecost, it proved to be the power of God to the salvation of three thousand. How? By being simply believed and obeyed. In a few days afterwards it proved to be His power to salvation to five thousand more. And soon after, to multitudes of both men and women.—And in a few years afterwards to Cornelius and his house, and myriads of Gentiles.

Before it the heathen Gods fell, their Temples went down, and their Altars crumbled to the dust! Before it their wisdom and philosophy vanished away, as the shades of darkness flee before the beams of the rising sun! Every grade and variety of character were changed by it; and it effected an entire revolution in philosophy, morals and learning. All was effected by the word preached and written—by "the gospel, which by the word is preached."

VI. The salvation of the Gospel. It contemplates the salvation of man here from his past sins—his redemption from the guilt and servitude of sin into the glorious liberty of the sons of God. It is thus designed to prepare man for the everlasting salvation of soul and body in heaven, from the grave and hell; and to introduce him into a state of eternal happiness and glory. This is indeed the "great salvation," and worthy of every effort and every sacrifice.

VII. We come, in the last place to the destiny of the obedient and disobedient to the gospel—of those who believe and obey, and continue faithful in all things unto death; and of those who disbelieve, disobey, and remain finally impenitent. Let us hear the language of this Apostle in this epistle again; God "will render to every man according to his deeds: to them who by patient continuance in well-doing seek for delight in, and esteeming what God loves, patient continuance in well-doing for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath tribulation and anguish, upon every soul of man that doth evil, of the Jew first and also of the Gentile; but glory, honor and peace to every man that worketh good, to the Jew first and also to the Gentile: for there is no respect of persons with God."

There are no promises to any but the obedient, and on the other hand, the denunciations are all against the disobedient:—"the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and admired in all them that believe, in that day." Amen.

PRIMEVAL STATE AND FALL OF MAN.

PRIMEVAL CONDITION OF MAN.

In order to see what was lost to man by the first sin, it is perhaps only necessary to contemplate what he was before he fell from his primeval state. Constituted a being having a spirit, a soul or animal life, and a body connected by the former to the spiritual, and by the latter to the natural world, the government belonged to the spirit, the passions were its ministers, and the whole body acted in subordination to these. Such was the relation of these ministers to the spirit, and so intimate were the spirit and the soul, in all their acts and movements, that the one term became the representative of both, and the spirit is generally termed the soul. Thus constituted a perfect being of his kind, his reason, his passions, and his appetites, existed in the most regular and harmonious connexion with each other. The happiness of man, in this his original state, consisted in the perfect subordination of all his passions and appetites to reason, and of his reason to the will of his Creator. Loving, delighting in, and esteeming what God loves, delights in and esteems, and disapproving what He disapproves, man had stamped upon him the moral and spiritual image or likeness of his Creator; and was fitted for endless progression in intelligence and goodness, happiness and glory; and for
rising to the very highest state of existence to which he might be capable of attaining.

**THE LAW UNDER WHICH ADAM WAS PLACED.**

In order to this, and that he may subserve the purpose of his creation, it was necessary that some tenure of his enjoyment be granted, and some test of his loyalty be instituted. This formed the reason and the basis of the promise and law promulged to Adam. It was not defined how long he was to remain in possession of his felicity, and it had not yet been stated on what terms he was to remain in friendly intercourse with his Creator. This gave rise to the law under which he was placed, and issued in an arrangement which reminded him of his origin, his dependence, and his accountability; and anticipated all inquiries respecting the tenure of his enjoyment, or his destiny. The nature of the trial under which he was placed, was, whether his spirit or his soul, his understanding or his passions, should control his actions; whether his spirit should retain the sovereignty with which God had invested it, or his passions usurp the government. Reason was already enthroned, and had full command of all his passions, appetites and propensities; and so long as it remained at the helm, perfect subordination was to be expected and enjoyed. But if, by any means, his passions should gain the ascendancy, and dethrone his reason, then disorder, confusion, and awful reverse of circumstances, must inevitably ensue. The law and promise promulged to him, were predicated upon his nature, and addressed to his reason, and could not, therefore, fail to engage all his powers.—The trial was made as easy as the nature of his relations to heaven and earth would admit; and was, therefore, the best possible test of his loyalty. The temptation, artful as it may be supposed, was evidently predicated upon the soul or passions of the woman, and that offered to the man was of the same character. It addressed the understanding through the medium of the passions; and thus was accomplished the sad catastrophe. Man fell through the triumph of passion! His reason was dethroned by the usurpation of passion, and the har-
been constituted on principles which would prevent the one from drowning a man and the other from burning him? These physical evils originate in the use of fire and water—in the misapplication or abuse of them. But deprive them of these properties, by the misapplication or abuse of which the evils incident to them are occasioned, and they would cease to be fire and water, and would be just as incapable of producing any beneficial results. Good always, evil never, is the object of all beneficial contrivances; although the latter, from their very construction, is generally incidental to them. Teeth were contrived to eat with and not to ache; and their aching is only incidental to their contrivance. Sickles were made to reap with and not to cut the reaper's fingers; and the latter is only incidental to their contrivance. And thus it is with regard to the creation of man. Evil formed no part of the design of God in giving to him the constitution he possesses; and originates only from the misapplication or abuse of those faculties and powers necessary to the performance of good. Our Saviour in saying that the everlasting kingdom of heaven was prepared for the righteous before the formation of the world, and that hell was then prepared for the devil and his angels only, intimated that evil, the place of punishment; for which is hell, never entered into God's design, in the formation of man, and that he intended him for heaven the place where the good will be rewarded. But the wicked, by perversion, render hell their own place. J. R. H.

(To be continued.)

ON A YOUTH OF PIETY.

This proverb of Solomon has often been quoted to the young, 'Those that seek me early shall find me.' It is a saying of God. The old King of Israel, retiring from the pomp and lustre of his royalty, had given himself up to holy meditation.—He was nothing but as the Spirit of Jehovah prompted. He conceived himself in the midst of the youth. He saw with what facility they might devote themselves to Heaven; yet how prone also they are to wander from its counsels. He is moved with divine compassion. 'Hear,' he exclaims; 'for I will speak of excellent things.' And he discourses of 'wisdom.' It is 'better;' he says, than 'rubies; and all the things that may be desired are not to be compared to it.'—He adds, that 'the fear of the Lord is the beginning of wisdom.' The youth cannot but listen. The melody of the language in which the golden precepts are conveyed enchains the ear. It is the beautiful setting encasing the jewel, truth. This marvelous truth must, when heard, always command attention and reverence. Like a mirror, it reflects the secret purposes of the mind; and, as a plummet, sounds the profound depths of the heart. With inexhaustible profusion the aged prophet unfolds his precisions, maxims. They are not directed to the great ones of the world, those of high estate who dazzle the common eye. How frequently does he repeat the paternal apostrophe, 'My.' And, 'hear, ye children,' cries, 'the instruction of a father.' With benignant look, a tone of tender solicitude, and resting his hand, as it were, on the head of one young in years yet touched by the kindness of his admonitions, he says, 'My son, keep my commandments; for long life and peace shall they add to thee.' And interpreting an inquiring glance—if the young can perform the solemn duty of obedience; if the weak, untried in the sterner realities of life, can gain the approbation of God,—the venerable seer, impersonating his Maker by inspiration, answers, 'Those that seek me early shall find me.'

Such pictures as these, not altogether the creatures of fancy, often present themselves during the perusal of the sacred Record.—With this of the aged man of wisdom, a monarch, a philosopher a worshipper of God, addressing the young man by his condescension and amiability—an exhortation in itself,—it may be of profit to dwell for a few moments upon the subject of a youth devoted to the service of Heaven.

The subject may be treated of in a twofold manner. Let the necessity, the facility, the appropriateness, and the advantage of
this consecration of the spring-time of existence be first considered; and, secondly, the obstacles, temptations, and peculiar habits, to be surmounted, avoided, or laid aside.

Youth may well be termed the planting season of life. It is during its halcyon days that the gems of sentiment and principle are sown in the mind. Every word heard, every scene witnessed, makes an impression that is ineffaceable. Whether conscience is an original endowment of the Deity, an inherent and indestructible capability of judging between right and wrong, has long been a question with metaphysicians; but observation daily exemplifies its dependence on the circumstances by which it is early surrounded. It is evident that the impressions derived during youth, when the memory is so tenacious and all the faculties so active and eager for employment, contribute much, if not to the creation, at least to the growth and direction of the conscience. If, therefore, this counsellor of thoughts and actions, this lord of the passions and arbiter of the mind, deemed by some a mental vicar of God, is fashioned, or greatly modified, during the short career of youth, what a dread sense of responsibility should be felt by those now in that career! The aged tremble when they look back upon the lapse of years, and reflect on the deeds they have done. Equally solemn should the young feel, when they look forward into the future, and reflect upon the work of preparation and holiness they have to perform.

As yet, no habits of vice have become fixed and unalterable. The finer sensibilities educated by Christian parents have not become blunted, and the temperate cup of water proffered by virtue is more delectable than the drugged wine of iniquity. At this crisis, only a little resolution, only a slight effort is needed to confirm the pure tastes already instilled.

The credulous, open and generous disposition of childhood still lingers behind.—One aspiration, now, towards the good, the avoidance of temptation, or the heroic resolve to overcome it, and the youth will turn quickly from the contemplation of a cheerless infidelity, and ardently embrace the truth.

The continual sense of the presence of God, that feeling of mingled dread and security produced by a belief in divine providence, also remains. Faith in the spirit and realities of religion has been imbied in the earliest maternal lessons. The earliest exercises of the intellect and understanding have been employed in its substantiation.—How easy, then, strengthened by such blessed influences, to continue in the path of rectitude!

Indeed, nothing is more unnatural or revolting, even in the view of the generality of mankind, than an irreligious youth.—what depravity is indicated by precocious wickedness! The innocency of childhood must have been violated. A mother's love—that love so deep, so disinterested, so inappreciable until the fond heart that bestowed it is hushed in death, must have been despised. The purest emotions of which the soul is susceptible must have been suppressed in their birth. All that is innately commendable in human nature must have been torn from the heart with the virtuous belief that once occupied it.

On the other hand, what is more beautiful than a youth spent in the service of Heaven? One observes in the character none of those imperfections, received like scars from a sinful world's rough usage. What amiability, what serenity! Happy state, and without price! A philosophy is acquired; almost without effort, which the sages of antiquity, relying on their crude systems of morality, would have sighed for in vain. Acquired almost without effort; for selfishness, not yet hardened by a long apprenticeship in unholy practices, is readily subdued—and a disposition for the conquest once shown, the Syrarr of God enlist as the auxiliary of the soul in the subjugation of its own perverseness. It is a philosophy capable of meeting any emergency. It brightens every joy, it soothes every sorrow. In every strait it reveals the hand of God pointing out, like an index, the narrow way leading to virtue and to
Heaven. To the recipient of this philosophy the most terrible ordeal becomes a joyful event. Death, disarmed of its fearful panoply, is received as a messenger from on high. The spirit leaps towards the conductor that is to accompany it to eternal bliss. No remorse intrudes, like the ghost of bad actions, to torture the panic-stricken conscience. Not as to others do the attractions of life come crowding upon the mind, afflicting it, as it contemplates its departure, with pangs of regret tenfold more poignant than the difficult breath, fluttering pulse, and thrills of agony that pervade the body. The last office of memory is to recall the assurances and promises of God made to the faithful.—With a countenance serene as the sky above him, the dying man, Christian since his youth, can say, with the Apostle, 'I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing.'

The greatest obstruction to this consecration of youth is, in a general sense, the world in which it has just entered. New scenes continually present themselves to engross the thoughts and divert them from the objects of most concern. Novelty amuses the young mind. Plausible temptations besiege every path, inviting the wavering feet to step aside. A degree of self-possession and gravity is demanded which only prayer and devout meditation can confer. Thrown in contact with many kinds of men, and the desire to please, the love of approbation, which were acquired at home through the instigation of the purest affections, still remaining, a youth finds the means successful in winning esteem and fondness in the domestic circle, fail to gain the popular applause. He discovers that many do not regard the objects he was accustomed to venerate with similar reverence; yet that such men are often conspicuous in the walks of life, and occupy honorable stations. Deception and doubt thus insidiously attack the citadel of his faith. His feelings, at this season so sensitive, are exposed to ridicule. He first attempts to conceal, and at length, in order to escape painful humiliation, wholly to suppress them. Evil communications and corrupt associations still less disguised, assault him more grossly and with more unrefined weapons,—until finally, irresolute, and unable to withstand all these outward influences combined against him, while his inward strength has been gradually wasting away, after much misgiving and hesitation perhaps, he surrenders the early integrity of his heart, and becomes the cold, politic skeptic of society, thoughtful alone of self-aggrandisement in the world, for which he has exchanged his happiness, a fit companion of those who seduced him, and an accomplished instrument for the seduction of others! Partly from envy of superior worth and goodness, partly from that love of company which is said to influence even misery, the victim himself comes to be a deliever; and instructed by experience in his own degredation, he knows well what infernal arts to employ, and what adroit appeals to make. He now lies ever in wait, ready to avail himself of the earliest favorable moment when he may approach his unsuspecting prey, whose vulnerable points are so familiar to him, and beguile the unreflecting one from the fold of God.

In addition to the obstructions offered by the world, it will thus be seen that others oppose themselves peculiar to youth itself. The young form conclusions hastily, and without dwelling sufficiently upon the premises on which they are based. Nothing is so certain as the truths of Christianity, established since the dawn of reason; and when, from the operation of causes just specified, these guides are abandoned, the youthful are bewildered and confused.—Led astray by the ardor of their age and the blandishments of life, and destitute of those great moral precepts which were intended as lamps to light their paths, they become involved in the mazes of error; and suffering from one false step—for, eventually,
Their history is, accordingly, a series of excitement. The perverted youth hears what they call mistakes, but what really are grave offences against God, which He will ultimately visit with a rod of affliction. At last the unhappy sinner grows callous. He does not now attempt a separation, which always meant a tacit repentance, of his fatal mistakes. He submits himself entirely unto evil. No friendly remonstrance or exhortation can henceforth reach him. He is irredeemable.

A third class may be described, not like the first mentioned, boasting of its practical knowledge of men, and even fair-seeming and, as it were, superficially correct, yet but the more dangerous from its plausibility; nor like the second, last mentioned, thoroughly depraved and given over to probability and hardness of heart. The young character is also egotistical and selfish, a combination is sometimes formed which places a limit to any spiritual or intellectual progress. The mind has not perished, but it has fallen asleep, and dreams dreams. The youth is intoxicated with his vain imaginings. He lives in an ideal world of his own creation, to which he timidly shrinks from the sober realities and duties of existence. Like the Turkish opium-eater, he dwells apart in this fanciful Elysium, reveling amid its unreal scenes. As from frequent indulgence the pernicious habit of self-delusion grows upon him, the disinclination to fulfill those obligations which interrupt his debasing pleasure increases in like proportion. The mental faculties, with a single exception, rest indolent and unemployed—until, the metallic bar, originally strong enough to upheave great masses, but at length, neglected and corroded by rust, breaking asunder with the slightest force, the mind becomes incapable of application and is deranged by the least effort. Whatever addresses the senses is judged of, not as it is right or wrong, but as it affects the imagination, thus morbidly excited. The fancy requires to be continually stimulated, in order that its images may not pall or disgust. Resort is therefore had to the impurest, since last tried, sources of excitement. The perverted youth hears himself condemned by the Word of God as a filthy dreamer; but consoled and flattered by the seducer in his breast, he neither repents nor reforms. The disastrous consequences of this habit of mind peculiar to youth, which mews the intellect within the gaudily caparisoned prisons of a dreamy and lethargic revery, and debars it from the contemplation of heavenly things, are obvious enough. In its inception, the habit may easily be broken off. It should be a matter of conscience with all to lay it aside; for, when confirmed, the trump of God can alone arouse the mental sluggard to reality—Ah! that it should be the reality of the Judgment!

An Apostle exhorts, saying, 'Flee youthful lusts; follow righteousness, faith, charity, peace.' Golden symbols, beautiful words! Do they not awaken a virtuous enthusiasm in thy breast to whom this waif of thoughts has drifted by chance? The purity and innocence of childhood, from which youth is so shortly removed, and to which it might so easily return, how much do they resemble the purity and innocence of the saints! Listen to the wisest of men, speaking by the immediate inspiration of the Deity: 'Get wisdom.' It is better than rubies. 'The fear of the Lord is the beginning of wisdom.' And God declares, 'Those that seek me early shall find me.'

THE OLD YEAR.

The ripened fruit, and "the sear and yellow leaf of autumn," have passed; and another year has been added to the long catalogue preceding it; and Time has issued her decree that those days should never return. Their delightful scenes of joy, their distressing scenes of woe, the hopes to which they gave birth, the happiness they inspired, the prospects they blighted—all have flown upon the wings of time, never again to be enjoyed—never again endured. Thus it is—thus it will be. Yes-
terday was; but it is gone: to-day is; and
directly it is not. To-morrow! where is it?
Echo answers—where?? To-morrow!—
It never comes!!

And now, with the precepts and lessons
the past year has taught, how many do
profit? Alas! I fear but few. The new
year, which we now hail with delight, be-
cause of the anticipated pleasures it caries
within its unrevealed, but every-day-reveal-
ings bosom, will roll over the unthinking
multitude, as much unheeded as the thou-
sands which have preceded it—for the re-
less disposition of man is the same to-day,
to-morrow, and forever. Very few indeed
“take time by the fore-lock,” and profit
from past experience; and those who do,
are looked upon by the majority, as being
weak in judgment and fanatical in prin-
ciple. The mass acknowledge no precedent
—are governed by no chain of self-teaching
circumstances—yet set themselves to judge
of matters in which they are as little likely
to determine rightly, as to receive proper
restrictives and correctives. They are va-
rious and ever changing. A sudden cala-
mony overtakes them. They either underv
value or over rate the design. They nev-
er see the hand of the Almighty in their
afflictions. Hence they fail to receive pro-
er instruction from his providence. They
have never learned that God afflicts man
for his good. If they reason upon such
things at all, it is to this effect: “The Fates
have so decreed it; and there is no avoiding
the consequences.” They lose more than
half of life, by their ignorance of the things
of life. They look not beyond the sluggish
snail-pace of their every-day life; but are
contented to take things as they come—
good or bad—never dreaming that from
them an important lesson might be learned;
and which, if properly applied, would pre-
vent much useless future evil, and superin-
duce much future good. Thus they live,
and thus they die, and their absence is
not much felt or deplored by their survivors
and successors.

But judgment! O! that incomprehensible,
that unfashionable term! will bring them
again upon the stage of action—not to re-
peat their acts of sin and ignorance, their
blind stupidity and stupid indifference—but
to receive rewards for “deeds done in the
body.”

Vain mortal! will time never teach thee
a lesson? Have not the millions upon mil-
lions that have preceded thee to the land
of spirits afforded a sufficient precedent?
pointing with an unerring index to means
by which you may profit from that by which
they lost. Nearly six thousand years does
Old Time now number; and more than one
hundred times has earth been depopulated;
and still man is as proud, as ignorant, as un-
yielding, and as reckless as ever.

And so it will be with a vast majority,
until the last moment has been entered in
Time’s day book, and posted in the ledger
of Eternity, the columns added up, balances
struck, and He who spake time into exis-
tence, shall, by his mighty angel, with one
foot planted upon the sea, the other upon
dry land, with an upraised hand, pour his
seven thunder voice to the uttermost part of
the earth—

“By heaven I swear the mystery’s o’er
Time was, but time shall be no more!”

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SHORT EXTRACTS FROM ORTHODOX AUTHORS ON THE DESIGN OF BAPTISM.

“He that believeth and is baptised shall be saved.”—Mark
xvi: 16.

“Is baptised. Is initiated into the Church
by the application of water, as significant
that he is a sinner, and needs the purifying
influences of the Holy Ghost. It is worthy
of remark that Jesus has made baptism of
so much importance. He did not say, indeed,
that a man could not be saved without bap-
tism, but he has strongly implied that where
this is neglected, knowing it to be a com-
mand of the Saviour, it endangers the
salvation of the soul. Faith and baptism,
are the beginnings of a christian life: the
one [faith] the beginning of piety in the soul,
the other [baptism] of its manifestation
before men, or of a profession of religion.
And every man endangers his eternal inter-
ests by being ashamed of Christ before
men. See Mark viii: 38.”—Barnes’ Notes

“Baptising them,” etc. Matt. xxviii: 19.—

“Baptising them Applying to them water,
as an emblem of the purifying influences of the Christian Religion through the Holy Ghost, and solemnly devoting them to God."—Ib. p. 372.

"Baptised into his death."—Rom. vi: 3.

"In baptism, we have been represented emblematically as put to death with him, [Christ.] Hence it is said, verse 4. 'We have been buried together with him by baptism into his death;' and verse 5. 'Planted together in the likeness of his death—also of his resurrection;' and verse 8. 'Though we have died with the Christian Church, is an emblematical representation of our union with Christ, as members of his body, and of the malignity of sin in bringing death upon Christ,—verse 10,—and upon all mankind, and of the efficacy of Christ's death in procuring for all the resurrection from the dead.'—McKnight on the Epistles, p. 85.

"Buried with him in Baptism." Col. ii: 12. "The Baptism of Jews and Gentiles, when converted to Christianity, implied 'their death unto sin, and new birth unto righteousness;' their entrance into the Church and kingdom of Christ; the washing away of the guilt and pollution of their sins; and their dedication to the service of God, the Father, the Son, and the Holy Spirit, in whose name, as the God of their salvation, they were baptised."—Scott's Commentary on the text.

"In baptism, entrance into communion with Christ appears to have been the essential point; thus persons were united to the spiritual body of Christ and received into the communion of the redeemed, the Church of Christ."—Neander's Planting and Training of the Church, p. 101.

"Baptism denotes the confession of dependence on Christ and the entrance into communion with him; and hence the appropriation of all which Christ promises to those who stand in such a relation to him; it is the putting on Christ, in whose name baptism is administered, an expression which includes in it all that we have said.—Ib. p. 275.

"The visible church required visible signs, for the spiritual facts on which its inward essence rests. Hence Christ, who meant to found a visible church, instituted two outward signs, as symbols of the invisible fellowship between him, the head of the spiritual body, and its members, the believers, and of the union of these members not only with himself, but with one another—visible means of representing the invisible heavenly benefits to be communicated by him to the members of his body; and with the believing use of these signs, furnished to the outward man of sense in behalf of the inward spiritual man, was to be connected the enjoyment of that fellowship and of those heavenly benefits. As in Christianity and all christian life, there is nothing which stands separate and insulated, but all forms one whole, radiating from a common centre, so in the present case, what is represented by these outward signs was to be something which should proceed on through the whole inward, Christian life; something which from one single moment of that life should be diffused over the whole of it; and again, from other single moments, should be specially awakened and carried still further onward. Such was baptism, the sign of the first entrance into fellowship with the Redeemer and with the church, the first appropriation of the benefits which he bestowed on mankind—the forgiveness, of sins and the inward union of life hence resulting—the participation in a sanctifying, divine spirit of life; and such was the Lord's supper, the sign of a constantly progressive perseverance in his fellowship and in the appropriation and enjoyment of these benefits; both representing the essentials of the whole Christian life within, in its first rise and its progressive development. The whole peculiar spirit of the Christian worship invariably stamped itself upon the mode in which these outward signs of divine realities were administered; and again, the mode of their administration powerfully reacted upon the character of the worship. The connection of the moments represented by these outward signs with the whole of the Christian life, the union of the inward and divine things with the outward transac-
LAMENTING OVER THE IMPERFECTIONS OF OTHERS.

We will close these extracts for the present with a quotation from Chalmers, Lecture xxxiii; Rom. vi. 3-7, p. 152.

"The original meaning of the word baptism is immersion, and though we regard it as a point of indifferency, whether the ordinance so named be performed in this way or by sprinkling—yet we doubt not, that the prevalent style of the administration in the apostle's days, was by an actual submurring of the whole body under water. We advert to this, for the purpose of throwing light on the analogy that is instituted in these verses. Jesus Christ by death underwent this sort of baptism—even immersion under the surface of the ground, whence He soon emerged again by His resurrection. We by being baptised into His death, are conceived to have made a similar translation. In the act of descending under the water of baptism to have resigned an old life, and in the act of ascending to emerge into a second or a new life—along the course of which it is our part to maintain a strenuous avoidance of that sin, which as good as expunged the being that we had formerly; and a strenuous prosecution of that holiness, which should begin with the first moment that we were ushered into our present being, and be perpetuated and make progress toward the perfection of full and ripened immortality.

"Baptized into His death"—or regarding ourselves as if like Him we had actually been slain and buried, and like Him brought forth anew and made alive again, before that God who for our sins had swept us beyond the circle of His favoured creation. This would have been had not Christ died; and though He by pouring out His soul for us, has kept us in the favour that else would have been forfeited and that forever—yet the argument is the same, if prevented from going down into the pit, as if after being cast headlong into it for our sins we had again been extricated therefrom. How shall we whom sin had at that time blotted out from the family of life, now that we are readmitted, again indulge in it? How shall we run counter to those holy antipathies of the divine nature, of the strength and ir-reconcilableness of which we already in our own persons have had so full a manifestation? How shall we, rescued from destruction, again welcome to our embraces the destroyer?—or, living anew under the eye of that God who could not endure the presence of sin and so consigned it to the exile of death everlasting, shall we live again in that very course which made our former existence so offensive to Him and so incompatible with the whole spirit and design of His government?"
I not be mistaken with regard to the fact, on which my allegation rests; or, if there is some foundation for it, may it not be greatly exaggerated? Again: admitting that the evil I profess to lament exists in all its supposed extent, will my mentioning it to others do any good; or may it not be productive of the very opposite effect?—If such questions were proposed, and the proper answers to them fairly weighed, we believe they would tend greatly to check that tattling disposition, which is often indulged under this imposing form of regret, for the defects that appear in our brethren.

The only ground that appears at all defensible, on which such defects can be mentioned to others, is when it is done with a view, that one more likely to succeed than ourselves, may employ his influence in correcting them. Here, however, it must be recollected, that whatever may be done in other cases, if we be in Christian fellowship with the person in whom we see such imperfections, we are on no account allowed to mention them to others, till we have first done so to himself. But even where this is not the case, and where we may judge it proper to notice, what is wrong in the character of one not in fellowship with us, to a person who may be likely to succeed in correcting it, we have much need to do it with a proper temper, guarding against a spirit of self-preference, and being solely animated by a desire for the good of the party concerned. It is surely a fair question here, and every one implicated should be concerned to answer it; can our lamentations be very deep or sincere on such occasions, if what gives rise to them has never been the subject of prayer before God? This text, if fairly applied, will, we believe, put to shame and to silence many of those gossiping condolings to which we have alluded.—Wm Innes.

THE EXTENT OF THE CHRISTIAN PRECEPTS, RESPECTING EVIL SPEAKING.

“Speak evil of no man,” says Paul.—“Laying aside all malice and all guile, and hypocrisies and coveties, and all evil speakings,” says Peter. How little are these precepts regarded. Nay, are not all in one degree or another chargeable with the violation of them? Do they not imply, that we are to avoid not only saying any thing falsely, which is to the discredit of any man, but even saying what we know to be true, unless some good is likely to be attained, by it? If a church, or a friend, is apt to be deceived, by one whom we have reason to consider a false professor; or if one is in danger of being hurt in the business of life, by ignorantly reposing confidence in a person who does not deserve it, whether he professes Christianity or not; it is necessary for us, in these cases, to declare what we know to be true in regard to his character, though it should be to his disadvantage. But all speaking evil of any man in common conversation, or the indulgence of a vein of satire for amusement, and where no good is attained by it, seems a plain violation of the precept.—Wm Innes.

DEVOational READINGS.

PSALM XI.—DOMINE REFUGIUM.

The safety, success and reward of the justified, under the protection of God.

Every reader of the Bible has his favorite Psalm, as every lover of poetry has his favorite poems. Of the author of this divine ode and of the circumstances under which it was written, nothing is known, and this is peculiarly fortunate, as it is suited to the sentiments of all intelligently pious persons, in all ages, and would lose, perhaps, much of its general force by being circumscribed to a particular time and occasion, and to the overflow of the feelings of any single mind. It is a most beautiful, intelligible, and consolatory Psalm. No one can drink into its spirit, appreciate its forcible imagery, and bring himself to the exercise of the faith it portrays, without feeling a relief from all worldly anxiety, and a sublime elvation above the painful apprehensions of human fear whether it respect our present condition or future destiny. He that can truly adopt the language of this Psalm, as his own, need to have no fear for his present welfare or his immortal happiness, I care not how he may be bowed down by bodily afflictions, mental disappointments, loss of worldly prosperity, or
severe assaults from outward or inward temptations. His shelter is none other than the almighty protection of the God of heaven, and if Jehovah be our refuge, what need we fear?

1. Where dwelleth in the secret place of the High God, 
   His secret is under the shadow of the Almighty.
2. "Jehovah," he saith, "is my refuge and my fortress, 
   My God, in him is my trust."
3. Surely he will deliver thee from the snare of the fowler.
   From the destructive pestilence.
4. He will cover thee with his feathers; 
   And under his wings shalt thou take refuge:
   It is a shelter to thee, and thou shalt not fear:
   It is a truth to the shod and the buckler.
5. Be not thou afraid of terror by night, 
   Of the arrow that flieth by day,
6. Of the pestilence which walketh in darkness, 
   Of the destruction that wasteth at noon-day.
7. A thousand may fall by thy side, 
   And ten thousand at thy right hand, 
   To thee it shall not approach:
8. Only with thy eyes shalt thou behold, 
   They shall see the recompense of the wicked.
9. Because thou hast made Jehovah, who is my refuge, 
   The High God, thy place of defence.
10. No evil shall befall thee. 
   No plague shall approach thy tent.
11. For he will give his angels charge concerning thee, 
   To preserve thee in all thy ways,
12. Upon their hands they shall carry thee, 
   That thou mayest not dash thy foot against a stone.
13. Thou mayest tread upon the lion, and the adder; 
   Thou mayest trample on the young lion, and on the fierce serpent.
14. Because he exalteth his desire upon me, I will deliver him; 
   I will set him on high, because he knoweth my name.
15. He may call upon me, and I will answer him: 
   I will be with him in trouble, to rescue him, and honor him.
16. With long life will I satisfy him; 
   I will show him my salvation.

NOTES AND REFLECTIONS.

1, 2. The first and second verses are intended as a description of the man whose safety is secured. They may be paraphrased thus: The man who dwells in the retreat of God, and abides under his protection, may say of the Lord—He is my fortress, my refuge, my God, in him will I trust. The "secret place of God" is a figurative expression, descriptive of his power and providence, which like an impregnable fortress, is able to shelter from harm all who confide in it. The imagery may be borrowed from the "holy of holies," into which, under the old dispensation, the High Priest, alone, was allowed to enter. This place was as a retreat from the world to the presence of God, where the cloud of his glory enveloped the worshipper. Under the new Covenant all baptized believers are priests and have the privilege of this near and hallowed approach to God, by the blood of Jesus. (Heb. x. 22, 23.) "Let us draw near," says an Apostle, "with true hearts in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water." The blood of Christ has made for us a way of access, which is now and living; it has made the waters of our baptism purifying, whilst it brings over us the protection, pardon, and sanctification of the Father, the Son and the Holy Ghost, into whose names we were commanded to be baptized. The heart being relieved from the terrors of a guilty conscience, we may draw near with unwavering confidence, in any act of worship and obedience, rejoicing to know that amid all the dangers, and under all the grief-clouds of this life, and beholding the foreshadows of death and of the last day, the Lord is our fortress, our God in whom we may trust.—Disciple of Jesus! forget not thy Refuge! thy Redeemer, and thy Strength!

3. Of the person described in the first and second verses, the Psalmist says, the God in whom he trusts will deliver him from the wicked devices of men, and from the multiplied pestilences and diseases to which flesh is heir. Such promises are not to be understood as securing indemnity against the attacks of enemies or diseases, but such security to the soul amid these common calamities as shall enable the believer to realize that he hath a deliverance from God. He is delivered from the subtility and power of Satan, who by the afflictions and disappointments to which we are subject always leads captive that heart which is not staid upon God. In adversity he overcomes such a soul by terror; but the heart of the pious shall be kept by the power of God from all peril.

4. As the hen protects her brood from birds of prey and from the chilling blast, so shall Jehovah protect thee—his truth in its promises and directions, suited to all seasons, shall be thy dependence and support. This figure is frequently used. Exodus 19th and Deut. 32: 11, 12, describe God as carrying Israel, as an Eagle bears its young upon its wings. Boaz prays for Ruth,
that the “Lord would recompense her work, and a full reward be given thee from the Lord God of Israel, under whose wings thou art come to trust.” Ruth 2: 12.—David also explains: “How excellent is thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings.” The truth of God is our shield and buckler. Truth is an emanation from God. He spake, and his word is truth. He that reads, and meditates upon it until he arrives at the full assurance of its understanding, shall never be moved. Christ is “THE TRUTH,” let us believe in him, and he will become to us a shield and a buckler whose defence no missile of man or demon can ever effectually assail.

5. Terror by night, and arrow by day.—Night is the season for secret assault, arson, murder, and robbery. The protected of God may feel secure, for no power however secret, can destroy whom he preserves. The angel of Death is often described as with a quiver full of arrows; from these the godly may feel security.

6. The Greek of this verse translates the words pestilence and destruction by the word Demon. It was the opinion of the ancients that the empire of death was under two demons, one of which held the government during the day and the other at night. The view of the Psalmist is clear: He shall be protected against all hidden danger and treachery, and all open calamity and assault. And this shall be although as taught in verses,

7. S. Thousands and tens of thousands shall fall by thy side; and thine eyes shall behold the wicked destroyed.

8. 10. Now for the reason that thou hast made the Lord thy refuge, and the Most High thy Habitation, no evil shall befall thee; no plague shall come nigh thy dwelling. What protection is this? It includes defence against all calamities, whether bodily or mental. Socrates is represented as saying, “that no evil can befall a good man;” and a wiser than he has said, by the mouth of inspiration, “that ALL THINGS work together for good to those who love God, who are the called according to his pur-
IN WHAT SENSE DID JOHN THE BAPTIST PREACH THE GOSPEL OF JESUS CHRIST?

"John not only preached repentance, but the Gospel of Jesus Christ. Mark prefaced his record of John’s ministry with the words: "The beginning of the Gospel of Jesus Christ." Mark 1:1. Paul confirms the same, Acts 13:47: "John verified baptism with the baptism of repentance, saying unto the people that they should believe on him whom should come after him, that is Christ Jesus." Behold (said John) the Lamb of God which taketh away the sin of the world! I wish that all modern preachers preached the Gospel as well as John. Surely the baptism of Christ and his apostles, John 3:1, was connected with the preaching of the Gospel of the kingdom." —Henry Green.

It is most certainly true, as stated by Eld. Grew, that John preached the Gospel, but it is equally true that he did not preach that gospel which recognized a Saviour come and one who had made known the laws of his salvation for the whole world. In other words, John preached the “gospel of the kingdom,” saying to the expectant multitudes which flocked to him, “the kingdom of heaven is at hand,” but he could not say as did Peter after the resurrection of Messiah, “know assuredly, that God has made that same Jesus whom you have crucified both Lord and Christ?” John, indeed, preached reformation and “baptism for the remission of sins,” but he taught the people “to believe on him who should come after him, even on Christ Jesus,” but when the Christ was glorified, although faith in the same being was required and baptism for the same purposes, still it was faith in one who had come and perfected his work, and baptism by a law which emanated from him who had taken his seat at the right hand of the Father!

It is of great importance to make this distinction if we would have intelligible views of the Christian Religion. John’s baptism, like the offerings of slain victims from Abel down, looked forward to the death of Christ for: its ratification and intended efficacy, ours looks backward to the same death and regards it as an offering for sin which God has accepted. Never until after the death, burial and resurrection of Christ, was there a gospel promulgated, embracing Elder Grew and the present generation in its benefits.

Then, and not till then, did Messiah command, “go preach the gospel to every creature,” “go teach all nations.” Never till then did he require that “repentance and remission of sins should be preached among all nations.” But having finished the work the Father had given him to do; having made his Son an offering for sin; having vanquished death and burst the bars of the grave; and being invested with “all power both in heaven and on earth,” he ordered the propagation of a system of salvation, which embraced in its conditions, every sinful son of Adam who should be permitted to hear it.—

We should rejoice that our names are spelled in that great commission; and as ministers of this Gospel, we should never fail “rightly to divide the word,” so that the attention of all may be directed to that part of the sacred record which prescribes the terms of their pardon.

It is of no avail to tell a sinner that Abel, Noah, Abraham and the men who received the baptism of John were saved; unless he can be saved, their salvation is rather a tantalization than a comfort. Their salvation
and the terms of it may be easily stated; but he will demand, “where is the charter for my salvation? It encourages me to trust in the God who saved these sinners of my race in previous ages, but tell me how shall I trust? Where the promises addressed to me?” And when you answer such questions honestly, and in the fear of God, you can go no where else than to the commission, and the gospel preached by the Apostles under its all powerful sanctions. That is the gospel for our race, confirmed by all the dispensations of God which preceded it, and made sure by all the accompanying effects which attended its promulgation. Reader, if you should never see “a preacher” if you will read that commission and observe the preaching of the Apostles under its authority as recorded in the Acts of the Apostles, you can never be in doubt as to the manner in which you are required to acknowledge Christ, for the remission of your sins and induction into those privileges, honors and advantages, which will make you meet for the inheritance of the saints in light.

J. B. F.

**IS POURING EVER CALLED BAPTISM?**

The Editor of the “Bible Examiner” is of opinion that “pouring is baptism” from the fact that the pouring out of the Holy Ghost on the day of Pentecost is so called. His mistake is a very common one, with all that class of persons, who pay little or no attention to the relation between their premises and conclusions, and in our schools would be called a logical blunder. He fails to distinguish between things that differ. He mistakes the effect of an action for the manner of the action. The pouring out of the Holy Ghost on the day of Pentecost, is never, by any sacred writer, called a baptism; but the effect produced by that copious and wonderful out-pouring, is so called. I may pour water upon the coat of Eld. Storrs, until it become perfectly saturated, and then, it would be a correct use of language to say, his coat is baptised. But in this case what is it that I call a baptism?—The pouring or the effect of the pouring, the saturation of the garment? Evidently the latter, as every tyro in the knowledge of language must see. So in the case, the misconception of which leads him astray. —Christ promised such a wondrous display of supernatural power to attend the Apostles in the commencement of the gospel proclamation, that he calls it a baptism, an overwhelming in or with the spirit. The event justifies the promise. The Spirit was poured out, “and the sound of it filled all the house where they were sitting;” “cloven tongues as of fire sat upon each of them,” and every man present heard “the wonderful works of God in the language wherein he was born.” The supernatural power and presence of the Spirit of all utterance and wisdom, adorned the persons of the fisherman of Galilee with its shining emblems, and spoke through their tongues the most wonderful and glorious truths ever heard by mortal ears. The display is so extraordinary and overpowering—it hides so much of the fisherman, and reveals such an abundance of the Spirit, that it is called a “baptism of the Spirit.” How was it effected? By pouring. But was the pouring called the baptism? I say it was not, and call for the proof. The effect of the pouring was so called, in anticipation, by Jesus Christ and John the Baptist, and by the Apostle Peter, afterwards. (Math. iii. Mark i: 8. Acts i: 5;—xi.)

We do not deny that a baptism, with water may be effected by pouring, if the pouring be sufficiently copious, but we will not call the pouring baptism, no more than we call the drenching of the earth, rain. And if they would allow us, we would show our opponents a “more excellent way;” at least a more easy and convenient method of securing a real baptism than by pouring till the person is covered with water. And if Elder Storrs and all other believing Pego baptists will be overwhelmed in water as the Apostles were overwhelmed with the powers of the Holy Spirit, no one will question his or their baptism. But till then we are compelled to say he has set aside the commandment of God by his tradition.

J. B. F.

The way of man is froward and strange: but as for the pure, his work is right.
LETTER FROM ELDER JOHN M. BARNES.

THOS. M. JONES, ESQ., AND THE LEGALITY OF OUR MARRIAGES.

Mr. Jones disavows having ever given the opinion, that marriages solemnized by our preachers are illegal, as he is represented by Elder E. R. Osborne in the last No. of the Magazine. We would publish his communication, and, indeed had placed it in our drawer for that purpose, but we have since submitted it to Bro. Osborne, who is ready to produce counter certificates to those of Mr. Jones, proving that he did give the opinion, though not, perhaps, in the case referred to. Of course, we could not burden our readers with a controversy of this character.

It is due Mr. Jones, however, to say that he most positively denies ever having given such an opinion as that attributed to him or anything akin to it; and that his sense of obligation for many kindnesses received from members of the Christian Church, for which he entertains a high respect, impel him to make this disavowal. It is equally due Bro. Osborne to say that Mr. J's opinions were so reported to him and by such persons as led him to have no doubt but that they were correctly reported. Such mistakes sometimes occur; and in this case it is to be regretted if it has made a worthy gentleman responsible for absurd and injurious opinions, which he does not entertain.

We would never have consented to take any notice of so ridiculous an opinion but that it had been thrust upon us from various quarters; and coming to us at last, apparently sanctioned by the authority of a counsel- lor at law and a senator of the State, we could not pass it over.

We trust that Messrs Jones and Osborne will both see the impropiety of laying their lengthy communications and accompanying documents before the public, since the matter has assumed the form it has. And we fondly hope that what we have said will prove satisfactory to each party.

Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

LETTER FROM ELDER J. M. BARNES.

[From the communication below our readers will learn, that the determination of our Beloved Bro., J. M. Barnes to locate in the neighborhood of Franklin College, has been overruled by circumstances.—A prospect of more extended usefulness in another field for Literary and Evangelical labor, has induced him to remove to Hopkinsville, Ky. He carries with him, the best wishes and the prayers of his brethren in the city and vicinity. We fondly trust that among his new acquaintances— with many of whom we have enjoyed a pleasing, and we hope, not altogether unprofitable intimacy for some years—he will find earnest encouragement, in his reformatory labors, and long prove a blessing to the churches of Hopkinsville and the country surrounding, by means of his instructive, fervent and tender exhortations and teaching. They will be bound to him by closer and closer ties, as day by day they see him in the discharge of his onerous duties; as they mark the gentle fearlessness with which he advocates and enforces truth; as they travel with him in his researches into nature, as with zeal and poetical ardor he traces Jehovah in the wonders of the universe—in its prospects, its vegetation, its exquisite changes of summer and winter; and as they reduce his appropriate lessons of piety, wisdom and truth to daily practice. Perhaps it would be well for us to say that his interest in the success of the Christian Magazine, to which he refers below, commenced with its commencement. His remark with reference to its character and importance are unsolicited. We thank him for the kindness manifested by them, and only hope they may be deserved. De- testing the common method of mutual "putting" by which periodicals are brought into notice, we have left ours to find its own support and character, in the estimate of merit which the community may place upon it.—Ed.]

BROTHER FERGUSON.—It is perhaps proper, and in some degree necessary before leaving the State, courteously and in a public manner to take leave of my friends and brethren. Will you permit me to do so through the Christian Magazine? There are some topics of greater or less importance, of which I would say a word with an humble desire to do some good. I begin by a word on a subject of little or no consequence, yet it may be of some interest to some persons—it is
Of my removal to Hopkinsville, Ky.

In one respect I have resembled the Apostle Paul. I have travelled much—and lived at various places. From my native State (South Carolina,) I moved to Alabama, (having preached the Gospel in many places in S. C. and Ga.,) where I resided as a literary and religious Teacher for several years. From Alabama, I came to Tennessee, in 1843, and here I have, since that time, endeavored to be useful in the same way. Many thanks are due to multitudes of kind friends and christian brethren, in S. Carolina, Georgia, Alabama, Mississippi and Tennessee, for multiplied favors bestowed upon me through the course of the last 18 or 20 years. May my Heavenly Father return them fourfold. I remove to Hopkinsville, Ky., not because I love change, but because a wide field of usefulness is spread to me, and because a large family demand more extended means of support. I know no spot on earth where I could expect more usefulness and happiness, than at Hopkinsville. Yet many tender ties bind me to Nashville and its vicinity.

I would respectfully make a remark concerning

The Christian Magazine.

And can I say a word to my friends and brethren in the State already mentioned, among whom I have laboured long and ardently, which will induce them to feel a deeper interest in the success of this valuable paper. Those who have read its pages with any care, must feel satisfied that it is a powerful auxiliary in the cause of truth and righteousness. But have not some disregarded its claims, without due consideration? To such I would affectionately say, that our Divine Master requires, us all to use diligently every means of doing good which he has put within our reach. The Press is one means of great power and efficacy, and the Christian Magazine is far from being the least efficient of the instrumentalities within our reach, of spreading the knowledge of our holy religion among the children of men. And friends and brethren, if you knew its amiable, intelligent and pious Editor as I know him, you would assuredly co-operate with him in doing good. Few men are so well qualified either by natural endowment or mental and religious knowledge, to teach a healthy morality or a sound religion.—Of Tennesseans, professing Christianity, particularly I would ask, are you willing that the Christian Magazine, published in your own capitol, should pass through the year 1849 with three hundred and thirty subscribers from your own State, as it did through the past year? Surely not. And will the Disciples of the south and south west, permit a Religious periodical like the Christian Magazine, to commence and complete its second volume with a subscription list which scarcely meets the expense of its publication, and affords no pecuniary support to its editor? I hope not. But I must ask some attention to

Franklin College.

This Institution has been in existence for four years; having had within its walls an average of 130 students each year. It owes its existence mainly to the zeal, energy and enterprize, of our devoted and intelligent brother Tolbert Fanning, under whose firm and enlightened supervision as its President, it has already accomplished much in the cause of morality and literature. It owes much to others of its Faculty, and to many of its disinterested and efficient Trustees, as well as to many other friends throughout the country. Yet it owes more to its discipline, and its peculiar character for its success heretofore, than to the fostering care of the brotherhood. It has had much to contend with. Cold indifference, and even opposition where warm approbation and zealous co-operation should have been found. Brethren and Friends, in all candor and truth, I would say, you cannot value this Institution too highly, if you wish to promote the cause of sound and rational education in this favored land. I have known its President, Faculty, and Discipline, intimately for some time, and feel satisfied, I speak but honest truth when I say that Franklin College deserves a cordial and generous support from an enlightened community.
It needs your aid. This some of you can give by sending your sons and wards to fill its rooms, and swell its classes. All you can aid it by making yourselves acquainted with its merits, and presenting them to your neighbors.

This Institution is laboring under some heavy pecuniary liabilities which deserve the consideration and relief the friend, of morality, literature and science in the South West.—

Will you cherish this Institution and thus enable it to be a blessing to the rising generation?

Shall I be permitted to introduce to your notice Minerva College.

This is a maiden institution and designed for the education of young ladies. The exercises in this school commenced on the first of January last. The object of its erection is to afford to young ladies all the facilities for an extended and useful education—and as it cannot point to past services, it asks a fair trial that it may prove itself worthy of approval and support. It, too, owes its existence to individual effort, and energy and sacrifice. I can only say that all that experience and an earnest desire for the good of our race could do has been done in devising its plan, and that every effort, I believe, will be made by those who are to govern it, to weave out for it a happy destiny. As its prospectus has been published, I refer the public to documents for further information.

To the disciples in Tennessee I must present another matter of vital importance—it is the effort of many to place Evangelists in the field for 1849.

The brethren know that for years past there has been many various efforts to bring about some co-operation for accomplishing this great object, not only in the different counties, but for the whole State. During the past year several able and pious men have been sustained as Evangelists for particular counties—and as far as my information extends well and faithfully, have they discharged the duty assigned—they have acquitted themselves like men of God, and great will be their reward, and the reward of those who have sustained them. Brethren I beseech you to continue this work—O let no county be without its bearer of the glad tidings of salvation to its perishing crowds. But of your State Evangelists would I especially speak, and of the two who have for the past year been in the field—of Bro. Trott and Richbaum would I speak; because I know them well, and am somewhat acquainted with their work for the year 1848. Many has been the conquest of the Gospel through their instrumentality. One of them you know to be a faithful old soldier in the cause of truth, who has long efficiently labor ed in this best of all causes, and whose loss in the State would be long and deeply regretted—the other, a young, well educated and pious man, who (casting behind him this world's fame and glitter) has devoted himself to the church with a zeal and single heartedness seldom seen. These, my beloved brethren, deserve your cordial support, and ardent prayers. Never suffer them to retire from the field of their present labors from want of adequate support. It is your duty to exhibit the truth to a perishing world, and my brethren, no one can form a correct idea of its importance till the light of eternity develops the value of the salvation of man from sin and hell. Persevere then, and redouble your efforts, and may the God and Father of our Lord Jesus Christ bless you and crown your labour of love with abundant success.

To the Brethren in South Kentucky and the contiguous portion of Western Tennessee, I beg leave to present for their consideration "The South Kentucky Institute for Young Ladies."

This school has commenced its operation, To it the writer looks mainly for that support which a large family requires—by it he expects and desires to be useful and to its prosperity and success, he will devote his energies and talents whatever they may be. To those who know him he looks for some efforts in its behalf and to the brethren in the region of country around Hopkinsville, he respectfully and affectionately presents the
RELIGIOUS INTELLIGENCE.

33

RELIGIOUS INTELLIGENCE.

CENTREVILLE, Ky., Dec. 19, 1848.

DEAR BRO. FURGESON:—We have just closed a successful meeting, at Paris in this county. Forty-one additions. I am informed since I left town, that at a meeting last Friday night, Mr. Tharp, Universalist preacher, (Bro. B. F. Hall’s quan- dam opponent) nobly struck his flag, before the glorious flag of Calvary, acknowledg- ing that his former Isa would not do. Bros. Young, Clark, Rogers and Rains, participated. JOHN A. GANO.

The Ec. Reformer of Dec. 9, reports 68 additions to the Churches in Kentucky, Indiana, Arkansas and Missouri.

[The following item of Church News should have been published in the Dec. No., but was overlooked.—Ed.]

"I labored in the counties of De Kalb and White, during the month of September, and obtained 30 additions. The prospects are good in that region; and I have engaged to labor as an Evangelist for the Churches in these counties next year. Oct. 25th, 1848. JESSE SEWELL.

Bro. G. P. STREET, Christian county, Ky., Nov. 25th, writes: "We have had two very interesting meetings at Lebanon, Trigg county, Ky., which resulted in 42 additions. Bro. J. D. Ferguson was the principal and almost the sole laborer. A large and attentive audience, was in attend- ance the whole time, and the seeds of another harvest were sown with a bountiful hand."

Bro. A. GRAHAM and myself constituted a Church in Aberdeen, Miss., with twenty-five members. They are determined to build a good house next season. They are able, with the help they can get from brethren through the country to do so.

Brother Caskey and myself constituted a

request that they will give to the “South Kentucky Institute” an opportunity to show that it deserves a portion at least of their patronage. The terms are moderate and the situation healthy.

Now dear Brethren, may the God and Fa- ther of our Lord Jesus Christ, the God of all consolation and peace be with you, and make you perfect in every good word and work, and preserve you blameless till the day of Eternity, is my humble and ardent prayer.

J. M. BARNES.

Church in Clinton, Ala., with twenty-six members, and another at Mount Hebron, Ala., with about the same number.

The brethren at Clinton will build a house next season.

Yours in love,

B. F. HALL.

[The following is an extract from a letter, from Elder John Rogers, Carlisle, Ky.

We commend it to the attention of our readers. We lament with our good and pious brother, the state of things to which he alludes; and every one who has the good of the cause at heart, must deplore it. So far as we know, the Churches in this section of country do not tolerate such things among their members; and we hope, for the sake of the blessed Gospel, that few are they which countenance such practices in any country. Whilst we would commend the zeal and firmness of our excellent brother, we would, with much brotherly affection, enquire if his determination is not premature? If a sin creeps into a Congregation, is it wisdom in its teachers to leave it to be devoured of that sin? Or, should they not rather meet it at the very threshold, and expel it from the holy temple? Or, finding its total expulsion impracticable, (as is often the case,) endeavor to save those not yet won away from their first love by its pernicious influence? We would not, however, be considered as censuring our Elder brother, but throw out these reflections for the general good.—En.]

"Dear brother: How is the cause progressing with you? We are increasing here in some places in numbers, but in piety, I fear we are deteriorating. There is a great tendency to a form of godliness without the power. Many seem to want a fashionable, flesh-pleasing sort of religion. They would serve God and Mammon.—They would christianize Dancing, Circus and Theatre going. We have fashionable Sisters, who seem to think it their duty to send their children to dancing schools to give them grace. My dear brother, what think you of these things? For myself, my course is fixed—I will never live in a church nor preach for a church that tolerates such things. Does any one say these are little things? True, they are infinitely too little and trifling for christians. Tomorrow, if I live, I shall complete my 48th year—I have been trying to preach some 30 years
in my poor way—and I am certain if I
know any thing about the spirit of Christ,
it is not a spirit of trifling. Straws show
the direction of the wind. And rest assured,
where that spirit of trifling is, the spirit
of Christ is not. Ah, my brother, in the
days of the venerated Stone, and under his
ministry, such things were never dreamed
of as allowable.”

The “Christian Record,” published at
Bloomington, Ind., for December, 1848, re-
ports 115 additions in Indiana and Iowa,
principally in Indiana.

Bro. D. P. Henderson writes that he has
changed his residence to Columbia, Mis-
souri, to which place letters addressed to
him will, in future be directed. Bro. Hen-
derson has been preaching in Missouri for
several months and his labors have been
blessed with almost unparalleled success.—
They have resulted in the addition of four
hundred and twenty disciples since May
last. May the Lord bless him and speed
him in all his efforts to do good on earth.

The “Millennial Harbinger” for Decem-
ber, 1848, reports 459 additions in Virginia,
Pennsylvania, Kentucky, Indiana, Alabama,
Texas, Illinois, Missouri and the British
Province of Canada West, not heretofore re-
ported in the Magazine.

[Formerly we rejoiced much when we had
the pleasure of reading in the H. and other
periodicals, of sparse additions in our own
country; but we are now exceedingly re-
joiced to be enabled to report, not by units
and tens, but by hundreds—and also that
our reports are not confined to the States,
but come from without the limits of our
government. There are some complaining
Spirits among us, who look upon this suc-
cess as but a small step in the furtherance
of the great cause of truth, and this because
the newly added to the church, do not exhib-
it as much piety and practical Christianity
as they think the improvements in the knowl-
edge of Christianity should lead them to
show. But let such remember that an in-
fant is not a grown man in grace any more
than nature; and that old as well as new
converts need teaching, as much by the exa-
ample of the “fathers in Israel,” as by precept.]

DEAR BROTHER FERGUSON:
Having published in the December
Number of the Magazine the plan of co-op-
eration adopted and recommended by the
State meeting held at Rockspring in Novem-
ber last, it would be well we think to publish
also the names of those brethren who have
subscribed to the plan, together with the
amounts affixed to their names and their
place of residence, or the churches of which
they are members. We hope their noble
example will be followed by hundreds of
other benevolent spirits.

ZIMMERMAN, RUTHERFORD, Co.
B. G. White, paid $10.00
Augustus H. White, paid 5.00
William Burkes,
Malcom B. Gibson,
Joel Hoover,
L. D. Newman,
Stokeley White, paid
P. R. Runnels, paid
Dr. P. W. Davis,

WOODBURY, CANNON Co.
James J. Trott, $10.00
William Higgans,
William L. Covington,
William D. Gowan,
Nathan A. Hall,
Benjamin Fugett,

BROWBURY FORK, CANNON Co.
Louis Jetton, $5.00

Cripple Creek, Rutherford Co.
Elihu Jones,
Jacob Wright,
W. W. McCullough, paid
John Hall,
John L. Jetton, paid
Henry Goodlow,
John S. Wright,

PHILADELPHIA, Warren Co.
William Ramsey, Jr., paid $5.00
George Stroud,
Joseph Ramsey,
Reding Banner,
Edmund Pendleton,
M. E. Davis,
J. B. McCafee,
Thomas Banner,

Shelbyville, Bedford Co.
J. P. Gregory,
Ervin College, Warren Co.
Wm. Lowery, $5.00
James Woodby,
Sandy Waters,
THE CAUSE IN ALABAMA.

Wm. P. Barnes, paid 5.00
Wm. C. Hill, 5.00
Smyrna, Bledsoe Co.
Rufus C. Roberson, paid $5.00
Rock Spring, Returford Co.
James S. Smith, $5.00
John Hill, 5.00
D. R. Gooch, 5.00
W. W. Nance, 5.00
Beverly Nelson, paid 5.00
Clinton College, Smith Co.
Peter Hubbard, $5.00
What an easy matter for five hundred, or even one thousand of the brethren, blessed with the good things of this world, to contribute annually five or ten and twenty and many of them one hundred dollars. Many could make large donations 

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Smyrna, Bledsoe Co.
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What an easy matter for five hundred, or even one thousand of the brethren, blessed with the good things of this world, to contribute annually five or ten and twenty and many of them one hundred dollars. Many could make large donations while in health, and in their last will and testament. How much more blessed, thus to give to the Lord than to be always receiving and laying up treasure in this world? Beloved brethren, let us encourage our hearts in the good and glorious work of Christian benevolence. All we can save, is what we expend in doing good.

Will the brethren approve this good work by sending their names with the amount they are disposed to contribute annually to 

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Will the brethren approve this good work by sending their names with the amount they are disposed to contribute annually to brother J. B. Ferguson, who is authorized by the Church at Nashville to correspond on this subject.

J. J. Trott,
John Eichbaum.

THE CAUSE IN ALABAMA.

Marion, Ala., December 6th, 1848.

Bro. Ferguson—It would, perhaps, be a matter of interest to the brethren generally to hear of the progress of the good cause in South Alabama, and of the efforts now making to sustain good Evangelists, whose labours will be scattered over this part of our Heavenly Father's vineyard. We closed a cooperation meeting at this place, a short time since, the first which was ever held in this part of the country. Of course, much could not be done, as our brethren are few and spread over several counties, but we made a start, and hope to be able, by continued effort, to do much good for our Lord and Master's

cause. We had several preaching brethren from a distance: among them, our much esteemed brothers Caskey, Hooker, Hall and Fanning. Preaching lasted two weeks, and when brother Fanning left us, being the last to do so, we had received by confession and immersion, and by reception from other churches, twenty-five additions, which makes our number in this place and immediate vicinity, about eighty white members, besides some 15 or 20 blacks. It was truly a time of rejoicing among the 'Disciples.'

Only a few years since five of us met in an upper room almost alone to worship our God on 'this wise.' May we all continue faithful, is my ardent prayer. We have had much opposition as a matter or course, but truth, ruthlessly assailed, never fails to prove more powerful, as gold shines brightest when rubbed.

I must close by giving you a copy of the proceedings of our co-operation meeting being requested as secretary to do so, in order that our brethren may see what we have done, and still intend to do, in South Alabama.

"Monday morning, Nov. 6th, 10 o'clock, A. M. being the hour appointed by the brethren for the transaction of the business contemplated, the 'Disciples' met in the 'Christian Church,' and after singing and prayer, the meeting was organized by calling our beloved brother Dr. B. F. Hall to the chair and appointing P. R. Lawson Secretary of the meeting. Bro. A. Graham then stated briefly the object of the meeting, which was to devise ways and means for the propagation of the gospel in the South, by a co-operation of the various congregations in South Alabama and North Mississippi. That this meeting was not a court or church of appeal from individual congregations, nor had any power to coerce the same into obedience to its mandates;—that it has no power to pass laws to bind the individual congregations, or to frame articles of faith for their observance;—that each congregation is sovereign as to all matters therein, when governing itself by the 'Bible.'

That, all we can do here is, to devise the best ways and means for propagating the gos-
pel, the congregations may carry those plans out or dissent from them; and that the reason for such a meeting results from the necessity of having the united effort of the congregations, as they are generally too small to do much alone—whereas two or three united in supporting the truth, may do much.

The following churches were represented, to wit: Union church, in Lowndes county, by brother S. Lavender and Thomas Hobby. The church at Warrington, Dallas county, by brother Jeremiah Duckworth, and the church at Old Town, Perry county, by brother Humphrey Jemison; and the scattering brethren and sisters near Dayton, Marengo county, by brother Dr. B. E. Smith. The congregations at Aberdeen and Columbus Miss., and at Clinton, Green county, Alabama, expressed through brother A. Graham their desire to co-operate with those represented, though they were not present by delegates.

A committee was then appointed to draft resolutions expressive of the sense of the meeting in reference to the objects had in view, consisting of brother A. Graham, P. B. Lawson and Humphrey Jemison, and they were requested to report the same to the next meeting. The meeting then adjourned to 3 o'clock P. M.

3 O'clock, P. M.

The brethren met again according to adjournment, and after singing and prayer the meeting was organized by calling brother T. Fanning to the chair. The report of the committee was then read and unanimously adopted which is as follows.

"The committee to whom was referred the task of preparing and submitting resolutions for the consideration of the brethren and friends now assembled together, to deliberate on the ways and means for supporting Evangelists and causing the gospel to be proclaimed, beg leave to submit.

1. Resolved, that we feel the importance of some system of co-operation, or plan for more united and concentrated effort in the good cause of spreading a knowledge of the gospel of Christ than that which has hither-to prevailed within the bounds of the churches represented in this meeting.

2. That we believe the scriptures contain instruction in reference to every good work, to be performed by the Disciples of Christ, and of course concerning the ways and means proper and necessary for the spread of the gospel.

3. That we are confident the brethren generally of our acquaintance are deficient in knowledge and practice on this subject and we earnestly recommend a diligent study of the word of God for the purpose of ascertaining the truth, and arriving at a unity of faith and action in the great work before us.

4. That we recommend to the churches represented in this meeting and others within convenient distance, to hold a meeting in this place commencing on Friday before the 4th Lords-day in October next (A. D. 1849) for further deliberation on this subject.

5. That in the meantime the brethren present for themselves and the churches represented by them, will endeavour to do their duty towards the support of any worthy evangelist or evangelists who will travel among them and labour in word and doctrine for the ensuing year.

6. That brothers R. T. Goree, Jno. N. Walthal and P. B. Lawson be requested to correspond with the churches for the purpose of ascertaining what they will do towards supporting an Evangelist or Evangelists for the ensuing year, commencing 1st January next, and be authorized to state to said churches that brethren A. Graham and Wm. H. Hooker are willing to devote themselves to the proclamation of the truths of the gospel if desired by the congregation, provided they can be adequately compensated.

The meeting then adjourned to meet Friday before 1st Lords-day in October 1849, being closed by prayer."

P. B. LAWSON, Secretary.

We have not heard from all the congregations but feel assured brothers, Graham and Hooker will both be sustained as Evangelists.
New York, December 21st, 1848.

Beloved Bro. Ferguson:—The Church here have been trying for the past two years to obtain a suitable Evangelist. But all such as are competent in the estimation of the brethren, refuse to come; so we have concluded to do the best we can until circumstances occur which will throw a suitable person in our way. In the meantime some one of us delivers a discourse every Lord's-day morning and in the afternoon we attend to the other various duties of the "House." The most perfect harmony prevails among us.

We are rejoicing in the hope that some more extended efforts will be made among us for the propagation of the primitive "Faith," as some of the wealthiest amongst us are talking strongly about the erection of a new and more commodious meeting-house in a more conspicuous part of the city, where strangers would be attracted.

It is now late in the evening, and as I am weary both from my work and also from the effect of my late illness. Please excuse me any further, and with the best wishes for your prosperity, temporal and spiritual, I remain as ever

Yours very Truly,

M. C. Tiers.

[The following is an extract from a letter written by our Bro. Samuel J. Pinkerton, formerly of Kentucky, but now Evangelizing in the city of Augusta. We would give the letter entire had we room.—Ed.]

Augusta, Georgia, Dec. 9th, 1848.

Bro. Ferguson—We found the friends here in waiting. They received us kindly, and bid us welcome to the enjoyment of their christian homes; for which I trust we felt that gratitude that become a stranger in a strange country. I must say that I have never met with a more generous reception anywhere, than from the brethren in Augusta, Georgia, and must hope that the friendship thus commenced, will long remain undisturbed.

The cause of our Lord has struggled for existence in this place now these many years, with but small success, which I am happy to believe has not been owing to any want of activity on the part of the few who constitute the church. Our venerable look-ing and talented Bro. Dr. Hook has ever been foremost here, in the propagation of religious truth, and in calling men to the obedience of the gospel. His zeal and good sense, with the piety which so characterizes him deserve much more encouragement than they have yet won. Still a faithful man's reward is not generally on earth. He must look for it elsewhere, and be content to reap it in another world, where the true adjustment of this life's endeavors shall be brought about. Is it not under this conviction, we all are warring in the evangelical arms?—O! my brother, the noble souls that are worn and wasted by the buffeting of sin—sinful, and ungrateful men, may well long for rest, and "desire to depart and be with Christ"—for here they have no permanent city and abiding place! But, I check the current of my feelings, and for one, say that I am ready to "spend and be spent" for the gospel of Christ, in view of a resurrection among the just.

We have had several meetings with the friends, which were remarkably pleasant in their comfortable house of worship which was erected through the liberality of our amiable sister Tubman. The attendance upon our ministry from the world has been small, though larger than heretofore—and the interest seems to be on the increase.

"BAPTIST USAGE," UNSCRIPTURAL.

The Christian Index, of Nov. 30, one of the oldest Baptist publications of the South, says of a certain class in that church, that "they repudiate all changes, even changes from an unscriptural to a scriptural practice. With them, "Baptist usage" has more weight than the Bible. "Baptist usage" is to them what the Methodist Discipline is to a Methodist; the Assembly's Confession of Faith to the Presbyterian; the Liturgy to the Episcopalian; the Bulls of the Pope or the decisions of Ecumenical Councils, to a Romanist—their Supreme law. They forget that "Baptist usage" only indicates what have been the views of our predecessors and that these views should have influence only so far as they are sustained by the "law and testimony."

It is seldom that our Brethren say anything more severe of Baptist customs than the above. It is very strong language, which compares their customs to the Bulls of a Pope. But we must hear the Editor further lest we indulge the hope that he is ready to declare
himself free from the tyranny of such human and presumptuous usages. Fearing, after writing the above, that his orthodoxy would be called in question, he says further on in his article "we are an old-fashioned, Missionary Baptist of the Calvinistic school.—We contend for the ancient land-marks, and the doctrines so unpopular in the present day—for which the Apostle Paul strenuously contended, in all his inspired epistles."

I wonder much if the last quotation was not written under the influence of "Baptist usage" which is to our Editor as "the Discipline is to a Methodist," &c? I wonder more how he can call Paul a strenuous teacher of Missionary Baptism of the Calvinistic school! I do not suppose that Paul would have been acknowledged as a Baptist (I do not mean a baptizer as the word imports, but a missionary Baptist!) when he taught the Ephesians to be re-baptized who had been baptized unto John’s Baptism, Acts xix. Only think of a man denouncing Baptist usage, as taking the place of the Bible, and in the same breath acknowledge himself a "Missionary Baptist of the Calvinistic school!" Is it Baptist usage or the Bible which calls a man after an office can possibly be more distinct. 

We ask these questions with no unkindness of feeling for the Editor of the Index. But as his eyes are partially opened to the influence of Baptist usage we were of opinion they might yet be fully opened so as to see that the very name and character he aspires to, is a child of the repudiated parentage. Truly "the legs of the lame are not equal."

CHURCH GOVERNMENT.

BROTHER FERGUSON.—The last number of the Christian Magazine is received, and I hasten to notice the remarks of your correspondent, "Philos Adelphon." He thinks the church at A. acted with strict propriety in repudiating foreign interference with her discipline. And, yet, strange to tell! he thinks her "under a mistake in regard to church independence; or else she has not been happy in expressing herself." And how does P. A. make this appear? Simply by a forced and unauthorized interpretation of the language. "In our judgment," (says he,) perfect independence is no where to be found in the kingdom of Christ. At most, our independence can be but relative. I am happy to be able to relieve my good brother from his anxieties. When brother Campbell used the expressions "the perfect independence of each individual congregation"—he presumed, no doubt, as we did, when we quoted his words, that the text would be explained by the context. He never dreamed, I presume, and certainly we did not, that he would be charged with advocating any other sort of independence, than that about which he was avowedly speaking; viz: independence of church government.

Hence, the quotations made from his writings by P. A. neither prove, that he contradicts himself, or that he has changed his ground. They only prove, that P. A. has failed to discriminate between the right and duty of each church to govern itself, according to the scriptures—and an entire freedom from moral obligation in every other respect. I see not, how any two sentiments can possibly be more distinct.

Mosheim shows clearly, that the abandonment of the "perfect independence of each congregation," in the matter of church government, naturally led to the establishment of Popery. Let us pursue the same course, and a Pope can easily be found, whenever he is needed. Had it not been for the abandonment of the independence of the churches, it is self-evident, that the Man of sin never could have been born. Restore that independence, and you annihilate his power. God forbid, that the churches, calling themselves Christian, blind alike to the teaching of the New Testament, and the lessons of experience, should ever apostatize so far from the truth, as to sacrifice their independence to any far-fetched and fanciful notions about expediency. I hold it to be an indubitable position, that we have no
more right to change the government of the church, than we have to change its ordinances—to abandon the New Testament independence of each individual congregation, than to convert the immersion of believers into the sprinkling of babes. Mr. Expediency has been perhaps the greatest heretic and innovator, that has ever cursed the world, or disgraced the Church. As such, let him be Anathema Maranatha! Amen!! and Amen!!!

OBSTA PRINCIPIIS.


This is the title of a very neat stereotyped pamphlet on our table. We have the pleasure of a limited acquaintance with its author, and can say of him that he is fully competent to treat this subject with the ability of a “master in Israel.” Having read the discourse when it first appeared in print, and refreshing our memory from the pamphlet before us, we can recommend it to the readers of the “Christian Magazine,” and the brotherhood generally; and specially to that portion of them who seek in Scripture quotations an excuse for attending balls and dancing schools.

The following extract will serve to show the spirit of the work:

S.

“Let me now appeal to matters of fact, that have come under your own observation. Have you ever known parents, who were fond of light and frivolous amusements, who encouraged their children in them, or sent them to dancing parties, or dancing schools, to give clear evidences of deep piety? Do they love to pray in their families? attend meetings for prayer?—Do they love to visit the sick and dying, and pray for them—and pour into their hearts the consolations of Christianity? Do they love to read the Holy Oracles to learn their duty; and perform it? Are they ever active, efficient, and useful members of the church?—My observation obliges me to answer these questions, with an emphatic No. Let me now as in the presence of our common Judge appeal to your hearts, my young friends, who have indulged in such frivolities; and let me beseech you, to answer to your own hearts, as you hope to be saved.

Have you then found these amusements profitable to you? Have they excited in you exalted conceptions of the Deity?—Have they tended to make you think more of God—to love him more—to love his worship more—to feel more like praying? To feel more sensibly the weakness, and imperfections, and corruptions of human nature; and to feel like humbling yourself more profoundly before God? When you have left those places of amusement, and have calmly reviewed your course, have you felt happy? That all was well? If the thought of death intruded, did you feel you were prepared to meet it? Have you found that after attending such places, you were prepared and disposed to read the Scriptures with profit and pleasure? Did you feel glad when the Lord’s-day rolled round, that you might meet with the people of God, and participate in the privileges of Christian worship?—That you might partake of the emblems of your Saviour’s broken body, and shed blood? Did you feel yourselves better prepared and disposed to meditate upon divine things? To enter your closets, and pray more fervently to your Father who seeth in secret, and who promises to reward us openly? Are you not obliged by your conscience to answer in the negative all these interrogatories? Again;—Do you remember the day you joined the church, and solemnly dedicated yourself to the service of God? And do you think you could have been induced, on the evening of that day, to attend a ball, or a party of pleasure? Would you not much rather have met a few Christians for prayer, and holy praise; for reading the sacred Scriptures, and mutual exhortations? I know your answers. If you could not at that time have been induced to attend such places of mirth—but take a pleasure in attending them now—is not the conclusion inevitable, that instead of growing in grace, and the knowledge of the truth, you have backslidden—you have fallen from your first love. O, my young friends! think of this I pray you.”
A. D. 1848.

The year of our Lord one thousand eight hundred and forty-eight has been a year of change, convulsion and revolution unequalled perhaps unparalleled, since the fall and dismemberment of the Roman Empire. It will be memorable in the history of the world. The signal fires of liberty have been rekindled in France and their threatening flames have spread over Germany, Hungary and Italy, and even the Autocrat of Russia amid his ice-barred walls, has felt their warmth. —

The imperial palaces. The sorceries by construct the temple, and revive the songs of the hundred and forty-eight has been a year of the wail. All Germany is upraised, and the proscribed Jews have gained their citizenship, and fill the cabinets of many governments, having been aliens for seventeen hundred years, in all the world.——

Their eye is turned to Palestine and their most devout Babies have gone there to reconstruct the temple, and revive the songs of Zion, within thy gates, O Jerusalem! the desolate daughter of my people. Such is 1848! memorable year! which more than any other has served to bring on the "times for the accomplishment of all things which God has spoken by the mouth of all his holy prophets since the world began." Let the student of prophecy not pass it by slightly.

J. B. F.

To Correspondents. — We regret very much that we are not able to publish the communications of our esteemed friend, Bro. T. of Cincinnati. He will agree with us, no doubt, that they are better suited to Newspaper than Magazine reading. We will take pleasure in publishing the discourse to which he refers.

We highly appreciate the laudable object of Bro. F. W. S. communications and hope to find means for them in due time. Essays on Organization we have in abundance. We would remind our correspondents upon this subject, that it is more easy to pull down than to build up—to point out evils than to correct them. H. T. A. in our next.

Died—Departed this life on Friday, the 8th of December, 1848, SUSANNA PHILLIPS, in the 70th year of her age.——

She gave up her heart to God at the early age of seventeen, and united herself to the Christian Church, in Bourbon county, Ky. I have often heard her say that she never from that time, ceased to put her trust in the Lord, or feared that he would forsake her. Though she had been widowed twice, and robbed of six children by death, leaving her only two to comfort and console her in her old age; still, that "faith that looks beyond time, to a blissful eternity," sustained and buoyed her up, and in her deepest affliction. She bowed in meekness, saying "not my will, O Lord but thine be done." In her last prostrated and painful sickness of two years she set a noble example to her children, grand children, and to young Christians of patience, fortitude, and submission to the will of God. When any one of her friends would say to her you must suffer very much indeed, she would reply, "yes, I do suffer more than I can describe, but I am thankful I am no worse. I am far better off than some other invalid that I know of." No dies the righteous to the loss of his soul, whether in the immediate presence of God, and the Lamb, and in the memory of those that knew them best on earth.
CHRISTIAN MAGAZINE.

EVERY SCIENCE INSTRUCTED UNTIL THE KINGDOM OF HEAVEN, IS LIKE UNTO A HOUSEHOLDER WHO EARTHETH FORTH OUT OF HIS TREASURE THINGS NEW AND OLD.—MATTHEW XIII. 31.

VOL. II. NASHVILLE, TENN. FEBRUARY, 1849. NO. 11.

LECTURES ON GENESIS.

LECTURE XIX.—Genesis, 20th and 21st chapters.

Abraham's removal—his equivocation to Abimelech and its consequences—the birth of Isaac and the departure of Ishmael—practical reflections—worship in groves as God's first temple.

The residence of Abraham hitherto had been near the plains of the Jordan, and, in all probability, within sight of the doomed cities of Sodom and Gomorrah. For sixteen years had the pious Patriarch dwelt in the Oaks of Mamre, and they had been years of wonder and divine interposition. The cities which he had rescued from the hands of oppressors, now lay in ruins, and the smoke of their smouldering fires sends forth an unwholesome and an unpleasant atmosphere, whilst the whole plain is made a perpetual monument of the divine maladministration. Abraham would have no delight in looking upon this melancholy prospect, and having no assurance as to the fate of Lot and his family, he removed to the South-west corner of Canaan, and pitched his tent in the land of the Philistines, then under the dominion of a King, whose piety and love of his people well entitled him to the name of Abimelech, or Father of his people. He abode in Gerar, a city of Arabia Petraea, or Rocky Arabia, which was the residence of the King, and the metropolis of the Philistine country.

It is in this city that Abraham exhibits another instance of timidity well calculated to tarnish the otherwise bright and resplendent character of the Patriarch. He fears for his life while travelling with the yet beautiful Sarah, and repeats his former equivocation, that she is "his sister," to preserve it. We are compelled to admit that the subterfuge is mean, and his conduct highly reprehensible, while at the same time we are equally compelled to admire the fidelity of the scripture history. The faults of the saint are reported as faithfully as his virtues; and the rebuke of a Prince whom he had dishonorably judged to be destitute of the fear of God, falls sharply and justly upon our ears. Abraham's fault originated in a lack of faith. He seems strangely to forget the power of him whom he had said, I am "thy shield," and had made him victorious over confederated Kings, and had delivered him from a similar crime to the one he now commits. For the space of twenty-five years he had experienced the loving kindness of God, and but recently had received the promise that, through Sarah, he would obtain a son. God had not failed in any of his promises; and under the divine protection, not a hair of his head could be taken away. But his heart failed him; and we must regret his failings whilst we also fear. Perhaps the overthrow of Sodom, and the probable loss of Lot, had made him to fear that God had also deserted him. He seems at least in that state of mind which is most calculated to take an improper view of everything. He mistakes the character of a righteous nation, and judges them as without the fear of God; he forgets the reproach and infamy of an offence which he here repeats; he foolishly exposes the virtue of his wife, by an expedient he supposed would preserve it; and he exposes a whole nation to a catastrophe of most fearful character. But the Lord is his keeper, and in his mercy chastens the patriarch for his infidelity, while he preserved Sarah, and the King and people of Gerar.

There is a difficulty in this narrative. According to an accurate computation, Sarah is now ninety years of age. How could her beauty be so attractive at that age, as to be likely to ensnare her husband! or, why
would a King desire her for a wife? We should remember that Sarah was most beautiful in her youth, and she may have retained it. Moreover, Abimilech may have desired an alliance between himself and so powerful a Prince as Abraham, by marrying his sister. After the defeat of the confederated Kings, his name was no doubt famous throughout all Canaan; and the prospect of an alliance with so powerful a chief, would be hailed with pleasure.

But God informed Abimilech of his danger and of the character of the patriarch.— "Restore the man his wife, for he is a prophet, and he shall pray for thee, and thou shalt live." This is the first time the word "prophet" occurs in the Bible; and, as it is a word of great importance, we will give it a close examination. It is compounded of the Greek words pro and phemi which signify to speak before hand—one who foretells future events. But this was not the original signification of the word. It signifies any one inspired; and by implication, any one who stood in such a near relation to God as to utter his will. And as God was wont to reveal himself to those who were pious and godly, or who lived in constant communion with him, it often signified any one who offered prayer and made supplication. It signifies an interpreter of the divine will, and thus Aaron is called the prophet of Moses, Ex. vii. 1, and in the New Testament, 1. Cor. xiv, 29. The qualifications for a prophet were great wisdom, or such high virtuous qualities as would give to man a mastery over the lusts of the flesh.

The effect of the dream and the vision of God upon Abimilech was:—he summoned his court early in the morning, and imparted to them the substance of his revelations. He calls Abraham, and expostulates with him; and although his imposition which had been practised upon him deserved the bitterest reproaches, he speaks to him with mildness and moderation. He uses a just sarcasm in addressing Sarah, which properly translated, may read, "I have given thy brother a thousand pieces of silver; behold it is a veil for the eyes for thee and thine attendants, that all may know that thou art married." This was a very skilful and yet delicate manner of giving a rebuke for the deception in which she had participated.—There is, I think, a manifest allusion here to the usages of those times and which still continue to exist. All women inhabiting towns, go about closely veiled, whilst those women who dwell in the pastoral tent, and are with their fathers and husbands, wanderers, either do not wear veils, or wear but partial ones covering only the forehead and chin, and leaving the eyes exposed. According to this custom, Abimilech gives the very sensible rebuke and advice to Sarah, that she and her women should wear the complete veil, the covering of her eyes, when there was danger of being mistaken for unmarried ladies. "And thus she was reproved."

Abraham in order to repair, so far as he could, the injury he brought upon Abimelech, exercised his offices as priest-prophet, and prayed for King and Queen and all the royal family, and they were healed of a disease by which they were smitten.

Skepticism, as is its wont, has suggested its difficulties upon this narrative. In its ignorance it has asked why God was compelled to work a miracle in order to restore the wife of the patriarch? Could not, or would not so honorable and noble a Prince as Abimelech is represented to be, release Sarah had her husband requested? I say, in its ignorance, it has asked these questions, as it has asked others calculated, as it vainly supposes, to invalidate the inspired history. For, it ought to know that, whenever a woman is taken into the Harem of an eastern Prince with the design of becoming his wife, she never can return during the life-time of that Prince; and she is almost entirely cut off from all communication. This custom obtains to this very day; and melancholy instances are given where the wives and daughters of travelling Europeans having fallen into the hands of eastern monarchs, have been placed in their dreadful prisons, with the sad assurance given their husbands and fathers, "that when once taken into the seraglio, they were never permitted to leave it more;" In the event of com-
plaint, the father or husband is imprisoned and often executed. These facts will both show the necessity of a divine interposition in favor of Sarah, the mother of the promised seed, and the ground of the fears of the father of the faithful. There was enough of the fear of God remaining with Abimilech to cause him to restore the wife he had taken; but so destitute of this, and of every noble purpose, are many of the monarchs that now reign over the east, that mothers and daughters, husbands and fathers, have been alike sacrificed to their licentious cruelty.

There are some practical thoughts that this history suggests to my mind. I. We should not hastily condemn a man because of one or two offences; and especially if he do not continue therein. Abraham erred; but who will stigmatize him as a hypocrite? He remained not in his error. Let us remember, too, that his artifice was unsuccessful; that it was detected, he abashed, Sarah exposed, a virtuous people endangered. We learn too, that God has sincere worshippers even where his favored servants do not expect them. He is the father of all; he extends a merciful providence over all, and not one, even the meanest of the heathen, who calls upon his name will be disregarded. Let us not be rash, as Abraham and Elijah, in circumscribing the number whom God will accept, but strive ourselves to serve him acceptably, under the pleasing assurance that, from the East and West, and North and South, we will meet many of his children in the everlasting kingdom.

II. The birth of Isaac, the Son of promise, the heir of Canaan, the progenitor of a mighty nation, and one of the fathers, according to the flesh, of Messiah, the Saviour of the world, next claims our attention. God bestowed upon Sarah, at the appointed time, his promised blessing, which was peculiarly his gift, seeing that both his natural parents were superannuated. Abraham impotent in body, and Sarah devoid of the power of procreation, are made the parents of a numerous seed, exhibiting the gratuitous goodness, and almighty power of Him who had said "about this time and Sarah shall have a son." I would have you rec-

mark, that the sacred historian, three times in the announcement of the birth of Isaac, declares it to be the result of God's promise and faithfulness. "The Lord visited Sarah," the "Lord did unto Sarah as he had spoken," and "she bare a son at the set time that the Lord had spoken to him." What joy must not this event have created in the family of Abraham from its head to all his servants! For sixty long years had Abraham been united with Sarah. They had hoped, they had prayed, they had faithfully waited for offspring. And now, when their strength was exhausted by years, and the common course of nature forbade all hope of a son, behold the aged Abraham again a father, and Sarah the mother of a child, with a prospect through this son who to them is the pledge of the fulfilment of the promise—of innumerable multitudes of descendants. Truly may we join the mother and call his name laughter (Isak,) and the Prophet who descended from him, and say—

"Sing, O thou barren, that didst not bear,
Break forth into singing and shout for joy, thou that didst not travail
For more are the children of the desolate
Than of the married woman, saith Jehovah.

For a woman forsaken and deeply afflictEd
Hath Jehovah recalled tine
For thine husband is thine maker
Jehovah of hosts is his name.

It is he who placeth the desolate in families, and causes the barren woman to become a joyful mother of children. They rejoiced with a solid and heartfelt joy; but their joy was a faint earnest of the joy of the millions who shall be blessed in Isaac and a seed of him, even him who cometh to bless the nations of the earth. On the eighth day he was circumcised; and on the day of his weaning, according to the custom of the times, Abraham made a feast, which was to him and his friends, a day of laughter or joy in the advancement of Isaac towards maturity. But their joy is the joy of mortals, and does not long continue. Ishmael, now seventeen years of age and capable of knowing something of the honor conferred upon Isaac by the promises of God, feels at once envious of his prospects, and exhibits a servile spirit by contemptuously mocking Sarah and her son. This leads to the revival of the old rivalry between Hagar and Sarah; and Sarah
demands that Hagar and her insolent son be expelled from the house and family, and be precluded from all share in the inheritance. She was actuated by a spirit of resentment in this, and the tender heart of the father was grieved on account of the misconduct of his son. He feels impinged in the difficulties of his situation. He was the father of both, and felt a paternal feeling, for each of the children; nor was he indifferent to Hagar, who, up to this time, was regarded as a wife. He commits the matter to God, and seeks direction from him whose servant he was. 

And God said unto Abraham: "Let it not be grievous in thy sight, because of the lad, and because of thy bond-woman in all that Sarah hath said to thee, hearken to her voice: for in Isaac shall thy seed be called. And also of the son of the bond-woman will I make a nation, because he is thy seed."

Hagar, with the mocking Ishmael, is accordingly dispatched with slender provisions, but enough to last them to the next stopping place. He gave her bread and a bottle of water. Bread, doubtless, stands for all kinds of eatables, and the bottles then used were leathern sacks, which would hold enough to last her to the nearest watering place. Behold the wanderers! Exiled from the social hearth and bountiful provisions of the patriarch's dominions, she enters upon the barren wilderness, where becoming bewildered in her way, she despairs both of her own life, and that of her son. The water was spent in her bottle, and her son, overcome with thirst, and exhausted with fatigue, can walk no longer. She supports him as long as she can, but fearing he would die in her arms, she casts him under a shrub, and leaves the scene that she may not witness his expiring agonies. I behold the afflicted mother; tears are streaming down her cheeks at her deserted situation, and she breaks the dread silence of the lonely desert with her unavailing cries and heart-rending lamentations. The lad joins his wailings to those of his mother, and doubtless bitterly repents of his mocking jeers. Is there any ear to hear, any eye to see, any hand to help? No. Their cries are hopeless, and their case one of desperation. But, stop! 'tis not hopeless when the ear of Jehovah is turned that way. He who hears the young lions when they cry, hears the voice of the lad, and speaks to the mother words of comfort and hope? True, they are cast away from society, lost in the wilderness—dying with hunger and thirst—but he who feeds the young ravens, and provides for the houseless, harmless sparrow, comes to their rescue. He directs her attention to a well near at hand, where she was comforted and Ishmael saved.

Paul has taught us that in this pictured scene are represented two kinds of people—two covenants—two kinds of dispositions or spirits—two inheritances. Isaac was born of the spirit; i.e. according to promise. Ishmael after the flesh, or according to a course of nature. Hagar, his mother, represented the Sinaitic covenant, which was based upon the promise of an earthly inheritance made to Abraham and Ishmael the offspring of nature and law. He was servile and persecuting. Sarah represents the new and better covenant, and Isaac the offspring of nature and the Gospel. This is a spiritual covenant—and was presented to the world fifty days after the crucifixion of Christ—based upon a promise to Abraham, that in a seed of his should all the nations of the earth be blessed. We have, then, two covenants—two churches—two kinds of spirits—two inheritances. A natural birth made a Jew a covenatee in the Jewish church, and an heir to Canaan. A birth of or by a promise, (viz: that all shall be blessed in Abraham's seed,) i.e. a birth of water and of the spirit, makes a Christian a covenatee to that covenant which guarantees the forgiveness of sins, and the hope of an eternal inheritance. The matter stands thus:

Ishmael. . . . children of the flesh. . . . fleshly inheritance.
Isaac. . . . children of promise. . . . eternal inheritance. He that can make these distinctions, can know and enjoy more than many wise scribes of the past and present generation of the nature of the promises and commandments of God. 

Ishmael took up his abode in the wilder-
ness, where afterwards the law was promulgated and where he became a mighty archer, and, by a union with a woman of Egypt, the father of a mighty nation, whose name has filled a large page in the world's eventful history, in all its succeeding ages, as noticed in a previous Lecture.

III. The remaining part of the 21st chapter details an interesting event, well calculated to illustrate the customs of these primitive times. It is the treaty between Abimilech and Phichol on the one part, and Abraham on the other. It exhibits the means taken to secure peace between good men and their friends and servants. It is the first treaty of peace in the records of the world. Its forms, solemnities and terms, however, show that it was not then newly invented. Let us look at its details: Abimilech saw that God was with Abraham, which became the motive for his proposal that Abraham should swear by his God to not deal falsely with him, nor with his successors after him; but according to the kindness he had shown him in the land wherein he was sojourning; Abraham swore; but at the same time he expostulated with Abimilech for a supposed wrong which had been done him in violently taking from his servants a well of water, which was of great value in that dry and thirsty land. Abimilech exonerates himself from blame by declaring that it had been done without his knowledge. Then Abraham took sheep and oxen and gave them to Abimilech, and both of them made a covenant. And Abraham set seven ewe lambs of the flock by themselves, which he declared to Abimilech were for a witness that he had digged that well. And the well was called Beer-sheba, the well of the oath, or the well of the seven. (Our Indians retain this custom even to this day, and hence, in their treaties there is a passing of belts, pipes, skins, &c., which has been supposed a proof of their Arabic, or Abrahamic origin.)

IV. “And Abraham planted a grove in Beer-sheba, and called there on the name of the Lord.” Groves and forests have been used as places of worship in all ages, and among all nations. The deep silence of the pathless woods, and the fragrant shade of the forests, have invited the devout from the noise and tumult of the city, to where feelings of religious devotion are readily excited. In these, the greatest and best men of the earth, have sought communion with God. On the tops of mountains, or in the deep glens of the valleys, beside the flowing forest streams, they have made their places of prayer, and pious meditation. And so common is this feeling, even to this day, that there are few who do not feel that there is more truth than poetry in the lines.

“There is a pleasure in the pathless woods,
        There is a rapture on the lonely shore,
        There is a society where none intrudes
        By the deep sea, and music in its roar.”

The Jews had their prosseuchae, or praying places, and the Saviour of the world, himself spent days and nights in these sequestered spots. Here they enjoyed a fast of the body, and the feast of the soul. The idolatrous Jews abused the custom after the manner of the heathen around them; and to prevent their idolatry the offering of sacrifices, in groves, was forbidden by the Mosaic law, Lev. xvi. 21. It was the design of that law to make every act of worship a public transaction, as it could not by any other means correct the secret abominations of a semi-barbarous people. Hence, it forbade grove worship for the same reason that sensible men have opposed the camp-meetings of modern days, where license is taken to do the most abominable deeds under the name of religion. The zeal of the reformers of abuses in Israel was shown in nothing more eminently than in cutting down the groves where the people burned incense to idols.

Still the worship of the true God can be offered in no place with more assurance of acceptance than in the deep and secluded forests of the earth, where no eye intrudes, and no ear but the ear of JEHOVAH is open to our cries. There can we reflect upon the ways and works of God; there can we look upon nature, and providence, and redemption, and partake of the godlike by contemplating his doings. There the mind rises into the loftiest emotions of sublimity, whilst it contemplates the vast power of
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Him who originated and controls the mighty fabric of nature. There it feels the presence, or operation of the divine attributes; for there it has time to behold the grand and moving spectacles of his works. My hearers, have you never felt the divinity stirred within you? Go forth, then, and bury yourself in the bosom of some lonely forest.—Perchance it is an hour just preceding one of the storms of heaven. Do you not feel the hushed stillness? Not a sound breaks upon your ear. Not a breath of air is in motion. The leaf scarcely quivers above you. Silence has here its throne. But, singular paradox, silence has found a voice; it may not be audible to the ear but it speaks to the soul, and awakens its longings and aspirations with fearful power.

"Now sits the feeling infinite so often felt In solitude where we are least alone."

Do you not recognize a living presence, a power in the scene before you, which causes you to stand in solemn awe, or bow down in fervent adoration? I ask, whence this living spiritual presence; whence this recognition of the soul's unutterable sublimity; whence these responses of the inner spirit to the spirit of nature? I answer: The groves are still God's temples. Let him who doubts, but tread their lonely walks.

But, perchance it is a calm, bright, vernal morning. The rude blasts of winter have died away in the distance, and the gentle greetings of spring are kindly stirring the budding branches of the trees. Now skirt the borders of the trackless forest. Dost thou feel the spirit of the season? Is it not a spirit of beneficence? and has it not sympathy with your own grateful emotions?—There is a blessing in the air, and it asks thee to ask a blessing of Him who gave to earth its annual round, and sends its opening spring to bless the land. The mind is not alone in the sylvan scenes! It cannot walk these fields of nature, without responding in impulsive throbs to the spirit which pervades the whole. Thus God is distinctly recognized; and who can forbear his worship where his presence is felt.

Whoever, like Abraham, will worship in the Oaks of Beer-sheba—or, like his son Isaac, often retire at even-tide, will find delight, and benefit, and repasts of spiritual pleasures which those who live in cities can never appreciate. Let us remember that our Saviour retired often to solitude and silence to hold communion with his Heavenly Father. Having healed the sick in Capernaum, by break of day he retired to a desert place. After feeding the multitude with loaves and fishes, he departed to a mountain and spent the whole night in a place of prayer. He taught in the temple of Jerusalem by day, and retired to the Mount of Olives by night. Ere he selected his Apostles, he spent a whole night in an oratory.

"O garden of Olives by thy silver stream
And by thy bright waters at midnight would stray,
And loose in thy murmurs ths sound of the day."

If he needed meditation, surely we need it. A season of each day should be spent in secret prayer and meditation. No calls of business, no harvests of gain, no prospects of pleasure, should be allowed to cheat us out of this our privilege; and which in our sense-loving times, is peculiarly our duty. And if we ever retire to deep glens and forest shades, let us remember,

"The groves were God's first temples, ere man learned
To hew the shaft and lay the architrave
And spread the roof above them,—ere he framed
The lofty vault, to gather and roll back
The sound of anthems,—in the darkling wood
Amidst the cool and silence he knelt down,
And offered to the mightiest solemn thanks
And supplication."

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And upon no question has there been less discrimination, manifested by enquirers after truth and by religious teachers, than upon the all-important one which stands at the head of our discourse: What shall I, as a sinner, do to be pardoned—to be saved? Suppose we were as strangers, entering to-day one of our large cities, having this question pressing upon our attention. We behold a spacious temple, with spire pointing to heaven, indicating it as a house of religious instruction and worship. We enter, with the thronging multitude, and behold a “man of God” ready to discourse to the people.—

We listen attentively to his account of man’s fallen and ruined condition, and, feeling within us the effects of guilt and the seeds of mortality, we draw near, and in all the sincerity of our hearts, ask, “Sir what shall I do to be saved?” We would receive an answer, doubtless, but we need only to leave that house and enter another, to hear another answer to the same question, from a man having the same claims upon our attention, and one as antipodal to the first as are the poles! And we might visit another and another and receive different answers in each. And what is still more astonishing, each of these religious teachers and their churches for them claim to be “called and sent of God to preach his gospel:” to teach the same way of salvation—the way to the same heaven of immortal bliss!

He who attentively considers these phænes of religious teaching is led to but one of two conclusions: Either the Bible, from whence they profess to draw their conclusions, is a bundle of contradictions imposed upon the credulity of man, or we have grossly mistaken the proper method of examining that wonderful volume. We assume that the latter is true, and that we have not, either as enquirers or teachers pursued, a rational method in the scriptural investigation of this subject. For example: All these teachers direct us to the Bible, as affording the only authentic and divine answer to the question; but when we ask them in what part of that sacred volume we will find the answer, they tell us, “upon almost every page of it.”—

And they are as likely to turn our attention to Moses or David or Isaiah or John the Baptist, as to Jesus Christ and the Apostles.—

Now, I affirm that we do not act thus in other investigations. If, for example, I am handed a history of the United States and desire to ascertain when these colonies declared themselves free from British oppression, I do not expect to find the account of this event upon every page of the book; but I turn to that part of it, in which the subject is detailed and my curiosity is gratified.—

And can we suppose that in the fallible works of men there is order and intelligible arrangement, whilst in the infallible Book of God there is confusion and disorder?—

The thought is discreditable both to God and his word. But I am asked, and very properly, is there a particular part of the Bible which details the conditions of my salvation? I answer there is, or you can have no interest in the book. It is not sufficient to know that Abel, Abraham and Isaiah were saved. The question is, how can I be saved. That there are references to salvation in many parts of the Bible no one denies, so, also, there are references to the declaration of Independence in many parts of our history; but there is but one place where we find it, and the circumstances which gave rise to it fully detailed. So there is a place in, or a part of, the Bible which presents to us the plan of our salvation. Let us seek that place. For if a teacher of Christianity cannot point his hearers to the Word of God which reveals their salvation, he is incapable of “rightly dividing that word” and, if a workman at all, he is one who “needs to be ashamed.” Learned be may be in the wisdom of this world, but he has not derived his learning from the great Teacher and Saviour of men. Our effort shall be, therefore, to show how you can be saved—how the men of this generation can attain the pardon of sin and an assurance of that great blessing. But we are compelled to approach our subject negatively, in order that we may give full assurance. We state, therefore, as our first proposition, that in all the Old Testament Scriptures, from the beginning of Genesis to the end of Malachi, no man, now living, can learn what he must
do to be saved. This is strong ground, but we are assured that no one present will doubt its truth who will hear us attentively to the end. The Old Testament does not reveal the plan of our salvation, for the most manifest of all reasons; it was not written for that purpose. It is a Book of divine history, of prophecy and devotional poetry.—There is no one who believes in its genuineness, authenticity and inspiration more firmly than your speaker. But at the same time he has not a doubt, but that every rational being present, will acknowledge that it does not detail the plan of our salvation.

Let us open it and see. It opens with the book of Genesis. Genesis: what means the word? The book of generation,—not of salvation. It details the generation of the heavens and the earth, of the tribes of animals and men; and gives us an account of the dealings of Jehovah with the men of the early ages of the world. Instructive volume! wonderful history! But it does not reveal the plan of our salvation. It tells us of the salvation of Abel, of Enoch, of Noah, of Abraham, Isaac, Jacob and Joseph: how by faith they offered their sacrifices, built their Arks, made their pilgrimages, served their God. But see are commanded to offer no such sacrifices, nor are we, in the particulars that mark their history, required to testify our allegiance to God. Next comes Exodus, detailing, as the word signifies, the exodus or departure of Israel out of Egypt, and the mighty acts of God displayed in that deliverance. And we might go on with every book in the Bible, and we would find each one answering the end for which it was written, but no one laying before us the conditions of our pardon.

But there is a way of proving our proposition so that there shall be no rising up against it. Do we propound our question, what shall I do to be saved to any or all of the ancient worthies, whose example is presented in the Old Testament, we will see at once, that they not only do not give us an answer, but they refer us to a future Prophet, Priest and King who shall unfold to us the will of God. The history of Abraham will assure us, that in a seed of his shall all the nations of the earth be blessed.—This promise is repeated to Isaac and re-repeated to Jacob and repeated again to Judah by Jacob. Moses will tell us that not to him, but to a Prophet like to him, we must hearken. David will speak of his Lord seated on the right hand of God to whom all his enemies must be subject. Isaiah refers us to "a child born, a son given, whose name is Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace" upon whose shoulders the government shall rest from henceforth, even forever." And, in a word, all the prophets from Enoch to John the Baptist, in the loftiest, sweetest and sublimest strains, point out the future coming of the Messiah and lay all their honors at his feet. They stand as so many index-hands to point us to the "Light which coming into the world, enlightens every man." All, therefore, who acknowledge Jesus of Nazareth, as the seed of Abraham, the mighty God of Isaiah, the Lord of David, will acknowledge the truth of our proposition and go with us to Him that they may learn the way of salvation.

II. Second Proposition. That from the history of the life of Jesus of Nazareth, up to the time of his crucifixion, no man can learn the conditions of his salvation. I have a short way of proving this proposition. If any man knows of a time and place, in which, and at which, the Lord Jesus revealed a plan of salvation for us, prior to his death, let him name it. It is true he pardoned a paralytic, and Mary, and took with him to Paradise, the thief upon the cross. But we are not paralytic nor are we thieves upon the cross. We never saw the Son of God, nor did we ever hear him say to us, personally, "thy sins are all forgiven thee." He saved the patriarchs and many thousands of the Jews, and this gives us encouragement that he will save us, but we live not in their days nor under the influence of their circumstances. And I do not hesitate to say, that if I were left to the history of the pardon of Mary, the paralytic and the thief on the cross, I would forever despair of learning the terms of my acceptance. The Saviour is not personally present, we hear not his
voice and we see not his form. But you are compelled to admit my proposition. All Christendom admits that the death, burial and resurrection of Christ, form the basis of our salvation. Will we expect a system of salvation predicated upon the death of Christ, developed before he died? "A will is of no force while the testator lives, but wills are of force after men are dead." During the life-time of my father I may receive personal gifts from his hands, but after his death I can have no claim to his estate except upon the stipulations of his will. So during the life-time of Christ, a few persons received the gift of pardon from his own lips, but since his death our search should be for the last Will and Testament; and upon a compliance with its stipulations, whatever they may be, we may expect the same gracious gift. Indeed, I am well assured that Christ has laid down the terms of our pardon so as to give us equal confidence, with any who have gone before us, of our acceptance into his favor. This leads us to our

III. THIRD PROPOSITION: That after the crucifixion, burial and resurrection of the Son of God, he gave forth a system of salvation which may be offered, by his authority, to every creature: which embraces us and all who shall live after us until the end of time. This he did in the great commission; and for the first time in all the book of God. — You ask me to read it, but not yet. When we come to it we have scarcely a remark to make upon it, believing it so plain that even a simpleton cannot fail to understand. Before we read it let us note the circumstances under which it was delivered. Jesus had just passed through a life unparalleled in the annals of our race. He had been acknowledged by God, in signs and wonders and demonstrations of power, such as never had signalized the claims of Prophet, Priest or King. He had closed his eventful career, by the death of the cross, for the sins of the world. Death could not hold dominion over him; for he "broke the bars of death and triumphed over the grave." Having met and vanquished, in their own dominions, all the enemies of our existence and happiness—having vanquished sin by a spotless life and a sacrificial death and having wrested from death and the grave the keys to their dominion,—he called his Disciples together, just as he was about to return to the bosom and throne of his Father, and said "All power is given to me, both in heaven and on earth." Never had he presented, so distinctly, such a claim! Never was occasion so fit to make it! And if we refuse to receive what is here given, we at once despise the "all power" of heaven and earth and cut ourselves off from the "knowledge of salvation in the remission of our sins." But we presume no one, who hears us this day, will refuse to receive the system here disclosed. All the prophets and promises of God have led us to expect from Christ the answer to our question. Is Jesus the Saviour? — we must hear his plan of Salvation. All the circumstances surrounding him, lead us to expect the disclosure we seek. Let us read it:

"And Jesus came and spake unto them, saying: All power is given unto me in heaven and in earth. Go therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." — Math. 28: 18-20.

Does this embrace us? Yes; for he says teach "ALL NATIONS." But we must read an account of the same transaction from Mark:

"Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned." — Mark. 16. 14-16.

Here our names are spelled: "ALL THE WORLD, EVERY CREATURE." We need not go back to the patriarchs, to Moses or even to the thief on the cross, for here is a system for EVERY CREATURE, confirming and fulfilling all that the prophets have written, and that God had promised. Luke details the same account, with the addition that he points us to the place where it was first to be proclaimed, with the Holy Ghost sent down from heaven:

"And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures. And said unto them, Thus it is written and
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And ye are witnesses of these things. And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he led them out as far as to Bethany; and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up to heaven. And they worshipped him, and returned to Jerusalem with great joy; And were continually in the temple, praising and blessing God. Amen.—Luke. 9: 44—53.

Here we have a direct confirmation of all our propositions. You were astonished at their boldness but who cannot be bold, when the great Captain of our salvation directs our speeches? He not only says that his death and resurrection completed what was written in the law of Moses, the Prophets and the Psalms, but that that death and resurrection were necessary—"behoved him"—and "that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem." In other words, all concerning his life, his death, his resurrection and the publication of reformation and remission of sins among all nations, were written in the Old Testament concerning him, and must needs be fulfilled.

John, in recording the commission, does not give us the terms which were to be proclaimed, but directs us to the Apostles who were to proclaim them. He represents Jesus as saying: "As my Father sent me, so send I you; whosoever sins you remit, they are remitted unto them; whosoever sins you retain they are retained." "Enough to show that this is the charter of our salvation. All the world,—all nations,—every creature," "whosoever."

IV. FOURTH PROPOSITION: That faith in Jesus, as the Christ, who died for our sins; reformation of life and baptism into the name of the Father and of the Son and of the Holy Ghost, have been ordained as the conditions upon which God, for Christ sake, will forgive our past sins, as appears both from the commission read and the teaching of the Apostles after the Holy Ghost was given. Peter,—surrounded and sustained by all the Apostles, on the day of the last authorized Pentecost, when the new law of the glorified lawgiver was to go forth for every creature,—having proved that Jesus was exalted by God both Lord and Christ, in answer to the question with which we started, commanded three thousand believers to "re- pent and be baptized, in the name of Jesus Christ for the remission of sins." To the Samaritans, Philip preached the "things concerning the name of Jesus Christ and the Kingdom of God," and believers were baptized, both men and women. The pious Gentile, Cornelius, was also commanded to be baptized in the name of the Lord, Peter having declared, that to Jesus "all the prophets give witness that through his name whosoever believeth in him shall receive remission of sins," God bestowing his approval, upon the authority of Peter and the reception of the Gentiles, by giving the Holy Spirit, in miraculous power, as he did at Jerusalem. And the time would fail me in giving a detailed account of the Eunuch who believing in Jesus Christ was baptized on his way to Gaza;—of Saul of Tarsus, who arose and was baptized in obedience to the command, "arise and be baptized and wash away thy sins;"—of Lydia who heard the gospel on the banks of a certain stream, and was baptized ere she entered her house;—of a Jailor who "believing in the Lord with all his family, was baptized the same hour of the night;"—of "many of the Corinthians, who hearing, believed and were baptized;—of the Ephesians, who were re-baptized under the authority of a commission which embraced all nations, having been previously baptized unto the baptism of John;" of the Romans who were justified by faith and were buried with Christ in baptism, being then made free from sin;—of those Corinthians, who in their baptism, were "washed, sanctified and justified in the name of the Lord Jesus and by the spirit of our God;" of the Galatians, who "were all the children of God by faith in Christ Jesus," Paul declaring that "so many of them as had been baptized into Jesus Christ, had put on Christ;" thus becoming children and heirs according to the promise made to Abraham;—of the Ephesians, who in "one baptism" were as a church "washed and cleansed with the washing of water by the word, (or as the word of Christ directs);"—of the Thesalonians who were in Christ Jesus after the manner "of
the churches in Judea;"—of the Christian strangers scattered throughout Asia, who, as Noah was saved by water, were also "saved by baptism which to them was not the putting away the filth of the flesh (as were the Jewish washings) but the answer of a good conscience towards God by the resurrection of Jesus Christ;"—and of all the Hebrews, converted to Christ, who were commanded to approach God "by a new and living way, consecrated by the flesh of the Son of God, having their hearts sprinkled from an evil conscience and their bodies washed with pure water."*

Our question is certainly answered, and the cases referred to settle the point. Do we desire to obey God rather than man; to receive an explicit, authoritative and distinct knowledge of our pardon, the system of Jesus Christ, embracing "every creature" is before us, and we may refuse or accept at our peril. What God may do with those who live and die ignorant of his revealed will is not for man, whose breath is in his nostrils, to determine. Many such may be committed to him with fear but not without hope. But for us who live under the full blaze of gospel light and privilege, to reject the plan of heaven and expect to be pardoned, would be as foolish and presumptuous, as for us to depend upon the providence of God to sustain our lives without eating, drinking or sleep—without complying with the terms upon which life is perpetuated. God may deliver us from unavoidable danger; but to throw ourselves from the pinnacle and expect his angels to bear us up, would be as wise and as religious as to expect pardon in disobedience to the law by which it is bestowed.

"It is written thou shalt not tempt the Lord thy God!" And again, "blessed are they who do his commandments, they shall have right to the tree of life and enter through the gates into the city."

Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded.

*Acts, ii. 37, 38; viii. 18, 13, 48;—xvi. 15, 52;—xiv. 34;—xvii. 1;—xxi. 10;—Rom. vi. 1—18;—I. Cor. vi. 8—12;—Gal. iii. 27, 38;—Eph. iv. 5;—v. 25;—Coloss. ii. 11—13;—I. Thess. iii. 21;—I. Tim. iii. 5;—Heb. x. 22.
clouds of the West seem to threaten to envelop it, as it sinks, in a night of endless, rayless gloom. The Lutheran, the Calvinist, the Episcopal, the Presbyterian present various forms, as their organizations pass in review before us. Upon their front, are written in legible characters, failure and decay. Methodism, that has infused a portion of its spirit into the bodies of the Baptist and Presbyterian churches, tells us that it is the religion of the passions. Speaking much of the heart, it takes possession of the animal feelings, while, in no small degree, it neglects the intellectual powers of man. Zeal it has; but it is not according to knowledge. It varies in its form, some times boldly Episcopal, then Radical. These parties are fixed, never to be reformed. Episcopacy has too much of the spirit of monarchy to acknowledge a superior, or to bow to an equal. Presbyterianism boasts itself of its knowledge of eternal things, and rejoices in the sentiment, the fond and beloved thought, of having been known in the Predeterminations of God; yea, of having been elected in Christ before the world was made. Occupying so exalted a position, they feel incapable of being elevated, and regard the efforts of those, who preach after the direction of a fisherman, with feelings which unfortunately approximate those of contempt. The Baptist glories in John the fore-runner of the Messiah. Immersion distinguishes him from other parties. But he has not learned the lesson which is to be learned from the words of the Holy Teacher. I say these parties are fixed, and probably immoveable. They have their respective shiboleths, which they are ever diligent in teaching to all who come within the range of their influence. Of them it may be said “all seek their own, not the things which are Jesus Christ’s.” There have been eminent men among them all.—Episcopacy has produced her giant intellects, men of mighty minds, gifted with wisdom and learning of superior excellency. From her sea-girt Isle she has trumpeted her fame in every land. She has spread herself “like the Green Bay Tree,” under her branches have rested “fowl of every wing.” Yet she has not imitated those whose successors her lordly bishops boast themselves to be. The unpretending fisherman of Galilee would scarcely recognize his grace the Lord Archbishop of Canterbury as a successor in the office of holding the keys of the kingdom of heaven, and in appointing institutions, and enacting laws for the citizens thereof. Her end must come: and on her solitary Isle she will, upon the willows, hang her harp, and mourn the grandeur of her former years. —— These are but corrupted streams, the fountain yet is clear. There is yet a river, the stream whereof makes glad the “City of our God.” We must leave all these and apply our hearts to wisdom.

I said that our position possesses advantages over those of others. We see the errors of others; and having adopted for our guide the teaching of the Apostles, we may, under them, arrive at that state which the primitive Christians enjoyed. The second century departed from the order and teaching of the first; the third and fourth were still farther than the second, from apostolic simplicity and purity. The apostolic constitutions contain the seeds of Romanism. The course of human nature seems, if we judge from the past, to be downward, to the worse. Departure from God’s word knows no bound. The beginning is made and there is none to say, “thus far shalt thou go and no farther.” We must keep this in view, and be careful to build on no other foundation but, having the foundation laid, we must be also careful to realize the building according to that measure which the author of our religion has been pleased to put into our hand. We cannot improve upon the plan furnished us by divine wisdom. It will be our part to adhere to that plan until we shall become what God designed his Church to be. But I am constrained to say that which the Apostle once said to the Corinthians; and ere I give utterance to the thought, we say, that no people have ever yet been too young to err, or too old to learn. Paul said to that youthful church, “I fear lest, as the
serpent beguiled Eve through his subtlety, so
your minds should be corrupted from the
simplicity which is in Christ." What is
that which has corrupted the church? I
answer in this sentence; the dislike which
men have for the simplicity of Chris-
tianity, and the love which they possess for
the grand, the splendid, the imposing and
the sublime. In these two, the dislike of
the one, and the love for the other, may be
found the root of all corruption. There
are other causes indeed which lead to cor-
ruption; but in my humble judgment the
root is what I have stated it to be.

The reproof administered to the church
at Ephesus by our Saviour may teach us a
lesson. We speak of having organization
as though we had none. There is one
thing here to be noted; that, as a people,
we were the most diligent in the study of
the Bible. The only good reason to be
given now, for our not living well organ-
ized, is, that as a people we have not con-
tinued that study, which would have con-
ducted us to such an order in church
affairs, as would have given us stability,
firmness, wisdom and knowledge. The
constant study of the Holy Oracles would
have caused us to grow in knowledge; and
as the minds of the Disciples became en-
lighted, there would have been a con-
tant tendency to a closer union and con-
sequent stability. An organization that shall
be instituted without a correct, aye, a pro-
found knowledge of God's word, will as
surely fail in its end, as those of which I
have already spoken, which as, we know,
owe their existence, not to teachings of
the Holy Twelve, but to the wisdom of the
wise men of this world.

We must consider the great end which
organization is designed to accomplish.—
There must be certain means by which we
attain to certain ends. Organization is a
means. What are the designs in view?—
What are the ends to be gained? Is the
end at which we aim, the perpetuation of
our own body? If so, we shall act with
reference to that end; and the consequence
will be an unholy alliance of man. The
glory of God is the grand and ultimate end
of all Christian effort. But to glorify God,
we must have other things in view than
self perpetuation. The first great object
that organization contemplates, is the pro-
tuitation, admonition, instruction, and edifica-
tion of the Church, and the consequent
salvation of its members. The second ob-
ject is a conversion of sinners to God; this
conversion being brought about by the ed-
ification of the Church, which, being itself
instructed, and edified, may be able to in-
struct and edify all such as come within
the range of its influence. There are oth-
er things, but subservient to these. A
Church which is organized with these
ends in view, will probably receive blessing
from God; I say probably: for I did not
wish to affirm positively without making a
proviso, which I will add in these words;
that such Churches be organized according
to knowledge—I mean a knowledge of
God's word.

That there is a model in the New Testa-
ment, no one who regards the authority of
that volume can doubt. Our Saviour would
not have left us a gospel by which we may
be saved from sin, without instituting, at
the same time, the means by which the
Church may be kept in order and continue
to proclaim salvation to the world. In the
examination of that model, we shall do
ourselves the justice to bring no prejudice,
no prepossession, which may blind us, or
hinder, in any manner, a ready and clear
perception of that which constitutes the
model. This I speak not of myself par-
ticularly, but of ourselves as a people. It
is in this blindness caused by prepossession
for other things that we find the errors of
early times. The simplicity of Christiani-
ety was offensive to the Jew and to the Greek.
The imposing, and I may add, the thrilling
ritual of the Romish Church was the result
of an addition of some apparently indiffer-
ent form to, the originally simple form of
primitive times. He who discourses of or-
ganization must divest himself of all pre-
possession in favor of any of those systems
which now prevail in our land. I admit
that this may be a difficult task for those
who have been reared under the teachings
of the times. Still in order to a correct understanding of what is taught in God’s Word, it is absolutely necessary that we be converted and become as little children.—In this teaching of the Saviour we are taught just what I am now urging and insisting upon. The child learns without a prejudice or prepossession. So must the Disciples of Christ. But as the subject is of no ordinary importance, we shall here conclude our remarks for the present. You shall hear from me again and again.

H. T. ANDERSON.

PRIMEVALE STATE AND FALL OF MAN.

The test and reason of Adam’s Obedience.

In creating man, God from the first designed him for heaven, for a higher state of existence; and to enable Adam and his posterity to attain to it, he was placed in Eden as a nursery, and under law until reason should become completely enthroned, and acquire the entire control and supremacy of passion; and thus he would become prepared for the new, higher, and probably severer state or states of intellectual and moral government and discipline, through which he would have to pass, in order to be qualified for an introduction into heaven, and prepared to enjoy its society, happiness and glory. In view of this, his constitution, as we have seen, and the influences and circumstances by which he was to be surrounded, rendered such a place and such a discipline necessary. The Garden of Eden, wherever it might have been located, was the fittest place, as we have seen, that could have been selected for the purpose of which we have been speaking, and the law given to our first parents, the very best which could have been instituted for them in the first stage of their existence—the very best adapted, of any that can be conceived, to the then incipient state of their knowledge and experience. Just ushered into existence, without human progenitors, they were nothing more than full grown children. Hence the simplicity evinced in relating to their Creator the circumstances of their transgression. The test of their obedience may seem exceedingly simple. But it has been well observed, that, “if the wisest legislator on earth, were to make laws for a nursery, he would make childish laws.” In fact, no others would do. They could be neither comprehended nor obeyed. Accordingly the fruit of a specified tree is all the test of obedience of Adam, of which we read. So long as he should continue obedient to this law, in every exertion which he should make in order to a continued conformity to the will of God, as expressed in it, he would be cultivating and strengthening the principle of obedience implanted in his bosom, by ascending the moral scale, by giving stability to virtuous habits, and forming that moral and spiritual character necessary for a future happy existence.

SYMBOLIC NATURE OF THE TEST.

Not only did the principles upon which Adam was constituted, render evil incidental to the state of existence upon which he entered, but the tree which was made the test of his obedience, was symbolical of the knowledge of good and evil, as the original terms, describing its objects, distinctively specify: “The tree of the knowledge of good and evil.” By its own terms it seemed to contemplate a state of things, in which good and evil might be intermingled. It was not all evil that might be introduced; and all that was good was not to be destroyed. Evil might come; but that which was good might remain with it.

PHYSICAL AGENT AND CAUSE OF DEATH.

From the symbolical meaning of the tree, it is evident that it was not to be the physical agent, solely and entirely, in executing the sentence of death upon Adam.—This is nowhere asserted. Its agency seems to have been much more confined, in its physical action, and to have been more of a temporary nature. The terms by which its effect was described at first, were “knowledge of good and evil;” and the terms employed, in stating that fact, after they had eaten, were: “their eyes were opened, and they knew that they were naked.” Nothing farther concerning it is asserted. Besides, if the fruit of the “tree of knowledge of good and evil,” was the physical agent, or the sole one, by which
death was introduced; how did death, so introduced, pass upon the lower orders of creation? The precise use of this tree, disclosed by the transactions themselves, in connection with it as a test of obedience; and its effect upon the animal constitution of our first parents, was the proof of their guilt. It is evident that some other cause, in addition, more general and more efficient, is necessary to explain the extent to which death has been executed. This we have, in the sentence passed upon Adam. God says to him: “Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for your sake; in sorrow shalt thou eat of it all the days of thy life: thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field.” In the sweat of thy face shalt thou eat bread, till thou returnest into the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.” The sentence accords with the threat: “of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eat thereof, thou shalt die.” Thus intending a prolonged state of being, though suffering under a mortal infirmity, the animal system becoming mortal and corruptible. This, in connection with being cut off from the “tree of life,” with its “health-preserving and life-perpetuating” properties and qualities, brought about the death of Adam. Our first parents on the day they transgressed, brought themselves and their posterity into a mortal and dying condition. They are ready to nickname the piety of “ignorant” persons, superstition, if they adore a God present in his works, and who, like the great Teacher, recognize his hand in the beauty of a flower and in the falling of a sparrow as well as in the creation of a world or the falling of a star. When we call the Cholera the scourge of God, or when we pray for our “daily bread,” or speak of Jehovah in the balmy breath of Spring, the ripening fruits of summer, the sober hue of autumn and the chilling blasts of winter, they tell us, very sagely, that all happens in accordance with the established laws of nature and seem to commiserate our darkness of un-

THE LAWS OF NATURE, &c. 55

of the case before us. When Noah left the ark, God told him: “I will not again curse the ground any more for man’s sake.” Now it is a well known fact in sacred history, that in consequence of the flood the life of man was very much shortened, at least nine-tenths; and by the same physical instrumentality employed to bring about the death of Adam and the antediluvians—a curse upon the ground. An effect was produced on the whole material system, and on the animal powers and organization of man; and the use of animal food became necessary, having been confined to that of vegetable before the deluge. Our point is illustrated still further by analogy. When the ground was cursed for Adam’s sake, God yet gave him the promise of the “seed of the woman.” So when again, further calamities overtook the human family, in consequence of the flood, God entered into covenant with Noah; who appears, as Paul explains his official character, as “the heir of the righteousness of faith;” and places his bow in the clouds for a testimony, that he would no further curse the ground for man’s sake.

J. R. II.

THE LAWS OF NATURE VIEWED IN ANSWER TO THE QUESTION—Is God present in all his works?

Many men speak of the laws of Nature as though they were personifications of self-existences and of themselves, governed the universe, so as to give seed-time and harvest, and produce all the multiplied phenomena of the seasons. They are ready to nickname the piety of “ignorant” persons, superstition, if they adore a God present in his works, and who, like the great Teacher, recognize his hand in the beauty of a flower and in the falling of a sparrow as well as in the creation of a world or the falling of a star. When we call the Cholera the scourge of God, or when we pray for our “daily bread,” or speak of Jehovah in the balmy breath of Spring, the ripening fruits of summer, the sober hue of autumn and the chilling blasts of winter, they tell us, very sagely, that all happens in accordance with the established laws of nature and seem to commiserate our darkness of un-

ILLUSTRATIONS BY ANALOGY.

We have analogical illustrations in point,
understanding and the superstitious reverence of our credulity.

Now I aver that this prating about the laws of nature is both ignorant and arrogant, I care not whether the lecturer be professor of Geology or demonstrator of Anatomy, or however learned in the deep arcanum of the physical universe. I mean, of course, when he arrays the so-called laws of nature against faith in the living presence of the great Architect of all. In the first place, the word law is misapplied whenever used with reference to inanimate matter, unless used metaphorically. Laws strictly speaking, are rules of moral action, and can be predicated only of intelligent beings: rules which may be obeyed or disobeyed and which involve a penalty. When applied to inanimate nature the word is used figuratively and simply means uniformity. A law of nature, therefore, can never be disobeyed. It is a method or order through which things do, or suffer, without any will of their own and without the possibility of transgression. They cannot transgress nor can they be transgressed. A law of God is: “thou shalt not kill.” A law of nature is: a stone unsupported will fall to the earth.

The laws of nature are, therefore, simply the order or method by which God governs the physical universe; and he is as much to be seen, in these laws, by the intelligent and pious mind as in the creation of a world. God operates in nature, and the mode of his operation is called a law of nature, because he operates uniformly, that is, so as to attain an end. God, therefore, displays his power and wisdom in every effect which human observation can recognize, and human beings act rationally when they can, in humility, say—“these are thine ordinances, for all are thy servants.” One law of nature may be counteracted by another and to this fact all the changes in the physical universe may be attributed. But this very counteraction is a law and as such is a part of God’s system. The law is not violated but overborne; and we may say with strictest philosophy:

*Stern Lawgiver! Thou best preserve the stars from wrong,
And the most sacred heavens from thine are food and song.\*\*
present agency. Now I admit that this opinion may be held by pious minds and, although I do not believe it, yet I am not disposed to contend with those who do.—I have never seen evidence to sustain it; I feel that all the objections urged against the opposite hypothesis are easily refuted, and that it involves absurdities which even its votaries must be compelled to acknowledge. According to this view the universe is a gigantic machine, like a clock, (if the comparison be allowed,) which the Creator brought into being, and to which he imparted the original influence, and which has been left to run on to eternity rejoicing in its independence and self-sufficiency. After its creation the Creator might have ceased to be, so far as it was concerned, and it would have gone on, as ever, on. This theory may acknowledge a God and an original divine appointment, but to my mind he is a God without dominion, without providence, who might be called Fate or Jupiter, and there would be no irreverence.

But this is not meeting the difficulty. Let us state it as fairly and forcibly as we can:—Man, a being of limited power, may construct a machine which may move independently of his presence, and shall we say that the Great God cannot create a vast mechanism capable of self-activity and development, as long as he may choose to absent himself from it. The objecter does not see that in his analogy, if he do not limit the power, he certainly limits the presence, of JEHOVAH. God's presence is not in one place more than another, nor with one object more than another. He moves not from object to object as his creature must do; and it is making God like ourselves thus to reason. But omnipresence is not lost sight of in the analogy more than is, also, the power of God. For suppose we change the question and ask, Which would exhibit most power in man, to be able to construct a machine and, by secret lines, hold secret communication with it whilst at the distance of a million of miles he is engaged in other constructions, or to be cut off from one object whilst engaged with another? The machine might not be regarded so perfect which required this connection, but certainly the machine-maker would be an object of more wonder. The objection, therefore, whilst it gives wonderful powers to nature detracts from the ability of its God; and the question recurs, shall we adore the machine or the machinist?—nature or Gon—the laws or the Lawgiver? The God of the Bible not only created the universe, but he pervades it, without effort, with an omnipresent energy and by secret lines which is so much above and beyond every thing which human power can discover or accomplish, that we adore the Almighty energy thus transcendant and God-like. Any other view makes a God of all power to perform nothing, a God everywhere present as universally absent, and a God all-seeing as seeing nothing; for that is not omnipotence which ceases to work; nor that omnipresence which is absent; nor that omniscience which is ever in every place cheering all.

4. Geology—supposed in its early developments, like all the sciences, to favor infidelity, but which now gives unmistakable proof of the inspiration of the Bible—Geology, I say, teaches that there have been successive creations, and per consequence, that God has at different periods interfered with and changed the established order of nature. The Scriptures teach the same thing, and assure us that JEHOVAH has not abandoned his universe, but is everywhere where God over all, in all, and through all, directing and preparing a glorious and still more glorious destiny, both for man and for his habitation. There is nothing in the order of nature which conflicts with this view; there are many things that prove it and some which, to my mind, demonstrate it, and it is neither ignorance nor superstition to indulge it. Nay it is the bright truth of wisdom and piety to acknowledge God not only as Creator but also as Preserver, as Him in whom we live, move and have our Being—as the Father of the luminaries of Heaven, from whom descends every good and perfect gift. He made the worlds; by his power they continue; and his presence in their ordinances ennobles and hallows all the events of his Providence to those who
believe, with David, that he maketh the outgoings of the morning and the evening to rejoice; that he visiteth the earth and watereth it; that he enrichest it with his rivers and prepareth the corn, and has so provided for it, that he crowneth the year with his goodness; and by his strength setteth forth the mountains, being girded with power.

J. B. F.

MISREPRESENTATION OF OUR TEACHING CORRECTED.

[It is is unfortunately true that many public teachers of Religion persist in misrepresenting our views of Christian doctrine. The following is one of many examples, confined to no particular locality, but so general as to demand correction in our Magazine.—It is written in the law, "thou shalt not bear false witness." How many angry religious controversies would be prevented, and how large an amount of Christian fellowship would be promoted, if this law of love for the religious reputation of our neighbors were observed.—Ed.]

CLINTON, ALA., Oct. 23d, 1848.

REV. F. BRADSHAW—Dear Sir:—I am informed by several respectable persons who heard your sermon on yesterday, that you stated, that there was a sect or a denomination, professing Christianity who taught, or was attempting to teach, this community, that it was only necessary to believe that such an individual as Jesus Christ once existed, and be baptised, to be saved. I am also informed that your allusion, was evidently to the Christian Church and its preachers. This inference was drawn from your discourse upon that subject and from your remarks in general.

Being a citizen of the same village with yourself, and having at all times had a high regard for your character as a gentleman, I have thought it my duty, (if your allusion were to the Christian Church,) to inform you, that you are laboring under a great mistake, if you think the teachers of that Church ever attempted to make such an impression upon the minds of this, or (I may safely say) any other community.

That you may not be laid liable to be suspected of falsely representing the doctrines of the Christian Church, I have thought it my duty, as a friend, to state to you, what that Church does believe necessary to an entrance into Christ's kingdom or Church upon earth, so that, in future, when you think proper to lay its doctrines before your congregations, you will state them correctly.

I have too much confidence in your integrity to believe that you will knowingly, falsely represent us, though it is nearly as bad to represent us without knowing what we teach; for if a person does not know a thing, he should not state anything with reference to it.

We believe that faith, repentance and baptism, are necessary to admittance into the Church. That is, Faith, that Jesus of Nazareth is the Messiah, the Son of the living God. We obtain this faith from the testimony of the Old and New Testaments, concerning him, as set forth by Prophets, Evangelists and Apostles. Repentance, which is an effect of Faith, a sorrow for sins committed, a resolution to forsake them, a "ceasing to do evil and learning to do well." This is repentance unto life, or what is called reformation. Baptism is designed to introduce the subjects of it, into a participation in the blessings of the death and resurrection of Christ, "who died for our sins and rose again for our justification,; but it has no abstract efficacy, without previous faith in the blood of Christ and deep and unfeigned repentance before God. To the believing penitent, it is the means of receiving a formal, distinct and specific absolution, or release from guilt. To such only, do we offer "baptism for remission of sins," and to such only is the gift of the Holy Spirit promised, after they have been baptised.

These are all the requisitions that Christ or his Apostles made in their day, and to the requisitions of no human, Sectarian creed, do we pay any attention.

After we have been received into Christ's Kingdom upon earth; it is our duty to learn the will of our Saviour and obey it.

Perhaps it is well, to say here, what we believe the Bible teaches is necessary to justification and salvation; some Creeds say we are justified by faith only. What say you?

Thus we find that we are justified by Christ, his name, his blood, by knowledge, grace, faith, and by works which are seven distinct means, by which we are justified. We contend that it takes all these means to justify us. We have the Grace of God for the moving cause, Jesus Christ, for the efficient cause, his blood, the procuring cause, knowledge, the disposing cause, the name of the Lord, the immediate cause, Faith, the formal cause, and works for the concurring cause—as has been ably stated by a very distinguished Brother.

Let us see how we are said to be saved: We are said to be saved by "Grace," Eph. ii: 5. "through his life;" Roms. v: 9-10. "through faith;" Eph. ii: 8. and Acts xvi: 31. "by the washing of regeneration and renewal of the Holy Spirit;" Titus iii: 5. "Saved by baptism;" I. Peter iii: 21. "By faith and baptism;" Mark xvi: 16. "By the Gospel;" I. Cor. xv: 1. "By calling upon the Lord, and by enduring to the end;" Acts ii: 21., Roms. x: 13., Math. x: 22.—Here we have Salvation ascribed to Grace, to Jesus Christ, to his death and resurrection, three times to baptism, either by itself, or in conjunction, once with faith, and once with the Holy Spirit; to works, to calling upon the Lord, and to enduring to the end. We contend that it takes all these means to save us. Why select any one to the exclusion of the rest?

I am informed that you say it is beyond the ingenuity of man, to show that it requires any thing else than Faith to save us. Now, I profess no ingenuity and but little Theological information, but have Christ and his Apostles for my guide. I will ask you to take the trouble to examine the above quotations, and see if I have misquoted the Scriptures, and after you have ascertained the fact, then ask yourself this question: Is not the New Testament more worthy of my confidence, than the Westminster, or any other confession of Faith? Again, if you find that Jesus Christ and the Apostles say, that it requires all these means to justify and save us, may I ask you, why you select Faith alone to the exclusion of all the others? Why not assume that the name of the Lord alone is the great matter? Seeing this name is the only name given under Heaven; by which we can be saved. Besides, the name of Jesus or the Lord, is more frequently mentioned in the New Testament in reference to spiritual blessings than any thing else.

He who selects faith out of seven distinct causes must act arbitrarily, for he can show no reason, because it is not so taught in the Bible. Woe unto him, who adds or subtracts a jot or tittle therefrom! He handles burning coals.

I have, in this letter attempted to show you, what the Christian Church believes to be requisites for admission into Christ's Church, and as you value your reputation as a gentleman, never again misrepresent it upon that subject. I have gone farther, and shown you a few of the Scriptural evidences upon the subjects of justification and salvation. All of which, the teachers of that Church believe and teach, to their congregations. Information upon any other subject, connected with our belief and teachings, will at any time be given you.

I assure you that the greatest inducement I have for writing you upon this subject, is, the sympathy I have for your situation in the minds of a portion of your audience. There were several persons present, when you delivered that sermon, who had frequently heard the Christian Preachers, and who knew you were misrepresenting them. In justice to yourself and to the Christian Church, would it not be right for you to correct the erroneous impressions you may have made upon the minds of that portion of your congregation, who believed your statements about that Church yester-
day? Unless you do so, I shall be compelled to have this communication published to the world, in order to replace us in the minds of those in which you have misplaced us. Yours very respectfully,

F. P. STROTHER.

REMARKS ON THE ABOVE.

To repeat the stolid slander, for so we are compelled to call it, that we do not believe in the divine character of Christ, after all our solemn professions, all our writing, all our preaching and all our prayers and service in his glorious name; with all our labors to propagate his salvation and to illustrate his divine teaching, with all our publications before them,—I say, to repeat such a charge is indecent, and in common decency I cannot descend to argue it with any public man. We must be pardoned for speaking boastingly before men upon such a subject. Before God we have nothing to boast, but confess we are unprofitable servants. But upon the subject of faith in Jesus of Nazareth as the Son of God, we say, that we so believe in his divine authority that we regard all his words as spoken in wisdom and truth. And when he says, of every creature under heaven, "that he that believeth and is baptized shall be saved or pardoned," we have such respect for his divinity as to give full credit to the promise, although many of our opponents who charge us with denying that divinity, affirm that this baptism is non-essential! It would be well to ask some of these teachers of the people who charge us with a deficiency in our faith, do you believe the words of our Lord just quoted? Do you believe that salvation or pardon is promised to the baptized believer? Do you teach baptism for the purpose for which Christ appointed it? And if not, how dare you charge those who do, with a denial of his divinity? There is a practical way of correcting all these misrepresentations. Let the men who charge us with the denial of truths that are dearer to us than all the visible interests of this world, be asked, can you with any consistency profess faith in the divinity of your Saviour whilst you refuse to teach for pardon, the terms which He has ordained? I warrant, that if with such a question they are brought up before such passages as Math. 28: 19—21; Mark 16: 16; Acts 2: 38; 22: 16, &c. &c., they will no longer, if they are honest men, seriously and perseveringly charge us with infidelity because we enforce what our Messiah and his Apostles have so plainly and unequivocally taught. Nay they will feel self-condemned for professing to be his ministers whilst refusing to declare his words!—Let the case be put to their own feelings, with the Law of our exalted Lord before their eyes, and my word for it, the misrepresentation will cease, I mean, of course, with all who retain proper self-respect.

We know that there are men—and they have our deepest sympathies—who from hearing brief sentences or detached members of sentences gathered here and there from the writings of Bro. Campbell, have honestly come to the conclusion that we entertain very absurd and even irreligious opinions. It is for the benefit of such we publish such communications as Bro. Strother's. But whilst we can apologize for these, we do most solemnly protest that it is a violation of all the received courtesies of religious controversy to speak of our teaching as many public teachers do, who ought to know better. It is a plain violation of the command "speak evil of no man," and we complain of it because it robs us of the good name we delight most to value and honor. The blessings of this life are inconsiderable compared with what Christ has taught us in his doctrine; compared with the assurance of pardon connected with obedience to his commands, the plainness of our duty for life and the happy effects thence resulting,—the hope that after our earnest struggles, devout watchings and fervent prayers in his name we shall, at last, by his power, obtain a glorious triumph and an everlasting abode in the mansions He has gone to prepare.—We are jealous, therefore, that our views of the divine character of the Saviour and the authority of his teaching be fairly presented to the community.

En.
CHURCH DISCIPLINE.

BE SLOW TO SPEAK.

In no case is a regard to this admonition more necessary, than when any occurrence happens, that is calculated to inflame. A rash and hasty expression, dropped on such an occasion, has often proved the cause of much uneasiness, both to the person who used it, and to others. Sometimes a strong assertion, respecting what a man is determined to do, places him under a powerful temptation, from a regard to consistency, to do what he afterwards sees to be wrong. It is true, where a man has thus expressed himself rashly, it is plainly his duty, and much to his credit, in his cooler moments, to recall the expression, to acknowledge that it was uttered under the impulse of irritation, and to act, however inconsistent it may be with his foolish language, according to the dictates of the word of God. Whenever a man is under the influence of Christian principles, he will do this. But it is an important prayer, "Lead us not into temptation," and avoiding occasions of temptation ought certainly to be, on our part, a subject of much watchfulness. The expression used in such a case as that referred to, puts a man under a dangerous temptation, to indulge an improper spirit; to do as he said, in order to avoid the reproach of rashness, folly, or indetermination, to which he imagines he would otherwise be exposed.

When a man professing godliness, has fallen into this snare, it is a pleasing proof of the influence of Christianity over his mind, and that he is truly humble on account of his conduct, where he is willing that his folly should not be concealed, that others may learn from his example, the guard they ought to place over their temper and language. However humiliating this may be, it is a sort of compensation he owes to his brethren, when by betraying such an improper temper, he has given them just ground of offence. But the following example will best illustrate what we here have in view.

I lately heard of a member of a church, who, in a rash moment, had declared at one of their meetings, that he would never witness the conduct of the church, if they took a certain step, which was then in agitation.* He afterwards, however, had reason to alter his mind. But when the measure referred to was put in execution, he was purposely absent, alleging as his reason, to one who afterwards inquired, that in this way he avoided the charge of inconsistency. Now this was a mixture of pride and obstinacy. How much better would it have been, had he fairly come forward, and candidly acknowledged, that he had expressed himself rashly, but now saw reason to alter his opinion.

Such a step might have been useful to himself. It would indeed have been humiliating; but it is this very circumstance that would have made it useful, for we generally remember best, that, from which we feel most. His example in this way, would also have been calculated to be beneficial to others. It would have furnished them with a warning, to guard against similar rashness, when they saw the disagreeable situation to which, in consequence of it, a man was reduced.

In connexion with the above remarks, we may add, that whenever any one has thus committed himself, if he afterwards seem suitably sensible of it, it ought to be completely forgotten; if he is not sensible of it, it ought to be the subject of affectionate Christian admonition. On no account ought it ever to be the subject of taunting or reproach. This would indicate a most improper disposition, instead of manifesting [what every Christian ought to feel,] regret that a brother had betrayed a spirit so inconsistent with the gospel of Christ. It would be criminally adding strength to the temptation under which he had laid himself, to follow out his foolish resolution, or to adhere to his unguarded expression, whatever should be the consequence. It would be quite inconsistent with the apostolic precept, "to restore a brother, who had been overtaken in a fault, in the spirit of meekness, considering ourselves, lest we also be tempted." In such a case, where a man is brought to see his criminality, Christian love will gladly draw

*It is proper to notice here, that the church referred to, was at this time destitute of a pastor, and their meetings of course did not partake of that regularity and decorum, which will always be produced, when pastoral authority is properly employed, in ruling among those who are in subjection to the law of Christ.
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QUERIST'S DEPARTMENT.

a veil over the language of rashness and irritation, and bury it in oblivion forever.—Wm. Innes.

IMPRUDENT CHARACTERS IN A CHURCH, TEND MUCH TO PERPLEX IT, AND DISTURB ITS COMFORT.

I have known characters, who, from a foolish and unguarded way of speaking, are perpetually falling into blunders, and offending their brethren. They readily confess indeed that they are wrong, when they see the bad effect of their rashness; but there is little or no amendment, and they as readily fall again into the same transgression. In persons too, of this description, we often find such favourable appearances, as tend greatly to counterbalance their prevailing defect. Besides, their offence is not of that gross kind, that can with propriety warrant exclusion. Such characters are sometimes apt to plead, that they mean no harm. But they ought to recollect, that when they see the evil produced by their conduct, and are fairly warned of it, they are answerable for that evil, whether they foresaw and intended it or not.

Let persons of this description seriously consider the declaration of the Spirit of God, James i. 23:—"If any man among you seem to be religious, and brideth not his tongue, that man's religion is vain." The brethren connected with such characters, may often be perplexed what to do; and as such conduct, when persisted in, is exceedingly apt to irritate, it will be extremely necessary to keep in view our Lord's language, Matt. xviii. 23. When he was asked by Peter how often his brother might sin against him, and he forgive him till seven times; his reply was, "not only till seven times, but until seventy times seven." In the case proposed by Peter, indeed, as well as that stated in the parable that follows, a profession of repentance is plainly supposed. But the difficulty that occurs in the case we are considering, is, that though there is such a profession, there is not that evidence that could be wished, of its sincerity; by abstaining from a similar offence in future. The whole tenor of the New Testament, however, seems to indicate, that we are in much greater danger of not extending our forgiveness far enough, than of falling into the opposite extreme, by giving it too extensive a range. Indeed, as we have had occasion to observe under a former article, it seems impossible to exceed here, if we avoid the charge of winking at iniquity.

Where such teasing conduct is to be found in a member of a church, it is very necessary to check the irritation it is apt to excite, by keeping in view every favourable feature, that may be associated in the same character, with that rashness and imprudence that is so censurable. Above all, serious and affectionate admonition ought not to be spared; and wherever one is in subjection to the law of Christ, this may certainly be expected in time to counteract the most powerful natural propensity.—Wm. Innes.
The object of the injunction of Paul is obvious: He desired to keep pure all the members of the body and in no way to allow the impression that their holy religion had any fellowship with the licentious, covetous, intemperate and profane. The heathens, judging of Christians by their own abominable dispositions, accused them of all manner of crimes, and to prevent the currency of such charges and destroy all plausible occasion for them, he prohibited even the common courtesies of life, with such as had disgraced their profession.

The primitive Church, by vigorously and impartially carrying out this wholesome discipline preserved the purity and healthful influence of the body. Unlike all forms of human government, it had no fines, imprisonments or outward corrective penalties attached to the violation of its laws; and when all its earnest and affectionate entreaty, its faithful reproofs and kind admonitions had failed to produce a voluntary amendment, it could only show a disapprobation of criminal conduct by excommunication from its fellowship and by directing its members to shun the society, conversation and contagious example of those who persisted in their sins.

It is worthy of remark, that Christians are not required to withdraw wholly from the society of wicked men; for this, indeed, would be to "go out of the world;" or in other words, it would be impossible. We have interests in common with wicked men, such as education, liberty, science and general improvement. We are necessarily connected with them in dealings; they are often our nearest relatives; and we are bound by the highest considerations to seek their salvation. Men, professing Christianity, who disgrace their profession we are to avoid.—The line is clearly drawn by the Apostle. All such persons are to be excluded from the church (v.13) and we are to avoid all intercourse with them that would imply our fellowship for their wicked conduct. So far from allowing of their sins because they are of our party and sentiments, whilst we may mourn over their fall and be willing to make any sacrifice for their recovery, we must resolutely refuse all intimacy and association that would scandalize our profession or effect our usefulness, or countenance in them their destructive crimes. And if their repentance be the result of a Godly sorrow this course will help to save them.

For the benefit of all who seek the glory of Christ and are engaged in working out their own purity, perfection and salvation with fear and trembling, let us, also, as in the presence of God, notice, who are excluded from the kingdom of Heaven:

1. Fornicators.
2. Covetous men.
3. Idolaters.
4. Railers, men of harsh and abusive tongue!
5. Drunkards.
6. Extortioners, greedy persons, who oppress the poor, and seek advantage of the ignorant, the credulous, and the necessitous.

Covetous men and extortioners are here ranked with drunkards and fornicators, and are alike excluded from the society of saints and the kingdom of glory. How many, alas! how many, whose pride and self-gratulation would be grossly insulted were they thus ranked by men or by their religious teachers; who have a name in the Church and flatter themselves that they live whilst they are dead; are well received members of churches. But God is not deceived, though man may be; and "what a man soweth that shall he also reap!" Conscientious, O our Father! of our liability to self-deception, we most fervently join thine ancient servant, and pray:

"Search me, O God! and know my heart: Examine me, and know my thoughts: And see if there be any wicked way within me: And lead me in the way everlasting!"

Query II. What is an extortioner, in the New Testament sense of the word? G. W. C.

Above you have the definition which my examination gives to it. The Greek word is Arpax, which signifies ravenous, as fercious beasts are, of prey. It belongs to a family of words which signify, plunder, pilage, robbery, to acquire by force. It is used as a symbol of wicked men, called "ravenous wolves," Math. 7: 15, from which, its metaphorical signification, can be easily understood: False teachers, who assumed the
appearance of innocence in order that they might more readily get the property of the people. The same class of persons are described, Math. 23: 25: men “full of extortion and excess.” Briefly answered, an extortioner is any one who obtains his neighbor’s property either by force or fraud.

Query III. Are extortioners and usurers equivalent terms according to the Bible? G. W. Cox.

They are not in any instance with which I am acquainted. An extortioner may be a usurer or a usurer may be an extortioner; but not necessarily so in either case. A man may obtain property by extortion without taking illegal interest or he may become an extortioner by this means: by griping and grinding the necessitous, by exorbitant increase for the use of money. So also a man may lend money, and even at high rates of interest, but if he take no advantage of the ignorance, credulity or necessities of his debtor, he cannot be called a usurer, in the approbrious sense of that word. Any interest taken from money loaned is usury; but in the usual sense of the word it signifies an unlawful and exorbitant and, if you please, extortionary, profit.

The Hebrew word for usury comes from a word which signifies to bite as by a serpent and has the idea of the stealthy and diffusive effects of poison; no unfit representative of the effects of exorbitant interest upon debtors. All usury was forbidden by the Mosaic Law, where an Israelite was the borrower; but it was allowed in the dealings of the Jews with neighboring nations, Dut. 23: 19, 20. The principle of taking increase for the use of money was not condemned by the Mosaic Law, no more than was increase for the use of lands or any other property.—The Jew was not only forbidden to lend to his brother money on usury, but he was not allowed to lend him corn or any other thing which his necessities required. It is a strained view of the law which makes it applicable to money alone.

Both reason, benevolence and every principle of Christianity condemn the extortionate practices to which miserly money-lenders are prone, and the Scriptures compel us to regard all advantages taken of the necessities of men and especially of brethren in the Lord, as cruel and barbarous, and so abominable in the sight of God as to exclude the offender from the Kingdom of Heaven, and the society of Christians. Such men are called ravenous, are compared to wolves, and are classed with drunkards, fornicators and such like. The word of God makes no distinction, or if it does it is against them.

But neither reason, benevolence nor the Bible forbid a lawful and equitable profit upon money no more than they do upon lands or any thing else. So I read the Bible and so reason from the very nature of things.

A man who lends money occupies a dangerous position; one in which many temptations will assail him and from which he may easily fall into the whirlpool of oppression, extortion and robbery. He should fear; and so should every man who has much property or influence of any kind committed to him as the steward of God. Infuse into a man’s soul the poison of avarice, and not only in the use of money, though with great certainty we may expect it there, but in the use of every source of profit, you will see the soul laden by the god of this world and fiercely rushing down the inclined plane, into that ruin of all that is generous, and holy, and spiritual in his character, of which the Apostle speaks when he describes men whose souls are drowned in hurtful lusts and perdition! We are commanded to “be diligent in business;” but the object is, that we may “serve the Lord;”—we are forbidden to eat if we will not work, but we are commanded to work that “we may have to give to him that needeth;” and we are required to maintain good works or follow honest avocations; but it is for “necessary uses” or for the purpose of systematic benevolence! We must have God and our duty to him in view in all that we do and this will redeem our pursuits from selfishness and earthliness, and dignify all useful labor, all necessary callings, with the beauty of religion and the fragrance of love. Whatever we do, whatever we follow, whether by a silly world called high or low, noble or mean, should be done in obedience to the will of God: “in the name of Jesus Christ giving thanks to the father” that we have the privilege in any way of living for his glory; this
rule observed, and we will have no extortioners or usurers either in the use of money, houses, servants or lands.

Pardon me for the latitude I have taken in replying to your questions. They gave us an opportunity of saying what we hope will not be altogether unprofitable to all who remember that we are not our own, but that we have been purchased by, and are bound to, Christ; and that, therefore, we should devote ourselves, body, soul and spirit, as his principles direct, to the glory of his name and not to the gratification of our sinful lusts.—All of which is affectionately submitted.

J. B. F.

OF THE USES OF LABOR.

"I wish to set forth the great law of human industry. It is worthy, I think, of being considered, and religiously considered, as the chief law of all human improvement and happiness. And if there be any attempt to escape from this law, or if there be any tendency of the public mind, at any time, to the same point, the eye of the moral observer should be instantly drawn to that point, as one most vital to the public welfare. That there has been such a tendency of the public mind in this country, that it has been most signalily manifest within a few years past, and that although it has found in cities the principal field of its manifestation, it has spread itself over the country too; that multitudes have become suddenly possessed with a new idea of making a fortune in a brief time, and then of retiring to a state of ease and independence—this is the main fact on which I shall insist, and of which I shall endeavor to point out the dangerous consequences.

But let me first call your attention to the law which has thus, as I contend, in spirit at least, been broken. What then is the law? It is, that industry—working, either with the hand or with the mind—the application of the powers to some task, to the achievement of some result, lies at the foundation of all human improvement. Every step of our progress from infancy to manhood, is proof of this. The process of education, rightly considered, is nothing else but waking the powers to activity.—It is through their own activity alone, that they are cultivated. It is not by the mere imposition of tasks, or requisition of lessons. The very purpose of the tasks and lessons is to awaken and direct that activity. Knowledge itself cannot be gained, but upon this condition, and if it could be gained, would be useless without it.

The state into which the human being is introduced, is from the first step of it to the last, designed to answer the purpose of such an education. Nature's education, in other words, answer in this respect, to the just idea of man's. Each sense, in succession, is elicited by surrounding objects, and it is only by repeated trials and efforts, that it is brought to perfection. In like manner, does the scene of life appeal to every intellectual and every moral power. Life is a severe discipline, and demands every energy of human nature to meet it. Nature is a rigorous taskmaster; and its language to the human race is, "if a man will not work, neither shall he eat." We are not sent into the world like animals, to crop the spontaneous herbage of the field, and then to lie down in indolent repose: but we are sent to dig the soil and plough the sea; to do the business of cities and the work of manufactories. The raw material only is given us; and by the processes of cookery and the fabrications of art, it is to be wrought to our purpose. The human frame itself is a most exquisite piece of mechanism, and it is designed in every part for work. The strength of the arm, the dexterity of the hand, and the delicacy of the finger, are all fitted for the accomplishment of this purpose.

All this is evidently, not a matter of chance, but the result of design. The world is the great and appointed school of industry.—In an artificial state of society, I know, mankind are divided into the idle and the laboring classes; but such, I maintain, was not the design of providence. On the contrary, it was meant that all men, in one way or another, should work. If any human being could be completely released from this law of providence, if he should never be obliged so much as to stretch out his hand for anything, if everything came to him at a bare
wish, if there were a slave appointed to minister to every sense, and the powers of nature were made, in like manner, to obey every thought, he would be a mere mass of inertness, uselessness and misery.

Yes, such is man’s task, and such is the world he is placed in. The world of matter is shapeless and void to all man’s purposes till he lays upon it the creative hand of labour. And so also is the world of mind. It is as true in mind as it is in matter, that the materials only are given us. Absolute truth ready made, no more presents itself to us in one department, than finished models of mechanism ready made, do in the other. Original principles there doubtless are in both; but the result—philosophy, that is to say, in the one case is as far to seek, as art and mechanism are in the other.

Such, I repeat, is the world, and such is man. The earth he stands upon and the air he breathes are, so far as his improvement is concerned, but elements to be wrought by him to certain purposes. If he stood on earth passively and unconscious, imbibing the dew and sap, and spreading his arms to the light and air, he would be but a tree. If he grew up capable neither of purpose nor of improvement, with no guidance but instinct, and no powers but those of digestion and locomotion, he would be but an animal. But he is more than this; he is a man; he is made to improve; he is made, therefore, to think, to act, to work. Labour is his great function, his peculiar distinction, his privilege. Can he not think so? Can he not see, that from being an animal to eat and drink and sleep, to become a worker; to put forth the hand of ingenuity, and to pour his own thought into the moulds of nature, fashioning them into forms of grace and fabrics of convenience, and converting them to purposes of improvement and happiness; can he not see, I repeat, that this is the greatest possible step in privilege? Labour, I say, is man’s great function.—

The earth and the atmosphere are his laboratory. With spade and plough, with mining-shafts and furnaces and forges, with fire and steam; amidst the noise and whirl of swift and bright machinery, and abroad in the silent fields, beneath the roofing sky, man was made to be ever working, ever experimenting. And while he, and all his dwellings of care and toil, are borne onward with the circling skies, and the shows of heaven are around him, and their infinite depths image and invite his thought, still in all the worlds of philosophy, in the universe of intellect, man must be a worker. He is nothing, he can be nothing, he can achieve nothing, fulfill nothing, without working.—Not only can he gain no lofty improvement without this; but without it, he can gain no tolerable happiness. So that he who gives himself up to utter indolence, finds it too hard for him; and is obliged in self-defence, unless he be an idiot, to do something. The miserable victims of idleness and ennui, driven at last from their chosen resort, are compelled to work, to do something; yes, to employ their wretched and worthless lives in—‘killing time.’ They must hunt down the hours as their prey. Yes, time that mere abstraction, that sinks light as the air upon the eye-lids of the busy and the weary, to the idle is an enemy, clothed with gigantic armour; and they must kill it, or themselves die. They cannot live in mere idleness; and all the difference between them and others is, that they employ their activity to no useful end. They find, indeed that the hardest work in the world, is, to do nothing!

This reference to the class of mere idlers as it is called, leads me to offer one specification in laying down this law concerning industry. Suppose a man, then to possess an immense, a boundless fortune, and, that he holds himself discharged, in consequence, from all the ordinary cares and labours of life. Now, I maintain, that in order to be either an improving, worthy or happy man, he must do one of two things. He must either devote himself to the accomplishment of some public objects; or he must devote some hours of every day to his own intellectual cultivation. In any case, he must be, to a certain extent, a laborious man. The thought of his heart may be far different from this. He may think it his special privilege, as a man of fortune, to be
exempt from all care and effort. To lounge on soft couches, to walk in pleasant gardens, to ride out for exercise, and to come home for feasting; this may be his plan. But it will never do. It never did yet answer for any human being, and it never will. God has made a law against it, which no human power ever could annul, nor human ingenuity evade. That law is, that upon labour, either of the body or of the mind, all essential well-being shall depend. And if this law be not complied with, I verily believe that wealth is only a curse, and luxury only a more slippery road to destruction. The poor idler, I verily believe, is safer than the rich idler: and I doubt, whether he is not happier. I doubt whether the most miserable vagrancy, that sleeps in barns and sheds, and feeds upon the fragments of other men’s tables, and leaves its tattered garments upon every hedge, is so miserable, as surfeited opulence, sighing in palaces, sunk in the lethargy of indolence, loaded with plethory, groaning with weariness which no wholesome fatigue ever comes to relieve. The vagrant is, at least, obliged to walk from place to place, and thus far has the advantage over his fellow idler who can ride. Yes, he walks abroad in the fair morning; no soft couch detains him, he walks abroad among the fresh fields, by the sunny hedges, and along the silent lanes, singing his idle song as he goes; a creature poor and wretched enough, no doubt; but I am tempted to say, if I must be idle, give me that lot, rather than to sit in the cheerless shadow of palace roofs, or to toss on downy beds of sluggish stupor or racking pain.”—Dewey.

THE BUSINESS OF LIFE.

A sermon preached by JOSIAH P. THOMPSON, at the Broadway Tabernacle on Sunday Morning, Nov. 26, 1848.


During the prevalence of Millerism a few years since a man of property in one of the Eastern States, abandoning his business sold his possessions for the common benefit, and watched daily for the coming of the Lord. But when the predicted day arrived, and the Sun rose and set with no appearance of fire and blood, and all things continued as they were, this man, instead of adopting new theories or waiting for the result of other calculations, quietly resumed his business and appeared to be as much engaged in the affairs of the world as if he had never heard of the Second Advent. On being asked whether he had given up the expectation of the speedy coming of Christ: “No,” said he; “but a certain text of Scripture has struck my mind in a new light.” “What is that?” “Occupy till I come!” I see that I have no right to be idle, even if Christ is coming to-morrow, but I must continue to perform all the duties of life up to the latest moment. And that is the true way to prepare for the coming of the Lord.”

It is to be hoped that this fortunate discovery, has enabled that man in the five years that have since elapsed to regain the property which he so indifferently squandered, and to put his energies to a better use. These words occur in the parable of the Pounds given by Luke only, which is not to be compared with the parable of the Talents in Mathew and Mark. Though there are points of agreement between them, they are not the same. A certain nobleman went into a far country to receive for himself a kingdom and to return, and he called his ten servants, and delivered them ten pounds, and said to them, “Occupy till I come.”

There is an allusion here to historical facts, which serve to illustrate the authenticity of the New Testament. Judea was at this time subject to the Romans, though it was governed in general by Jewish Vice-roys. Herod the Great solicited the Kingdom of Judea at Rome, and was appointed king by the interest of Anthony with the Senate; afterward he sailed to Rome, where Augustus then was, divested himself of his diadem, and received it again from the hands of the emperor himself. In like manner his sons, Archelaus and Antipas repaired to the Imperial City that they might obtain the kingdom, upon their father’s death.—Archelaus was exceedingly unpopular with the Jews, and when he went to Rome to obtain a confirmation of his right to reign over that part of Judea which had been left him by his father, the Jews sent an embassy to Rome at the same time, with accusations
against him to induce Augustus not to confirm him in the kingdom. His own citizens hated him, and sent a messenger after him, saying, "We will not have this man to rule over us."

These remonstrances proved ineffectual, and the prince having received the kingdom, returned to inquire into the temper of his servants toward him, and especially into their conduct in the various offices of responsibility and trust which he had confided to some of them. How natural that this parable should have been spoken and written just at that period of time.

When our Lord spoke this parable, he was himself approaching the time when he should depart from this world to receive the kingdom which had been promised him by the Father. He was on his way to Jerusalem, and this was among the last, if not the very last, parables he delivered. He was about to leave his interests in the care of his servants, and would assign to them several duties, intending to return and call them to strict account. Many would disown his authority immediately after his death. Many renounce all obligation of obedience when they found that he was not to reign over them as a temporal king, and would turn their back upon him when they found that he delivered himself up to be crucified as a malefactor. Many would rail against him when they should discover the spiritual import of his kingdom and authority.

But, notwithstanding all such opposition, that Kingdom should be established, and all should be compelled to submit to it.

The Kingdom of Christ was not fully set up among men until he had ascended to the father to receive the formal investiture of his regal state. Now he is exalted above all thrones, dominions, principalities and powers and shall reign until he hath put all creatures under his feet. Then he shall come to be glorified in his saints, to be admired in all them that believe and to execute judgment upon them that know not God, and that obey not the gospel of our Lord Jesus Christ.

But meanwhile he has given to each one of us a work to perform, a talent or talents to improve, of which he will at his return require a rigid account. His injunction is, "Occupy till I come."

To occupy, in the sense here intended, is not merely to possess, but to improve, to make use of, to do business with. Hence we read that the king at his return commanded the servants to be called to him, to whom he had given the money, that he might know how much every man had gained by trading.

Those who had made a profitable use of the money which had been intrusted to them, gaining these with other pounds, were commended and approved, while he who had merely kept what was given him, without attempting to improve it, was condemned and punished as a wicked and unfaithful servant.

The great doctrine embodied in the text, is that every man has a place to fill in the world, a work to accomplish in life—and that it is his duty to apply himself diligently to that place and work under a sense of immediate responsibility, to his Lord.

The parable is of general application. It does not relate merely to the professed disciples of Christ. It was addressed to a mixed assembly at the house of Zaccheus, and was intended to correct their notion that the kingdom of God would immediately appear—that upon entering Jerusalem Jesus would claim his kingly authority; and to impress upon their minds a sense of their final accountability to himself for their conduct in the sphere of life allotted to each—inculcating the great duty of patient-waiting and of active-working for their Lord: "Occupy till I come."

Each individual has a place to fill in the world—a calling—a work—a mission to accomplish in the present life. This observation, trite as it appears, conveys more than at first view may seem to be intended by it. It is not meant—what is too obvious for remark—merely that each individual has allotted to him the time, place and circumstances of his birth and education distinct from all others, nor that in the vast framework of society there is a place for every member—a place adjusted for each by influ-
ences beyond his control, and into which he drops like an automaton, moved by secret springs; but it is meant that every man comes into the world an accountable moral being, designed by the Creator for a sphere of usefulness and activity, in which he is to develop and employ his faculties for the good of others and for the glory of God.

God has given to each individual talents and opportunities for doing good which pertain to him personally, and for which he must give an account. Each man is thus individualized—whatever may be his relations in life—individualized as a subject of God’s government.

The place which an individual occupies is not always the place for which he was intended, nor that for which he might have best qualified himself. Sometimes we see a man of eminent natural abilities, of superior education and of ample fortune, spending his days in the pursuit of pleasure, and the luxuries and refinements of life, without so much as turning his thoughts upon the improvement of society, or dreaming that the world has any claim upon his talent and services. The world was made for his enjoyment. Books, the society of literary men, travelling, and in general whatever pertains to a life of elegant leisure, minister to his gratification. He is under no necessity to labor, and he recognizes no obligation to mankind or to his Maker.—Such an one cannot be said to answer at all the end of his creation—to occupy in any sense the place for which he was made.

Again we see others, with gifted minds and in other respects favored of Providence, but with a perverse moral disposition, who employ their powers and influence solely for self-interest, and often to the injury of mankind. Under this class we may include the great majority of warriors in all ages of the world; not but that there have been men in the military profession who have been benefactors to their country and to mankind by breaking the rod of the oppressor, by humbling the pride of the invader; but that a thirst for glory has been the impelling motive of heroes generally, and self-promotion their highest aim.

God did not give men strength and agility that they might become expert and powerful in the use of the sword. He did not give them invention that they might devise engines of destruction. He did not give them foresight and judgment that they might use them in planning campaigns and victories. He has not given to man destructiveness as the talent which he should develop and improve—no man has the elements of destruction given him with the charge “Occupy till I come.”

We might draw another illustration from some of the great Poets, who, gifted with faculties almost inspired, and capable of elevating mankind, had virtue and the recognition of their obligations to God guided their exercise of those superior endowments, have perverted and prostituted them to the bare purpose of inflaming the worst passions and sapping the foundations of public morality.

These have not filled the place for which they were designed.

So in the minor spheres of life we continually meet with instances of the evident perversion and abuse of talents, means and influence. Here you will find a man of property, under no necessity of entering into business for his support, yet contributing no quota for the general good, not once conceiving of his personal responsibility to God for the wealth with which he is charged. You will find a young lady having no occasion to labor for her support, with full command of her time, having received the most accomplished education, with ample resources at her disposal, yet frittering away her time at the opera and at the dance, not once dreaming that she owes anything to those of her own sex who are toiling without compensation, or to the poor and needy to whom she might become an angel of mercy.

Occasionally a man appears to be thrown by force of circumstances, or to rise by some peculiar talent or adroitness into a station which is above his capacity; and on the other hand a combination of circumstances may keep back an individual from his appropriate sphere. Men do not al.
ways find at first the place for which they are best fitted.

Still, our general proposition holds, namely: that each individual has a place to fill in the world—a part to act upon the stage of life.

There is a certain grade of intellect—there are certain peculiarities of condition, of influence, of time and circumstances, allotted to each individual, which constitutes his sphere; and finding himself in that sphere, he is to fill it to the utmost extent of his ability, as his contribution to the grand total of human progress and happiness. But the sphere into which man is thrown by circumstances is not always that to which he is to be restricted. Influence and responsibility are not hereditary, like trades and occupations in China, and generally in those countries where caste prevails, nor like titles and honors in an aristocracy.

A man may in some sense shape out a course of life for himself, and may rise to a sphere far above that in which he is first placed. The poor printer's boy, by the diligent use of the talents which God had given him, become the philosopher—drew the lightning from the skies,—may become the statesman, to frame laws and constitutions for a great people, and may stand as an ambassador before kings, their equal. True in the highest sense, the way of man is not in himself. It is not in man that walketh to direct his steps. There are unseen influences that surround us. There are intangible motives that lead us forward. There is a Divinity that shapes our ends. And yet it is for us to yield to motives, or to reject them—to follow the intimations of Providence, or to disregard them—to obey the convictions of duty, or to struggle against them—to choose either of two or of several courses that are before us, and thus to fix our position for life.

In respect to the time, the place and the circumstances in which we enter upon our existence here, we have no voice and no responsibility—neither have we with respect to our early training. But by-and-by there comes a time when, passing from under parents and tutors, we assume responsibilities for ourselves—when the guardian genius of our infancy, with lingering footsteps, bids us adieu, and leaves the helm of life's destiny in our hands. Then it is that we decide, as intelligent and accountable creatures, what place we shall occupy and what influences we shall exert on the great plan of the Creator. The range of our choice may be limited. Not every place will be within our reach. But there is a place for us—a place in which we can make the best use of our talents and our time, and cause them to tell upon mankind. We must study the teachings of Providence and study our own qualifications till we have ascertained what that place is; then endeavor to occupy it as servants who must render an account.

First of all, we must act rightly in whatever position we are. We must not sit idle because we are not quite suited to our plan nor our plan to us. We must endeavor to improve to the utmost the opportunities we actually enjoy. Above all, we must persevere in the way of right-doing. We must improve the openings of Providence, watching for them, studying them. We must commit ourselves to the nobler impulses of our hearts, and go forward in the way that seems to be marked for us.

The place in which we find ourselves may not be the place which we should prefer. It may not be a position of great wealth or power, or that admits of a widespread influence. The necessity of procuring a support and the faculties that are offered for meeting this first want must go far to determine the place of our abode, and the nature of our occupation. But we are not sent into the world merely to gain a livelihood. We are moral beings—having a character to form for eternity. We are subjects of God's moral government; we are members of society, and in these relations there is a place for each to fill, a work for each to do. Yes I say for each, for Christianity enables a man if he have but adopted the great spirit of benevolence, to become a co-worker with God. God has a work for him to do there, where the providence of God hath cast him; and his work, however
humble it may be in human estimation, may be ennobled by its results in eternity. We should be careful, therefore, not to undervalue any position in which we may find ourselves cast, but to make that position all that it is capable of being made as a point of influence.

You will recollect that the great Italian master of the violin attained his proud preeminence merely by improving the poor facilities that he enjoyed. Shut up in prison with no companion but his instrument, and at length each string of that instrument broken but one, he learned—this resource his only amusement—to execute harmonies unknown to the art, and came out of prison to be the teacher of the musical world.

The revelations of the final day will disclose to us the fact that the influences most potent in shaking the destiny of our race have often been secret and unobserved—secret things belong to God; that a sphere apparently too limited for anything more than the ordinary routine of life was in reality the center of a system controlling the movements of bodies in wider spheres—swaying the greater motions by the less, and sweeping its influence over the nations and down the ages.

Who can compute the influence of the Christian mother in the judicious training of her children? It is said in connection with the distinguished violinist, to whom I have referred, that his mother was a splendid vocalist, and that as she was dying, her son contrived by means of her tube, inserted into her mouth to catch her last breath—that it lingered as an enchantment with him, so that her friends could ever afterwards recognize the tones of her voice.—This of course is fanciful, but it is suggestive of a momentous truth. Many a man who has come forward helping on the race to its highest consummation, in the love and knowledge of God, has acted under an influence received in infancy, impelled by the lingering tones of a mother's voice breathed into his soul. In the last day we shall discover these secret springs to have been the most potent of all. He who picked up a ragged child in the streets of London, brought him to the Sabbath School, clothed him, bore with his roughness and impertinence, won at length his confidence, and was instrumental in bringing him to Christ, felt probably that he was doing nothing more than the humble duty of a Sabbath School teacher; but he was in fact, training for China a Morrison, who gave her the word of life. Nor is the work which we are thus destined to perform so difficult as we are often inclined to believe, for the servants of the Lord, you will observe, are not commanded to fight for him. They are to go forward in a quiet unostentatious service. They are furnished with talents to do the work of building, of preparing, leaving the consummation of the service to the Lord himself.

DOCTORS OF DIVINITY.

The Christian (Baptist) Index of Nov. 30, holds the following:

"In 51 Colleges in our Country the number of graduates, during the present year, amounts to 1161. The graduates of Emory and Mercer are included, but those of Franklin and Oglethorpe are not.

There have been 60 D. D.'s, (Demi-Dagons, whispers the friend on our right) or Doctors of Divinity, created by the same Colleges, which will doubtless, greatly promote one species of modern idolatry. This honorary appendage, we are disposed to think, of late years, has been as often employed to designate dullness, as high intellectual attainments. We have known a number of D. D.'s, who could not write good English, or parse it, if another wrote it for them!—Our Presbyterian friends appear to have the greatest penchant for this kind of distinction. Of the 60 newly made D. D.'s, 10 are Foreigners, 60 Americans. Of the 50 Americans, 19 are Presbyterians—11 Old and 8 New School; Episcopalians, and Methodists, each, 9; Congregationalists, 6; Baptists, 4—and right thankful we are there are no more; Universalists, 2; Lutherans, 1.

The L. L. D.'s, are in swift pursuit of the D. D.'s, but fall short by 26—there having been created only 31. Of these, 4 are Foreigners and 27 Americans.

There seems to be a greater desire to multiply titled 'Teachers of Divinity' than true Teachers. What a commentary on human vanity!

Could a D. D. or an LL. D. add to the fame of a Bunyan? The truly great need not those honorary appendages. He who
needs them, to give weight or influence to his opinions, should not receive them. The nightingale would sing no sweeter were it decked in the peafowl's plumage."

How contemptible, in the eyes of reflecting men, must this love of empty titles appear in those who profess to be Disciples of Him who said: "Be not ye called Rabbin, for one is your master, even Christ; and all ye are Brethren?—and call no man father on earth; for one, is your Father who is in Heaven. Neither be ye called Masters; for one is your master even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted!" Math. 23: 9—13.

Truly is the human heart deceitful, when it allows a Christian Teacher, to cultivate the ostentation of high-sounding titles, the love of human applause, and such evident disregard for the simplicity and humility of the gospel of Christ. We love to see proper respect, affection and gratitude, manifested towards those who labor to elevate and improve mankind, but we should never forget that Christ alone is our Master and Teacher; that we all are brethren having nothing we have not received; and that any thing which tends to engender pride or a sense of superiority in one class or to excite envy and jealousy in another, is after the world and not after Christ, "who is the head of his body the church, that among all he might have the pre-eminence." J. B. F.

GOLD IN CALIFORNIA, OR

GAIN, NOT GODLINESS.—"Demas hath forsaken me, having loved this present world." We have been pleased with Bunyan's representation of Demas in the mine, diggng for the precious but corrupting metal, and inviting the pilgrim to become interested in his pursuit and thus share his gains. Having loved this present world. How many preachers do you think will leave their posts and relinquish their labors to go and dig and wash for gold in California? It is indeed doubtful, if among the different denominations of Christians, there are not a number of Demases found. Probably they will only go to get rich enough to be able to give them-selves more entirely to the work, and be more useful when they are thus provided for. We have known several to leave the field with this delusion, like the ignis fatuus flitting before them; but we have not known good come of it. They lost the disposition, as they gained the means for usefulness and became useless. If your emigrants go to preach Christ to the Californians, count them ministers of Christ. If they go to dig for gold, write their name Demas. All the rivers and mountains and plains of California do not contain gold enough to pay a minister of Christ for destroying his post and neglecting his duty.

PARENTS THE BEST TEACHERS, AND HOME
THE BEST SCHOOL.—It is not in the church, that the task of religious education can be fully accomplished. It is under your own roofs, under your own eyes, and in the sacred retirement of your own homes. It is you alone who can know the various characters of your little children, and follow the progressive opening of their minds, and adapt all your instructions to their wants and their capacities. It is you alone who are always with them, who can seize the happy moment when instruction will be best received, and avail yourselves of all the incidents of life from which wisdom may be gathered; and above all, it is you alone who can convey instruction to them in that tone of parental tenderness which no other human voice can imitate, and to which God hath opened every fountain of the human heart.

THE GLORY OF GOD.—BY URIAH H. JUDAH, ESQ.

"Marvelous diet.*

The dazzling brightness of the stars as they spangle in the heavens, the moon in peerless splendor as she reflects over the earth her brilliant rays, and the sun in magnificence and power as he pours his golden light in the first bright freshness of the rising day, admirably attest the Glory of God.

"And publish to ev'ry land
The work of an Almighty hand."

The glory of God! Look abroad upon the smiling face of nature, view the joyful scene

* Wonderful to tell. Without limit.
around, and mark the impress of Deity upon all that meets your gaze; the spirit of the great I AM hovers o'er the land of the free and the brave, and moveth upon the face of the mighty deep.

"Thou, God, forever art the same
I AM, in thine unchanging name.
"
The glory of God! Behold it in the mild sunset of a summer's eve as the glorious orb of day reclined in tranquil beauty without a cloud to mar his grandeur—in the peculiar lustre of the heavens—in the pleasing melody of sweet bursts of song—in the harmony of the air—in the lovely flowers as they fling upon the gentle breeze their richest perfume—in the rivulets leaping on their courses—in the glowing loveliness and unmasked beauty of nature!

The glory of God! Oft when ploughing the mighty sea I have beheld it in the placid ruffling of the waves—in the vehement fury of the tempest—in the loud-sounding bursts of thunder—amid vivid flashes of lightning—ay! at a time when fancy pictured to my imagination the jewelry of the ocean to my tomb, and my dirge the eternal му-

The silence, and the very best have had their calumniators, the very worst their panegyrists; and those we have admired for their wisdom, yet for every one she has her own sweet spell. And the hundred capacities never called out the Queen of Night, and in the tranquility of the winds:

"—Now glow'd the firmament
With living sapphires: Hesperus that led
The starry host, rode brightest, till the moon,
Raising in cloudless majesty, at length:
Apparent Queen unrivl'd her peerless light,
And o'er the dark her silver mantle threw.
"
The glory of God! Ye can contemplate it in the glorious gift of intellect to man—read it in the purer language of his brow—in the splendor of thought—in that earthy victory of mind which causes the mighty of the earth to recognise the magnificent brightness of his name, and the beautiful to hail the brilliancy of his talents as a talisman of love.

The glory of God! A theme beyond the limited capacity of the writer to dilate in; futile attempt to portray the grandeur of that which is ad infinitum! 'Tis now the midnight hour, and silence prevails within my solitary chamber; ever and anon a murmuring sound falleth upon the ear, yet no hu

man form is visible; perchance some angelic messenger would chide me for my presumption, nay! even so, and what sayeth thou, sweet saint? "Vain mortal, lay aside thy feeble pen and close thine eyes in slumber. There are no better evidences of his glory than the immortality of thy soul, and the rapid progress of time as it rolls onward to eternity; when the last trump shall sound, thyself and fellow worms will witness it amid the wreck of matter and the crush of worlds."

There are two things which ought to teach us to think but meanly of human glory; the very best have had their calumniators, the very worst their panegyrists; and those we have admired for their wisdom, so weak as to believe themselves infallible when listening to the flatterer.

Adversity.—It it said that adversity does not take from us true friends—it only disperses those who pretended to be so.

The Wife.—How ready she is to adapt herself to all his ways! and with whims, sometimes as many as the stars, yet for every one she has her own sweet spell. And then the thousand capacities never called out before. And how well pleased is she to find that as the task is sent, so is the strength sent with it. How ready is she to unlearn courtship and to learn content, perhaps the hardest and least ready of her tasks—but she does learn it. And the work-day of life comes, which, cling to it as she will, must make her give up the angel and take to the woman.

She has to "box the compass" of domestic cares—"nor' nor' east and nor' west," and God speed her if she do it conscientiously! No point must be passed—the drawing-room, the nursery, and good jack! the harder—all must, as by magic, be the result of her own clear and steady rule. She knows that unless she manages, all will go wrong? and she knows, as surely that if she seems to manage, all will go right.

"She who never answer till a husband speaks, And if she rules him, never shows she rules; Charms by submitting, by submitting away,
Yet has her master must when she obeys."

MISCELLANEOUS. 73

"She who never answer till a husband speaks, And if she rules him, never shows she rules; Charms by submitting, by submitting away,
Yet has her master must when she obeys."
Power of Gentleness.—Whoever understands his own interests, and is pleased with the beautiful rather than the deformed, will be careful to cherish the virtue of gentleness. It requires but a slight knowledge of human nature to convince us that much of our happiness in life must depend upon the cultivation of this virtue. Gentleness will assist its possessor in all his lawful undertakings; it will often make him successful when nothing else could. It is exceedingly lovely and attractive in appearance; it wins the heart of all; it is even stronger than argument, and often prevails when that would be powerless and ineffectual; it shows that a man can put a bridle upon his passions; that he is above the ignoble vulgar, whose characteristic is to storm and rage like the troubled ocean, at every little adversity and disappointment that crosses their path. It shows that he can soar away into the bright atmosphere of good feeling, and live in a continual sunshine, when all around him are like maniacs, the sport of their own passions.

Beautiful little Allegory.—A humming bird met a butterfly, and being pleased with its beauty of person, and the splendor of its wings, made an offer of perpetual friendship.

"I cannot think of it," was the reply, "as you once spurned me, and called me a crawling dolt."

"Impossible!" exclaimed the humming bird. "I always entertained the highest respect for such beautiful creatures as you."

"Perhaps you do now," said the other, "but when you insulted me, I was a caterpillar. So let me give you a piece of advice; never insult the humble, as they may some day become your superiors."

God hath expressly declared that death shall open a passage to a blessed eternity, and yet some have doubts and diffidence about it. What is this but to be a stranger to the divine attributes, and distrust the promise of our Saviour; to fail in the main requisites of a Christian, and turn infidel in a society of believers?—Collier.

BROODING OVER INJURIES.

Some person has said:—'A man strikes me with a sword, and inflicts a wound. Suppose, instead of binding up that wound, I am showing it to everybody; and after it has been bound up, I am taking off the bandage continually and examining the depth of the wound, and making it to fester, till my limb becomes greatly inflamed, and my general health is materially affected; is there a person in the world that would not call me a fool?'

Just such a simpleton is he who continually exposes the injuries either fancied or real that he suffers.

Two Truths.—A good man—a real Christian—seldom sees a defect in his neighbor. A pure lake reflects the beautiful sky, the clouds, and the over-hanging trees; but when it is riled, it reflects nothing that is pure. A bad man—a real scoundrel—seldom sees a good trait in the character of his neighbor. An imperfect glass reflects nothing correctly, but shows its own deficiency. A perfect mirror reflects nothing but bright and pure images.
POETRY.

Selected for Christian Magazines from "Christian Songs."

A BARD'S LAST SONG.

Make me a grave in the pines of the mountains,
The pines which I loved in the days that are past;—
There let the stream, as it falls from the fountains,
Mingle its hymn with the moan of the blast:
Free on my turf, when the spring is returning,
Leave thou the bird of the desert to breed;—
There, when the red bean of summer is beaming,
Oft let the herd of the wilderness feed.

Fleeting and few were the joys which I tasted,
Food'd by the teachings of error so long;—
Noble and high were the gifts which I wasted,
Heedless of all but my mood and my song:
Worthless and mean were my strain and my story—
The feast and the wine cup, the sword and the fray:
Faith with its grandeur, and Truth with its glory,
Shed not their light on my life or my lay.

So on my God, who was laid in the manger!
Mark my repentance, and pity my doom,—
Those who were tried by temptation and danger,
Those that hast varnish'd the cross and the tomb!—
Vengeful and loud when the trumpet is ringing,
Sounding the dirge of the field and the sea,
Grant me a place, where the ransom'd are singing
Anthem's which speak of Redemption and Thee.

WHERE IS THE PEOPLE?

Where in our Churches is the place for the poor? I ask
this question with shame and sorrow: Where is the place
for the poor?— Admit that here and there a poor
person has a seat: Where is it? Is he invited to sit with
us "in a good place," or do we say to him "stand thou there,
or sit here under my footstool?"

"I WILL BE YOUR SACRAMENTIES INTO DISSOLUTION."

Lentenus, xivi. 31.

I trod the hollow'd ground that bore
A Christian temple tall and proud,
When at each wide and lofty door
West streaming in a gorgeous crowd:
A welcome day bit all rejoice—
A fair and ancient festival,
And the glad organ's mighty soleo
Shook the strong roof and Gobelin wall.

Full many a token mark'd the field
Where rich and high bellowers met,
The sacred volume clasp'd in gold,
The costly robe, and drowsy seat—
Priest, people, altar, chancel, choir,
Arch, column, window, porch, and gate—
That ample Frau, from vault to spire,
Roof'd over by dark old forest tree.

But mark! An old and weary man—
A stranger clad "in raiment vile."
With falling steps and features wan,
Went tottering up the fair broad aisle:—
They cast him out—Oh faithless race!
On a rude bench—unseen—remote—
Poured guilty, in that hour and place,
Of— a lean purse and a threadbare coat!

Yes—and if He, who saved the lost,
Stood fainting on that hapless floor,
Array'd in weeds of little cost,
Mock as He sought our world before;
In spite of words which none might blame;
And works of goodness freely done,
That world pos'd of wrong and shame
Would greet—JERUSALEM'S ONLY SON.

Oh for a prophet's tongue or pen,
To warn the great in wealth and birth,
Who build their God a house, and then
Plant there—the meanest pums of Earth;—
To brand that Church, which spurns the poor
From every vein and venal pew,
Where "cloud'd in purple" herd secure
To knead or sleep—the lordly few!

Give me the shed, low, bare, and plain,
Where love and humble truth abide,
Rather than Earth's most noble home
Deify'd by selfish pomp and pride;
Give me the damp and desert sod
Wall'd in by dark old forest trees,
Rook'd over by the skies of God,
But perish temples such as these!

HEAVEN.

To Heaven, where tears and sighs
Are lost in endless bliss,
How beautiful to rise
From such a world as this,—
To burst our chains, and flee away
To those high realms of lasting day!

There God's bright cherubim,
Harping on golden chords.
Chant many a holy hymn,
In sweet and glowing words:
The saddening thoughts and plaintive tone
Of earthly songs are there unknown,
They too of woman born,
Who prov'd what faith will dare,
Unhold'd by scorge or scorn,
Are blest for ever there.

They bra've'd the foe'man's torch and sword,
They won the victor's great reward.

Who, that has ever shed
One penitential tear,
Who, that has toil'd or bled
For truth, would linger here,
Nor long to join the sacred band,
The shining host of that fair land?

From the London Christian Keepsake.

VERSION OF AN ANCIENT PRAYER

"Tell me with what confidence canst thou lie down to sleep and pass away the darkness of the night, unless thou shalt first arm thyself by fervent and devout prayer?"

St. Chrysostomus de Orando Deo.

O'Thou eternal Source of Light,
Thou Sun of righteousness, most bright,
Rising to glory evermore,
And never setting—giving store
Of food, life, gladness, unto all
That duly on thy bounties call:—
Vouchsafe, great God on me to shine,
Shed on my mind thy light divine,
Hence its darkness, as the day;
Disperey my sins black mist away;
From errors' path my footsteps guide
Nor let me from thy presence slide,
O' Thou, the God whose I adore,
Be with me now and evermore!

DEATH.

Death is the narrow isthmus that divides
Life's sea from ocean of eternity.
From one into the other one we eros;
Man, when his body dies, expires not,
But still continues to live on e'er,
This state of being's all that shall be changed,
When "clothed upon by immortality."

J. R. R.
Brother M. L. Wilcox, Scottsville, Allen county Ky., writes, "I believe I am doing as I ought in preaching in this county, for it is written, the 'poors ave the gospel preach-ed to them.' There are only eighteen Dis-ciples to the ancient truth, in the county.—
The prospect for success not very flattering, although we have done a little good and have some reason to hope that we will effect more.’”

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There have been about thirty persons lately added to the church at Salt River meeting-house, Ralls county Mo.

JAMES GLASSCOCK.

We immersed twelve at Jackson Miss., during our meeting. Bro T. W Caskey and others were co-laborers.

B. F. HALL.

Baltimore, December 29th 1848.

DEAR BROTHER FERGUSON:—You remember when you were last in Baltimore, we occupied a meeting-house in St. Paul’s street, hired from a benevolent individual for a moderate rent. In consequence of the death of this person, the property must be sold—and we, of course, will have to vacate the premises. Upon mature reflection we have determined to make an effort to build a house for worship, and have made the necessary calculations and arrangements.

According to the plan proposed, the house will cost $6000—we can raise from $4000 to $4,500 here, and the great quest on with us is, will the brethren abroad help us?—Can we enlist your services?—for old acquaintance sake, for the cause sake? You know our position, how much we have had to contend with, and the importance of our having a prominent position for a church. We think we deserve the sympathies of our Brethren, and we affectionately ask your aid in this matter, if you can consistently, with your views of propriety, give it.

The lot we have selected is an eligible one. We mean to erect a neat and comfortable house, and think to finish it by the 1st of August, 1849—about which time we hope the great national meeting of our brethren may take place, and that Baltimore may be the spot at which it will be held.

Why, Bro. Ferguson, may not our Breth-ren concentrate their strength upon the great cities; upon the Bible, Tract and Mis-sionary causes!—we have the men and the means, why not use them? A general book and publishing establishment, Bible Mission-ary and Tract fund, organized and wielded by our brethren would do much for the good cause.

By the way, are we never to hear from you again? Do not entirely forget,

Affectionately and sincerely yours,

FRANCIS D. DUNGAN.

SANDY RIDGE, Lownds Co., Ala.,

December 21, 1848.

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According to the plan proposed, the house will cost $6000—we can raise from $4000 to $4,500 here, and the great quest on with us is, will the brethren abroad help us?—Can we enlist your services?—for old acquaintance sake, for the cause sake? You know our position, how much we have had to contend with, and the importance of our having a prominent position for a church. We think we deserve the sympathies of our Brethren, and we affectionately ask your aid in this matter, if you can consistently, with your views of propriety, give it.

The lot we have selected is an eligible one. We mean to erect a neat and comfortable house, and think to finish it by the 1st of August, 1849—about which time we hope
bors. Now dear brethren of this age, we have the same glorious truth, and are we not under divine obligations to employ all our means and energies in holding forth "the word of life," to our contemporaries? To us, God has resigned a glorious portion. These lines have fallen to us in pleasant places; yea, we have a goodly heritage. Opening the Holy Bible, we have the beauties of God's revelation, from which we can draw unspeakable consolations. Are we filled with holy ardor? have we made much progress in the divine life? Let us draw near to those illustrious characters, whose history is recorded in the Scriptures of truth. Let us compare ourselves with these finished likenesses of Christians, which an infallible pen- cile has given us in the gospel. Let us recollect the sublime intention of the gracious dispensation under which we live, which is nothing less than to "make us partakers of divine nature," to render us "perfect, even as our Father which is in heaven is perfect." Surely it is not a difficult matter to see our remaining deficiencies, if we look into that pure volume which we acknowledge to be our rule of faith and practice. Have we a sufficiency of holy wisdom to "rule well our own houses," and to train up our children in the nurture and admonition of the Lord?" Does the "word of Christ dwell in us richly in all wisdom?" Have we clear and impressive views of any truth of the scriptures? All matters of practical importance should engage our attention. David gives us a beautiful idea of revelation, when he tells us "it is exceeding broad." Of "all other" perfection he could see "an end," but he received this as boundless, here he saw room for unceasing progress; here he knew fresh beauties and glories would be perpetually discovered, to reward the humble and active inquirer. And why should we stand in this extensive field, and permit a man, or set of men, fallible like ourselves, and with no better sources of information, to mark us off a piece only of the sacred volume, to draw around us a circle, over which we are made to promise never to step?—Oh you creed makers, "keep for the miserable that are to come upon you!" For when for the time ye ought to be teachers, you have need that one teach you again, which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. He. 5, 12th. And are there not many subjects of revelation, with which you have no acquaintance?—And yet you presume to dictate to men what they shall, and what they shall not believe. What a difference is there between the ocean of revelation, and such a vessel full of human speculations, as any formula of doctrine contains. May the Lord hasten the time, when his precious word shall be adopted as the only rule of "faith and practice." Disciples of Christ, let us study the images employed by the inspired writers, when describing the nature of the Christian life. Which of them does not imply progress, and remind us of the importance of undiminished ardor and unceasing effort. Had I time and space sufficient, I would gladly note the beautiful and striking figures used by the inspired penman to illustrate the unremitting zeal with which we should pursue the "race set before us." One thing, I will just remark, they all imply continual progress in the divine life, and should be carefully examined, and correctly appreciated by all Christians. There is something very attractive and pleasing in progress.—It is agreeable to observe a stately edifice rising up from the deep basis, and becoming a beautiful mansion. It is entertaining to see the rough outline of a picture filled and finished. It is striking in the garden, to notice the tree renewing signs of life, to mark the expanding foliage, the opening bud, the lovely blossom, the swelling, colouring, ripening fruit. But nothing is to be compared with the progress of this "building of God;" these "trees of righteousness;" this "growth in grace, and knowledge of our Lord Jesus Christ. The nearer we live to heaven, the more of its pure and heavenly influence we shall enjoy. The life of the active Christian is the labor of the bee; who all day long is flying from the hive to the flower, or from the flower to the hive; but all his business is confined to fragrancy, and is productive of sweets. There are many promises made to perseverance in the divine life; but I must conclude by expressing a hope that some of the teaching brethren in Tennessee or Kentucky, will visit South Alabama, and aid in advancing the interests of the Redeemer's kingdom. Cannot brothers Trott, Eichbaum and J. K. Speer come? Yours, in hope,

WM. C. KIRKPATRICK.

REPORT OF EVANGELISTS No. 15.

DEAR BRO. FERGUSON.—Since our last we have had the pleasure of spending several weeks with the brethren of South Carolina and Georgia. After a week's travel by virtue chiefly of horse and steam power, during most of which time we enjoyed the society of our beloved Kentucky brethren S. S. Church and S. J. Pinkerton, we found ourselves on the third
Lord's day of Nov., at Erwinton, the delightful residence of the bros. Erwin. It was a co-operation meeting, and among others from a distance, we were glad to find Dr. Hook and N. W. Smith, of Georgia, and brethren Moore and Bailey, of South Carolina, also bro. Havener, who resides there, and labors in word and doctrine. All seemed alive to the necessity of a more energetic proclamation of the word, and it was resolved to sustain an Evangelist for the coming year. May God smile upon them in their efforts. During the meeting several were immersed.

The following Lord's day, and for several consecutive days, we were at "Old Union." Bros' Smith, Bailey and Moore, were present a portion of the time. The weather being inclement but few turned out. We trust however some good was done. The faithful brethren of this congregation, whose kindness we cannot forget, will we hope persevere in the work till victory and triumph be theirs through the grace of our Heavenly Father.

We next held meeting at Bethel, and towards the close of it, had the pleasure of addressing a goodly number of our fellow citizens. We are persuaded that at this point much good may be done by judicious labors.

At the next point Corinth, we had the pleasure of seeing three young ladies obey their Redeemer in being buried with him in holy baptism.

Our attention was next directed to "Three mile Creek," near Salkahatchie. After laboring night and day six days running, we rejoiced to see that nineteen were added to the Church, chiefly by immersion. Bro. Green labors for this congregation. Once more we visit Erwinton. With bro. Church we proclaim the word, and again it is "the fire and the hammer that breaketh the rock in pieces." Yea, even the stony heart of rebellion is shivered, and two young ladies and others are immersed. But the time of parting comes, and after two discourses at "Bethel," we bid farewell to our many excellent South Carolina brethren. May Heaven keep and bless them.
We wish to unfold to our readers the great themes of Redemption, viz: that God hath had compassion on us—on us all!—and hath manifested himself in divine revelations in various ages, in miracles, in mercies, and now offers shelter, protection, peace and joy to all who will submit to his authority as revealed in Jesus Christ. These are more grand and noble ends than to build up our name or fame as reformers upon earth: than to gratify personal pride, than to secure any earthly reward. Those that will labor with us, or will allow us to co-operate with them, in this work, will hail as Brothers and love them, we trust, with an everlasting love. We mean not those who subscribe for our paper and who extend its circulation, but those who labor (and suffer if need be) for Christ in this way if they see fit; in any other that his service allows. By becoming Christians we have entered upon the high-way of holiness, described by the Prophet: and it is said that the redeemed shall walk there, but no lion or ravenous beast shall go up thereon! With the redeemed we desire to walk, to co-operate, to labor; to divide honor, reputation and property; nor can we turn aside for the growling of wild beasts who will neither go up themselves, nor suffer those who are going to pass in peace.

A fellow laborer writes us,—"Bro. Ferguson, I do not think you will attract as many subscribers to your support, as present, as if you were more quarrelsome; neither will wholesome bread attract as many insects as sugar mixed with poison. But hold on your begun way. Faith waits its reward; your paper will be compared with querulous ones, and from a higher source will it be said at last, "Blessed are the peace-makers!"

It is no affected humility for us to say we deserve not the compliment; but it is genuine sincerity to promise that we will seek to deserve it.

For the Christian Magazine.

The Truly Great.

Who are the great? At this challenge, fame recounts in our hearing the names of warriors, orators, poets, and philosophers, whose deeds have secured them a place, in
the loftiest niche, of her crowded temple; and by the light of history, they are made to pass in review.

First the warrior at the head of his armed legions, whose measured tread shakes the earth, passes before us—its true, that desolation marks his track,—that burning cities light his midnight marches—that the earth is deeply stained with the blood of his victims—and the air rent, by the cries of the widows, and orphans he has made—but the multitude and their loud acclamations to the trumpet-tongue of fame, and with one voice call him—great.

The Orator sways at will, the stormy passions of the multitude, every feeling of the soul is aroused; at his voice, vindictive hate, or tender pity reigns, and shouts of vengeance, or tears of compassion, prevail at his will. He well knows the secret chords of the human heart, and like a skilful player, he brings forth varied notes from that wonderful instrument. The rapt throngs, unconscious of the power by which they are moved, gaze on him, as one of superior nature, and with one consent they call him—great.

The Poet, by the magic power of his verse, enthrones himself in the hearts of thousands—the age in which he lives, bears, the impress of his mind—he changes the whole current of popular feeling, his song is more potent for good, or ill, than the sword of the warrior; or the sceptre of the King; and generations following, while they crow his tomb with votive wreaths, tell their children of the greatness of him, whom the cold marble covers.

The Philosopher in his lonely cell, gives himself up to the luxury of unrestrained thought, and intoxicated with his discoveries, almost imagines himself the author of the worlds which have first appeared to his watchful eye; or of the laws of nature or of mind which have flashed upon his inner vision—and the awe-struck multitude, wondering at the marvels he has made known, deem him worthier than all his fellows, of the title—great.

Far different will be the judgment of the great Judge of all; for he looks not, as man looks—on the surface—but his eye pierces the heart, and its feelings, and emotion are made the objects of strictest scrutiny.

Many who have won the title of great, from their fellowmen, in the judgment day, will be revealed as the scourgings, of their kind—the man who dripped the tears of the widow, and the orphan, shall shine brighter than earth's noblest hero, and he who led an erring soul to God, be more distinguished, than he, who directing his telescope into the blue expanse, caught the first glimpse of a new planet, and called it by his own name. The man of a meek, and contrite spirit, the object of the cold world's scorn, shall there appear in his true character, and be honored before a gazing universe—the man of faith, who fearlessly stems the torrent of a corrupt age—the martyrs of God, who loved the truth more than life, the devoted missionary, the benefactor of the souls and bodies of men; the Pauls, the Martyrs, the Howards, shall in that day be approved, as the truly great.

WM. BAXTER.

OBITUARY.

DIED—At the residence of her father, at Nashville, Tenn., Mrs. Mary Jane Wilson, on the 23rd of Decem- ber, 1832, in the 21st year of her age. She was an exemplar member of the Christian Church, and the bright sun which arose on the morn of her early religious life soon lit up for her the gloom of the Christian's grave, and she sank into its embrace in the peaceful, yet assured hope, that He who had loved her way, would still support her and make his dark path bright, till the outer entrance to a mansion of blessedness at his right hand. Few have lived so as to be more deservedly esteemed and greatly beloved. Her unexpected departure has deprived an affectionate husband of a faith- ful and devoted companion, who has been permitted but for a short time to share his joys and sorrows—fond parents, of a kind and attentive daughter—the church, of one of its valued members, all of whom feel deeply her loss, as will also a large circle of friends to whom she had endeared herself by her amiable disposition and many virtues. May these be the rich legacy of all who feel her loss. May the light of her Christian example, by which she seemed dead yet speaks, serve to lead others in the way of duty and virtue. And may her bereaved husband and friends realize that though taken from them, she has gone to "their home in the skies," secured by the love of God which is in Christ Jesus our Lord, to all who love him and keep his command- ments. This most consolatory truth should silence every murmur; ally all immoderate grief, and stimulate us all to emulate that faith which ever looks to Christ as the "resurrec- tion and the life." It is this truth which alone enables us, under heavy afflictions, to say to our glorious King.

"This heart that cannot rest,
Shall find forever prove;
Though bleeding and distressed,
Yet joyful in thy love;
Tis happy though it breaks
Beneath thy chast'ning hand;
And speechless yet it speaks
What thou cannot understand."

Mrs. Sarah C. Allenworth, consort of Philip P. Al- lenworth, after a short and painful illness, departed this life at her late residence in Todd Co., Kentucky, on the 26th ult, in the 29th year of her age. She was a lady of amiable disposition and exemplary Christian deportment, de- lightful to excel in charitable offices. She became a member of the Christians Church in 1842, and up to her decease cherished unswerving faith in the promises of her Redeemer. She has left a husband and five children to whom she was devoted with strongest attachment, together with a large circle of relatives and friends to mourn her loss. Her memory, al- so, will be cherished by her servants who loved her as a kind, provident and indulgent mistress.
LECTURE 20.-GENESIS XXII.-THE TRIAL OF ABRAHAM.

To minds not accustomed to observation and reflection, the trial of Abraham presents many anomalous and irreconcilable difficulties. His conduct, leaving out of view the divine command, is so opposed to parental feeling, and the common instincts of humanity, that the human mind revolts at the idea of a human sacrifice, and asks,—Can it be so? And when informed that it was the injunction of divine wisdom, such is the estimate that our moral sense places upon human life, such its abhorrence of the immolation of human victims, such the beneficent and merciful character it attributes to the author of one being, that it falls back upon its native dubiety and demands,—Can it be so?

But when we learn, as learn we must, either from the word of God or our observation of human life in all its purposes and details, the end of our being and the sublime purposes which are secured for it by its severe tests and difficulties, we are reconciled and may learn even to adore the wisdom of him who thus chastens and commands.—The design of our being is to educate, train and perfect principles and capabilities in our nature, which are as important as life and as lasting as eternity. We were made, and we are preserved for this great end, an end which contemplates in time the subjugation of desire and passion to truth and duty, the enthroning of God in the soul, the triumph of his will over our selfishness; and in the life to come, security and safety in the climes of bliss, from which angels have fallen, and which could not be effected, for such creatures as we, without exposure to hardships, temptations and pain. And hence the excellence which we estimate in our species, the magnanimous and sublime virtues which we admire,—are those deliberate preferences of the right and holy, obtained by the surrender of every thing else. They grow bright, and strong and effective in proportion to the sufferings they endure, the difficulties they surmount and the trials they overcome. Their fruit is courage in danger, force and energy in straitened circumstances, faith and unwavering hope in the darkest hours of human grief. Have you never felt your bosom thrill with admiration as you have read the page, or heard the voice, which told of moral heroes, who went forth in support of their religion to the funeral pile, and suffered themselves to be bound over slowly consuming fires? A word would have released them, a retracting word would have taken them from their cruel sufferings and restored them to the fond embraces of their friends and families, and exalted them to posts of honor and profit in realms of magnificence—but there they stood as limb by limb was consumed away in protracting agony, and that word of release was never spoken,—oh! they had faith in truth and God—they looked up to heaven, and were superior to outward flames! In shipwrecks, in storms, in perils by land and sea, the sublimest virtues of our nature are developed. We are interested, therefore, in those points of human history which record the manner in which illustrious characters have triumphed over difficulties, and have arisen superior to temptation, proving, in the midst of adversity, their integrity, fortitude, and faith in their principles. The passages in our history which were fraught with peril, and which may have threatened our peace and happiness forever, are always remembered and related with delight, while those events of common occur-
renece, which may have been never so joyful as they passed, are remembered with insipidity, if remembered at all, and narrated without interest. Long and dangerous attacks of illness, long and exhausting fatigues, perilous adventures, and remarkable deliverances, the horrors of the battle field, the escape from a shipwreck, are cherished with delight long after the festivity of the ball-room and the scenes of entertainment have faded from the memory.

It is this view, the true view of human life, that will prepare us, if preparation be necessary, for a proper contemplation of the last, most perfect and most perilous trial of the faith of the heir of the promises. Our subject divides itself into three parts: I. The trial; II. the manner of the trial; III. the effects resulting to Abraham and all his spiritual descendants.

I. THE TRIAL ITSELF. “And it came to pass after these things, God did tempt Abraham, and said unto him, Abraham, and he said here am I—and he said, take now thy son, thine only son, Isaac, whom thou lovest and get thee into the land of Moriah, and offer him there for a burnt offering, upon one of the mountains which I will show thee.” The word tempt in this connection does not signify to entice to evil, but to try; to prove. God wished to prove how far Abraham would obey him. The Apostle James has declared that God cannot be tempted with evil, neither tempteth he any man. He does not deceive his creatures, so as to lead their judgment astray, or to prevent their will, or to seduce their affections from proper objects. Satan is the author of all evil workings. God overrules them to the benefit and security of all who place their confidence in him. He also subjects his people to proof, in order that he may manifest to themselves and others, the prevailing dispositions of their hearts. Thus he says to his people Israel: when he permitted impostors to arise amongst them, and to perform miracles, “the Lord thy God proveth thee to know whether you love the Lord thy God with all your heart, and with all your soul.”

Those of them who were insincere in their attachment when subjected to this test, the test of witnessing signs and miracles at the hands of pretended prophets, were made a prey to these idolaters, whilst the sincere worshipers were only established in their faith, and in love for God. With this view Paul calls upon the church at Corinth to “examine” (peiræzet) or prove yourselves whether you be in the faith,” and David prays; “Examine me, O Lord, and prove me; try my reins and my heart;” and again, “Search me, O God, and know my heart, try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.”

Thus was Abraham proved by God, and by a fiery ordeal, but its severity was an incitative to powerful exertion, and without it the resources and power of his faith could never have been manifested.

The cavils of scepticism have been urged against the kind of trial to which the Patriarch was subjected. I do not volunteer as the defender of the ways of omnipotence, though often called upon to meet the difficulties of the objector. The folly of all objections to the Bible history, must be manifest to every observer, so far as we have gone. Upon the objection here urged, I have to say, surely the author and giver of life has the right of demanding it again, and in whatever way seemeth him good. He never agreed with any one of our race as to the manner in which he would demand his life by the hands of the stern messenger. Barbarous, shockingly barbarous it would have been for Abraham to slay and sacrifice his son from the impulse of his own will and choice, but when the proper authority commands,—Who is Abraham, or who art thou that risest up against God? Surely he is equal to his own defence, and it is presumption to reason in his behalf. Who can fathom his ultimate designs and ends? You may say that the idea is horrid, and I admit it, if you see nothing but Abraham, the outstretched hand, the knife and the bared throat of the loved Isaac; but read through the scene, become instructed in its mediate and immediate designs, and you will acknowledge yourself insidious or your friends will call you stupid if you declaim against it longer.

"Blind unbelief is sure to err, And scan his work in vain, God is his own interpreter, And he will make it plain."
To estimate the trial of Abraham properly, we should remember the joy and reward of his triumph in it; and the influence of his example upon all who desire to serve God. Besides we should not forget the bearing of such an action upon that great sacrifice of the Son of God, which was made for sin and salvation in the end of the ages. Abraham, by this transaction, was made to see the nature of that offering by which the promise made to him, that all nations should be blessed in his seed, was to be fulfilled. Abraham at the command of God offers up his well beloved, and so far as Sarah and the promised blessing are concerned his only Son. God so loved the world, that he gave his only begotten Son that whoever believeth in him might not perish but might obtain eternal life. Upon an afflicted father and a pious child, God had mercy, and by the angel of the covenant, stayed the uplifted hand of the patriarch; but the same God “spared not his own Son,” though legions of angels surrounded the scene of his suffering, but freely delivered him up for us all,—even him, who of himself has said, “I come to do thy will, O God!” Isaac was not sacrificed, for his blood was insufficient for a sin offering and his apparent sacrifice was sufficient for the proof of obedience and the typical purposes of adumbrative offerings; but Christ gave his back to the smiters, and gave himself for us, “a sacrifice of a sweet-smelling savour to God.

II. THE MANNER AND CHARACTER OF ABRAHAM’S TRIAL. The order in which the language of the severe mandate is conveyed, is calculated to heighten the anguish it was intended to produce. Every word seems to increase the difficulty of compliance, and arouse all the emotions of the paternal bosom. Take now, thy son, thine only son, Isaac, whom thou lovest. It would have been repugnant to his humane and benevolent feelings to slay and offer any human being, were it even the meanest of his household servants. What, then, must have been the emotions of his bosom as the divine mandate opened to him theafflicting truth that Isaac, the beloved Isaac, was demanded as a sacrificial offering? Let us attempt to reconcile the scene. Abraham take thy son: for what? to invest him already with the robes of royalty, and make him governor over my household, seeing that I am old, and must soon be gathered to my fathers? Lord, thou hast magnified me, and made me honorable and now joyful in the possession of such a son after long years of anxiety, joyfully will I obey thee. Not so, take him to the country of Moriah, and on a mountain which I will show thee, bind him and slay him and consume him as a burnt offering unto me.—What a sound to this to a parent’s heart! and especially, to such a parent as Abraham.—Can he bear the trial? Methinks I hear him ask, is this the will of God—the same God that called me from the darkness of my father’s house—that made me victorious over kings—that gave me Ishmael, and at last the beloved Isaac; or is it a strange delusion of my imagination? He knows that voice, it cannot be mistaken, it is the voice of God. Six times, from the throne of his glory, had he condescended to commune with the patriarch. He had been his guide in his journeyings, his stay in distress, his shield and reward in battle, and now, in his old age, he had overladen him with joy in the bestowal of Isaac, the fruit of his body, the heir of the fulness of the promises. Isaac! yes’is Isaac,—Lord shall I slay my son, the stay of my years, the delight of my soul, the joy of my heart? Yes, Isaac. Didst thou give him to tantalize thy servant? For many years did I expect him; Sarah laughed at the promise—but at length he came and at thy appointment we made an entertainment on account of the joy of his birth. And are not the promises in him? How can they be fulfilled, if his life be taken away? Father, have I sinned against thee—in the deception of Abimilech? O take all my flocks, take Canaan, take all my servants and let them serve another, yea, take my own life, nearly spent as it is, but take not Isaac! Let me die; but let him live. And Father, if naught will avail but the fruit of my body take Ish— I cannot say it, but Isaac, son of my age, son of Sarah, crown of my faith and my hope in thee, O, take him not!—But thy words cannot be changed. Then if die he must, let
him not die by my hands; spare me the
sight—let him die naturally, or let my ser-
vants,—but how can they do it?—be his exe-
cutioners. Such would, we suppose, have
been the natural emotion and expostula-
tion of such a heart as Abraham's. But
he reasons not—he expostulates not. He
stops not to consult with Sarah. He must
obey; he determines his obedience; and
having learned not to regard the life of his
son when God calls, he regards not or seeks
not the sorrow of his wife. Ears of his faith,
you are deaf to all the suasion of fleshly rea-
on; to all the promptings of paternal affec-
tion, to all the entreaties of flesh and blood!

But wood must be prepared and servants
selected, for the land is fifty miles distant
to the west of Beer-sheba, where he now
dwells. With the utmost promptitude he
rises whilst it is yet early dawn, makes the
wonted preparation for the journey and the
priceless sacrifice: consults not with any, lest
his own firmness should be interrupted by
their weakness; but saddles his ass, cleaves
the wood of the offering and having called
Isaac and two of the chosen servants, with
the awful secret in his own bosom, they set
out for the land of Moriah. For two long
days are they journeying to the place of
the final struggle. Will he not relent during
this period, now that he is in the sight, the
society and conversation of Isaac! His faith
is fixed in God, and though the struggle be
severe, he knows not what it is to relent.—
With fearful look and steady progress and
unwavering purpose I see them journeying
on. Twice they stop by night—and twice
they arise in the morning and turn not back
from their journey. On the morning of the
third day Abraham lifts up his eyes and be-
holds the place afar off. The Shechinah,
doubtless descended upon it and marked it
out with unmistakable signs, so that which
he saw in the vision of God when he receiv-
ed the fearful order, he now sees with his
natural eyes. They arrive at the foot of the
mountain. The beasts are unburdened—
the servants are hidden to remain behind,
whilst the father and the son go yonder to
worship. Behold them, now the father of over
six score years and the son of twenty-five or
thirty. Upon the shoulders of Isaac the wood
of the burnt offering is placed; whilst Abra-
ham with the blazing torch and sacrificial
knife, walks up the mountain by the side of his
son. There is sore pain and bitter sorrow
in that aged heart, but there is manliness
and fortitude upon that brow. Many voices
are saying, Come down, come away; but one
voice says—Yonder!—go upward. Will
human nerves and sinews be able? Sombre
and taciturn they move along. But the si-
ence at last is broken: Isaac speaks, and O
what words are his? "Father," said he,
"my Father," and as if awakened from a
meditation, "Abraham says, here am I, my
Son."

"Behold the fire," says Isaac, "and the
wood—but where is the lamb for a burnt of-
tering?"

Ah, that is the hardest blow of all; in the
simplicity of his heart, Isaac asks the ques-
tion. What shall he answer?

"My son, God will provide a lamb for a
burnt offering. "And so they went both of
them together." Isaac seems satisfied, and
the fixed solemnity of Abraham's manner re-
turns as they proceed upon the strange and
inexplicable errand. They arrive at the ap-
pointed place. Abraham builds the altar;
he places thereon the wood; and now the aw-
ful secret which had hitherto labored in his
heart must be disclosed,—"the lamb for the
burnt offering" must be produced. No bul-
lock is here, no sheep, no beast unable to
make resistance. Isaac looks around with
anxious wonder; but behold! his father with
fearful look, approaches him, and may be
heard to say.

"My son, thou art the appointed victim.
Yes; my dearly beloved, he who graciously
gave thee to my anxious desires, demands
thee at my hands; prepare to yield thyself a
sacrifice, and God can bring you again from
the dead from whence I at first received you.

Isaac replies; "I should be unworthy of
life, were I capable of showing reluctance to
obey the will of my father and God. It
were enough, my father, that thou hadst call-
ded me to the altar; how much more when
God demands his own. His I was; his I
am; to him deliver me."

He accordingly submits to be bound; and
Abraham binds his son and lays him upon the altar. Eye of humanity! why turnest thou away? Nature shrinks back at the spectacle as it beholds the father with strong and brave heart, take hold of the fearful knife and lift it towards heaven. O awful and solemn scene! O faithful father! O noble son! I see you in your places firmly standing there, till God shall bid you fly, or bid you sink. Will the sharp knife enter that bosom? Will the cold steel penetrate that warm heart, throbbing with pious and filial affections? I see the uplifted hand, the writhing brow, the writhing agony of the eye of father and of son. I see what must follow; I see thee, for now I know that thou fearest God seeing, thou hast not withheld thy son, from me." He lifted up his eyes and looked, and behold behind him a ram caught in a thicket by his horns; and Abraham went and took the ram and offered him up instead of his son for a burnt offering to the Lord. The trial was perfect without the slaughter of Isaac; the trial was all that was needed, 'twas all that he asked. Never to human ears was voice more sweet, 'more welcome, more seasonable than this. Isaac is sacrificed, and God is obeyed—Isaac yet lives, and Abraham, Sarah and Isaac rejoices. Late and sudden, but full and perfect are thy deliverances, O Jehovah!

III. We come to notice, more particularly, the designs and effects of this transaction. These we learn to some extent by considering the name of the place where this offering was made: the mountain of Moriah. The Septuagant calls it the "high lands," i.e. of Canaan. It was situated east of Beer-sheba, and is called by the Latins on account of its height, the Land of Vision, because from its summit immense plains spread themselves out before the vision of the observer. This land included Jerusalem and the place where Solomon built the temple, 2. Chro. 5: 1. "And Solomon began to build the house of the Lord at Jerusalem on Mount Moriah, where the Lord appeared to David, his father in the place that David had prepared in the threshing-floor of Ornan the Jebusite." This place was, therefore, the seat of the kingdom of Abraham's descendants, the place of their splendid worship for ages, the site of their world-famous temple, and finally, the place near which that sacrifice of all sacrifices, and of which Isaac's was but a shadow, was offered in the end of the world. Some have supposed that Mount Calvary was the identical place; but this cannot be as it is now ascertained that Calvary is not a mountain at all, and is so named from the ignorance of the meaning of the word thus translated. The word Calvary signifies a human skull, and the place was so called because of a rocky protuberance which resembled in shape the appearance of a skull.

The memorable spot where Isaac was offered, was called by Abraham, Jehovah jireh, which, by the learned, has been variously translated according to the several theories each had to maintain. Thus, "In the mount of the Lord it shall be seen"—the "Lord will provide"—that is, God will manifest his own ways, and work his own deliverances, or according to the old maxim, "man's adversity is God's opportunity." and, "In this mount the Lord (i.e. Jesus) shall be seen." "The Lord hath seen, or the Lord was seen upon this mountain."

We incline to the view that both the "Lord hath been seen upon the mountain" and "the Lord will be seen" were intended, as this is consonant both with the Hebrew idiom and the New Testament history. It is but another instance of the double-entendre, but either interpretation is full of meaning to all who remember the real transaction, or that of which it was but a figure. Jesus Christ says that "Abraham rejoiced to see my day, and he did see it, and was glad." He did see it, and he understood to some extent how God would bless all nations in his future seed. This was one of the objects of this memorable transaction. The voluntary submission and resignation of his son to death, was no faint representation of his more illustrious son who of himself laid down his life for the world. The sublime and glorious scene of the death of the Son of God
for the sins of the world was seen in vision by the patriarch and may now be seen by all who by faith look to the mountain of the Lord. There are other particulars in which Abraham by the instruction of the Lord could rejoice in looking forward to his day. A writer of this age has marked nine which we rehearse: 1. Both Jesus and Isaac were the children of promises and prophecies delivered preceding their birth. 2. They were both born supernaturally, one of the barren womb of Sarah and the other from a virgin. 3. They were the only offspring of the same parentage or only begotten sons. 4. They were the only heirs of their inheritance. 5. They were both innocent, and yet died in the prime of life, and neither of them on their own account; Isaac, as a proof of Abraham’s faith and love to God; Jesus, as the proof of God’s faithfulness and love to us. 6. Each of them carried the wood of his own offering and voluntarily submitted to his father’s will without any resistance. 7. They were both released from death, one from its sentence, the other, from the grave of the dead. 8. They were released on the third day—the one the third day after the sentence of death; the other the third day after actual death. 9. They returned each to his father’s house, and became in turn the father of nations; one of the children of Judah and Israel; the other of the nation of the saved gathered out of all nations, tribes and tongues.

When we remember that this memorable transaction took place in the year of the world 2132, (near the 125th of Abraham’s life) we learn that it antedates all profane histories, and affords us a key to the origin of human sacrifices that have disgraced the pages of all mythological annals. It became notorious that Abraham was peculiarly blessed of God; that he was invincible in war, heir of the fair inheritance of Canaan, and destined father of kings and nations. This act of obedience upon his part, would be calculated to induce those who had imperfect representations of it, or whose idolatrous notions of the divine government would prevent their forming a correct idea even from a perfect narrative, to believe that God was to be appeased by costly offerings, self-immolation and human sacrifice. This practice evidently commenced in the East, and obtains there to this day.

From the language which the patriarch used to his servants, we learn that he expected that Isaac would be restored to him after his sacrifice. Said he, “we will come to you again.” Indeed Paul so declares: “By faith Abraham when he was tried, offered up Isaac, accounting that God was able to raise him up even from the dead; from whence he had received him in a figure.” He believed that though Isaac should be slain and consumed to ashes as a burnt offering, yet God would raise him up from the dead, so that the promises made him concerning his seed would be fulfilled. At his birth he obtained him from the dead, for he was born of parents as good as dead. Thus, in a comparative manner, when he brought about his birth from those who were dead as to the power of procreation, he had already received him from the dead, and he believed the same God could raise him up from the ashes of the sacrifice. This indeed, is a signal example of faith, one worthy of being commemorated in all ages. His was a prompt, working, active and efficient faith, and well deserves the commendation the Apostle bestows upon it. Let us strive to imitate it, for by so doing we also may triumph over the world, in all its seductive influences, and secure to ourselves a guarantee that we come off victorious over death, hades and the grave. By faith we walk with God and overcome the world.

“This is the victory that overcometh the world even our faith.” Trials we shall have, for our faith is made perfect in trial; and it is a part of the Christian’s inheritance to suffer; yet though the trial be painful the end will be glorious. There is a certainty of a reward, confirmed to us by the promise and oath of the God of Abraham, and we are called upon to persevere, even though our faith should be painfully and sharply tried, for in due time we shall reap if we faint not.

A more illustrious display of the power of this principle, was never exhibited by any human being, than there is displayed in this history of Abraham. He had submitted already to many and sore trials—He had left
his country and his home-endearments; he had been driven by famine into Egypt, from the land which the Lord had described as a land of abundance; in the birth of Ishmael he was subjected to domestic troubles—he had believed him the child of promise and was disappointed—he had waited for years for Isaac, who at length appeared, the son of Sarah, the child of joy and laughter—he had now grown up to maturity and had entwined himself around the hearts of his parents; yet he binds him upon the altar, and with a firmness tested through three days of preparation and journeying, he takes the knife and up-lifts his hand to shed the blood of that son who mildly expects the fatal blow. This he does against the remonstrances of reason and the ties of parental affection, and for no other reason than that God had commanded. Here is faith! Here is victory! My soul forget it not; for we who believe in Abraham’s seed, are blessed with faithful Abraham.

We are sometimes called upon to give up our children. The question comes home to us, can we give them to God? We give them to festivity, to pleasure, to honor, to wealth; can we give them to God? We talk of the faith of Abraham, but where is our faith? answer ye, Christian fathers, whose sons and whose daughters, from being the heritage of the Lord in infancy, have grown up children of this world, and often children of the wicked one? Who can give his child to God? In life, or if demanded by death, who can resignedly say “the Lord gave, the Lord hath taken, blessed be the name of the Lord.” We are commanded to bring up our children in the nurture and admonition of the Lord; and he that cannot thus give his offspring to God, is not worthy of them and has no claim to the honor of being a son of Abraham.

J. B. F.

How beautiful are the smiles of innocence—how endearing the sympathies of love—how sweet the solace of friendship—how lovely the tears of affection! These, combined, are all characteristic of woman. They are the true poetry of humanity—rich pearls clustering around the altar of domestic felicity.

THE BUSINESS OF LIFE.

A sermon preached by Joseph F. Thompson, at the Broadway Tabernacle on Sunday Morning, Nov. 20, 1869.

(Concluded from page 71.)

Having thus considered that each individual has a place in the world and a work to perform, I observe that it is the duty of each individual to apply himself diligently to his plan and work, under a sense of immediate responsibility to his Lord. “Occupy till I come.” The generality of men do not recognize this obligation. Every man is a steward. No man belongs to himself. God who gave him being, God who sustains him every day, God who is the only source of hope or of joy for the future, has the first claim upon the affections and the services of each individual man. Christ, who gave himself a ransom for all, who came to deliver us from condemnation and eternal misery—who has opened to us the way of salvation and of eternal blessedness—he has a right to claim that we shall not live to ourselves, but to his glory; and he it is, who having ascended to the right hand of the Majesty on high, and being there enthroned in light and power, bids us be faithful to his interests, to the cause of truth, to the honor of his name, till he shall come again in the glory of the Father, and having received the formal investiture of the mediatorial kingdom, shall sit upon the throne of judgment, and require from each of his subjects in this world a strict account.

The fidelity of the servant is tested in the absence of his Lord.

Wherever we are we should have a sense of present responsibility. We should feel that here, in this place and in these circumstances, we are under obligation to do all we can for Christ—all that we can, in the great cause of the world’s renovation.

He who is commissioned to make investments for a friend watches the markets, examines the quotations of stocks and other securities, and endeavors to ascertain what forms of investment will be most profitable and safe.

He who has the capital of another to trade upon, if he is an honest and prudent man, keeps that capital always well employed, and
endevors to make it productive; not only to keep it safe, which he might do by shutting it up in the vaults of a Bank, but to render it fruitful in the highest degree.

So should it be with the talents committed to our keeping; and in this view how tremendous are the responsibilities of men of wealth, exalted position and intellectual superiority.

But, leaving this general view, let us look at some of the considerations which urge us each rightly to fill his place in society, and to fill up life with useful labor.

1. This is of high importance with reference to the gross results of the creation of this world. Thus far, it is too sadly apparent that the main course of the world has been wrong—that, with few exceptions, the tendency of things has been downward—away from God and away from the true happiness of the race. Yet, we cannot doubt that there shall yet be evolved from the mysterious constitution of human society a result that shall be infinitely honorable to God and infinitely blessed to man; that all the dark and perplexing problems of the world's history shall yet be solved in a millennium of peace and glory.

But to help forward this grand result, each individual in every age, in every country, and in every place, has his part to perform. In erecting a building each artisan must be in his place, and must perform his quota of labor, or confusion will ensue, and the work will be retarded.

The carpenter can do nothing until the mason has proceeded to such a stage in his work, and the mason cannot go beyond that stage until the joiner has furnished the timber which should be inserted there. Even the hod-carrier must be at his post, and the laborer in the quarry or at the kiln must be diligent and prompt, in order that the materials may be furnished as required.

You will sometimes see a building left unfinished and untouched; the workmen dismissed or standing idly around; the sound of the saw and hammer hushed, and all because some one individual has failed to fulfill his part of the contract, because the stone has not been delivered, or because the stuff has not been furnished as it was needed.

The contemplated structure may be so vast that, like the temples of antiquity, it will require years to build it. He who lays the foundation may not live to see the top stone; but each man must work in his time and in his place, or the structure will never be completed. In a well-chosen orchestra, each performer is the master of his own instrument, and marks his own time, producing harmony pleasing to the ear. In the movements of a grand army, every individual, down to the humblest private, must know his place and his responsibility, and act as if the issue of the campaign depended upon him. Had Grouchy intercepted Blucher, Napoleon would have been master of the bloody field of Waterloo.

So with respect to the grand result which the providence of God is working out for our race—each individual, wherever placed, has his part to contribute—his labor to perform. Our lives are not isolated; they are linked with society, and in their influences tend to one great Whole. We may not foresee the result, but by doing present duty we are helping it forward. It may be the duty of one man to die a martyr—of another to die unnoticed and unknown. We are to do the great work we find in our hands, and leave the result to God. The Christian may adopt the whole language of Keppler, when he had made his greatest discovery in Astronomy: "I can afford to wait a century for a reader, when God has waited 6,000 years for an observer."

2. It is important that each one of us should aim to occupy well his place, and to improve his talents and influences to the glory of God, because of the general degeneracy of mankind.

The Apostle exhorts the Ephesians to walk circumspectly, not as fools, but wise, redeeming the time, because the days are evil.

Multitudes waste life in pleasure, seeking happiness in frivolity, or dissipation in visionary schemes, in the pursuits of ambition or in luxurious indulgence. Few are living for an object worthy of their nature or consistent with the design of the Creator.
Few, few, are contributing anything to the advancement of society, to the development of the great law of love, to the progress of truth and righteousness.

Therefore it behoves men of principle, men of conscience, men who have any just conception of life and its obligations, to be in earnest to do well their part, to counteract the evil influences of others, to make up for their negligence and deficiencies.

If one and another hides his pound in a napkin or squanders it in his lusts, then must we be more diligent in improving ours, that we may gain five, ten pounds, so that our Lord may find revenue at his return.

3. The fidelity which I have insisted upon is urged by the consideration of that account which we are so soon to render to our Lord.

The Lord Jesus, having received his kingdom, takes note how each one of us is affected toward him, knows all our thoughts, all our actions, all our motives, all our aims—in one word he knows our hearts; and when he shall appear, not in humility as before, but in triumph and in glory, to take undisputed possession of his dominion, he will summon us before him to answer to the trust which has been committed to us severally—for talents, and influence, and wealth, and station, and for the interests of his cause.

He is putting our character to the test, and, as I have said, the fidelity of the servant may best be proved in the absence of his Lord.

It is a small thing that our master requires of us. A little responsibility that is laid upon us but it is sufficient to test our disposition toward him, and our competence for his service.

And oh! what encouragement have we to labor for such a master. The parable faintly shadows forth the obvious reward that the faithful servant shall receive. Then came the first, saying, "Lord, thy pound hath gained ten pounds," and what is the gracious answer? Does the master merely take the proceeds and keep the faithful servant in the same capacity as before? No; he said to him: "Well done, thou good and faithful servant. Because thou hast been faithful in a very little, have thou authority over ten cities." And the second came, saying, "Lord, thy pound hath gained five pounds," And he said likewise to him: "Be thou also over five cities."

These rewards are royal. They are munificent. They are proportioned also to the fidelity of the servants. Oh ye who have toiled for the master here! remember that there are thrones and dominions reserved for you if you are found faithful to the end; for they that are wise shall shine as the firmament, and they that turn many to righteousness as the stars in heaven.

But another came, saying, "Lord, behold here is thy pound, which I have kept laid up in a napkin; for I feared thee because thou art an austere man. Thou takest up that thou layest not down, and reapest that thou didst not sow." And he saith to him, "Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, reaping that which I did not sow. Wherefore, then, gavest thou not my money into the bank, the treasury, the place of exchange? Why didst thou not loan it out, that it might increase by interest?" And he said to them that stood by, "Take from him the pound, and give it to him that hath the ten pounds."

Deprive him of all place and influence and hope and happiness in my kingdom.—He is not fit for any service. Ay, my friends, we must all endure that scrutiny. The Lord has given to each of us a place which we must occupy till he shall come. Observe the significance of the parable with respect to continued fidelity. "Occupy till I come." No matter how long I am absent, no matter what rumors you may hear concerning me, no matter if you are kept in ignorance of my intentions; "Occupy till I come."

We have no right to give up the active service of Christ, under the idea that our work is done. We have no right to forsake the post, in which our Master has placed us, though on a clear intimation of his will we may exchange one part for another; we have no right to abandon the post of duty.
though it be one of toil and care, till he shall come to relieve us.

But we know not when he shall come.—We often hear in the language of this world of the ruling passion strong in death.—Sometimes we hear of the dying politician having his eye quickened by the latest intelligence of the political campaign. But oh! with what hope is the eye of the dying Christian illuminated, filling the latest moment with devotion to his God.

Look at Baxter, dying daily, though enduring an agony of body that few are ever called upon to endure, and yet living more and more to God and to the welfare of mankind. Look at Chalmers, having accomplished so much for the kingdom of Christ, with his papers all arranged before him, and the subject on which he was to plead doubtless arranged in his mind before retiring to rest at night, to appear no more among the living.

Whither has he gone? He has not left his post; he has only been promoted. He has been found faithful in the things committed to him here, and has been introduced to the seat and the throne reserved for him there.

Therefore be ye ready, "for in such an hour as ye think not, the Son of Man cometh." Who, then, is a faithful and wise servant, ever watching, ever prayerful, ever laboring for his Master, blessed is that servant, whom his Lord, when he cometh, shall find so doing.

If you would be free, work. When a man stops working, he in effect dies. He starves in the midst of abundance, for what is dispepsia but the worst sort of starvation? God may have cursed the ground, but he blessed labor. He made man to subdue the earth. Yet, He is also the blessed Creator of sleep, of rest, of recess, of mirth, hilarity and fun—enjoy superfluity? Yes, but only in one way: helping the needy. Hoarding up fortune to live in idleness, is not enjoying superfluity, nor rest. It is being miserable, and that no man has a right to be. He who wor's, and has enough to work with, and is sure of enough to live on while he works, enjoys the conditions of happiness. Idleness is no less a crime in the rich than the poor.

DISCOURSE NO. II. ON SALVATION.

THE PLACE WHERE GOD ACCEPTS HIS CREATURES AND THE METHOD OF APPROACH SIMILAR IN ALL AGES.—By the Editor.

Our object in the present discourse is a unit. We desire to show that no man, enjoying the light of divine revelation, need have any doubt with regard to the manner in which he is to approach his God; and that the way has been marked out and made plain, and is established and confirmed by the divinely appointed usages of all ages.

We state and design to establish a plain proposition, viz:

THAT THERE HAS EVER BEEN, SINCE THE FALL OF MAN, A PLACE APPOINTED BY GOD HIMSELF, WHERE HE HAS PROMISED TO MEET HIS BELIEVING CREATURES, AND AT WHICH TO GIVE THEM ASSURANCE OF ACCEPTANCE.

I. The first account of worship presented in the Bible is found in the fourth chapter of Genesis which we will carefully read:

And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering: But unto Cain, and to his offering, he had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain: why art thou wroth, and why is thy countenance fallen? If thou dost well shalt thou be accepted? and if thou dost not well; sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

The Apostle Paul informs us (Heb. xi. 4) "By faith" Abel offered a more excellent sacrifice than Cain; and as "faith comes by hearing and hearing by the word of God," it is clear from these declarations, if it were not from the narrative, that Abel offered his sacrifices in accordance with a divine appointment. The difference between Cain and Abel was not that the former sacrificed and the latter did not; but that Abel had proper regard to the will of God, as it had been revealed to them both, whilst Cain had not. From the reproof of Cain, verse 7th, it will be seen that there was no difficulty in his approaching God with simplicity and sincerity: "If thou dost well, shalt thou not be accepted?" Our proposition is sustained by this earliest record of accepted and rejected worship. The altar was the place to which the appointed victims were brought, and when offered in accordance with the will of God, assurance of acceptance was given:
"God testifying of his gifts, by which he being dead yet speaketh."

From the history of Noah, Abraham, Isaac and Jacob and, indeed, of all the patriarchs—it is clear that no one was left in doubt as to the manner of accepted worship.

II. The giving of the Law upon Mount Sinai, to the descendants of Abraham who had been separated to receive the oracles of God, was a new era in divine communications. In that law the same principle is recognized and more distinctly stated:—Exodus xx. 24—26.

An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name will I come unto thee, and I will bless thee. And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it thou hast polluted it. Neither shalt thou go up by steps unto mine altar that thy nakedness be not discovered thereon.

A temporal regulation is here made having respect to a special emergency which was in force until the building of the tabernacle.—The general rule is forcibly stated: that "in all places" where Jehovah shall "record his name," in all places which he shall appoint for his worship, there will he meet and bless.

To record his name in a particular place was to appoint that place as a place for a remembrance or memorial of his name and presence. Hence the altars and sacrifices were called memorials, Lev. ii. v. vi. xxiv. chs.—It is a general promise and will be seen to hold good in every dispensation, Christian as well as Jewish and Patriarchal.

The "altar of earth," was appointed to last until the erection of the tabernacle, which was to remain until the building of the temple. The regulations upon this subject are specific and instructive. We read:—Deut. xii.

But unto the place which the Lord thy God shall choose out of all thy tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come: And thither ye shall bring your burnt-offerings, and your sacrifices, and your tithes, and your heave-offerings of your hand, and your vows, and your free-will-offerings, and the firstlings of your herds and of your flocks: And there ye shall eat before the Lord your God, ye and your sons, and your daughters, and your servants, and your maidservants, and the Levite which is within your gates; forasmuch as he hath no part nor inheritance with you. Take heed to thyself that thou offer not thy burnt-offerings in every place that thou seest: But in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee. If the place which the Lord thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the Lord hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

Here we see that a place was established where the rites and appointments of their law was to be carefully and punctually observed. No man is allowed to form his worship after his own mind, for then it would not be the worship of God, but of frail and presumptuous reason. By reading the prayer of Solomon after the building of the temple in accordance with the injunctions here given, it will be seen that the principle we advocate was the basis of all his petitions. We note only a few expressions, and leave you to read the whole prayer: 1 Kings, viii. 29, 30:

That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, my name shall be there; that thou mayest hearken unto the prayer which thy servant shall make toward this place: And hearken thou to thy servant's supplications. lndeed it was Solomon's place. For his name as given by Math. iii. 17 is the basis of all his petitions. We note only a few expressions, and leave you to read the whole prayer: 1 Kings, viii. 29, 30:

That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, my name shall be there; that thou mayest hearken unto the prayer which thy servant shall make toward this place: And hearken thou to thy servant's supplications. Indeed it was whilst the priests were offering incense in this place and the people praying without that God revealed to Zacharias the birth of the great reformer, John. (Luke 1: 8, 9.)

III. We see that in all ages, down to the birth of John the Baptist, there was ever a place where prescribed offerings were presented and assurance given of acceptance. Do any ask where was that place in the days of John? Let us read our introduction to his mission as given by Math. iii.
In those days came John the Baptist, preaching in the wilderness of Judea, And saying, repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Isaiah, saying, the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight: And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and honey. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan. And were baptized of him in Jordan, confessing their sins.

What the altar, and tabernacle, and the temple were to Patriarchs and Jews, BAPTISM was to the repenting believer in the days of John.

IV. By the baptism of John to which Jesus submitted, the MESSIAH was manifested to Israel, before whose rising glory the star of John and of all prophets, priests and kings, must wane. Has he also appointed a place? Has he also recorded his name? Read the closing history of the scenes of his earthly mission: Math. 28: 18—21.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

Here we learn, by the divine authority of the Lord of heaven and of earth, that the name of the Father, and of the Son, and of the Holy Ghost is recorded in baptism, and is there recorded not for Jew nor Patriarch, but for "ALL NATIONS." No weary pilgrimage to Jerusalem; no annual or daily sacrifice at an altar of earth; but where ever beneath the heavens he can live, there, in a sensible ordinance, man, who is not permitted to hear words from the lips of his maker, may obey his word in the place of the record of his name and receive a full and plenary pardon of all his past sins. By all power in heaven and upon earth, all who believe among all nations, are commanded to be baptized into the name of God, for the pardon or remission of sins, under the unqualified assurance that they shall be accepted through the blood of Christ.

Am I asked in what does baptism, by Christ's appointment, differ from that of John? I answer: The baptism of John, like the sacrifices of the law, was intended to prefigure Christ; they looked forward to his death for their ratification. The baptism which Christ has appointed, looks backward and gains its efficacy from a sacrifice already 'offered, once for all.' The baptism of John was for Jews, that of Christ for "all nations," "every creature." The latter is performed in the name of Christ, the former was not. Both, however, were for remission of sins to the believing penitent:—Mark i: 4, 5; Luke iii. 3; Acts ii. 38; xxii. 16.

The believing penitent, then, by the merits of Him who has died for his sins and arisen again for his justification, in baptism obtains a full pardon for all past transgressions, God having recorded his name therein in all its enduring relations of Father, Son and Holy Ghost. Should he be overtaken by, or fall into sin after his baptism, to which all are daily liable, he is exhorted to "confess his sins" under the assurance that the God whose name has been called over him "is faithful and just to forgive him." By praise, prayer, the Lord's supper and every good work appointed: "IN THE NAME OF Jesus Christ," he lives the life of a worshipper, a servant, nay, even a son of God; and rejoices in an inheritance incorruptible, undefiled and which fadeth not away.

Such is a simple statement of the merciful provision for our assurance of acceptance; such are the appointments of the great God, our Father, Redeemer and Comforter; the sincere enquirer, and honest student of the Bible cannot fail to appreciate them. In all ages God has had a place wherein he has recorded his name and at which he has given unqualified assurance of the acceptance of his worshippers; and since the resurrection of Jesus Christ and the completion of a system of pardon for "ALL NATIONS,"—Baptism is the place where the name of the Father, Son and Holy Ghost are recorded for believing penitents; and hence we so often read of baptism into the name and death of Christ," burial with Him in baptism, &c. &c. Let all remember, "that there is none other name given under heaven amongst men, whereby we can be saved," and all may rejoice that both by the authoritative precept of the law of God and the unanimous teaching and example of all the Primitive Saints, every believer in Christ by baptism may approach to, or into the name of Him who is Lord over all, to the glory of God.
the Father. In this significant, commemorative and Christ-honored Institution, the repentant believer, has every divine assurance that it is reasonable to expect, that he will receive deliverance from sin; introduction into the family of the redeemed; and if he abide faithful to that name, he will at last obtain a crown of unfading glory.—All other methods of approach devised by the presumption or folly of men, are not adapted to the object contemplated, and, therefore, cannot save no more than the offering of Cain could procure acceptance.—Men cannot justify themselves; they must be justified by God or perish. And for us to live under the light of his revelation without conformity to the divine appointments is to partake of the sin of Cain, the rebellion of Jeroboam and the folly of all who deem themselves unworthy of eternal life. There is more hope for benighted heathen, than for such. For it is one thing not to obey Christ because we know not of Him, but quite another after we have known of Him to disobey him. The ignorance of the Heathen may be excused, but the knowledge or means of knowledge of those who live in enlightened lands must bring condemnation to those who neglect and despise.—We are instructed in the knowledge of the gospel. We have learned the place where the glorious name of God is recorded. We have heard of the salvation of our Emmanuel. We have been called to the faith and obedience of Jesus Christ. We have learned to-day as often heretofore, that whoever acts by God’s appointment, acts by his authority.—We have seen the simplicity and directness of the conditions, with the certainty of pardon. Whatever, therefore, may be the condition of those who have never heard of the Lord who bought them, and never have received the knowledge of salvation through his appointment, ours must be wretched if having heard, we disregard and reject. We reject the counsel of God; we follow our own will in opposition to that of our Maker, we pour contempt upon the sacrifice and appointment of the Son of God; we absolutely deny and refuse the guidance of the Holy Spirit,—and if thus at the bar of our own reason we stand self-condemned, how can we appear before the judgment-seat of Christ?

CHRISTIAN UNION.

A CONTRAST BETWEEN THE PROGRESS OF PHYSICAL AND RELIGIOUS SCIENCE.

The subject has become somewhat trite, but it is important, so essentially important that it involves the good or evil of society civil and religious. The philanthropists of the age are turning their attention to it. Christians generally are praying and many laboring for the destruction of the sectional feeling and sectarian animosity, which have characterized the church for full fifteen centuries; and all are longing for the introduction of the age of universal peace and consequent joy among the varied professors of the religion of our Master. The subject, therefore, demands a careful, dispassionate and impartial investigation; for if there is a plan by which our discords and contentions can be abolished, it should be developed, and developed speedily. That Christians should be united—that the sincere and honest-hearted followers of our Lord Jesus Christ should be collected together in one solid phalanx of cooperation for the conversion of the word, all admit,—but how this union is to be brought about? how this cooperation is to be effected? are questions upon which there is not so much unanimity of sentiment. But they are questions that must be solved; and the more speedily the better—the better for morality, for Christianity, to say nothing of civil society. In our present examination we wish to learn from analogy; and for this purpose we introduce a contrast between the advances of physical and the advances of moral science.

Every thing in science, commonly so called, is onward, and has been progressing with an unceasing swiftness from the days of Lord Bacon till now, and even yet there is no bound or stopping place. The result is, physical evils are removed and are removing, and as these are removed, physical happiness is secured. As true science advances, as facts and truths develop themselves, so in like proportion happiness—comfort—peace and harmony prevail among the enquiring of our race. Our happiness, phys-
ically, depends upon our physical improvement, from the infant taught to shield its defenceless body from the consuming flame, to him who by the powers of physical knowledge, bounds o'er land and seas, with the rapidity almost of winds and waves.—Every new truth discovered adds a new source of enjoyment, and a new draught to the cup of our bliss. This is owing to a unanimity of sentiment among the promoters of physical science. And how much more unanimity do we find among the friends and promoters of natural science than among the friends and promoters of religion. Why is this so? Scientific men once stood in the relation of Sects and antagonistic parties, with opposing interests. But this day is past. Since the development of the experimental philosophy of which Lord Bacon is called the founder, union has almost universally prevailed among its promoters. Science once had its vagaries, its Alchymy and its Astrology—its vain, foolish, fanciful, and dream-like days, but these days have passed; and fast upon their sombre setting, the sun of true science has arisen, dispersing all the rays of investigation, truth, and comfort to all who but lift the curtain of their darkness and draw out their own minds from under the veil of former superstitions. There are difficulties still; but these difficulties do not separate the friends of science. There are differences of opinion and sentiment too; but these differences do not destroy the influence of the great and acknowledged facts; nor that conformity of sentiment, investigation and good-feeling so essential to any great end. Though they differ in manners, laws, languages, customs and opinions, yet its votaries correspond, visit, and exhibit the various results of their discoveries, to the edification, comfort and happiness of all.—Consequences of the most delightful character are the result—science is cut loose from the chains which formerly bound it, and like the cataract of the mountains, it leaps over hills and precipices before considered impossible. It bursts like the giant from the prison of his confinement, and the impediments it encounters, but accelerate its motion. Its race increases in energy by the assistance of all within its reach; and time, hardship, and toil but serve to augment its onward march.

But alas! 'tis not so in religion. The cramping vagaries, creeds, and notions of by-gone days of darkness and superstition seem destined to forever hold and bind the minds of its devotees. Bound down by the iron bands of authoritative restrictions and limitations—made to subscribe to the arbitrary, despotic and antiquated dogmas and mummeries, of priest-craft and fanaticism—awed into submissiveness by the decrees of Orthodoxy, before and behind, on the right and on the left—standing if not now with racks, fires and chains, with social penalties and judgment statutes, it seems moderately to grovel in the dust and filth of its own ignorance and corruptions.

It has been considered an unpardonable sin to doubt where priests decide, and inquisitions, dungeons, or infamy has been the lot of most, who have dared to think for themselves. Points in religious knowledge were and are still made to which we may attain; but to go farther proves only a jeopardizing intrusion. This dark day of proscription is passing in religion as it has passed in science; and the sooner the circumscribing policy is abandoned, the sooner the union of Christians, and the consequent peace, happiness of all will be obtained.

But in tracing our analogy between science physical and science religious, we are led to enquire—How has physical science obtained its happy end? Or, by what means have scientific men become so much united in all their efforts? For it must be admitted by the most superficial observer that it is their union of sentiment and action that has brought about all the benefits to society which we enjoy by their labors. Let us then endeavor to solve these difficulties, and earn improvement from the solution. And if possible, let us learn why Christians, making so high and holy a profession, do not affect similar, not to say greater good to society? Why are they not united as are the friends of science? Why do not they interchange sentiment and im-
Why is physical science so far in advance of religion in the benefits it is now directly conferring upon society? First, because the former is open to the investigation of all who wish to examine her constitutional principles. She fears not the calm, independent thinker, as she unfolds, page by page, the mighty volume of creation, from which she professes to draw all her facts. Nay; she opens her portals, she gives a general invitation to all to come and add to her always accumulating stock of discoveries and conclusions. She lifts no Rev. Inquisition, no star-chamber, no racks, fires and chains to deter or intimidate the searcher after Wisdom. She opens her arms and she receives the world. She spreads the banquet, and calls to all her devotees of whatever name, nation or country. She looks not back to ages past to form a creed—she bows not to men, who dare, ignorant of her principles, to project and manufacture a hundred thousand laws and formularies for her government and control, or the limitations of her enquiries. She calls not upon the followers of the Astrologist, or the idle dreamings of the Alchymist, to assist her in bringing utility to mankind. Hers is the true philosophy expressed in the language of the Redeemer, "If the truth shall make you free, you shall be free indeed." She sends into the mighty Arcana of nature, her amateurs, untramelled and uncontrolled, save by the great principles of truth, to search for causes and learn their effects. "Having all to gain and nothing to lose," she fears naught from examination—nay, she calls for free, open, bold investigation. But, Secondly, She has adopted the correct method of investigation. Facts not speculations—truths and not opinions, are what she calls for. Her votaries may differ in their opinions, their speculations, etc., but from facts only will they draw conclusions. Hers is the experimental, the inductive system. She learns one fact—upon it rests her foot until another is described, to which she advances, assisted by the first discovered, and so on, founding step on step, acting upon the broad principle that the foundation of all true knowledge is an extensive acquisition of facts. And though at times her discoveries be slow, yet one prepares the way for active employment in another; and thus stimulated by ever-increasing inducements, she flags not in her pursuit, nor falters in her undertaking. Formerly, she was encumbered by fruitless speculations, such as the essence of mind, matter, etc., from which she made no real discoveries in truth, nor improvements in society. Her investigations then were circumscribed, and so were her benefits. But these speculations have been banished not only as useless and unprofitable, but as referring to things entirely beyond the reach of mortal ken. While engaged in speculation she effected nothing, since she commenced her search for facts, incalculable have been her influences. And fast as mankind can receive them, she is pouring into their laps the rich abundance of her harvest, gathered from every quarter of her exhaustless and munificent treasure-fields.

Not so with religion, I mean the popular religion of the present age. She finds, professedly it is true, her superstructure upon truth, but really and essentially, upon the crude and arbitrary opinions of men; upon fanciful speculations and forced conclusions, drawn from some insulated and detached part of the scriptures of truth. Here let us learn the true cause of the antagonistic, divided and belligerent state of Christian Society. Men, never intended to agree in their opinions no more than in their physiognomy, vainly have sought to found religion upon this rickety foundation—instead of leaving it stand upon the immoveable rock of eternal truth. The opinions of men, according to the pride, fancy and prejudice of the multitude, are now the basis upon which is built what we call the Christian System. A cold, hypocritical and lifeless Sectarianism has marked our history for full.
fifteen hundred years, changing only with changing time, with here and there an exception, sufficient only to prove the truth, "that the gates of hell have not prevailed against the Church." Generally, the land has been overflowed with party rancor, and jealous hatred. We have made religion to bow in weakness before the current of popular frenzy, and popular fanaticism, and insincere attempts to paliate our miseries we have impiously attempted to pervert the Book of God, the only source of consistent religious knowledge, to make it support the absurdities of our system. But these very efforts, thanks to a superintending providence, are now, through the happy instrumentality of some philanthropists of the age, defeating the end had in view, and the unwieldy bubble will burst under the pressure of fast-spreading truth. The vain fabric of Sectarian Infidelity will soon totter and fall under the efforts of its own adherents to sustain it, and through the very weight of that which they vainly thought would give it symmetry and strength. Their wild conclusions, connected with their un courteous manner of attacking truth, will soon disgust, by their absurdity, all whom their impiety has failed to shock, and Christianity will then stand forth upon its ancient foundation, and triumph by means of the very blows that were designed for, and aimed at, its destruction.

But dropping this strain for a moment, we observe.

**Thirdly, That the friends of Science have applied to the only correct source for facts.**

Truth has been found to be the offspring of God, and not man. All truth, therefore, must be found in the volumes of God's own creation. The volume of Nature unfolds all physical truth: the volume of Revelation all spiritual or religious truth.—Hence the promoters of science make direct application to the volume of nature for all their facts in science, knowing that only there will they find the means and materials of physical happiness. These are adapted to man's nature and constitution; and there is not an evil, a want or necessity, necessary to be removed but for which they afford ample remedy and relief.

Not so with the promoters of religion.—We go everywhere else but to the Bible for religious knowledge. It only cries to us as a voice in the mighty wilderness of our confusion. Our systems of religion are made first, then the Bible is made to bow to them. Hence we fail so often in benefiting mankind. It was once so in the department of science. The *synthetic* philosophy was in vogue. This consisted in founding a certain theory or hypothesis, and then calling to its support all the facts and evidences that artful ingenuity could discover. Each professedly scientific man had his dogma, which, as a creed, served to guide his followers only so long as no one dared to exhibit a more plausible view.

The consequence was, happiness was not secured, and mankind were rather injured than benefitted. The cloudy, murky atmosphere of conjecture and immagination served only to bewilder the people, or plunge them into unknown seas of speculation, to return with heated imaginations and phrenzied perplexities. But the glorious era of the inductive system dawned; and fact and active observation took the place of conjectural hypothesis, and mankind have been emancipated from the shackles of superstition—and incalculable benefits have been poured upon us. Nature now is opened for the ascertainment of facts, and our age is distinguished above all preceding time as evidencing creative power for the benefit of man. The world is teeming with approved machinery; and the storm-worn wanderers of science at last descry a haven, an intellectual light-house, which has guided them over a long, dark age of mysticism, anarchy and confusion. Ever since the change of the system from speculation to facts—ever since the rising in the midst of darkness of the "Morning Star of Science" in the person of the Lord Verulam (Bacon) of England, the spell of former enchantments is broken, and the solid basis of rigid and infallible demonstration has been settled.

But when will the pilgrim wanderings of the votaries of Christianity cease?—When will the worse than Stagirite influ-
once of sectarianism cease to misguide and misdirect the searcher after truth?—

When, from being buried in the cloister, and from indulging in dreamy, mystic abstractions and from being arrayed in gloomy, ghastly habiliments, speaking in sepulchral tones, or thundering her anathemas in the ears of a trembling world, will Religion recover, the light of the world—the dawn of life's fair day? Not until she once more receives naught but the volume of Revelation as her directory—as the source of her facts and conclusions. Not until we cease to regard the gospel as a system of opinions—and begin to make a distinction between divine facts and testimony, and the dogmas, conjectures and imaginations of men. We must drop our hypothetical, synthetic, unassured style, and once more apply the inductive system to religion. I say once more, for this was the system of inspiration as is known to every student of the Bible.

But look, again at Christianity so called. We appear, in this respect, to live in the past, when compared with scientific discovery. The contrast is painful; but true. We seem to have forgotten that all truth must come from God—that his word is truth. And we have also forgotten, that whatever of religious satisfaction we enjoy, is drawn from the influence of the truth of the Bible; so that, in proportion to our knowledge of the Sacred volume, in like proportion will be the sum of our happiness. God has made us with capabilities to know the truth—we must know it before it can make us free, or we enjoy its beneficial effects. Religion, I mean that genuine religion, the religion revealed by Christ and his Apostles, has now to contend with a religion, falsely so called, which, by the expression of its own habitual cruelty, has sacrificed thousands upon thousands of unhappy victims, who have dared to deliver a newly discovered fact, until the long, loud lamentation of the dying, whilst it has awed the enquirer after truth, has almost frightened correct principles of investigation from the haunts of men. This spirit, though reputed to be dead "yet speaketh," is not yet extinct from the church, but ever and anon is wont to exhibit itself in the form of synodical and confessional proscription or by pouring blasting infamy upon the character of some one, who has dared to think for himself—its votaries, with all the presumptuous arrogance of their self-conceit, every now and then, embark upon the ocean of imagination to return freighted with ideal sentiments of religion; and in the full persuasion that they are more holy than their fellow men, and that their minds have been illuminated by beams of light directly from heaven, or by a 'special revelation of the will of God,' they regard themselves as the special favorites of the Divine Source of wisdom, and their enmity is at once exerted against their unconscious neighbor, who calls their claims in question, and it is dealt forth in a tirade of abusive epithets or demagogical denunciation. That enmity soon becomes hatred, and they sit brooding over it, until the venom within their bosom, struggling violently for vent, would spurn all restraint, but for the defence of our wholesome laws.

Such, reader, is a very brief contrast between the votaries and principles of investigation that now distinguish physical and religious science. One inviting calm and dispassionate investigation—the other, forming its theory and placing a "hitherto shall thou come, (a creed) and no farther," to all the researches of its worshippers. The one, seeking only in the volume of Nature, of God, for facts to guide its practices. The other still clinging to the views and prejudices of the "venerable Fathers," making the facts of revelation bow at their shrine—the shrine of human speculation, human idolatry.—The one, embracing in its wide-extended arms of unanimity, friendship and usefulness, the men of every 'nation, tribe and tongue'—the other, the 'chosen few' of its own particular pale, and that pale distinguished, perhaps, only in a slight difference of opinion, form, or ceremony, from its immediate and equally devoted neighbor.—Such is the contrast. In physical science, the human mind, overlapping all restraint, moves on in a straight forward course, adding to its daily stock of knowledge, and
swelling the amount of human happiness. In religion, we travel in a circle, and like a mill-horse, tread the same beaten track, forming the vain and pompous assumption of every creed, that no more truths are to be discovered. A sentiment at war with God—with all the economy of his grace—and with the principles of his institutions, and all the moral, and social interests, happiness and destiny of mankind. A sentiment as replete with ignorance, as it is with egotism.

But we here close our remarks for the present. Till we again resume, let the reader reflect upon this axiom: Truth should be the object of all men; but truth exercises no power—will overcome no evil, moral or physical—until embraced and put into practice.

J. B. F.

1839.

THE LAWS OF NATURE VIEWED IN ANSWER TO THE QUESTION—Is God present in all his works?

(Continued from page 58.)

5. But it is further objected, that man is too insignificant a being, and the events of his history too trivial for the great God to pay attention to them. His habitation is but an atom amid countless myriads of worlds, and the fall of it would be as the fall of a single leaf of an extended forest should it be struck from the mighty assemblage of worlds over which the Omnipotent presides. This objection also makes the ineffable Jehovah like unto mortal man. It attempts to define what is great and little in the scale of divine estimation after the similitude of an earthly potentate whose artificial dignity must be sustained by great acts. The whole solar system is as nothing when compared to infinitude. They are human imperfections which account things as great or small, and which cannot give their attention to more than one object at the same instant of time. But who shall limit the capacity of Jehovah? Cannot his mind grasp the whole amplitude of the universe and at the same time take in the minutest of its objects? Can magnitude overpower him? Can minuteness escape him? Can variety bewilder him? And is it not to bring God to the level of our own comprehension, and clothe him with the weakness of man, to suppose that any thing is too minute for his notice? May he not look to millions of worlds in all their multiplicity, extent and glory and at the same time attend as perfectly to one as if there were none other existing? Does it not detract from his greatness to believe that the least created thing can either continue to be or to act without him as that the brightest star or sun of heaven's firmament should fall without his observation? An Epicurean philosophy, which teaches man to eat, drink and sleep as the acme of human perfection, may think of Deity as retiring with neglect, fatigue and carelessness from his works, but this is not the God who "keepeth Israel, who can neither slumber nor sleep."

Indeed there seems to be a providence in the manner offered us for meeting this objection. It was the discovery of the telescope which opened the immensity of creation to the gaze and wonder of the world, and gave to Infidelity the argument we are considering. It brought before our imagination the nature and magnitude of vast systems upon systems, compared with which our earth was an inappreciable atom, extending beyond all our powers of calculation, and causing even the imagination itself to cower or seek relief in expressions of wonder or in the silence of profound adoration. It was its discoveries which led infidelity to speak of man and our earth, as beneath the notice of the Creator of boundless worlds. But whilst infidelity was boasting of the sublime truths of Astronomy and was entrenching itself within a bearing of contempt for Gospel facts, another discovery was made, which turned its boasts into vanity and laid decided contempt upon the short-sighted revilers of Christ. The microscope revealed a world in every drop of water, in every grain of sand, in every atom of the mighty masses of creation.—The lamented Chalmers has helped me to this thought and I delight to give his words: "The telescope led me to see a system in every star. The microscope leads me to see a world in every atom. The one taught me, that this mighty globe, with the whole
burden of its people, and of its countries, is but a grain of sand on the high field of immensity. The other teaches me, that every grain of sand may harbour within it the tribes and the families of a busy population. The one told me of the insignificance of the world I tread upon. The other redeems it from all its insignificance; for it tells me that in the leaves of every forest, and in the flowers of every garden, and in the waters of every rivulet, there are worlds teeming with life, and numberless as are the grains of sand on the high field of regions more distant than geometry has ever measured, and among worlds more manifold than numbers have ever reached.—

But, by the other, I am also told, that, with a mind to comprehend the whole, in the vast compass of its generality, he has also a mind to concentrate a close and a separate attention on each and on all of its particulars; and that the same God, who sends forth an upholding influence among the orbs and the movements of astronomy, can fill the recesses of every single atom with the intimacy of his presence, and travel, in all the greatness of his unimpaired attributes, upon every lone spot and corner of the universe he has formed. J. B. F.

To form such an association as will enable us to know the characters of all prominent men, so that we may extend to them that honorable treatment which is due, or to withhold the same, when not due, is a consumption most devoutly to be wished.—

There is nothing which so tends to wound the feelings, as a knowledge that we have taken into our friendship and our communion, one who is unworthy of the rights of a citizen of Christ’s church. If he is a speaker, particularly a good speaker, we feel deeply the wound and the church loses her confidence in public men; the community will refuse to attend where they are subject to imposition. Men of bad dispositions become favourites of the evil man; parties are made; and the cause which we labour to build up, falls beneath the blighting influence of such men. So to organize as to prevent these evils, and they are very great, is the point to which we should direct our best efforts. Does the Bible afford us any information on the subject? We find that there existed an intimate acquaintance among the preachers of the Gospel in the days of the Apostles. Paul was not only known, but he knew the prominent men of his times. And I feel thoroughly persuaded, that nothing less than such an acquaintance, on the part of the prominent men among us will ever secure to us a safety from the evil workings of designing men. The churches
indeed were not free from these things in the days of the Apostles. The teachers of unsound doctrine were numerous, as seen from the letters of all the New Testament writers. Paul and Peter complained of those, who subverted whole houses, who taught evil things, and led away disciples after them.

I incline to the opinion that it will be a matter of the utmost difficulty to control these men. With a number of churches scattered over the broad extent of these United States, how will there be a convention representing the whole? How should we go about to organize in such a manner, as to bring the whole under such order as we may wish? Let the prominent men meet in convention, and what can be devised that will secure a permanent and efficient co-operation? Many of our prominent men, are men of families; engaged in business, and not able to spare either time or means for frequent conventions. When these conventions meet, then will begin perhaps, a system of resolutions, by-laws, rules and regulations, which may, or may not meet the approbation of the churches. But, as in Syria and Africa, the national feeling found gratification in seclusion and the monastic life, in Greece, loquacity found sufficient employment in theological disputes; as Rome, after losing the power which she exercised over the nations under the Caesars, aspired to be the mistress of the world, so may we, in this republic of the United States, imitating our State institutions and general government, form State meetings, and annual conventions, composed of delegates from the various churches, to take into consideration, not only our particular State affairs, but the general welfare of all the churches over the whole Union. There is a tendency in human nature, deny it who may, to blend the forms of religion, or, if you please, of church government, with those of the State.

Not only is there this tendency, but there is another feeling in the heart of man, which nothing but ultra democratic institutions can eradicate: I mean the feeling of respect for talent and superior intellectual attainments, and which tends, how paradoxical soever it may seem, to the worship of our great men, even in a democracy. Now this veneration for talent must display itself in all conventions of the people. If the convention be composed of men, who desire to do what is right and suitable, there will be reverence shown to him, who has become known as a man of talent, wisdom, and knowledge. In itself this is right. If the convention be composed of men who have no reverence for talent, nor respect for superior wisdom and knowledge, (we have seen such,) then, talent will respect itself so much as to keep aloof from such convention. Here, then, is a dilemma, on one of the two horns of which all conventions must hang.

I am willing, perfectly willing, for my part, to acknowledge a weakness, if weakness it be in this respect. I am overpowered by the decision of a man of superior talent.

And, I must, if I can, fathom his mind, ere I can take courage to oppose him. Being somewhat slow in such operations, a resolution might be approved and passed ere I could find my true position. Then if a good reason should offer itself, for not receiving the resolution, I should be too late, the decree having passed, to move in the matter. It is thus, that men of slow perception sometimes fail to do any good in due time; and if they should not be willing to accept of any measure, they have unfortunately the appearance of being opposed to salutary measures. I suppose this has not unfrequently happened in conventions of the people where great men are present.

Now in order that we may avoid all this, let those who are fond of writing, tell us through the various periodicals now published among us, what they think of organization general and particular. While I am disposed to raise some doubts concerning conventions, I will offer for the benefit of some, Chillingworth's argument for Episcopacy, which is in these words following.

"Episcopal government is acknowledged to have been universally received in the church, presently after the Apostles times. Between the Apostle's times and those presently after, there was not time enough for, nor possibility of, so great an attraction, and
therefore, there was no such attraction as is pretended, and therefore Episcopacy, being confessed to be so ancient and Catholic, must be granted also to be apostolic. *Quad erat demonstrandum.* Now, unfortunately, our very learned author does not tell us what sort of Episcopacy is meant in this, his syllogism. But he tells us in the beginning of his short demonstration, of which this is the sum, that it is, "an appointment of one man of eminent sanctity and sufficiency to have the care of all the churches, within a certain precinct or diocese, and furnishing him with authority (not absolute or arbitrary, but regulated and bounded by laws, and moderated by joining to him a convenient number of assistants) to the intent, that all the churches under him may be provided of good and able pastors, &c. Such is his idea of Episcopacy, and such, says he, is apostolic. This is the opinion of a great man and as far as his influence goes, so far Episcopacy prevails. His argument is good in some respects; but what may we not prove by such an argument or method of argument. Let me try something like the following.

Idolatry is acknowledged to have prevailed universally among the Israelites presently after the times of Moses and Jonah. Between the times of Moses, Joshua, and this presently, there was not time enough for, nor possibility of, so great an alteration.

And where, there was no such alteration as is pretended, and therefore, idolatry, being confessed to be so ancient and Catholic, must be granted also to be Mosaical, or Joshuaical. *Quad erat demonstrandum.*

So may we assume a position with respect to any practice which was general among the Jews or Christians, and prove such to be apostolic. Seeing that such is the case we must take heed to the organization which we may propose. If we err, our errors will become sacred to our posterity. They will be plead as precedents, and appealed to as laws. Look to the organizations around us—Episcopacy—Presbyterianism, Methodism and other systems are organized; and as soon might we expect the rolling away of the heavens, as the change of any one of these, so far as reason may be concerned in the change, or expect to effect them. Men rear up their sons and daughters, and engrave upon their hearts the laws of their systems and their organizations. Time only seems to write more deeply these laws.—What but the visible display of God's wrath can dissolve them? We must take heed to what we do. God's word has an organization which is perfect, and which, acted upon, will give us what our hearts desire. The only thing to be feared is that God's way is too simple. A departure from his way will be to us what the touch of the ark was to Uzzah. But who shall constitute this convention?—And what steps shall be taken to have a representation of two hundred thousand persons? And when the organization is made, how shall it be known whether it be opposed or not? If a part shall approve, and a part disapprove, what then? Or shall the convention meet to consult upon what the Bible teaches? And shall a convention decide upon the organization which the Bible authorizes? And shall such decision be binding on all the churches represented? If such be the case, let us appoint those men whose business it shall be to make out, and report a system of organization, and let this be examined and tried by the true standard. I would sooner trust such a matter to the wisdom of three men, than to the want of wisdom of three hundred. But the subject is open for discussion, and let it be fairly discussed. So far, I have proposed to present nothing, but my object is to point out the rocks against which the vessel may perchance roam, and be injured.

H. T. ANDERSON.

Never do anything that can denote an angry mind; for although every body is born with a degree of passion, and, from untoward circumstances, will sometime feel its operation, and be what they call "out of humor," yet a sensible man or woman will never allow it to be discovered. Check and restrain it; never make any determination until you find it has entirely subsided; and always avoid saying anything that you may wish unsaid.
LETTER FROM MEADVILLE, PENNSYLVANIA.

[We publish the following letter because our readers will be interested in knowing the character of the Meadville Institute, and because of its liberal Christian spirit; and the encouragement it affords us in our humble efforts to make known Primitive Christianity without regard to Theological dogmas.]

Mr. Ferguson:—I hope, my dear sir, that you will not deem it too great a liberty to be addressed by one who is an entire stranger to you. I sent you a catalogue of the Meadville Theological School a few days ago, and it is the belief that you, as an advocate of liberal Christianity, will be pleased to know something farther of this school that prompts me thus to address you. The school, as you perceive by the Catalogue, is established upon principles thoroughly liberal. We have no creed, we have no master but Christ, no questions are asked as to one's faith upon entering, no opinions are forced upon any one; the simple acknowledgement of Christ as the Son of God, the Saviour of mankind and our Lord and Master is sufficient expression of opinion. And placing in the hands of students, the Bible with full means of understanding it and referring them to the discussion of the great doctrine therein contained by the most learned men of all denominations is all the exercise of authority that our Professors assume. In short, in all particulars, their object is to point out the way to arrive at the truth, and leave each one to form his own opinions untrammelled and unbiased.

Our library contains a choice selection of the writings of the first men in the Church of all ages, and all denominations. Where the object of search is truth, there is no fear of reading anything; indeed it is the desire of the professors, that students should read all the various opinions entertained by different men, and their most powerful arguments in support of them, for truth is mighty, and will prevail.

But a word as to the history of the School. For a long time the want has been deeply felt of a Theological School whose principles should be liberal, where young men should be taught to go to Christ and his Apostles for their religious instruction, and not to synods, councils or bishops. An effort to this effect was made about five years ago by the Unitarian and Christian denominations of the northern states, and the result was the establishment of the Meadville School. It is in a village, where the expense of residence is exceedingly small. It is, in short, designed in every way, both as regards expense and qualifications, to meet the wants of those young men who desire to prepare for the work of the ministry, and who at the same time have neither the means requisite, and have not enjoyed the advantages of education necessary to qualify them for admission to the Eastern schools. It is by no means meant to send into the ranks of Christ's teachers, men who are unfit for the work; but to give to those earnest spirits who feel that they must preach the Gospel, the means to speak with knowledge and with power.

Our professors are noble men. President Stebbins is a man who has been for twenty years a most diligent and untiring student, and both as a teacher and as an example of a Christian man, he excites the deepest love and admiration of all who know him, not a student who has ever entered the School but has felt the most unbounded admiration of him as a man, a teacher and a Christian.—

Our students are principally from the Christian and Unitarian denominations. We have at present however, a Universalist, a Methodist, a Baptist and a Presbyterian. They enjoy the same advantages as the rest, and unite with the rest of the students on terms of the most friendly intercourse—showing thus, that there may be such a thing as opposite opinions, and Christian Union and harmony.

But I fear I am presuming too much in extending my letter to such a length, but I cannot close without speaking on another matter. I am, myself a Unitarian. I entered Nashville, a little more than a year ago, almost an entire stranger. I found no Unitarian Church, and I knew of none of liberal principles—I went to hear the Presbyterians, Baptists, Episcopalians and even to the Catholic Church successively—but I must say it, although I wished to hear the word of God preached, and although here were Christian churches, I was repelled by remarks that I occasionally heard. I heard good discourses, yet occasionally something was uttered...
LETTER FROM MEADVILLE—REMARKS BY THE EDITOR.

which deeply pained me. O I felt that it is not thus that the words of the meek and lowly Saviour were spoken. I hear him invite all to come and receive the word of life and be healed and restored—I hear his representative declare that some are damned from eternity. I hear his Apostles asking only an acknowledgment of Christ as the Saviour of men and the Son of God; yet their successors requiring an assent to doctrines not contained, or at least expressed in the Bible before acknowledging men as Christians. I hear Christ bid his followers love all men, and Paul declaring that Charity is the first of the Christian graces; yet they who call themselves Christians, deny the name to others only because their eyes do not see the scriptures in the same light with themselves. In fine, although I found myself in a Christian land and among Christian Churches, I was compelled to remain alone, and as it were, an outcast from them all.

Another church was pointed out to me as a Campbellite Church. Knowing but little of those who are so termed, I felt little curiosity to enter. Finally, however, I entered. I cannot, my dear sir, tell you my feelings as I listened to the services and the sermon I heard that day. My gratification, my joy were unbounded. I felt that I had found a place of worship, where I could unite with my whole heart. And permit me to say, that I rejoiced that there was one church at least in Nashville, where all the followers of Christ may attend and feel that they are recognized as Christians.

Circumstances permitted me to attend your Church but few times, as I did not reside in the City. But during the few times that I was permitted to attend, I deemed it a great privilege. I know not what may be your particular opinions on points of doctrine that are often deemed essential to salvation: I know not whether you may hold the doctrine of the Trinity or the Unity of divine nature, and I care not. When I heard you speak, I never thought of it. I felt when I heard you exhort your hearers to live a righteous and a Godly life, that were the fundamental points of Christianity—I felt that you were preaching to sinners—to me and to those about me.

Permit me to say to you that I have at such times felt quickened; and aroused, I have felt my spirit forming resolutions to live a more holy life. The words you spoke, did me good. I shall never forget them. I may never again meet you on earth;—but accept my most sincere and earnest wishes for your own welfare, and for what I believe you deem of more value: the success of your ministrations and efforts in the great cause in which you are engaged. That God may bless and keep you, and finally a crown of life be yours, is the earnest prayer; of a BROTHER IN CHRIST.

REMARKS ON THE ABOVE.

The writer of the foregoing letter is to us a stranger in the flesh, but in spirit we think we are not altogether separated. He avows himself a Unitarian,—a name which is becoming as indefinite as Trinitarian, but which I have no doubt he would have us to understand as implying that he believes in “the Unity of the Divine Nature.” There are now almost as many theories advocated by Unitarians and Trinitarians, as there are bold speculatists in their several ranks, and as neither Unitarianism nor Trinitarianism can be regarded as anything more than human philosophy upon divine subjects, we take pride in saying, that we desire not to be ranked with either the one or the other. Christianity existed, was successfully propagated and became the joy of believing millions before Arius or Athanasius was born. Fifteen hundred years have rolled away since the controversy commenced, and I suppose it is no nearer its final adjustment than it was when first agitated. It was the offspring of an unhallowed union between Pagan Philosophy and Christian facts, and the union must be dissolved before the progeny can perish. For one I feel no sympathy for this long-protracted controversy. I believe it dishonoring to Christ; unprofitable to men, and tending to promote selfish, demeanitory and tyrannical schisms. I believe all that the Prophets have written and the Apostles have spoken concerning God, Christ and the Holy Spirit. I esteem it an
elevated position above all the storms of angry debate and strife about words to no profit, to form no theory upon a subject beyond the reach of mortal ken. Nay, I can but esteem it as puffed-up presumption for any mortal man to attempt to define the modus of the existence of the unsearchable God.—Though as well satisfied of that existence as of my own, I cannot conceive of its mode, and, consequently, my soul bows down in devout thankfulness, that God, in his amazing condescension and mercy has adapted the terms of his revelation of himself to my short-sighted and simple condition.

Of the Unitarians I can say, that I esteem their philosophy of Practical Christianity the best with which I am acquainted. The writings of Channing and Dewey and many others, aside from their controversial essays upon subjects which can never be settled, speak to my soul, and I feel that in the spirit and temper they manifest and the holy deeds to which they inspire, they do more for the honor of Christ and the proof of his divinity than a thousand volumes of Trinitarian or Unitarian speculations upon the divine nature. In the late volumes of Dewey, there are mines of deep, rich and spiritual thought, conveyed in earnest eloquence, impressive appeals, forcible illustrations, calculated to strengthen the faith, enlarge the love and deepen the reverence of all who read them. They are suited to every condition of life, and are replete with instruction for all. I know of no writer in our country of equal power.

The Christians,—called the Old Christians,—Christian connexion, Stonites, &c., by way of distinction,—I have regarded as the first of the Reformers of this century.—In many parts of the country, in their teaching they became dogmatists, and were apparently more anxious to appear as anti-Trinitarians, than as advocates for the simplicity of the gospel style. Still, from the beginning, there have been men amongst them who were never carried away by such speculations, and although they have been preachers for nearly half a century, have never delivered a discourse either upon Trinity or Unity. They have, in my estimation, maintained their consistency in advocating the great principle of calling Bible things by Bible names, better than some amongst us.—Our Reformation is greatly indebted to them, and, I sometimes fear more than it is willing to acknowledge. Their early history, has much connected with it which will ever be gratifying to whoever desires impartially to mark the working of great, conservative and reformatory principles. Men in different parts of the Union, without knowledge of each other were found advocating the same general principles, and principles, too, which now lie at the basis of the “current reformation.” At the same time, it should be stated that truths have been developed amongst us, with which they were unacquainted, and which if they had been received amongst them in the East as they were in the West, would, in our opinion, have saved that body from many Sectarian errors and extravagances into which it has fallen.

We rejoice to learn that the Meadville Seminary has been established upon the liberal principles represented above. It speaks well for both denominations and deserves encouragement from all sincere lovers of religious liberty and catholic charity.

With regard to my own position as a minister of the gospel, I have only to say, I feel myself allied to no party under heaven. I have no formal nor informal connection with any. We are ready to meet and worship with all who acknowledge the authority of Jesus Christ and are willing to learn and practice his will as revealed in the New Testament, and that without “respect to differences of opinion” upon doubtful or speculative subjects. The principles which distinguish the Disciples of Christ or Christians, with whom we directly co-operate, we consider by no means original with them.—They have been advocated by some of the purest, most intelligent and elevated men in every age of the church. We are only giving them prominence and seeking the advantages which result from reducing them to practice. It is peculiarly gratifying, therefore, as in the case above, to learn, that from my public teaching it cannot be inferred to what dogmas I am attached. My great business is to fix in the minds of my hearers,
that Jesus is Christ, and that in conformity to his will, irrespective of speculative theories, we may look for forgiveness, virtue and perfection such as will qualify us to bear the burdens and discharge the duties of life, and at last gain his approval with eternal glory.

It would be as philosophical and as useful to deliver discourses upon perpetual motion, the essence of the soul, the nature of angels, the limit of space, the boundaries of eternity, as upon the nature of the Deity, the modus of his existence, the essential essence of his being! The day has passed for such day-dreaming; the inductive era has dawned and the province of research has its latitude too well defined to allow us to go out of the record for knowledge, to be found only therein. And when we hear professed teachers of Christianity displaying their skill in working the endless discriminations and distinctions of a speculative Theology, we are ready to whisper: "Beware, lest any one spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

The discussion of such subjects is but the gratification of a trivial pedantry; and, for myself, I have yet to see a human theory upon the divine nature that is not self-contradictory.

J. B. F.

The washing here referred to, is without doubt, the washing of, or in baptism. By turning to chap. i. 13, 15, it will be seen that by baptism the individuals here referred to, came into the name or under the authority of Jesus Christ, in which name, the passage before us says they were washed, sanctified and justified. The account, also, of their conversion is very comprehensively stated, Acts xviii. 6: "Many of the Corinthians hearing, believed and were baptized." Besides, the washing effected for sinful man in baptism, is the only washing spoken of in the New Testament. It is called a "washing with water by the word"* or literally rendered by a divine appointment: Eph. v. 26. That divine appointment may be found in the provision of willing obedience to the will of God, for "every creature," when Messiah said, "He that believeth and is baptized shall be saved." The church at Ephesus was composed of believers in the Son of God, who in "one baptism" were washed with water as the word of Christ had appointed. Again, Paul to Titus says, of all Christians that they have been "saved by the washing (loutron bath or laver) of regeneration and the renewing of the Holy Ghost," Titus iii. 5. And also of the Hebrews that they were at liberty with boldness to approach God through a living mediator, having their "hearts sprinkled from an evil conscience and their bodies washed with pure water." Heb. x. 25. Paul, himself, was commanded to "be baptized and wash away his sins."

This washing from the defilement of sin is effected not by, but in baptism. The blood of Christ cleanses from sin, but he hath chosen that that cleansing shall be made for every believer in the obedience which he renders in baptism, of which he gives unqualified assurance in the word of his appointments and promises. The unnumbered multitude of the saved who stand before the throne of the Lamb, have all "washed their robes" and made them white in "his blood," Rev. vii. 14. These robes are called the righteousness or righteous acts of the Saints; thus teaching us that all the obedience rendered by man is made just or righteous and rewardable by the blood of the Lamb. By baptism the believer comes in contact with the efficacy of that blood, is crucified and buried with Christ, and being washed from all his past defilements, he is laid under the highest obligation to lead a holy life.

To produce a sense of this obligation is, indeed, the design of the passage before us. The apostle had just given a catalogue of such characters as could have no inheritance in the kingdom of heaven. He had warned them of the danger and fearful consequences of self-deception. He reminds them of their former abominable character; and then states to bring the character of their profes-

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* Scriptural Expositions. 105

I Cor. vi. 11.—"But you are washed, but you are sanctified, but you are justified, in the name of the Lord Jesus and by the Spirit of our God."

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EXCERPTS OF THINGS NEW AND OLD.

was secured to him in that birth, having his seed, the word of God, dwelling in him richly by faith.—I ask how can such an one work sin, and become the victim of appetite and passion?

J. B. F.

EXCERPTS OF THINGS NEW AND OLD.

Life is a prison, which after it has been shattered by the beatings of affliction and disappointment, affords but little inducement to retain its inmate. We tire of the enclosure. We are weary to escape to a more glorious palace, and to be always there;—to see it no longer dimly, through tears and the shattered walls of an aching heart.

I have just returned from looking upon Death; it was the death of one I have loved, purely, fervently, and, sometimes, convulsively. Her young and fair features, the gospel furnishes, it so provides for man in his sinful condition, that all the past may be obliterated and his sins remembered no more. His baptism in the name of the Lord Jesus and by the teaching of the Spirit of God is as a new birth, an entrance upon a new life. God regards his life as commencing at this point, having by the new and everlasting covenant blotted out the past.—

He is washed, therefore he will keep his body and soul from all moral defilement. He is sanctified, therefore he will serve God in newness of spirit and seek to be more and more like Christ and all the Saints or Sanctified ones. He is justified, and therefore, he will live as a just, honest righteous man. His body has been purified and has become the Lord's, a temple for the Holy Spirit and therefore, he will not give it up to luxurious living, for God will destroy both meats and appetite; he will not give it to licentiousness for this would be defiling the temple of God and joining the members of Christ to a harlot to share her destruction, which would be unworthy of his connection with a pure Saviour, who is not only risen from the dead but has promised to raise us also. And as he has been purchased by the blood of the Son of God, he must live to him in all purity, sincerity and truth. How can a man born of God, having a knowledge of what

Some men, when overtaken by sad calamity or prospective Death, resemble those Captains of vessels, who when their ship strikes the rocks abandon their post and leave their crew to rush into riot and confusion, leaving no hope for the luckless vessel.—This is not the true courage of a loyal and faithful soul. It trusts in God, maintains
its post, hopes on and never despairs, and in the end, is comforted.

Some men seem to have cultivated the disposition of wild beasts. If they love—a child, for example—it is in danger of being crushed or kissed to death in their fondness. If they hate, it stands a chance of being flung into the fire or dashed against the wall.

How different the ideas of heaven entertained by children, and even by men. I recollect to have read of a good natured lad whose description of heaven’s happiness was, to lie upon a bank of heath, in the middle of the green fields, with bees humming dreamily about through the bloom, and the larks singing high up overhead, and the blue sky and bright sun shining steadily and cloudlessly. Another view was that of rocking in a rustling green tree, with a west wind blowing, and bright, white clouds flitting rapidly above; and not only larks, but thrrostles, and blackbirds, and linnets and cucoon pouring out music on every side, and the moors seen at a distance, broken into cool dusky dells; but close by great swells of long grass undulating in waves to the breeze; and woods and sounding water, and the whole world awake and wild with joy. One wanted all to lie in an ecstasy of peace; the other wanted all to sparkle, and dance in a glorious jubilee.

The Value of Reading.—No greater praise can be given to the value of reading, nothing can prove more strongly its essential goodness, than the important place it is made to occupy in directing the destiny of men. Do you ask how this is? I answer, the Creator of man has entrusted his holy and everlasting will to the keeping of a book, which must be read in order to learn the influences which will sanctify and raise us above all earthly things.

To be truly devoted to Christ as his purchased and peculiar people, we must learn to long for communion with God: so that the breath of praise shall be sweet to our souls; when every thing shall seem full of our divine Father, when all our feelings shall prompt us to devotion; when we shall become so impressed with the great truths of Christianity and filled with the hope of heaven that we may desire to live only for Christ and the skies. May earthly objects lose their lustre in our eyes; may their brightest, gayest colors fade, and our souls be left to pant for sweet communion with our Redeemer! O that the desire to save our children, partners, friends, parents might pervade our hearts and enchain our affections. Then might we expect to enjoy spiritual repasts which the world could neither give nor take away.

Etiquette.—Persons whose mental endowments are deficient ought to be instructed in the laws of etiquette. Foolish men and silly women who do not know how to regulate their own conduct, should be taught, but a person of well-balanced mind, is better capable, generally, of teaching those who pretend to regulate the rules of social intercourse, than to be regulated by them; for such a man is naturally graceful and polite. I know not at times, which most deserves my pity: the man who exhibits extreme constraint and awkwardness, in his attempts to submit to arbitrary regulations, or the silliness of those who pretend to judge the character and worth of a man by his conformity to their senseless forms. Good sense will suggest all necessary rules of social intercourse; for good sense is always sincere, open and polite.

Learned-Men.—Reader never be deceived by hearing that such an one is a learned man; for the word learned has now no meaning, unless it means a lazy borrower of other men’s sense; a man who has no ideas of his own, but lives upon and breathes those of other people. If to wrap themselves up in a measured obscurity and pass their whole life unprofitably, is learning, then, verily, we have many learned.—A man deserving the name is one who makes himself acquainted with all the sources of knowledge; exercises a disciplined mind upon all he gathers, and devotes his life in importing that which tends to virtue, holiness and love.

“Evil hearts can do what only good and
well instructed minds can undo. Pertness and igno-
rance may ask a question in three lines, which it will cost learning and inge-
nuity thirty pages to answer. When this is
done, the same question will be trium-
phantly asked again the next year, as if
nothing had ever been written on the sub-
ject. And as people in general, for one
reason or another, like short objections bet-
ter than long answers, in this mode of dis-
putation (if it can be styled such) the odds
must ever be against us; and we must be
content with those for our friends who have
honesty and erudition, candor and patience,
to study both sides of the question."

CHRISTIAN MUTUAL BENEFIT SOCIETY.

Few of our readers, we apprehend, are ac-
quainted with the character and purposes of
this new society. It is but three years old
and was organized in the city of New York.
It is composed of members of almost all the
churches of that city. In most of the details
of its organization, it resembles Odd-fellows
and Sons of Temperance, without the recog-
nition of a secret. Its leading object is to
visit and relieve the sick and provide for
the families of all who die. Subordinate to
this it seeks to do away denominational pre-
judices and draw closer the bonds of Chris-
tian love and sympathy, which so often are
sundered by confined sectarian organiza-
tions. To interest its members in each oth-
er's welfare; to enlist their personal sympa-
thies, one for another; to obviate the feeling
of humiliation which accompanies the recep-
tion of alms; and to call out kind and broth-
erly feelings for the common burdens and
calamities of life, are commendable objects.
The propriety of forming societies other than
that of the Church to secure them, is now a
matter of dispute amongst our brethren.—
We have taken no part in it as yet, nor do
we desire to do so. We read all that is said
and we are not without our conclusions, but
it would be indelicate to press them forward,
whilst more experienced pens are engaged
in the controversy.

It would be well, however, to remember,
that persons who desire to be free from mere
personal, partizan or sectional influences,
should judge of great principles without re-
gard to their abuse. No human organi-
zation is free from error, and yet there are few
entirely devoid of truth. Truthful prin-
ciples should be separated from the erroneous
systems in which they have been perverted
debased. It is often the misfortune of
a divine principle, that it is associated with
pernicious absurdities, and for a time shares
their fate.

The principle of association, separated from
the infidelity and absurdities with which it is
often entangled, is a divine principle and one
of the highest value. It cannot be despised
without serious detriment to all our social re-
lations. But it must not swallow up indi-
viduality; it must not remove personal re-
sponsibility; it must not interfere with pri-

tate sources of enjoyment or prosperity or
it becomes a curse rather than a blessing.

Equality of condition, in a world like this,
is impossible and was never intended.—

Were all rich in one kind of wealth all would
be poor and all would be wretched alike in
every other. It would be like having plenty
of gold, as in California, and a destitution of
ev
ey other comfort. There must be diver-
sity of condition as there are of capacity and
improvement. But the gospel provides for
all. It teaches reciprocal offices of kind
ess. It expects that there will be poor, sick,
naked and hungry persons. But it requires
benevolence and imposes a perpetual obli-
gation to care for these. Shall we form
separate organizations to meet those condi-
tions, is the question. All admit the high
benevolent purpose of the gospel. But how
shall we carry it out? Let our ready scribes
answer.

If it would not be considered out of place,
I would remind those who discuss this ques-
tion, that there is some danger of making
Christianity deny its own offspring. Let
the world know, for it needs the knowledge,
let it be proclaimed upon the house-tops and
rung in the ears of all sceptics, that the be-
nevolent enterprises for the relief of the
poor, the sick, halt and blind are the legiti-
mate children of Christian Charity. Our
disputants must be careful, or they will, for
themselves at least, rob Christian piety of its
fairest, purest, and most divine progeny.—

There can be no Christian piety without
Christian Charity. They are united and inseparable; and they are known only to those who enjoy either immediately or by transmission the light of revelation.

The nations of antiquity may have given the world wise models of government, and bright examples of patriotism; but until Christ came, there were no alms-houses, no hospitals, no places where sickness could be relieved, starvation said, and the aged and unfortunate find a home of quietude and friends. Neither Rome nor Greece ever made a standing provision for the needy.—I repeat, and I conceive it a profound fact, that Charity was never an active principle, a business of life, until Christ sent a gospel to the poor.

It is a principle of Mohamadanism to take care of the indigent, the necessitous and the diseased. But it was borrowed from Christianity. Christians cared for their poor before Mahomet was born, and Moses gave a law for their benefit before Zoroaster made his institutions. The present age is not behind in this virtue. No new species of misery can be brought to light, but a design for relieving it will be professed and many tongues will solicit, and many hands contribute something for the relief. Let this glory not be ruthlessly tarnished, nor this honor be torn from the brow of Christianity by its professed friends.

As a plea for organized enterprises of benevolence, it should be remembered that whatever is subject to chance is liable to vicissitude and failure. Of all people we have suffered most by leaving that which we know to be useful, if not indispensable, to mere accident. I will not give instances; but I ask, what is there amongst all our projected operations, as a religious people, that we can yet call permanent? Poor human nature is wonderfully prone to hobby-riding. Let a man take a crotchet into his head upon any subject and he is at once indisposed to receive any evidence but such as favors his theory, to see any truths but such as harmonize with his truths, or to allow any disturbing causes in the great workings of his particular philosophy. Every thing a man sees is tortured so as to support his dogma. And all this would serve but to humble or amuse the calm observer, according to his mood, were it not that from such influences men become conceited, narrow-minded, and dogmatical, and are ready to trespass upon every opponent's rights and privileges, believing they do God's service. Still, however, is it true, that the wisdom which comes from above is impartial, pure and peaceable, and never wanting in that unerring simplicity, kindness and truth which indelibly stamp, its divine origin.—We must pray for, and labor to obtain this, if we would judge of any organization, with righteous judgment.

Instead of contending whether such and such schemes will be consistent with our peculiar movements, and thus waste all our lives in pedantic contentions, let us be eminent in charitable and benevolent deeds and enterprises, and by being first in these we may have some claim upon the attention of those who, in their own way, may now be far beyond us in permanent and practical results. There are imperfections in all their schemes; but what design of transitory creatures is perfect? There is often misconduct in their active promoters which may excite disgust in some strong, and neglect in many weak, minds; but is this misconduct any more ridiculous than the harsh and denunciatory discussions we are compelled to witness? We think not. And unless we have determined to do nothing because we cannot do as our vanity or ambition may dictate, these accidents will not affect our individual duty.

J. B. F.

If all who meet with injuries and disappointments were to withdraw themselves from the world, every tie of society would soon be broken—all that gives a charm to our existence would be at an end. Even if we cannot forgive those who have wronged us, is it liberal, is it just, to extend our resentment to all the world, for the offences of a few individuals?

Pilgrim, is thy journey dear, Are its lights extinct forever? Still suppress the rising fear— God forsakes the righteous never! Storms may gather o'er thy path, All the ties of life may sever— Still amid the fearful scath, God forsakes the righteous never.
For the "Christian Magazine."  
MY MOTHER.  
BY W. BAXTER.  
Mother! O how my bosom thrilled,  
When ever I hear thy honored name,  
It awakens noble feelings than  
Are waked by hopes of wealth, or fame,  
It brings before my dreaming gaze  
The cherished scenes of youthful days.  

The sweetest chord that ever sounds  
Among the strings of memory,  
Is that, which of an fancy's beck,  
Can bring me back to youth and thee;  
I hear the songs which hushed me then,  
But ne'er shall hear such strains again.  

Since thou hast gone, misfortunes oft  
Their shadows dark have o'er me cast,  
The future, now seems bright no more,  
And joy is found, but in the past;  
And of that past, thou seemest a part,  
Which ne'er shall vanish from my heart.  

When seeking joy in pleasure's hall,  
Amid the mazes of the dance,  
I've felt thy care was o'er me still,  
And seemed to meet thy mournful glance,  
And hear thee whisper. "Son beware,  
Of seek no more for pleasure there."  

And mid that throng I've traced the past,  
"Till memory dwelt on other years;  
And oft methought her spirit there,  
And oft upon that sacred spot,  
And my glad spirit plumes its wings,  
To try a loftier, nobler flight,  
And in its might confide;  
For the world is an engine—the Architect’s own—  
We may question the locust that darkens the land,  
We love the fair valley, with bloom in the shade;  
Oh! prize not the essence of beauty alone,  
But be sure the Creator did well when he made  
The perfect beauty and the perfect good;  
And shall man, in his littleness, dare to ask why?  
Oh! let us not speak of the "useless" or "vile;"  
They may seem so to us, but he slow to arraign;  

There's nothing in vain.—By Eliza Cook.  
Oh! prize not the essence of beauty alone,  
And disdain not the weak and the mean in our way;  
For the world is an engine—the Architect’s own—  
Where the wheels of the least keep the larger in play.  

We should see but one purpose, and nothing in vain!  

HOPE ON, HOPE ON, FOREVER.  
Many a star is gleaming  
On the sea of life,  
Many a bright ray streaming  
Over the waves of strife,  
Many a light is dawning  
Over the stormy deep—  
Glimming like the morning  
The distant rocky steep.  

Many a landscape’s looming  
Over the mount of wrath;  
Many a flower is blooming  
By the pilgrim’s path;  
Many a face is beaming  
Smiles of sweet delight,  
Fragrant with joyous meaning,  
To cheer the pilgrim’s sight,  
On, the tempest bravest,  
Wanderer o’er the sea;  
On, the harrier weandering,  
On, for victory!  
Courage, pilgrim weending  
Path with danger rife,  
Ever thou’rt ascending  
To realms of sweeter light.  
On, and upward be thou;  
Loter not nor fear  
God is ever by thee,  
To strengthen and to cheer;  
Though the tempest lower,  
Though the billows roll,  
Faith, the saving power,  
Shall keep thy troubled soul.  

Hope on, hope on, for ever,  
And in His might confide;  
He will direct thee ever,  
Thy counselor and guide;  
His angels watching o’er thee—  
A bright and holy band,  
His cloud and fire before thee  
Lead on to Canaan’s land.  

Selected for "Christian Magazine."  
THE LORD’S SUPPER.  
"This do in remembrance of me"—Christ.  
According to thy gracious word,  
In meek humility,  
This will I do, my dying Lord,—  
I will remember thee.  
Thy holy, broken for my sake,  
My bread from heaven shall be;  
Thy testamental cup I take,  
And thus remember thee.  
Gathereth can I forget?  
Or there thy conflict see,  
Thee will I remember thee.  
When to the cross I turn my eyes,  
And rest on Calvary,  
O Lamb of God, my sacrifice,  
I must remember thee;—  
Remember thee, and all thy pains,  
And all thy love to me;  
Yea, while a breath, a pulse remains,  
Will I remember thee.
DESTINY OF MAN.

If we look around us we perceive one vast union, in which no one can work for himself, without working for others; or for others, without working for himself; since the happy progress of one member, is the happy progress of all; a glimpse of truth, that by the harmony we see in the midst of variety, elevates the soul, and becomes to it a power and a blessing. Still more so, when a man comes to regard himself as a necessary member of this great Union. The feeling of our dignity and power grows strong, when we say to ourselves: My existence is not aimless and in vain. I am a necessary link in the great chain, which, from the full development of consciousness in the first man, stretches forward into eternity. All the great, wise, and good, among mankind—all the benefactors of the human race, whose names I find noted in the history of the world—and the much greater number, whose good deeds have outlived their names—all these have labored for me. I have entered into their fair harvest on this fair earth, which they inhabited. I follow in their footsteps spreading blessings. I can undertake the solemn task that they undertook—that of making our common brotherhood wiser and happier. I can build on, where they were forced to cease. I can bring nearer to perfection, that magnificent temple which they left unfinished. But even as they, I, too, must leave it, and go hence. Oh! this is the sublime thought of all! I can never finish the sublime task, I have undertaken, therefore, so sure as this task is my destiny, I can never cease to work, and, consequently, never cease to be. That which men call death, cannot break up this work, which is never ending; consequently, no limit is set to my existence: I am eternal. I lift my head boldly to the threatening mountain-peaks, to the sounding cataracts, and to the driving storm—clouds swimming in a sea of fire, and say, I am eternal—I defy your power! Break, break over me!—and Earth, and Heaven, mingle yourselves in the wild tumult!—My will alone, with its firm purpose shall float bold and triumphant; over the ruins of the universe; for I have comprehended my destiny, and it is more durable than ye. It is eternal; and I, also, am eternal.

SEEK KNOWLEDGE.

If you pull up your window a little, it is far likelier to give you cold, or rheumatism, or stiff neck, than if you throw it wide open; and the chance of any bad consequences becomes still less if you go out into the air, and let it act upon you equally from every side. Is it not just the same with knowledge?—Do not those who are exposed to a draught of it, blowing upon them through a crevice, usually grow stiff-necked? When you open the windows of your mind therefore, open them as widely as you can; open them, and let the soul send forth its messengers to explore the state of the earth. The best; indeed the only method, of guarding against the mischiefs which may ensue from teaching men a little, is to teach them more.—Knowledge is the true spear of Achilles: nothing but itself can heal the wound it may have inflicted.

THE FALLEN BROTHER.

A man possesses an extremely low and grovelling mind, who rejoices at the fall of another. A noble heart, instead of denouncing as a consummate scoundrel, one who has erred, will throw around him the mantle of charity and the arms of love, and labor to bring him back to duty and to God. We are not our own keepers. Who knows when we shall so far forget ourselves as to put forth a right hand and sin? Heaven keeps us in the narrow path. But if we should fall, where would be the end of our course, if in every face we saw a frown, and on every brow we read revenge? Deeper and deeper would we descend in the path of infamy; when, if a different course was pursued, and a different spirit was manifested towards us, we might have stayed our career of sin, and died an upright and honest man.

Deal gently with those who stray. Draw them back by love and persuasion. A kiss is worth a thousand kicks. A kind word is more valuable to the lost than a mine of gold. Think of this and be on your guard, ye who would chase to the confines of the grave an erring brother.
HOW THIEVES ARE MADE.

In the very heart of London—in the densest and closest parts—in long narrow lanes—in vile dark cellars—dwell in huddled thousands the children of the poor. Fresh air, pure water, wholesome food, come never to their dwellings. The very light of heaven struggles through filthy panes of coarse glass to reach them. The air is heavy with tainted matter. The voice of birds, the bloom of green trees, all the riches that lie in Nature's lap, exist not for them any more than for the dead; all that God has given of the beautiful to his world is lost to these, His children. The very sound of the church bell suggests nothing to them but the approaching close of the gin shop. No such state of things existed either in ancient Egypt, or in ancient Rome; nor does it now, even in modern Smyrna. This is "progress"—progress to the jail, to the convict hulk and the grave; this is "liberal"—yes, what Carlyle calls "liberty to starve." A blessed privilege! And one who goes into the haunts of the class of which we speak, recognizes what we say to be true; and of this we feel certain, that any one who goes there will leave the place one of these two things—a reformer or a fiend.

A VIVID CONTRAST AND POWERFUL ADMONITION.

"But as in the body there are chronic and acute maladies, so in the soul there are chronic and acute forms of despair. To choose between them is not absolutely in our power; our constitution, circumstances, and the will of God decide in such a case. One thing is always certain,—that very frequently in the most common and tranquil situations we are separated from the most violent despair, very much as the mariner is separated from the abyss, by the thickness of two fingers. The thousand upon thousand distractions which succeed each other and which make of life only one long distraction, or natural levity, some obstinate passion, protect us from our conscience. During the night we walk with a free and firm step in a path which at daybreak we should contemplate with horror; for that path was only a narrow pass between two abysses. It was our temerity that saved us; and we have escaped from danger because we did not see it. But when we are compelled to see it; when, in spite of our worldly engagements, some cause or other tears us from our delusions; when the vanity of all we have desired, loved, and admired, overpowers us with its evidence; when the meaning of life escapes us, or appears appalling to our minds; when, descending anew to the depths of our consciousness, we find there nothing but sin; when reason, vexed, compels to doubt of God, or, restored to its natural light, announces to us an avenging God,—then in that immensity, either void of God, or filled with his wrath, an agony of heart seizes us, the spirit is confounded, the vast universe is nothing more than a dungeon, whose iron gates resist all our efforts; the past and the present fill us with horror, the future appalls us; and yet, as if to hasten it, or rather, perhaps, to escape from the present at any price, we cast ourselves into the arms of death, without ever asking ourselves if that prevented sleep will not prove an awakening, an awakening more complete, consequently a more complete despair. Our sleep protected us,—our awakening has ruined us.

"Some of you, my brethren, may have read, a few years ago, the history of a young somnambulist, who, one dark night, issued through the skylight of a little chamber which she occupied in the roof, and, sound asleep, walked a long time on the tiles, in sight of a trembling and silent crowd who vainly deliberated on the means of saving her. Dreaming of an approaching fate, she prepared her toilet,—she murmured gay melodies; and always measuring with a sure step the decent of the roof (for her sleep preserved her,) she advanced to the edge, where she sat down, and from which every now and then interrupting her labor, she leaned with a smile towards the street; and then a thousand hearts beat in a thousand breasts, as if they would burst, while the silence only grew deeper. Many times she withdrew herself from the fatal limit, many times she returned to it,—always smiling and always asleep. But all at once from a window right opposite her shone a
little light;—the eyes of a somnambulist met it,—she awoke,—a piercing cry was heard, and then a mortal fall! Her awaking had killed her. Alas! men without faith, and without God, men whose god is the world, what are ye but somnambulists, who are advancing, asleep, to the edge of the abyss, singing perhaps and dreaming of fates, protected by your slumber, yet, like that unfortunate girl, carrying death with you? Let a little light arouse you from your dreams; let awaking surprise you on the edge of the precipice, you, too, reel— you fall,—you perish! Are those who do not fall less somnambulists than you? are they less deceived, and less exposed to death? No every worldling carries within him the germ of despair, every life without God is equivalent to a suicide!"

HUMILITY—OR THE OPENING OF THE HEART.

"I open, then, with trembling, the heart of man; and for this purpose I need not go far. Alas! I have only to open my own, to discover what transpires in that of my fellow-creatures. I open the heart of man, and I see that he loves himself. He loves himself, and I blame him not: for why should he hate himself? But he more than loves himself beyond all; he loves himself exclusively; he loves himself even to pride, and so as to wish to be the first, the only first. Let us descend into ourselves; whether destined to a throne, or to the shop of the artisan, at heart, and from the first moment that moral life has awakened in us, we have never ceased to aspire after exaltation and supremacy. Caesar, it is said passing a certain village in the alps, and perceiving in that little forum the agitation respecting the election of a chief, lingered a moment to gaze on the spectacle. His captains around him were astonished. 'Is it possible that in this place, too, there should be disputes for supremacy?' And Caesar, great as he was, replied, 'I would rather be first in this little village than second in Rome.' That is the true cry of nature.—Whatever we are, we wish to be first. Artists predestined to reproduce objects by the chisel or the brush, orators seeking to communicate their ideas to the multitude, generals commanding battalions and promising them victory, ministers conducting the affairs of empires, kings agitated under their purple, all aspire to supremacy. We are satisfied only when, gazing upon all around us, we find a void, and beyond that void, at the greatest possible distance, a word upon their knees, ready to adore us.

"A young man has received from nature an agreeable countenance: he has fair hair, blue eyes, a noble expression, an amiable smile. Frivolous creature!—you suppose he aspires only to the destiny of a flower. You are mistaken; he dreams, yes, he dreams of supremacy and dominion; by those feeble ties which bind hearts, he seeks to make himself an ephemeral object of admiration upon the lips of the world, where may be recounted all those petty distinctions and triumphs which fade as soon as they blossom.

"In a word, Messieurs, we aspire to supremacy, even by the power of nothing.—I shall not further insist upon this truth. It is a commonplace, and, thanks to Heaven, I have a horror of commonplaces."

CRITICISM.

Use of two Imperatives to express a Conditional Proposition.

There is a use of two imperatives in the Bible to express a conditional proposition, which is worthy of notice. It is common to the Hebrew, Greek, Latin, and English languages.

It ought however to be observed, that in most cases the first imperative, which expresses the condition, may be regarded as retaining its usual signification, while the second imperative, which expresses the consequence, is equivalent to a promise to the future tense.

Gen. 42: 18, "This do, and live," i. e. "if ye will do this, ye shall live; or, "this do, and ye shall live." A command to do this is, as it were, a command also to live.

Job 22: 21, "Acquaint now thyself with him, and be at peace," i. e. thou shalt be at peace.

Ps. 37: 27, "Depart from an evil, and
THE BEAUTIES OF NATURE.

do good; and dwell for evermore," i. e. thou shalt dwell for evermore.

Prov. 4: 4, and 7: 2, ‘Keep my commandments and live,’ i. e. thou shalt live.

Prov. 9: 6, Forsake the foolish and live,’ i. e. ye shall live.

Is. 36: 16, ‘Make an agreement with me by a present, and come out to me; and eat every one of his vine, and drink ye every one the waters of his own cistern,’ i. e. ye shall drink.

Is. 45: 22, ‘Look unto me, and be ye saved,’ i. e. ye shall be saved.

Is. 55: 2, ‘Hearken diligently unto me, and eat that which is good,’ i. e. ye shall eat that which is good.

Mos. 10: 12, ‘Sow to yourselves in righteousness, reap in mercy,’ i. e. ye shall reap in mercy. John 7: 52, ‘Search, and see, that no prophet ariseth out of Galilee, i. e. thou shalt see. A command to search is, as it were, a command also to see.

Compare Prov. 3: 3, 4:—20: 13:—am. 5: 4, where the second imperative in the original Hebrew, is changed into a future in the common English version.

As an example in Latin, take the phrase ‘divide et impera,’ divide and conquer.

Somewhat analogous to the preceding, is the use of two imperatives to express a concessive proposition.

Job 2: 9, ‘Bless God, and die,’ i. e. ‘although ye stay yourselves, yet ye shall wonder.’

Compare Is. 3: 9; Bar. 2, 21, where the second imperative of the original Hebrew or Greek, is changed into a future in the common English version.—Chris. Observer.

THE BEAUTIES OF NATURE.

“Are not all things that are made,
Are not all things beautiful!”

There is a beauty on the face of the garnished earth. Its lofty snow-capped mountains, ever wearing the chilling aspect of perennial winter—the lesser, irregular protuberances that modestly raise themselves above the surrounding plains—the countless fruitful, varying from the rigidity of winter, the balmy freshness and fragrancy of spring, to the full development and rich-

ness of summer, and the perfect maturity and abundance of autumn, all present charms and beauties peculiarly their own, and never, to the true admirer of nature, appear robed in forbidding or repulsive habiliments.

All these things are beautiful. A sparkling beauty rides on the waves of the ocean, an irregular beauty floats on the broken current of the turbulent river—an awful beauty is reflected by the leaping cataract.

There is a calm beauty on the unrippled surface of the placid lake—a gentle beauty on the smoothly gliding stream—a serene beauty in the stillness of evening—a sublime beauty in the star spangled concave of the midnight sky.

The aurora borealis, as its glowing pillars move to and fro along the northern sky, or its broad and luminous coruscations shoot swiftly upwards to the unmoving zenith, exhibits a striking beauty—a changeful beauty reposes in the blending colors of the arching rainbow—a vivid beauty glares forth from the red lightnings of heaven—an astounding beauty pervades the architecture of the material world.

A becoming beauty suffuses the cheek of the lovely maiden—a speaking beauty beams from the eye of the intelligent woman—a chaste beauty adorns the walks of the grave matron.

An innocent beauty decks the house of childhood—a transient beauty attends the days of our youth—a manly beauty shows forth in the prime of life—a venerable beauty crowns our declining years.

A placid beauty is evinced in the unpretending appearance of the harmless lamb—a terrific beauty in the portentous aspect of the fierce tiger—an insipid beauty in the dormant recumbency of the unmoving sloth. There is beauty in all things.

The scaly inhabitants of the briny deep are beautiful in their kind—the feathered songsters of the expanded air show forth their thousand hues of living beauty.—Look abroad over the bright face of the earth—view the dashing waves of the mighty ocean—survey the grand architecture of heaven—trace the almost endless varieties of the animate creation—range among the
beasts of the woods—dive amidst the finny hosts that inhabit the depths of the sea—soar through the ambient air with the feathered race—search the boundless volume of nature—the whole universe of God—and then, and then only, will be unfolded an entire an infinite beauty!—Western Farmer.

BEAUTIFUL AND IMPORTANT EXTRACTS FROM ALBERT BARNES.

The following articles are from the "Introductory Essay" of Albert Barnes, to "Butler's Analogy." They contain some of the reflections which we have frequently made on the same subjects; and are expressed with a beauty, power, force and elegance of language, not often to be met with, or surpassed.

J. R. H.

"When we approach the Bible, we are at once struck with a most striking correspondence of plan to that which obtains in the natural world. When we teach theology in our schools, we do it by system, by form, by technicalities. We frame what we call a "body of divinity," expecting all its parts to cohere and agree. We shape and chip the angles and points of our theology, till they shall fit, like the polished stones of the temple of Solomon, into their place. So when we teach astronomy, botany, or geography, it is by a regular system before us, having the last discoveries of the science located in their proper place. But how different is the plan, which in each of these departments, is pursued by infinite Wisdom. The truths which God designs to teach us, lie spread over a vast compass. They are placed without much apparent order. Those of revelation lie before us, just as the various facts do, which go to make up a system of botany or astronomy. The great author of nature has not placed all flowers in a single situation, nor given them a scientific arrangement. They are scattered over a wide world. Part bloom on the mountain, part in the valley, part shed their fragrance near the running stream; part pour their sweetness in the desert air; in the solitary waste where no man is;" part climb in vines to giddy heights, and part are found in the bosom of the mighty waters. He that forms a theory of botany must do it, therefore, with hardy toil. He will find the materials, not the system, made ready to his hands. He will exhaust his life, perhaps, in his labor, before the system stands complete. Why should we not expect to find the counterpart of all this irreligion? When we look at the Bible, we find the same state of things. At first but a ray of light beamed upon the dark path of our apostate parents, wandering from paradise. The sun that had stood over their heads in the garden of pleasure, at their fall sunk to the west, and left them in the horrors of a moral midnight. A single ray, in the promise of a Savior, shot along their path, and directed to the source of day. But did God reveal a whole system? Did he tell them all the truth that he knew? Did he tell them all that we know? He did just as we have supposed in regard to the first botanist. The eye was fixed on one truth distinctly subsequent revelations shed new light; advancing facts confirmed preceding doctrines and promises; rising prophets gave confirmation to the hopes of men; precepts, laws and direct revelations were upon the world, until the system of revealed truth is now complete. Man has all he can have, except the facts which the progress of things is yet to develop in confirmation of the system; just as each new budding flower goes to confirm the just principles of the naturalist, and to show what the system is. Yet how do we possess the system? As arranged, digested, and reduced to order? Far from it. We have the book of revelation just as we have the book of nature. In the beginning of the Bible, for example, we have a truth abstractly taught, in another part illustrated in the life of a prophet; as we advance it is confirmed by the fuller revelation of the Saviour of the Apostles, and we find its full development only when the whole book is complete. Here stands a law, there a promise, there a profound mystery, unarranged, undigested, yet strikingly accordant with a multitude of correspondent views in the Bible, and with as many in the moral world. Now here is a mode of communication, which imposture would have carefully avoided, because detec-
to give it a sectarian location; who never stumble on an original and unclassified idea, without asking whether the system-maker had left any niche for the late-born intruder; and who applies to it all tests, as to a non-descript substance in chemistry, in order to fasten on it the charge of an affinity with some rejected confession, or some creed of a suspected name. This is to abuse reason and revelation, for the sake of putting honor on creeds. It is to suppose that the older creed-makers had before them all shades of thought, all material and mental facts, all knowledge of what mind has been and can be, and all other knowledge of the adaptedness of the Bible, to every enlarged and fluctuating process of thought. It is to doom the theologian to an eternal dwelling in Greenland frosts and snows, instead of sending him forth to breathe the mild air of freedom, and to make him a large-minded and fearless interpreter of the oracles of God."

The Bible is in religion, what the telescope is in astronomy. It does not contradict anything before known; it does not annihilate anything before seen; it carries the eye forward into new worlds, opens it upon more splendid fields of vision, and displays grander systems, where we thought there was but the emptiness of space, or the darkness of illimitable and profound night; and divides the milky way into vast clusters of suns and stars, of worlds of systems. In all the boundlessness of these fields of vision; however, does the telescope point us to any new laws of acting, any new principle by which the universe is governed? The astronomer tells us not. It is the hand of the same God which we see impelling the new worlds that burst on the view in the immensity of space, with the same irresistible and inconceivable energy, and encompassing them with the same clear fields of light. So we expect to find it in revelation. We expect to see plans, laws, purposes, actions and results, uniform with the facts in actual existence before our eyes. Whether in the smiles of an infant, or the wrapt feelings of a seraph;

"We have another remark to make on this subject. The botanist does not shape his facts. He is the collector, the arranger, not the originator. So the framer of systems in religion should be—and it is a matter of deep regret that such he has not been. He should be merely the collector, the arranger, not the originator of the doctrines of the gospel. Though then we think him of some importance, yet we do not set a high value on his labors. We honor the toils of a man who tells of the uses, beauties and medicinal properties of a plant, far more than of him who merely declares its rank, its order, its class in the Linnean system. So in theology, we admire the greatness of mind which can bring out an original truth, illustrate it, and show its proper bearing on the spiritual interests of our race, far more than do we the plodding chiseller who shapes it to its place in his system. It makes no small demand on our patience, when we see the system-maker remove angle after angle, and apply stroke after stroke, to some great mass of truth which a mighty genius has struck out, but which keen-eyed and jealous orthodoxy will not admit to its proper bearing on the souls of men, until it is located in a creed, and cramped into some frame-work of faith, that has been reared around the Bible. Our sympathy with such men as Butler, and Chalmers; and Foster, and Hall, is far greater than with Turrentine or Ridgely. With still less patience do we listen to those whose only business it is to shape and reduce to prescribed form; who never look at a passage in the Bible or a fact in nature, without first robbing it of its freshness, by an attempt
in the strength of manhood, or the power of Gabriel; in the rewards of virtue here, or the crown of glory hereafter, we expect to find the Creator acting on one grand principle of moral government, applicable to all these facts, and to be vindicated by the same considerations.

ALBERT BARNES.

From the American Messenger.

A HIDING-PLACE FROM THE STORM.

The chamber in which I now write, overlooks a quiet harbor in one of the islands of Southern New England. It is landlocked on every side. The close of the day approaches. Outside the harbor, the waves are running high, for the wind is in fierce action, and the roar of the tempest is heard, as it rages on the great and wide sea. I look from my window upon the scowling storm abroad and then upon the quiet heaven within. Yonder roll the giant waves, and dash with fearful fury. Here the sailor boy’s mimic ship may float in safety.

I love to see that bold headland run out yonder into the fierce sea, and presenting its rocky side to old ocean, seems to say, “Frown, and roar, and dash upon me as you will, but the quiet waters of this peaceful heaven you shall not disturb.”

I see through the gloom of the storm, one vessel after another trimming the little sail they are able to carry, and guiding the helm as to reach this place of safety. One after another they run in through the narrow pass, furl the sail, drop the anchor and all is safe. Here is a whole fleet, that in a few hours past, have sought this refuge, and now in security seem to say, “roar and rage to your liking, old ocean, you cannot reach us here.”

While gazing on the scene I thought of men, as they are making the tempestuous voyage of life. How much in the depraved passions of their own bosoms—how much in the temptations, excitements, trials, and disappointments of life, to toss them to and fro, like the vessels I see yonder, driven fiercely by the storm. Whose experience has not often caused him to compare his soul to the “troubled sea?”

But I see here and there a voyager striking out from the path of the storm, and hastening to a shelter. There is a quiet heaven; one where every soul, wishing for repose and safety, can find it, to full satisfaction.

And when I name the Saviour, the whole story is told. Sinful passions, like angry waves, toss and trouble the spirit. But the Saviour can rebuke them, as he once did the tempest, and they will die. Sore temptations and trials, like fierce storms, buffet the soul. But what a refuge from them all is the bosom of infinite Love!

The morning has come, and I am looking once more from the window of my chamber. All the frowns, fury, and darkness of the storm are past. The quiet harbor lies stretched out before me, smooth as a polished mirror. The beams of the new rising sun are falling upon it in their glory. One and another of the vessels that had sought shelter here, are now preparing to leave their refuge for the open sea. The merry sound of “Yo, heave O,” reaches me from every quarter of the harbor. Sail after sail, is hoisted to the favoring breeze. One anchor after another “comes home,” and the smaller and the larger craft slowly take their way out of the harbor. An hour has gone, and not one of those who come here for shelter now remain. They found a quiet heaven as long as one was needed, and have spread their snow-white wings to the breeze, and are hastening forth to complete their voyage.

So amid the storms of this life—its temptations and its sorrows—the believer in Christ having found in him a shelter from the passing tempest, goes cheerfully on again, as the storm subsides, refreshed by the repose the soul had found in him, and the better fitted thereby for all future scenes. “He is the shadow of a great rock in a weary land; an hiding place from the storm, a covert from the tempest.” Blessed is the man that seeks such a refuge amid the perils and sorrows of life; and he shall be the man who shall make a prosperous voyage over the sea of probation, and drop his anchor at last, in the peaceful heaven above.
RELIGIOUS INTELLIGENCE.

There is now in progress a protracted meeting at Mayslick, among the Reformers and Baptists. Near forty persons have been added to the two denominations.—Louisville Courier, of 10th inst.

Brother Rickets has just concluded a meeting at old Mayslick, the cradle of the Reformation in Kentucky, and the seat of some of its most glorious triumphs, and the result was that some 60 persons were added to the church of the Lord. Our Baptist brethren, it appears, held one at about the same time, with encouraging success, though we know not the number of converts.

Brother James Challen, pastor of the Fourth congregation in this city, held a meeting at Point Pleasant, Kentucky, and six made the good confession.

Brother E. H. Carithers, Vermont, Ill., writes to the Bible Advocate:

'The J. H. Hughes, commenced a meeting at this place about the 1st of October, which continued about three weeks, during which time more than eighty persons made the Bible confession, and were baptised. Many of these are young persons, and have the prospect of long lives, which they can easily make useful by persevering in well doing.' Twelve were reclaimed, and others were received by letter, making in all, over one hundred additions. There was very little excitement during the meeting. There have also been several additions during the last few days.'

Brother John Wright, Sen. assisted by Brethren Hartly and Little, were instrumental in constituting a church in Mt. Pleasant, Ind. There were eighteen disciples residing in the vicinity, and by their labors twelve more were added, making a congregation of thirty members. He stated that the cause of reformation is in a prosperous state in that section of Indiana.

Bro. A. Woods reports the addition of sixteen to the Church at Round Prairie, Ill. Thirteen of these made the good confession, and three were restored to the communion of the faithful.

Bro. Ben. Cooper has been evangelizing
extensively in North Alabama, Western Tennessee, and Southern Kentucky, and his labors have met with very considerable success. He states that through his instrumentality fifty have been gathered into the 'one fold.'

Bro. J. S. Allen, of Bethphage, Mo., states in a letter to the Bible Advocate, that he has assisted at several protracted efforts for the conversion of sinners in his district, and some forty additions have been the result.

Bro. G. Campbell, our co-laborer in this publication, and at present pastor of the church of Fulton, states that on Sunday last three came forward and made the noble confession, and on last night two others were added to the congregation. The meeting is still in progress, and there is an encouraging prospect of success.

Brother Johnson recently met with most encouraging success at Baton Rouge; during a stay of about a month thirty-eight were added.—Ch. Age.

Bro. J. J. Harvey writing from Washington, Illinois, Feb. 15th, says—At a recent meeting I attended in Knox Co., Illinois, we had thirty-nine additions. The brethren were much encouraged, and have determined to build a House for the Lord in Abingdon the coming summer. May the Lord prosper their generous efforts.

If we would enjoy ourselves we must take the world as it is, mix up a thousand spots of sunshine—a cloud here and there—a bright sky—a storm to-day, calm to-morrow—the chill, piercing winds of autumn, and the bland, reviving air of summer.

"Swear not at all." Deceive not. Profanity and falsehood are marks of low breeding. Show us the man who commands the best respect—an oath never trembles on his tongue—a falsehood is never breathed from his lips.

Profane language is to conversation what ten inch spikes would be to veneering—splitting, shivering and defacing it. It is in bad taste, offensive to a majority, and gravifying to none.
OBITUARIES.

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at a time. We studied the bible together and conversed freely of death and a future state. No one was more punctual and regular in her attendance and punctuality at our bible class. I can say truly, she was worthy of my love.

I have just taken from my wife's pocket some lines which she often sung, and which you will remember, we frequently sung with you during your sojourn in Marion, which I must repeat.

"How happy are the saints above,
Who once were mourning here,
But now they taste undying love,
And joy without a tear.

With these words I will place some lines which I wish to keep familiar.

"How vain are all things here below,
How light is life,
Each pleasure has its poison too
And every sweet a snare."

I have prefigured so much greater length than I anticipated, but my object is not alone to pay a proper tribute of respect to my departed wife, but to give some useful hints to others, particularly her many friends and acquaintances who may read this, and to show the importance of acting correctly and living piously here, that we may be happy when we shall have left this world.

I am only copying a few lines from our poor Sarah's favorite hymn, which she sung almost every night.

"Time is wearing us away
To our eternal home.
Life is but a winter's day,
A journey to the tomb.

Health and beauty soon above,
May this be our happy lot,
To join the Lord in glory,
He is the shadow of a great rock in a weary land; a hiding-place from the storm, and a covert from the tempest."

"Blessed are they who seek such a refuge amid the perils and sorrows of life; they shall make a prosperous voyage over the sea of probation and at last find a peaceful haven in the bosom of infinite love."

"In the midst of life we are in death."

"Departed this life on the 22d day of August 1849, after a short and peaceful illness, which she endured with much patience, and resignation, in the 61st year of her age, Mrs. Polly Willerford, a member of the M. E. Church in which she lived about twenty years, and then from a conviction of propriety, she was immersed, and united with the church by believing in which she lived about ten or twelve years, when becoming convinced of the error all sectarian establishments in matters of religion, she renounced them all, and attached herself to the Christian Church, or a congregation of Disciples. She was born, raised, and married, in South Carolina, lived seventeen years in Tennessee, and died in Kentucky, every where, and in every department of life she commanded esteem. She was a kind and affectionate wife, an indulgent, and sympathizing mother, a benevolent and obliging neighbor and an ornament to the Christian profession. She has left an affectionate husband, sons and daughters, as well as many kind friends to lament her loss. But we doubt not, that their loss is her infinite gain."

"Departed on the 14th ultimo, after an illness of seven or eight months, Mrs. Rebecca M. Terry, of Todd county, Ky., in the 46th year of her age. For many years she was an exemplary member of the church of Christ, and died as she had lived, relying upon the promises of Him who tranquilled death and brought life and immortality to light. Possessed of an obliging and social disposition, she made many friends, who together with an afflicted husband and four children, will cherish her memory. It is pleasant, when our labors are ended tranquilly to lie down to rest. The faithful followers of the Lamb, after passing through the storms, tempests, and temu of life, will find in him an everlasting shelter, where the buffetings of affliction will never reach them more.

"He is the shadow of a great rock in a weary land; a hiding-place from the storm, and a covert from the tempest."

"Blessed are they who seek such a refuge amid the perils and sorrows of life; they shall make a prosperous voyage over the sea of probation and at last find a peaceful haven in the bosom of infinite love."

"In the midst of life we are in death."

"Departed this life on the 22d ultimo, in the 42nd year of her age, Mrs. Eliza Anderson, consort of Mr. Andrew Anderson of this city. In the character of this lady there was an assemblage of rare virtues that had long endeared her to a large circle of friends. Few equaled her in that mild and amiable sweetness of disposition, which like a ray of kindness ever decks upon her lips when she spoke of others. None excelled her in the affectionate tenderness of a devoted mother, or in the faithful discharge of her domestic duties as a wife. To this excellencies of character were impended the Faith, and Hope, and Charity, which the Gospel inspires. But she was thus doubly shielded, yet her lot in life has been marked by no ordinary share of calamity and suffering. The mother of ten children, she lived to follow seven of them in the tender years of their infancy, along the thorny pathway that leads to the tomb. Of the mental anguish which this seven-fold weight of maternal grief brought she may not speak. The long agony is over—she sleeps by the side of her little ones. Peace to the mother and her babes."

"Departed this life on the 9th of October last, our much esteemed brother, G. G. Metcalfe, of Athens, who died in the full triumphs of faith, after a severe illness of three weeks, which he bore with much Christian fortitude—His loss is much felt by us all but we are assured our loss is his eternal gain."
Lectures on Genesis.

Lecture 21.—Genesis, xxiii.

Our lesson for this morning presents us with the age, death and burial of Sarah; the purchase of the cave of Machpelah for a burial place; and the farther exhibition of Abraham's faith in the promise that Canaan should be the inheritance of his descendants.

It has been remarked by all the writers upon the sacred text that Sarah is the only woman whose entire age is recorded in Scripture. She had lived with Abraham and partaken with him of all the hardships of their pilgrim-like state for sixty-two years, and died at the advanced age of one hundred and twenty-seven. These had been years of anxiety and solicitude, of hope and fear, of disappointments and success. She had been tormented with the desire of children; she had been stung with the scorpion stings of jealousy, for years; she had wandered from Ur to Haran, from Haran to Canaan, from Canaan to Egypt and thence again to Canaan, from the Oaks of Mamre to Gerar, and in her advanced age, from Beersheba to Hebron, where full of years, and with one exception, more full of honors than any of her sex whose history has reached us, she fell asleep and was buried in the purchased field of the land of promise. Three thousand seven hundred and seven years have rolled away, unfolding the mighty volumes of the world's history, and her memory is yet cherished and her graces admired both among civilized and semi-civilized nations. Abraham mourned and wept over his loss. For a life time of one of our fathers had the pious patriarch enjoyed a happy union with amiability, virtue and beauty; she had been his companion in tribulation; she had shared with him the trying dispensations of a wandering life; she had after years of anxiety and hope become the mother of the promised seed, who as the pledge of their union had lived with them to years of progress and accomplishments; and now, himself far in the vale of years, and called upon to bury her out of his sight, he must feel that his surviving lot is one of deep affliction. Once such were his views of her beauty that he feared for his life when travelling among strangers, and was induced to equivocate in order that others might not look upon her with too much desire, but now hear him in the inimitable language of our text, ask to bury his dead out of his sight. The face of beauty which once excited pleasure, is loathsome to look upon; the eye that kindled with conjugal affection, is glassy and sunken, and Abraham is as anxious to move the dead Sarah from his eyes as he was to preserve his living wife from those of others. Thus fades the loveliness of beauty; thus sinks the value of human accomplishments; and thus breaks at last the strong tie of a union most dear and honorable, and a painful separation is our earthly inheritance at last. O Death! thy desolations, where are they not?

But behold Abraham standing up from before his dead, and speaking to the descendants of Ham, the children of Heth. What words are these that fall from the lips of this powerful and wealthy prince? They imply a lesson which death teaches to all however disregarded. "I am a stranger and sojourner with you." This was true of him with regard to the land in which Sarah had died; but we are informed by the Holy Spirit in one of his descendants that he also by his conduct declared, in common with all his pious children, that he was a stranger and a
sojourner in this present world. Not only
was he a temporary resident among the Ca-
naanites but among all or any people, and he
saw by the eye of faith the invisible joys and
glories of another world and welcomed them
with anticipated gladness. He felt as he
arose from mourning over his dead compan-
ion, that he had no fixed place in this earthly
barren-like state. Then it came upon him
with force that he was a “stranger and a so-
journer,” for the ties that bound him to
earth were loosened and nearly sundered,
and he felt the heart of a stranger far from
his Father’s house and the happy abode of
his purified children. My hearers we can feel
thus; happy shall we be if the sense of our
true state shall separate our affections from
the world, and give us an anxious desire
for our home in the Heavens;

The descendants of Abraham after they
entered the land of Canaan were required
to regard themselves only as sojourners theren-
forever, for the land is mine; and ye are stran-
gers and sojourners with me.” It was the
intention of God to impress this view of no
permanent abode upon the earth, which pos-
sessed the mind of Abraham at the death of
Sarah upon all his descendants for religious
and holy purposes. They were to feel that
God was universal land-lord, that there was
nothing they could call their own upon it;
that they needed a permanent dwelling in
the heavenly inheritance, and thus they
were always admonished of the necessity of
preparation for that world where sin, death,
anxiety and sorrow gain no admission.

David also, the most illustrious of the
Kings who descended from Abraham, in a
scene of extreme pain and anguish caused
by a recollection of his transgression, thus
prays to Jehovah and confesses the great
truth of our transient abode on earth:

Hear my prayer, O Jehovah! and attend to my cry:
Do not slumber to my tears:
For in thy presence “I am a stranger
And a sojourner, as all my Fathers were.

He urges the fact that he had no perma-
nent home on earth and must soon leave the
land of his pilgrimage that he might be freed
from distress and enjoy peace and cheerful-
ness for the remainder of his days. He in-

states that which Paul positively declares,
that God’s gracious designs concerning him
and us are not confined to this short, tran-
sient, often painful, and always unsatisfacto-
ry world.

It has been asked by some, whether the
patriarchs and Jewish people of God had any
express knowledge of the life to come. I
refer such, to such passages as the above and
to the Apostolic argument in the 11th of
Hebrews, and especially that part of it which
relates to those words of Abraham and Da-
vid. “They declared plainly that they
sought a better country: wherefore God was
not ashamed to be called their God for he had
prepared for them a city with permanent foun-
dations.” He would be ashamed of any man,
whether patriarch, Jew or Christian that
would confine his munificence to any inher-
ance in this earth. I do not hesitate to say
after a careful examination of all that has
been said on the other side, that there can
be no reasonable doubt that the patriarchs of
old and all the people of God under the Mó-
saic institution, had much clearer intima-
tions of the future state, than any of us are
at first view willing to allow; but at the same
time we know that the truth upon this subject
was so beclouded by the traditions and su-
perstitions of their later history, that it may
be said of Christ that “He brought immortality
to light,” as if it had been darkened be-
fore. What Peter and Paul say of all
Christians that they have no continuing city;
that they are pilgrims and strangers in the
earth, Abraham and David had previously
said, so that we and they may adopt the lan-
guage of the latter, and say to our Father
in Heaven:—“We are strangers and so-
journers before thee, as were once our fath-
ers; our days on earth are a shadow and
there is no abiding.” I Chron. 29: 15. Bles-
sed be God that by the religion of his son, we
who were strangers and foreigners to the
covenants of his promise are brought nigh
and constituted fellow-citizens with the
saints and the house-hold of God, that we
have come to a heavenly city: to the New
Jerusalem, the city of sapphires, whose walls
are salvation, and whose temple is the glory
of God; and the life of whose inhabitants is
without end.
The patriarch seeks a possession to bury his dead; not Sarah only but a burying-place for his dead in general; and in giving us an account of the manner in which he obtained it the historian has presented us with another picture of the simplicity of manners of these early times.

The scene of the transaction appears to be in the market place of the city Kirjath-Arba, the usual place of resort and business. Before the assembly of the sons of Heth, the aged patriarch, with characteristic politeness, bows himself, and asks that they give him a burying place. The children of Heth answer him with becoming civility and deference.

Hear us my Lord, thou art a mighty prince Among us. In the choice of our sepultures Bury thy dead; none of us shall withhold from thee His sepulchre; that thou mayest bury thy dead.

Abraham on hearing their kindness and readiness to comply with his wishes continues the conference and opens now fully his desires. "If it be your mind that I should bury my dead out of my sight, hear me, and entreat for me to Ephron, the son of Zohar, that he may give me the cave of Machpelah, which he hath, which is in the end of his possessions; for as much money as it is worth he shall give it me, for a possession of a burying place among you."

Ephron was present, and answered for himself: "The field give I thee, and the cave that is therein, I give it thee: in the presence of the sons of my people, I give it thee." Abraham is too disinterested to avail himself of this liberal offer; and he induces the liberal Ephron to accept the value of the field in silver, which he weighs to him. The conveyance is made of the field, cave, trees and appurtenances, and all is made sure by calling upon all who went in at the gate of the city to witness it, and there Abraham buried his dead.

This is the earliest account in human records of the purchase of lands. The simplicity and candor of the proceeding has been often admired. Mr. Hunter upon this transaction justly remarks:—

"It is worthy of observation, that this is the first money transaction which we read of in the world. Tll then, and long after, both among the posterity of Abraham and other nations, wealth was estimated by the number and quality of cattle; and cattle were the principal instruments of commerce. Thus we read in many places of Homer, of a coat of mail worth an hundred oxen; a caldron worth twenty sheep; a cup or goblet worth twelve lambs; and the like. The words belonging to commerce or exchange of commodities, in the Greek language, are mostly derived from the names of certain animals, by means of which that exchange was originally carried on. Thus the word itself which signifies to truck or commute one kind of goods for another, is derived from that which signifies a lamb;* the verb which is translated to sell, comes from the noun, which translated signifies a colt or a young horse;† the Greek word, which in our language is to buy, comes from that which signifies an ass;‡ the term that denotes rent or revenue, and that which signifies a sheep, are of kindred composition and import.§ A criminal, according to the magnitude of his guilt, was condemned to pay a fine of four, twelve, or an hundred oxen.‖ A wealthy person is called a man of many lambs.¶ Two rival brothers are represented in Hesiod, as fighting with each other about the sheep of their father; that is, contending who should be his heir. But even so early as the time of Abraham, we find silver employed as a more commodious means of traffic; and the concurrence of all civilized and commercial nations to this day, in employing the precious metals for this purpose, is a proof how early men learned the wisdom of this world; and discovers to us, how readily they invent, how accurately they reason, and how prudently they act, in matters that are conducive to their temporal interest and advantage."

As an instance of politeness it is worthy of remembrance.

"We often hear of the rudeness and barbarity of the primitive ages; but on what evidence? Every rule of politeness that

*Ἀριστερηῖς ἀράβων.
†Πολς-πολλόν.
‡Ονεκλθαλονέον.
§Προμασί-Προβασιον.
‖Συναθεματαραλον, δοῦλοκαθαλον, ἐκατωλοιον.
¶Περβαρόνεον.
This transaction occurred in the city of Kirjath-Arba or the city of Arba, a famous giant who founded it some seven years before, even a Tunis the capital of lower Egypt, one of the oldest cities of the world, was built. Its name was changed to Hebron, and the Anakin or giants dwelt in it even when Joshua conquered Canaan. It afterwards fell to the lot of the tribe of Judah in the division of the land of Canaan among the tribes of Israel. It was afterwards given to the Levites and became as did all their cities, a city of refuge. Before Jerusalem was taken, David kept his court there. There Absalom raised the standard of rebellion against his father, and such were the advantages of the station that David did not think of attacking him there. During the Babylonish captivity the Edomites appropriated Hebron when they invaded the South of Judah, and it became the capital of the district of Idumea long after the land of the Edomites was incorporated with Judea. It is now a mere village called El Kholye, vs. the Friend from its having been the residence of Abraham the friend of God. It is situated twenty-seven miles south of Jerusalem; and stands on the slope of an eminence and is said to be not without beauty. It is inhabited still by the descendants of the patriarch, through Ishmael, who are there, a free and brave people, so well acquainted with the windings of the mountains and the most advantageous posts of defence, that they are seldom assailed by the Turks who surround them. See Joshua, 14: 15, 15: 13, Num. 13: 22; Judges, 1: 1; 2 Sam. 2: 2—5. Kirjath-Arba by some, is said to signify the city of the four, so named from four Canaanites, Sheshai, Ahiman, Talmai and Arba, of whom Arba was the chief; others because it was the burial place of the four illustrious men, Adam, Abraham, Isaac and Jacob and also of their distinguished wives, Eve, Sarah, Rebecca and Leah. There can be no doubt that all these were buried there except Adam and Eve.

By burying his dead in the land of Canaan the patriarch exhibited his faith in the divine promise that his descendants should in-
AnR.-I. HAM'S GRIEF—SEPULCHRES.

This chapter affords the earliest notice of the practice, which was formerly very prevalent in the East, of depositing the dead in natural or artificial caves, great numbers of which are still to be found in Palestine, Syria, Egypt, and Persia. In the mountainous country of southern Palestine there are abundance of natural caves in the rocks, which might easily be formed into commodious sepulchral vaults; and where such natural caves are wanting, sepulchres were hewn in the rock for such families as were able to incur the necessary expense; for this was the mode of sepulture decidedly preferred by those who could obtain it. The arrangement and extent of these caves varied with circumstances. Those in the declivity of a mountain were often cut in horizontally; but to others there was usually a descent by steps from the surface. The roofs of the vaults are commonly arched; and sometimes, in the more spacious vaults, supported by colonnades. These rocky chambers are generally spacious, being obviously family vaults, intended to receive several dead bodies. Niches, about six or seven feet deep, are usually cut in the sides of the vault, each adapted to receive a single corpse; but in some vaults small rooms are cut in the same manner; and in others, stone slabs of the same length are fixed horizontally against the walls, or cut out of the rock, one above another, serving as shelves on which the corpses were deposited: in others, however, the floor itself is excavated for the reception of the dead, in compartments of various depths, and in the shape of a coffin. Some of the bodies were placed in stone coffins, provided with sculptured lids; but such sarcophagi were by no means in general use; the bodies, when wound up in the grave-clothes, being usually deposited without any sort of coffin or sarcophagus. The vaults are always dark, the only opening being the narrow entrance which is usually closed by a large stone rolled to its mouth; although some of a superior description are shut by stone doors, hung in the same manner as the doors of houses, by pivots turning in holes in the architrave above and in the threshold below. Some of these vaults consist of several chambers, one within another, connected by passages. The innermost chambers are usually deeper than the exterior, with a descent of several steps. When there is more than one chamber, the outermost seems to have been a sort of ante-room, the walls being seldom occupied with sepulchral
iches or shelves. This cave of Machpelah
became, after the purchase by Abraham,
the family sepulchre of the Hebrew patri-
archs; and it is reasonable to conclude that
it was of superior size, and contained more
than one apartment. The Spanish Jew,
Benjamin of Tudela, visited the place about
650 years ago; and as his account is pre-
cise and interesting, we quote it from Pur-
chas des Pilgrimes,' 1625. 'I came to He-
bron, seated in a plain; for Hebron, the
ancient metropolitan city, stood upon a
hill, but it is now desolate. But in the val-
ley there is a field, wherein there is a du-
plicitie, that is, as it were, two little valleyes,
and there the citie is placed; and there is an
huge temple there called Saint Abraham,
and that place was the synagogue of the
Jewes, at what time the country was pos-
sessed by the Ishmaelites. But the Gen-
tiles, who afterwards obtained and held the
same, built sixe sepulchres in the temple, by
the name of Abraham, Sara, Isaac, Rebek-
ca, Iacob, and Lia (Leah.) And the inhab-
itants now tell the pilgrims that they are the
monuments of the patriarches; and great
summes of money are offered there. But
surely, to any Jew coming thither, and of-
fering the porters a reward, the cave is
shewed, with the iron gate opened, which
from antiquitie rema!neth yet there. And
a man goeth down with a lamplight into the
first cave, where nothing is found, nor also
in the second, until he enter the third, in
which there are the sixe monuments, the
one right over against the other; and each
of them are engraven with characters, and
distinguished by the names of every one
of them after this manner,—Sepulchrum
Abraham patris nostri, super quem pax sit;
and so the rest, after the same example.
And a lampe perpetually burneth in the cave,
day and night; the officers of the temple
continually ministering oile for the main-
tenance thereof. Also, in the self-same
cave, there are tuns full of the bones of the
ancient Israelites,brought thither by the fam-
ilies of Israel, which even until this day re-
mayne in the self-same place.' This curi-
ous account agrees pretty well with the above
general description. The word Machpelah
means 'double,' applied rather to the field
containing the cave, than to the cave itself.
Benjamin's mention of the two valleys
forming, as Purchas translates, 'the field of
duplicitie,' explains the application which
has perplexed Calmet and others. Sandys,
who was there early in the seventeenth cen-
tury, and who describes the valley of He-
bron as 'the most pregnant and pleasant
valley that ever eye beheld,' mentions the
'goodly temple' built by the empress Hel-
cna, the mother of Constantine, and after-
wards changed into a mosque, as a place
of much resort to Moslem pilgrims. John
Sanderson was there in the summer of 1610,
and the account he gives agrees, as far
as it goes, with that of the Spanish Jew; but
access to the cave was more restricted than
it seems to have been in the time of the lat-
ter. He says, 'Into this tombe not any are
suffered to enter, but at a square hole
through a thick wall they may discern a
little light of a lamp. The Jewes do their
ceremonies of prayer there without. The
Moors and Turkes are permitted to have
a little more sight, which is at the top,
where they let down the oyle for the lampe;
the lampe is a very great one, continually
burning.' For upwards of a century only
two or three Europeans have been able,
either by daring or bribery, to obtain ac-
cess to the mosque and cave. Ali Bey,
who passed as a Mussulman, has given a
description of it; but his account is so in-
compatible with all others, and with the
reports of the Turks, that it is difficult to
admit its accuracy. According to all oth-
er statements, the sepulchre is a deep and
spacious cavern, cut out of the solid rock;
the opening to which is in the centre of the
mosque, and is seldom entered even by
Moslems: But Ali Bey seems to describe
each separate tomb as a distinct room, on
the level of the floor of the mosque. These
rooms have their entrances guarded by iron
gates, and by wooden doors plated with
silver, with bolts and padlocks of the same
metal. He says, 'All the sepulchers of the
patriarchs are covered with rich carpets of
green sirk, magnificently embroidered with
gold; those of their wives are red, embroi-
dered in like manner. The sultans of Con-
The Character of That Man Who Bringeth Forth Fruit to Eternal Life.

In the history of the burial of Sarah we behold Abraham as a tender and affectionate husband delighting to perpetuate the memory of her he had loved in life, civil and polite, as manifested in his courtesy to the Hittites; noble and magnanimous in the full price which he gave for that which was first offered as a gift, and to which he had an unquestionable right in the promise of God.

We can only reconcile this with other statements by supposing that the Turks have put these monuments upon the level of the floor, immediately over the supposed resting-place of the patriarchs in the cave underneath; and that, instead of conducting them into the crypt, these tombs above ground are shown to ordinary visitors. —Pictorial Bible.

In the history of the burial of Sarah we behold Abraham as a tender and affectionate husband delighting to perpetuate the memory of her he had loved in life, civil and polite, as manifested in his courtesy to the Hittites; noble and magnanimous in the full price which he gave for that which was first offered as a gift, and to which he had an unquestionable right in the promise of God.

The Character of THAT MAN WHO WILL RECEIVE THE GOSPEL OF CHRIST AND BRING FORTH FRUIT TO ETERNAL LIFE.

Or the Parable of the Sower Explained.

"That on good ground, are they, who in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." Luke, viii. 15. See also, Math. xiii. 1-9. Mark, iv. 13-20.

It is a marked characteristic of many of the recorded sayings of our Lord and Saviour Jesus Christ, that they comprehend all the varied duties of man in a very small compass. It is so with the one at the head of our essay. A teacher, well instructed in the knowledge pertaining to the kingdom of heaven, will by reading what we have repeated, have presented before his mind the whole scheme of redemption as revealed in the word of the Kingdom, together with all the essential qualities which prepare man for the reception of the grace of God. These words were given to the Disciples in private as a part of the explanation of the parable of the sower, which had been spoken in the hearing of a multitude. We remark upon the parable first.

1. It, like all parables, is a similitude taken from natural objects to illustrate spiritual ones. It conveys his doctrine in a most interesting manner; it arrests attention by calling up things already known, and it conceals from one part of the audience truths which he intended none but his Disciples should understand. The reason for making this distinction between his Disciples and the people was not arbitrary, as some have supposed. His Disciples had been selected to be preachers of the gospel to all mankind after his death and resurrection and their supernatural preparation was completed.—And, hence, when Messiah, as represented by Matthew, was explaining this and other parables to them, he added, in conclusion, "have you understood all these things? They said yea, Lord. Then said he unto them, therefore every Scribe which is instructed unto the Kingdom of Heaven, is like unto a man who is a householder, who bringeth forth out of his treasure things new and old."—That is, every man acquainted with his teaching, as learned in it as scribes should be in the law, must be employed in communicating it, must bring it out as occasion may require, as from a well-furnished storehouse.

He did not intend that the multitude should always be deprived of his teaching, for he sent these very Disciples whom he was then instructing, after he had laid up his words in their minds and given them the Holy Ghost to bring them to their remembrance, after they were thoroughly qualified,—to preach the gospel to them as its first hearers. You will remember that upon their first proclamation three thousand of this nation were received into his kingdom.

Besides, at the time the parable was spoken, these Jews were not only unworthy but were actually incapable of receiving his doctrine. And this incapacity, he himself explains, when he says in reply to the question of his Disciples, "why speakest thou to them in parables? He answered, because it is given to you to know the mysteries of the Kingdom of Heaven, but to them it is not given." And do we ask why not given to them? Are they reprobates? Have they been delivered over to the evil one from all eternity? Thus taught not my Saviour, the Saviour of the world. Hear his own reason:—"For whosoever hath, to him shall be given, and he shall have more abundance;
but whosoever hath not, from him shall be
taken that he hath; (or seemeth to have;) Therefore speak I to them in parables, beca-
use they seeing, see not, and hearing, hear
not neither do they understand.” All who
gave attention to his teaching and were will-
ing, despite all their cherished evil habits,
to practice what he required, these would
learn more,—“more would be given to them,”—but the careless, the prejudiced,
and criminally determined, would lose even
the small amount of correct and reformato-
ry knowledge they already possessed. As
it was then, so is it now, and so will it ever
be. He that will not hear, cannot under-
stand; he that hears and understands and
will not practice what he knows, cannot be
benefitted by his knowledge, and as no man
can stand still, he must degenerate and lose
even what he once had. This is true in the
nature of things and all mankind must ac-
knowledge its justice. He that has oppor-
tunities and will not use them ought not to
complain when deprived of them,—“when
that which he hath, is taken away.” But he
that will improve the abilities, knowledge
and opportunities of which he is already pos-
sessed shall have them greatly increased.—
This is the teaching of the Lord and the
joy of every honest-hearted man. But where
a man has and yet has not; where he does
not so have as to improve what he has: where “he has eyes but will not perceive,
and ears but will not hear;” where he will
accept of nothing but what coincides with
his prejudiced and grovelling opinions or ac-
cords with his sensual and covetous prac-
tices;—there he will be left unconverted, un-
saved to “wax worse and worse, to deceive
and be deceived.” What Christ says, there-
fore, is not a declaration of what God does
to harden men, but it is an affectionate com-
plaint entered against the obstinate careles-
ness and inattention of man to his only real
and supreme interests.

In accordance with this startling truth our
Saviour refused to perform many miracles
in the presence of his immediate country-
men. They were unreasonable in their
prejudices and obstinate in their sins. To
them, miracles were useless. He healed a
few sick and performed enough to show his
power and their character. They were set
against him and whatever he did they would
have attributed it not to God but to the'
agency of Beelzebub. He left them in unbe-
lief because they would not have it removed,
but he left them without excuse. So Paul,
his servant, left the obstinate Jews in Rome.
He “expounded and testified the kingdom
of God, persuading them concerning Jesus,
both out of the law of Moses and the proph-
ests from morning till evening, some believ-
ed, but some believed not,” to which latter
class he applied the searching words of their
prophet: “Go to this people and say, hear-
ing ye shall hear and shall not understand,
seeing ye shall see and not perceive, there-
fore, the salvation of God is sent unto the
Gentiles and they will hear it.” Acts,
xxviii. 23–31. These examples should
prevent the public servant of Christ from be-
coming discouraged. If men refuse to receive
the gospel from him, he remembers that
some would not receive it from Christ and
his chosen Apostles. If one class reject
another will embrace. Christ has not died
evain, although my right-hand friend re-
jects his gospel and many who profess to
embrace it are slaves to a wicked world.—
But to the parable.

I. “A SOWER WENT FORTH TO SOW.” The
Apostles have been sent into all the world
to preach the gospel to every creature.—
Among those who hear it there is great di-
versity of capacity and character. Some
hear it with no attention, their insensuality
making it hard labor for them to think up-
on it. It makes no impression upon such.
They never apply its reproof of their sins to
themselves, they attempt no reformation;
they forget it. “They are like to a man
beholding his natural face in a glass, who
beholdeth himself and goeth his way, and
straightway forgetteth what manner of man
he is.” The moral mirror of God’s word,
reveals to them their deficiencies, but a fail-
ure to practice its requirements, leaves them
to grow and produce more lasting deformity
to their character. These the parable calls
“WAY-SIDE hearers.” Like the beaten road
upon which the scattering seed of the hus-
bandman falls, his heart is hard and will not
THE CHARACTER OF THAT MAN WHO BRINGETH FORTH FRUIT TO ETERNAL LIFE.

allow the word to penetrate. It is soon trodden under foot or carried away by the birds of heaven.

II. Others hear, are moved by the glad-some sound of salvation; it is pleasing to their taste, delightful to their ear; “with joy they receive it.” But they make no settled resolutions, and soon in their contest with the cares, anxieties, riches and other trials of the world are overcome by them and by hurtful lusts drown themselves in destruction and perdition. These are compared to stony-places where there is no depth of earth, and where the sun which gives freshness and verdure to all vegetation in good soil, withers and blasts the plant. They cannot endure the trial to which all are subject, and forget that the Christian course is one of patience and perseverance.

III. Others are convinced of the truth of the gospel, but the ambition and covetousness of their hearts so mix themselves up with it that it exerts little or no influence upon their lives. These are compared to ground which brought forth grain, but together with such a number of thorns and weeds as to be overrun by them as so never to come to perfection.

By these examples, the Son of God has said, “take heed how you hear.” No careless, inattentive, inconstant, covetous or pleasure-seeking man is prepared to receive the word of God, to the salvation of his soul.

IV. Others of honest and virtuous disposition willing to submit itself to all the requirements of Christ; to embrace his word cheerfully; to believe it heartily; to adhere to it steadfastly; obey it unreservedly, and show forth its fruits by a constant and persevering course of doing.—these are compared to “good ground,” spread open to the rays of the Sun and to the showers of heaven, and which brings forth abundantly.

We wish to mark with great plainness and perspicuity, what our Saviour makes necessary in order to a profitable reception of his teaching, and learn the character of all who will endure to eternal life. They are,

1. A good and honest heart. Christ, with reference to the moral darkness or ignorance of men, is called a Sun, the Light of the world. But as the brightness of the Sun avails nothing to those who have no organs of vision or who hide themselves from its shining, so his gospel, his light, his glorious knowledge, has no salutary effect except upon those whose honesty of purpose prepares them to receive it. There is no obligation to save a man who wilfully excludes the light of salvation. They who receive the truth are compared to children, nay, must become as “little children,” before they can receive it. They must throw off the prejudices of evil habits, and with minds free from malice and corrupt designs receive the seed suited to this its natural and proper soil.

Take an example from the Saviour’s ministry. Who shall it be? Nathaniel, the Israelite, in whom there was no guile. “I knew thee,” says the heart-searching Messiah, when I saw thee under the fig tree.”—An honest man, an unleavened Israelite, without dissimulation. How could such an one refrain from confessing, “thou art the Son of God, the king of Israel.”

Zaccheus is another example. Despite the temptation to fraud and extortion to which his profession as tax-gatherer in those corrupt times exposed him, he gave half his income to the poor, and if he had wronged any he restored four-fold. Here is a good and honest heart; and to its possessor Christ says, “salvation has come to thine house.”

A “good and honest heart” is such as was possessed by the three thousand on the day of Pentecost, who when they heard the Apostle of Christ command them to repent and be baptized for the remission of sins, GLADLY RECEIVED THE WORD.

This is what distinguished the Bereans from the Thessalonians. “They received the word with all readiness of mind, and searched the scriptures daily whether those things were so.” They were disposed for a candid enquiry into the truth. They were liberal, ingenious and ready to examine.—They made honest, diligent and earnest search. They did this daily. “Therefore many of them believed.” Like those at Antioch, they were ordained (or more literally, ready in order [ταταγμένοι] or determined) for eternal life.
This honesty of disposition is often concealed. Men who lack instruction, who are raised up under prejudices and errors, and whose practices would warrant the opposite conclusion, need only to be duly instructed and reasonably convinced and they will obey the word of God. Many who were gladly baptized in the name of Jesus and became his steadfast Disciples on the day of Pentecost had consented to his death. Paul was once a blasphemer and injurious; but it was in the ignorance of unbelief. He no sooner found his mistake than he corrected it. The best of men for want of instruction are led away by prejudices. But such are not obstinate and incorrigible. The best and most fertile soil may be overrun, through neglect, with weeds; but it is always capable of producing good fruit. "The earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed receiveth blessing of God; but that which beareth thorns and briars is rejected, and nigh unto cursing whose end is to be burned." In this passage the contrast is perfect. God will approve and bless, by rendering fruitful, all who possessed of means of spiritual improvement act worthy of their privileges. But those who reject the gospel, or receiving it become unfruitful in Christian duties and graces, he will finally reject as useless in his universe, as fit only for burning. Men are like fields: those which are well cultivated become more fruitful, those that are thrown out as refuse are soon fit in their products only for burning. We must be honest, for all experience coincides with the teaching of the parable. The hope of the hypocrite is like the spider's web; his joy is but for a moment: but of the work of the sincere, God is not unmindful, but will establish it forevermore.

2. We should notice, that it is not only necessary that the soul should be good,—the man good and honest,—but it must receive the good seed,—he must hear and understand the word of God: "They on the good ground are those who in an honest and good heart hear the word of God and understand it." The best soil is unprofitable unless sown with good seed. It is not sufficient that we have sound eyes: unless there be light shed upon them we cannot see. There must be symphonious sounds or the best ear can recognize no melody. So our faculties may be ever so good, our dispositions ever so sincere, and our hearts really desire the word of life, and yet without coming in contact with that word we cannot produce its fruit. Whole nations live and die in Heathenish superstitions, not because they are incapable of Christianization but the light of Christianity has never shined upon their darkness. They, together with all to whom the gospel has never been faithfully presented will be judged by another will; for the "judge of the whole earth will do right." But those upon whose eyes the day-star has arisen; who have heard of the pardon of past sins through the merits of Christ; of grace to help in time of need, and of a future state of rewards and punishments, are compelled to walk by its light or perish in their disobedience. There is none other religion to save them but the Christian, none able to furnish them with knowledge for their ignorance; pardon for their sinfulness; assistance and succor for their weakness, and everlasting life for their mortality. "Who is he that overcometh the world but he that believeth that Jesus is the Christ?" Who can overcome one world without faith in another? How obtain the heavenly kingdom unless we believe the word of that kingdom, the promise which makes it the certain inheritance of all the saints? How overcome the temptations laid in our way by the things of this world, and by wicked men who control its influences—how sustain its bitter sufferings, how perform the difficult acts of obedience, except by faith in the future and eternal reward.

3. But he must not only hear and understand or keep the word, but he must bring forth its fruit. It is by this means that he proves himself possessed of the former qualities. By this he knows that he has a good and honest heart; that he has heard, received and kept the word of God. To bring forth the fruits of the Spirit, to habitually practice the Christian virtues, "to
walk worthy of God and the vocation whereby we are called;"—is evidence of the reality of our Christian profession and character which cannot be gainsaid. When the effects are good we know that the cause must be good. "By this we know that we know him when we keep his commandments." "A corrupt tree cannot bring forth good fruit nor can a good tree produce evil fruit. "The children of God are manifested in this: whosoever doth righteousness is born of God." All other tests of Christian character may fail, but this can never fail. We must habitually perform the works which the word of Christ requires, and by this means we shall bring forth fruit unto eternal life.

4. There is still another qualification in the character of a true Disciple of Christ: He must not only bring forth fruit, but he must bring it forth "with patience."—"Having heard the word they keep it and bring forth fruit with patience." The word *hupomone* in the Greek has greater not mean more than mere submission to suffering. "To bring forth fruit with patience" is to do so with perseverance. To "run with patience" is to run with perseverance. "A patient continuance in well doing" is a persevering continuance. No man has the promise of salvation who does not persevere. We must so live as to establish a character of obedience to the will of God. It must be our firm and settled rule of action to bring forth fruit. We must endeavor to the end to be accounted faithful. "To them who by patient continuance in well doing, seek for glory, honor and immortality, God will give eternal life."

In conclusion, let us remember that we bring forth fruit in proportion to our capacity and opportunities. It may be an hundred fold; it should be thirty or sixty.—Riches, and intellect and education, and knowledge of the will of God, and life itself are talents lent to us as stewards.—

We must use them in the Master's service as those who must give an account.—The wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever. Let us then spread abroad the soil of a good and honest heart—let the sunshine and the rains of Heaven descend upon it,—let the word of Christ dwell in us richly by faith,—and like "trees planted in the house of God, or beside the great waters," we will bring forth fruit to the honor and glory of his kingdom.

J. B. F.

THE GOSPEL AND ANATHEMA.

A DISCOURSE BY J. R. HOWARD.

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. But certify the brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was it taught me, but I received it of the revelation of Jesus Christ. —Gal. 1, 6-12.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the word; be instant in season; out of season, reprove, rebuke, exhort with all long suffering and doctrine. —2 Tim. iv. 1, 2.

There has never perhaps been any age of the world, since the days of the Apostles, when this terrible anathema and this solemn charge of Paul, more needed the attention of men or should be more deeply impressed upon their minds, than at the present. It should ring into their ears in trumpet-toned notes, and peal into them in the deep thunder-tones of the voice of the Almighty. Instead of the one gospel of which Paul speaks, we have now many gospels, and hundreds and thousands busily engaged in preaching them. Were the holy Apostle now on earth, how would he denounce and frown down the popular systems of the day! How many of those now engaged in sustaining and propagating them, and in denouncing as heresy that gospel he proclaimed, would shrink away abashed from his rebuke and wither under his denunciation!

Why did Paul write thus to the Galatians? He has given us the reason in another part
of this epistle: O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, received ye the spirit by the works of the law, or by the hearing of faith? It was those Judaizers to whom he alludes, who were endeavoring to bring the Christians under the law, and who would thus have caused them to apostatize; as he declares elsewhere in the same epistle, “Christ is become of no effect to you, whosoever of you are justified by the law; ye are fallen from grace.” —

But the anathema which he pronounces against those who would preach another gospel, will hold and apply equally as well now as it did then; for as they had Judaizers then, we now not only have them, but worse than Judaizers. And why did he give that important and solemn charge to Timothy? —

He has likewise given us the reason for that, in the verses immediately succeeding those we have quoted: “For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap up to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.”That time has come long since, and continues now. We see that they cannot “endure sound doctrine,” by their rejection of it when it is preached; we see that it is under the influence of “their own lusts,” or carnal pleasure-loving and worldly minds, that they, with “itching ears” have “heaped up to themselves teachers,” men who will preach such doctrine and use such language as will please the people, and thus “tickle their ears;” we see that, in consequence, they “have turned away their ears from the truth,” and that they are turned unto fables,” fictions and inventions of men!

It is now as it was in the days of Isaiah: “the leaders of this people cause them to err.” And then, as since and now, Jehovah caused his solemn anathemas to be pronounced against them: “Woe be to the pastors that destroy and scatter the sheep of my pasture! saith the Lord. Therefore thus saith the Lord God of Israel against the pastors that feed my people; ye have scattered my flock, and driven them away, and have not visited them; behold I will visit it upon you the evil of your doing, saith the Lord.” —

Again, against the prophets or teachers: “Thus saith the Lord of hosts, hearken not unto the words of the prophets that prophesy unto you; they make you vain; they speak a vision of their own heart, and not out of the mouth of the Lord. They say still unto them that despise me. The Lord hath said, ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, no evil shall come upon you. For who hath stood in the counsel of the Lord, and hath perceived and heard his word? who hath marked his word, and heard it?” We have another characteristic of these prophets, in which they strikingly resemble our modern teachers who are leading the people astray. The Lord says, “I have not sent these prophets, yet they ran: I have not spoken unto them, yet they prophesied. But if they had stood in my counsel, and had caused my people to hear my words then they should have turned them from their evil way, and from the evil of their doings.” Again, and which well suits this age of dreams, visions and revelations, “I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dream ed. How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own hearts; which think to cause my people to forget my name by their dreams, which they tell every man to his neighbor, as their fathers have forgotten my name for Baal. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat, saith the Lord? Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?—Behold I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them; therefore they shall not profit this people at all, saith the Lord.” —

Again, and in conclusion:
"Thus shall ye say every one to his neigh-
gor, and every one to his brother, what hath
the Lord answered? and What hath the
Lord spoken?"

From these passages, we see against
what kind of characters under the Jewish
dispensation, the Lord pronounced his
anathemas; and how these anathemas
were to be avoided. And from these,
and from what we find in the New Test-
ament, we may infer and learn what
are his anathemas against those who preach
any other gospel than that taught by the
Lord Jesus Christ and his Apostles. And
just as certain as men preach any other gos-
pel, just so certain will they be obnoxious
to these anathemas—to the awful maledic-
tions of heaven!

We will now proceed to show what the
gospel is, if there should be any at a loss to
know. And first, as to the meaning of the
term, "gospel." It generally means "good
news," or "glad tidings:" as, "How beau-
tiful are the feet of them that preach the
gospel of peace, and bring glad tidings of
good things." Thus was preached unto
Abraham the glad tidings, or good news,
that "in his seed all nations should be bless-
ed." unto the Jews in the wilderness, the
good news of rest in the land of Canaan;
the apostles were commissioned by our
Saviour to proclaim the glad tidings of sal-
vation from their past sins to those who
would believe and be baptized; Paul, in Cor-
inthians, calls the death, burial and resur-
rection of Christ, gospel or glad tidings;
and in Romans, the whole Christian sys-
tem.

Now to learn what he means by the term
"gospel," as used by him in this, his epistle
to the Galatians, let us first see the time
and the place where it was to com-
mence. In Isaiah (ii. 2, 2.) we have a
prediction of the place where: "And it
shall come to pass in the last day, that the
mountain of the Lord's house shall be es-
blished in the top of the mountains, and
shall be exalted above the hills; and all na-
tions shall flow unto it. And many peo-
ple shall go and say, come ye, let us go up
to the mountain of the Lord, to the house
of the God of Jacob; and he will teach us
his ways, and we will walk in his paths: for
out of Zion shall go forth the law, and the
word of the Lord from Jerusalem?" In the
"last days" of the Jewish, Mosaical gov-
ernment; a new government or dominion of
the Lord shall be established in the midsts
of the Roman empire, "in the top of the
mountain" pre-eminent over all human
dominion, "shall be exalted above the hills,
above all human governments which are
but as hills compared to its mountain great-
ness. In Micah iv, we have a similar pre-
diction. In confirmation of this inter-
pretation of Isaiah, we have Daniel ii. 31, 45:
Says Daniel to Nebuchadnezzar, in the
interpretation of his dream, "Thou O King,
sawest, and beheld a great image. This
great image whose brightness was excel-

ted before thee, and the form thereof
was terrible. This image's head was of fine
gold, his breast and his arms of silver, his
belly and his thighs of brass, his legs of
iron his feet part of iron and part of clay.
Thou sawest till that a stone was cut with-
out hands, which smote the image upon
his feet that were of iron and clay, and
brake them to pieces. Then was the iron,
the clay, the brass, the silver, and the gold,
broken to pieces together, and became like
the chaff of the summer threshing floors;
and the wind carried them away, that no
place was found for them: and the stone that
smote the image became a great mountain,
and filled the whole earth." Here we
have the "great mountain," beginning in
a "stone," "established in the top of the
mountains." Now for the interpretation:
"Thou [Nebuchadnezzar] art this head of
gold." This was the Babylonian empire,
the first general or universal empire. And
after thee shall arise another kingdom infer-
ior to thee." This was the Median em-

p
or that of Cyrus, "And another third
kingdom of brass which shall bear rule over
all the earth." This was the Grecian em-
pire, or that of Alexander. "And the
fourth kingdom shall be as strong as iron:
forasmuch as iron breaketh in pieces and
subdueth all things: and as iron that break-
eth all these, shall it break in pieces and
subdue." This was the Roman empire, the
AN IMPORTANT SUGGESTION TO PUBLIC SPEAKERS AND SINGERS.

last universal empire, the strongest ancient empire, and that in its strength and irresistibility, brought under its dominion the remains of all that had preceded it. “And whereas thou sawest the feet and toes, part of potter’s clay and part of iron, the kingdom shall be divided; but there shall be in it the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.” This exhibits the Roman empire in its decline. It was then divided into the Eastern and Western empire; and was thus partly broken, while it retained its military spirit and strength. And although they became mingled with others, they still retained their distinctiveness and individuality. “And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever.” This was the kingdom of the Lord Jesus Christ, which should not like these be destroyed or left to other people, but should continue to the end of time; and under its influences all others should be broken in pieces and consumed—all human government and civil polity be ultimately abolished. “Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold, the great God hath made known to the king what shall come to pass hereafter.” Beginning without human origination, and small and humble at first, it was destined to roll on and increase until it should break all these in pieces, and ultimately fill the whole earth.

And as this “stone cut without hands,” or “which was not in hands,” was to “smite the image upon his feet of iron and clay and break them in pieces,” in the decline of the Roman empire; and as it was “in the days of these kings,” the Caesars, that this kingdom was to be set up; we find Luke thus introducing John the baptizer, the harbinger of the Messiah: “Now in the fifteenth year of the reign of Tiberias Caesar, Pontius Pilate being governor of Judea,” etc., “the word of God came unto John the son of Zacharias in the wilderness.”

There have been but four universal human empires; those predicted by Daniel, and which we have named; and there never will be another. The next universal dominion will be that of the Lord Jesus Christ, as predicted by this prophet.

Thus have we seen the place where, and the time when the gospel of which Paul speaks in Galatians, was first to be proclaimed: mount Zion in Jerusalem; and in the days of the Caesars, the Roman emperors. The law of Moses went forth from mount Sinai in Arabia; but the gospel, the new law or word of the Lord, was to go forth from another mount, Zion in Jerusalem.—But we have not yet seen what this gospel is, or in what it consists, that alone we are authorized to preach; and interdicted from proclaiming any other, under the dreadful anathemas of the Lord. All other being thus anathematized, it is of the utmost importance to know what this really is, that we may proclaim it alone, to their exclusion. This we shall endeavor to do in our second part.

(To be continued.)
voices, and ruined their lungs and organs of speech!—Now attention to a few rules would have prevented all this, and have presented to them their voices, not only unimpaired, but even, in most cases, strengthened by their efforts. In fact, attention to one single thing would have, in a great measure, prevented that injury of voice which they sustained.

In the first place, the public speaker, or preacher, should never change the tones of his voice, when he gets up to address an audience. The tone of voice should be natural and the same as that used in ordinary conversation, only so increased in loudness as for his words to fall distinctly on the ears of all his auditors, and so modulated as to suit the various parts of his subject. He should not raise the tones of his voice so high as to stun the ears of his nearest listeners, nor let them come down so low as for them to fall indistinctly on the ears of those most distant from him in the house. He should so endeavor to speak as to let his voice just fill the house, and no more and no less. But let him never depart from nature. When we endeavor to convince a person of the truth of the Christian system, or to induce him to yield obedience to do commands and requirements, we address him in our usual conversational tones of voice. Were we to change them, we might only lose what we design to effect. Why, then, should a man, in making a public address to an audience, change his voice and depart from his natural manner? It is only calculated to defeat him in what he designs to effect!

The next most important thing to this, is earnestness. This will perhaps alone for more defects than almost anything else in a public speaker. It is what is commonly called zeal in a preacher. To make others believe what we proclaim, we must preach it so as to make them see that we believe it ourselves. To make others feel what we say, we must let them see that we feel it ourselves.

In the third and last place, and most important of all, there must be the proper exercise and management of the muscles used in speaking. And one great reason why public speakers so injure themselves, is, that they use the muscles of the chest and larynx or throat, too much and too exclusively. This over-exercises them, keeps the lungs too much contracted, and weakens and impairs the powers of all! Now let it be borne in mind constantly, and never forgotten, that the abdominal muscles are those which should be used principally in public speaking. Constant attention will soon give the habit of using these. Let any one try it, either in preaching or singing, and he will soon see and feel the great difference. Ordinary singers in this way may become excellent ones, and good singers the most splendid. In addition to exercising the proper muscles and not overtasking those of the chest and throat, the chest is, in this way, made to act the part of a drum, or body of a violin; and thus adds greatly to the sound of the voice. It is kept open and stretched, as it were, all the time. For this last suggestion, I am indebted to "Bronson's Elocution," see the "advertisement," on the second page. Let everyone read it.

J. R. H.
centrating power of earnest investigation, without which he can never arise to that stature to which every correct system of education would elevate him. Thus, the study of the ancient languages, though perhaps their primary importance may not be considered so great as some other studies, gives to the student a power of application which he could not otherwise so easily obtain; and without which his success in any avocation is problematical. To study what we please, when we please, is not to study at all; and nothing perhaps increases upon us by indulgence more than this desultory method of reading. That indolence of disposition which can only be stirred by a strong motive of gratification, and which is often united with brilliancy of genius, has been disciplined into a desire for knowledge by all who have ever ranked with the great and mighty of every age. Indeed, without overcoming it, we can never form correct ideas of any subject, however simple it may be.

J. B. F.

RESPONSIBILITY.

It is a maxim that ability is the basis of accountability. Where there is no power to perform, man cannot according to the views of justice which the Bible discloses, be held responsible. According to what a man hath, and not according to what he hath not, is the rule. But how many persons deceive themselves by a misapplication of these truisms, and how often are they offered as excuses for ignorance, negligence and obstinacy. I believe, that in the general, it is a responsibility heavy enough for mortality to bear, that we are called upon to answer for the direct and foreseen result of our actions; and for their indirect and consequential operation, the great and good Being, who alone can foresee the dependence of human events on each other, has not held us liable. Hence, we should do his will and leave consequences to his disposal, nevertheless, the word of God every where represents us as responsible for our ignorance, when we have within our reach the means of removing that ignorance. This is clearly illustrated in what the Apostle has said of the crucifixion of Messiah. He says that the murderers of Jesus Christ would not have sacrificed him had they known him. (1 Cor. 2:8.) But although they knew him not, they were held responsible for that act, seeing they had within their reach all those sublime and graphic descriptions which had portrayed minutely all the circumstances of his life, labors, death and resurrection. Having by their wilful ignorance and wicked course, rendered themselves unworthy the favor of God, they were made use of to fulfil his purposes which had been kept hid from the foundation of the ages. Taking this as an example, which we have selected from many, we are authorized to say that we will be held responsible for not understanding the gospel system of salvation; seeing that knowledge is within our reach; and if we do not we may rest assured, from all the past history of our race, that God will use us to carry out purposes concerning mankind, that will not be any more honorable to us than the crucifying the Lord of glory. Vessels of Honor, or of dishonor all men have been in the past history of our race.

J. B. F.

A. D. 1843.

From the Freeman's Journal.

EXTRAORDINARY LANGUAGE OF A CATHOLIC JOURNAL.

THE EXILE OF HIS HOLINESS.—"In the touching pastoral of Bishop Maginn, in another column, will be found an allusion to the asylum that His holiness might find in the Republic of the United States. This is all very well as a poetical hypothesis; as a proposition however, it makes our blood thrill with horror. No! Sooner than that impracticable absurdity should occur—sooner than the consecrated foot of the Vicar of Christ should bear him to a soil where more than half of the public press would insult him, and more than half the remainder exhaust themselves in efforts to make political capital out of him; sooner than he should come to a land where more than one half the Catholic population, ignorant of the etiquette that so distinguishes even the poorest peasantry of a Catholic
land, would gape at him with their hats on, or sit in his presence with their heels up in the air—we would exclaim with the "Cercle Catholique" of France: "Rather we will go to you—our arms, our wealth, our lives are at your service," yes, we love you far more than we love our country or our homes; we are ready; at a sign from you, to chase out those robbers from the patrimony of St. Peter, and to re-establish your throne in the Vatican;—but, Holy Father, do not affright our Catholic hearts by seeing you in a land which is so unworthy of you, and which is too little advanced in the race of the Christian civilization to know how to receive you becomingly!—Such would be the language that we would address to the sovereign Pontiff. But we shall have no opportunity to do so. There are too many nations baptized by the church who vie with each other to do honor to the Pope, to afford us the necessity of meeting him on these shores."

This is rather curious language to be used in the United States. The Freeman's Journal is the recognized organ of Bishop Hughes of New York. The Bishop is the head of the Catholic church in the Union, a man of the first order of talent and erudition. The extract needs no comments.

"THE PASSION FOR A FORTUNE."

BY O. DEWEY.

"For even when we were with you, this we commanded you that if any man would not work, neither should he eat."—2 Thess. iii. 10.

"I wish to speak of the spirit of gain, of the eagerness for a fortune, as characteristics of modern business which tend to the dishonor and violation of the law of labor. I observe, in the first place, that there has always been a public opinion in the world, derogatory to labor. The necessity of exertion, though it is the very law under which God has placed mankind for their improvement and virtue, has always been regarded as a kind of degradation, has always been felt as a kind of reproach. With the exception of a few great geniuses, none so great as those who do nothing. Freedom from the necessity of exertion is looked upon as a privileged condition; it is encircled with admiring eyes; it absolutely gathers dignity and honor about it. One might think that a man would make some apologies for it, to the toiling world. Not at all; he is proud of it. Is it for the busy man to make apologies? "He hopes you will excuse him; he must work, or he must attend to his business." You would think he was about to do some mean action. You would think he was about to do something of which he is ashamed. And he is ashamed of it!

The time has hardly gone by, when even literary labor, labor of the mind, the noblest of all labor, has suffered under this disparaging estimate. Authorship has always been held to be the proper subject for the patronage of wealth and rank. Some of the most distinguished authors, have lived in obscurity, compared with the rich and fashionable around them, and have only forced their way into posthumous celebrity. The rewards of intellectual toil have usually been stinted to the provision of a bare, humble subsistence. Not seldom has the reward been scarcely a remove from starvation. But when we descend to manual labor, the comparison is still more striking.

The laboring classes, operatives as they are significantly called in these days, are generally regarded but as a useful machinery to produce and manufacture comforts and luxuries for those that can buy them. And the laboring classes are so regarded, mainly, not because they are less informed and cultivated, though that may be true, but because they are the labouring classes. Let any one of them be suddenly endowed with a fortune, let him be made independent of labour, and without any change of character, he immediately, in the general estimation, takes his place among what are called the upper classes. In these countries where the favouritism extended to the aristocracy, has made many of its members the vainest, most frivolous and useless of beings, it must be apparent, that many persons among the business classes are altogether their superiors in mind, in refinement, in all the noblest qualities; and yet does the base circumstance of pecuniary independence carry it over everything. They walk abroad in lordly pride, and the children of toil on every side, do homage to them. Let such an
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one enter any one of the villages of Eng-

land, or of this country; let him live there,

with nothing to do and doing nothing, the

year round; and those who labor in the field

and the workshop, will look upon him, in

bare virtue of his ability to be idle, as alto-

gather their superior. Yes, those who have

wrought well in the great school of provi-
dence, who have toiled faithfully at their
/tasks and learned them, will pay this men-
tal deference to the want, to the idle, to him

who learns nothing and does nothing; ay,
and because he does nothing. Nay, in that

holy church, whose ministry is the strongest
bond to philanthropic exertion, the clergy,
the very ministry of him who went about do-
ing good and had not where to lay his head,
sinks, in the estimation of the whole world
to the lowest point of depression, the mo-
moment it is called “a working clergy.” That
very epithet, working, seems, in spite of
every counteracting consideration, to be a
stigma upon everything to which it can be
applied.

But besides this general opinion, there is
a specific opinion or way of thinking, to
which I have already referred, as opposed
to our principle, and to which I wish now to
invite your more particular attention. This
opinion, or way of thinking, I must en-
devor to describe with some care, as it
constitutes the basis of a fact, from which the
moral reflections of the remainder of this
discourse will arise.

It will be admitted, then, in the general,
I think, that modern business—modern, I
mean, as compared with that of a hun-
dred or even fifty years ago—has assumed
a new character; that it has departed from
the steadiness, regularity, and moderation of
former days. The times when the business
of the father descended to the son, and was
expected to pass down as an heirloom in
the family; when the risks were small and
the gains were moderate, or if ample, still
comparatively sure, seem to have given way
to the intense desire and the hazardous pur-
suit, of immediate and immense accumula-
tion. It is not necessary to the statement I
am making, that I should enter into the
causes of this change. They are, doubt-
less, to be found in the usual opportunities
for gain, in the extraordinary extension of
credits, and I think also, in the rapid expan-
sion of the principle of liberty; that is to
say, in the intellectual activity, personal
ambition, and unfettered enterprise, which
that principle has introduced into society.

But whatever be the causes of the change,
it will not be denied, I presume, that there
has sprung up in connection with it, a new
view of acquisition; or rather, to state more
exactly what I mean, that a view of acqui-
sition, which in former times, was confined
to a few minds, has now taken possession of
almost the entire business community, and
constitutes, therefore, beyond all former ex-
amples, one of the great moral features of
the age. I cannot, perhaps, briefly describe
this view better than by denominating it, a
passion for making a fortune, and for mak-
ing it speedily. I do not, of course, mean
to say that this passion has not existed be-
fore. The love of money has always been
desire so strong, that it has needed for its
restraint, all the checks and admonitions
of reason and religion. There have always
been those who have set their affection and
expectations on a fortune, as something in-
dispensable to their happiness. There have
also appeared, from time to time, seasons
of rash and raging speculation, as in the
case of the South Sea and Mississippi stocks
in England and France; disturbing, however,
but occasionally the regular progress of bus-
iness. But the case with us, now is differ-
ent. We have at length, become convers-
ant with times, in which these seasons of
excess and hazard in business, are succeed-
ing one another periodically, and with but
brief intervals. The pursuit of property,
and that in no moderate amount, has ac-
quired at once an unprecedented activity
and universality. The views which multi-
tudes now are entering into business, are
not of gaining a subsistence—they disdain
the thought; not barely of pursuing a proper
and useful calling—that is far beneath their
ambition; but of acquiring a fortune, of
acquiring ease and independene. In accor-
dance with this view, is the common notion
of retiring from business. It is true, that
we do not see much of this retiring, but we
hear much about it. The passion exists,
of industry and self-denial; all this way of thinking, I contend, is found in a mistake of the true nature and design of business, and of the conditions of human well-being.

I do not say, still to discriminate, that it is wrong to desire wealth, and even, with a favorable and safe opportunity, to seek the rapid accumulation of it. A man may have noble ends to accomplish by such accumulation. He may design to relieve his destitute friends or kindred. He may desire to foster good institutions, and to help good objects. Or he may wish to retire to some other sphere of usefulness and exertion, which shall be more congenial to his taste and affections. But it is a different feeling, it is the desire of accumulation for the sake of securing a life of ease and gratification, for the sake of escaping from exertion and self-denial; this is the wrong way of thinking which I would point out, and which I maintain to be common. I do not say that it is universal among the seekers of wealth. I do not say that all who propose to retire from business, propose to retire to a life of complete indolence; but I say that many do; and I am inclined to say, that all propose to themselves an independence, and an exemption from the necessity of exertion, which are not likely to be good for them; and, moreover, that they wed themselves to these ideas of independence and exemption, to a degree, that is altogether irrational, unchristian, and inconsistent with the highest and noblest views of life. That a man should desire so to provide for himself, in case of sickness or disability, not to be a burthen upon his friends or the public, or in case of his death, that his family should not be thus dependent, is most reasonable, proper and wise. But that a man should wear out half of his life in an almost slavish devotion to business; that he should neglect his health, comfort and mind, and waste his very heart, with anxiety, and all to build a castle of indolence in some fairy land; this, I hold to be unwise and wrong. I am saying nothing now of particular emergencies into which a man may rightly or wrongly have brought himself. I speak only of the general principle.

And the principle, I say in the first place,
is unwise, wrong, injurious and dangerous, with reference to business itself. It is easy to see that the different views of business, implied in the foregoing remarks, will impart to the whole process a different character. If a man enters upon it as the occupation of his life; if he bends upon it as a useful and honorable course; if he is interested in its moral uses, and what we demand of every high-minded profession, if he thinks more of its uses than of its fruits, more of a high and honorable character than of any amount of gains; and if, in fine, he is willing to conform to that ordinance of Heaven which has appointed industry, action, effort, to be the spring of improvement, then of course, he will calmly and patiently address himself to his task, and fulfil it with wisdom and moderation. But if business is a mere expedient to gain a fortune, a race run for a prize, a game played for a great stake; then it as naturally follows that there will be eagerness and absorption, hurry and anxiety; it will be a race for the swift, and a game for the dexterous, and a battle for the strong; life will be turned into a scene of hazard and strife, and its fortunes will often hang upon the cast of a die.

I must add that the danger of all this is greatly increased by circumstances already alluded to; I mean the rapid expansion of the principle of political freedom. Perhaps, the first natural development of that principle was to be looked for in the pursuit of property. Property is the most obvious form of individual power, the most immediate and palpable ministration to human ambition. It was natural, when the weights and burthens of old restrictions were taken off, that men should first rush into the career of accumulation. I say restrictions; but there have been restraints upon the mind, which are, perhaps, yet more worthy of note. The mass of mankind, in former ages, have ever felt that the high and splendid prizes of life were not for them. They have consented to poverty, or to mediocrity at the utmost, as their inevitable lot. But a new arena is now spread for them, and they are looking to the high places of society as within their reach. The impulse imparted to private ambition by this possibility, has not, I think, been fully considered, and it cannot, perhaps, be fully calculated. And it should also be brought into the account, that our imperfect civilization has not yet gone beyond the point of awarding a leading, and perhaps, paramount consideration in society to mere wealth.—Conceive, then, what must be the effect, upon a man in humble and straitened circumstances, of the idea that it is impossible for him to rise to this distinction. The thoughts of his youth, perhaps, have been slowly and unaspiring; they have belonged to that place which has been assigned him in the old regime of society. But in the rapid progress of that equalizing system which is spreading itself over the world, and amidst the unprecedented facilities of modern business, a new idea is suddenly presented to him. As he travels along the dusty road of toil, visions of a palace—of splendor, and equipage and state, rise before him; his may be the most enviable and distinguished lot in the country; he who is now a slave of the counting-room or counter, of the work-bench or the cartman's stand, may yet be one, to whom the highest rank in the land shall bow in homage. Conceive, I say, the effect of this new idea upon an individual, and upon a community. It must give an unprecedented and dangerous impulse to society. It must lead to extraordinary efforts and measures for acquisition. It will have the most natural effect upon the extension of traffic and the employment of credit. It may be expected, that in such circumstances men will borrow and bargain as they have never done before; that the lessons of the old prudence will be laid aside; that the old plodding and pains-taking course will not do for the excited and stimulated spirit of such an age.

This eagerness for acquiring fortunes, tends equally to defeat the ultimate, the providential design of business. That design, I have said, is to train men by action, by labour and care, by the due exertion of their faculties, to mental and moral accomplishment. It is necessary to this end, that
business should be conducted with regularity, patience and calmness; that the mind should not be diverted from a fair application of its powers, by any exaggerated or fanciful estimate of the results. Especially, if that contemplation of results involves the idea of escaping from all care and occupation, must it constantly hinder the fulfilment of the providential design. The very spirit of business, then, the spirit of resistance to that design. But even if it were not, yet it is evident, that neither the mental nor moral faculties of a human being have any fair chance, amidst agitations and anxieties, amidst dazzling hopes and disheartening fears. Certainly, it must be admitted, that a time of excessive absorption in business, is anything but a period of improvement. How many in such seasons have sunk in character and in all the aims of life, have lost their habits of reading and reflection, their habits of meditation and prayer!

Business, in its ultimate, its providential design is a school. Neglected, forgotten, perhaps ridiculed, as this consideration may be, it is the great and solemn truth. Man is placed in this school, as a learner of lessons for eternity. What we shall learn, not what he shall get, is of chief, of eternal importance. As to property, it is certain that property has been acquired. In the next place, this passion for rapid accumulation, thus pushed to eagerness and vehemence, and liable to be urged to rashness and recklessness, leads to another evil, which to any rational apprehension of things, cannot be accounted small; and that is the evil of sacrificing in business, the end to the means.

"Live while you live," is a maxim which has a good sense as well as a bad one.—But the man who is sacrificing all the proper ends of life, for something to be enjoyed twenty years hence can scarcely be said to live while he lives. He is not living now in any satisfactory way, he confesses; he is going to live by and by; that is, when and where he does not live, and never may live; nay, where it is probable, he never will live. For not one man in thirty, of those who intend to retire from business, ever does retire. And yet, how many suffer this dream about retiring, to cheat them out of the substantial ends of acquisition—comfort, improvement, happiness, as they go on.

How then stands the account? In seeking property, a man has certain ends in view. Does he gain them? The lowest of them, comfort; does he gain that? No, he will tell you, he has little enough of comfort. That is to come. Having forsaken the path of regular and moderate and sure acquisition in which his fathers walked, he has plunged into an ocean of credit, spread the sails of adventurous speculation, is tossed upon the giddy and uncertain waves of a fluctuating currency, and liable, any day, to be wrecked by the storms that are sweeping over the world of business. The means, the means, of ease, of comfort, of luxury, he must have; and yet the things themselves, ease, comfort, and the true enjoyment of luxury, are the very things which he constantly fails to reach. He is ever saying, that he must get out of this turmoil of business, and yet he never does get out of it.

The very eagerness of the pursuit, not only deprives him of all ease and comfort as he goes on, but it tends constantly to push the whole system of business to that excess, which brings about certain reaction and disappointment. Were it not better for him to live while he lives, to enjoy life as it passes? Were it not better for him to live richer and die poorer? Were it not best of all for him to banish from his mind, that erring dream of future indolence and indulgence; and to address himself to the business of life, as the school of his earthly education; to settle it with himself now, that independence if he gains it, not to give him exemption from employment; that in order to be a happy man, he must always, with the mind or with the body, or with both, be a laborer; and, in fine, that the
reasonable exertion of his powers, bodily and mental, is not to be regarded as mere drudgery, but as a good discipline, a wise ordination, a training in this primary school of our being for nobler endeavors, and spheres of higher activity hereafter? For never surely is activity to cease; and he who propounds to resign half his life to indolent enjoyment, can scarcely be preparing for the boundless range and intenser life that is to come.

But there are higher ends of acquisition than mere comfort. For I suppose, that few seekers of wealth can be found, who do not propose mental culture, and a beneficent use of property, as among their objects. And with a fulfillment of these purposes, a moderate pursuit is perfectly compatible. But how is it, when that pursuit becomes an eager and absorbing strife for fortune?—What is the language of fact and experience? Amidst such engrossing pursuits, is there any time for reading? Are any literary habits, or any habits of mental culture, formed?—I suppose these questions carry with them their own answer. But the over-busy man, though he is neglecting his mind now, means to repair that error by and by. That is the greatest mistake of all! He will not find the habits he wants, all prepared and ready for him, like that pleasant mansion of repose to which he is looking. He will find habits there, indeed; but they will be the habits he has been cultivating for twenty years; not those he has been neglecting. The truth he will then find to be, that he does not love to read or study, that he never did love it, and that he probably never will love it.

I do not say that reading is the only means of mental cultivation. Business itself may invigorate, enlarge and elevate the mind. But then it must be, because large views are taken of it; because the mind travels beyond the counter and the desk, and studies the geography, politics and social tendencies of the world; investigates the laws of trade, and the philosophy of mechanism, and speculates upon the morals and ends of all business. Nay, and the trader and the craftsman, if he would duly cultivate his mind, must, live the law-

yer physician and clergyman, travel beyond the province of his own profession, and bring the contributions of every region of thought, to build himself up in the strength and manhood of his intellectual nature.

And therefore, I say, with double force of asseveration, that he who has pursued business in such a way as to have neglected all just mental culture, has sacrificed the end to the means. He has gained money, and lost knowledge; he has gained splendor, and lost accomplishment; gained tinsel, and lost gold; gained an estate, and lost an empire; gained the world, and lost his soul!

And thus it is with all the ends of accumulation. The beneficent use, the moral elevation, which every high-minded man will propose to himself, are sacrificed in the eagerness of the pursuit. A man may give, and give liberally; but this may be a very different thing from using property beneficiently and wisely. If, on my account, I look with exceeding distrust upon all our city charities; because men have no time to look into the cases and questions that are presented to them; because they give recklessly, without system or concert. I believe that immense streams of charity are annually flowing around us, which tend only to deepen the channels of poverty and misery. He who gives money, to save time, cannot be acting wisely for others; and he who does good only by agents and almshouses, cannot be acting wisely for himself.—And yet, this is the course to which excessive devotion to gain must lead. The man has no time to think for himself; and, therefore, custom must be his law, or his conscience. He is an excellent disciple in the school of implicit submission. He attends a sound divine; he gives bountifully to the missions or to the almshouses; he suffers himself to be assessed, perhaps, in the one-tenth of his income; and there end with him, all the use and responsibilities of wealth. His mind is engrossed with acquisition to that extent, that he has no proper regard to the ends of acquisition. Nay more, he comes, perhaps, to that pass in facility, that he substitutes altogether the means for the end, and en-
THE PASSION FOR A FORTUNE.

On the whole and in fine, this passion for a fortune diverts man from his true dignity, whose true function, which lies in exertion, in labor.

I can conceive of reasons, why I might lawfully, and even earnestly desire a fortune. If I could fill some fair place, itself a work of art, with the productions of lofty genius; if I could be the friend and helper of humble worth; if I could mark it out, where failing health or adverse fortune pressed it hard, and soften or stay the bitter hours that are hastening it to madness or to the grave; if I could stand between the oppressor and his prey, and bid the fetter and the dungeon give up its victim; if I could build up great institutions of learning and academies or art; if I could open fountains of knowledge for the people, and conduct its streams in the right channels: if I could do better for the poor than to bestow alms upon them—even to think of them, and devise plans for their elevation in knowledge and virtue, instead of forever opening the old reservoir and resources for their improvidence; if, in fine, wealth could be to me, the handmaid of exertion, facilitating effort and giving success to endeavor, then might I lawfully, and yet warily and modestly, desire it. But if wealth is to do nothing for me but to minister ease and indulgence, and to place my children in the same bad school; I fearlessly say, though it be in face of the world's dread laugh, that I do not see why I should desire it, and that I do not desire it!

Are my reasons asked for this strange decision? Another in part, shall give them for me. "Two men," says a quaint writer, "two men I honor, and no third. First, the toil-worn craftsman, that with earth-made implement laboriously conquers the earth, and makes her man's. Venerable to me is the hard hand; crooked, coarse; wherein, notwithstanding, lies a cunning virtue, indefeasibly royal, as of the sceptre of this planet. Venerable, too, is the rugged face, all weather-tanned, besoiled with its rude intelligence; for it is the face of a man, living man-like. Oh, but the more venerable for thy rudeness, and even because I must pity as well as love thee!—Hardly-entreated brother! For us was thy back so bent, for us were thy straight limbs and fingers so deformed. Thou wert our conscript, on whom the lot fell, and fighting our battles, wert so marred. For in thee, too, lay a God-created form, but it was not to be unfolded; encrusted must it stand with the thick adhesions and defacement of labour; and thy body, like thy soul, was not to know freedom. Yet toil on, toil on; thou art in thy duty, be out of it who may; thou toildest for the altogether indispensable, for daily bread.

"A second man I honor, and still more highly; him who is seen toiling for the spiritually indispensable; not daily bread, but the bread of life. Is not he, too, in his duty, endeavoring towards inward harmony; revealing this, by act or by word, through all his outward endeavors, be they high or low? Highest of all, when his outward and his inward endeavor are one: when we can name him artist; not earthly craftsman only, but inspired thinker, that with heaven-made implement conquers heaven for us! If the poor and humble toil that we have food, must not the high and glorious toil for him, in return that he have light and guidance, freedom, immortality?—these two, in all their degrees, I honor; all else is chaff and dust, which let the wind blow whither it listeth.

"Unspeakably touching is it, however, when I find both dignities united; and he, that must toil outwardly for the lowest of man's wants, is also toiling inwardly for the highest. Sublimer in this world know I nothing, than a peasant saint, could such now, anywhere be met with. Such a one will take thee back to Nazareth itself, thou wilt see the splendor of heaven spring forth from the humblest depths of earth, like a light shining in great darkness."*

And who I ask is the third man, that challenges our respect? Say, that the world were made to be the couch of his repose, and the heavens to curtail it. Grant, that

*Thomas Carlyle.
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the revolving earth were his rolling chariot, and all earth's magnificence were the drapery that hung around his gorgeous rest; yet could not that august voluptuary—let alone the puny Idler of our city streets—win from a wise man one sentiment of respect. What is there glorious in the world, that is not the product of labour, either of the body or of the mind? What is history but its record? What are the treasures of genius and art, but its work? What are the cultivated fields, but its toil? The busy marts, the rising cities, the enriched empires of the world; what are they, but the great treasure-house of labour? The pyramids of Egypt, the castles and towers and temples of Europe, the buried cities of Mexico; what are they but tracks, all around the world, of the mighty footsteps of labour? The monuments of Antiquity had not been without it. Without it, there were no hope for the future.

Let labour, the world's great ordinance, take its proper place in the world. Let idleness too, have the meed that it deserves. Honour I say, be paid where ever it is due. Honour, if you please, to unchallenged indolence; for that which all the world admires, hath, no doubt, some ground for it; honor, then, to undisturbed, unchallenged indolence; for it reposes on treasures that labor some time gained and gathered. It is the effigy of a man, upon a splendid mausoleum; somebody built that mausoleum; somebody put that dead image there. Honour to him that does nothing, and yet does not starve; he hath his significance still; he is a standing proof that somebody has worked.

Nay, rather let us say, honor to the worker; to the toiler; to him who produces, and not alone consumes; to him who puts forth his hand to add to the treasure-heap of human comforts, and not alone to take away! Honour to him who goes forth amidst the struggling elements to fight his battle, and shrinks not, with cowardly effeminacy, behind pillows of ease! Honour to the strong muscle and the manly nerve, and the resolute and brave heart! Honour to the sweaty brow and the toiling brain! Honour to the great and beautiful officers of humanity; to manhood's toil and woman's task; to parental industry, to maternal watching and weariness; to teaching wisdom and patient learning; to the brow of care that presides over the state, and to many-handed labour that toils in the work-shops and fields, beneath its sacred and guardian sway!

From "Christian Examiner."

SPHERE OF HUMAN INFLUENCE.

The laws of spirit take little cognizance of space and time. But as motion is simultaneous throughout all space, and ever-during through all time, so each change in the spirit of each man affects the state of all the spiritual universe, and its influence remains through all eternity.

As by matter—the law of gravity, so spirits by the law of love, are all bound in one harmonious whole, whereof if "one member suffer, all the members suffer with it." A moving particle communicates its motion to those adjacent,—a law which holds equally for all sciences, deductive, inductive, or metaphysical.

Love is not only a fundamental law of human nature, but the principal, the general law. God is love, and man is created in his image;—He, the sum of infinite magnitude, the origin of all living forces, but not moved by any reaction; we, the particles, moved by him immediately, and mediately, through the influence of each other. Love is the fundamental law. The sympathy between two souls is always greater than the antipathy, even when, through disturbing forces, the sympathy is neutralized and the antipathy developed into hatred. It needs but a change of circumstances to touch the sternest heart with the better emotions of tenderness and pity.

The influence which a man exerts on the world does not cease, then, with the effect that he has upon his nearest friends; nor does it flow simply from the power of his word, or the force of his example. Whatever a man does, or thinks, or feels, even in solitude, has an effect, first upon himself.—Whatever he is himself, he in turn makes of all those who in any way come in contact with him; not wholly, but in proportion to his vital force, and the readiness with
which they yield to or resist his influence. A cheerful countenance carries a gleam of sunshine into the darkest or most crowded street of the city. All who meet a sad face are touched with sadness. So of every shade of thought and feeling; it produces some corresponding change, slight though it may be, in all souls that have any contact with the thinker's heart. This change immediately transfers itself, in some measure, to the wider circle in which these may act.

By the manners of a man, or by his speech, we know who have been his companions.—Galileans or Athenians. It needs only a nicer observation, a closer insight, a more searching analysis of character, to detect in the man's heart both the original traits and the modifications due to the influence of all with whom he has been associated. Nay, it were a task which might, perchance, not more exceed a Shakspeare's grasp than the creation of Hamlet would exceed the ordinary powers of men, to trace in the present character the influence of every circumstance which has ever tended to develop or repress the instincts of the soul. Nor would it be impossible for a spirit less than infinite to see how the humblest act of an honest man has blessed, in a greater or less degree, each living member of our race, or how each one has suffered by the smallest deed of wickedness which any other man has done. Hence it might be possible that some higher intelligence than ours should read the record of my life, written in positive or negative characters, upon the soul of some poor man whom I had never seen, but whom I must, nevertheless, have blessed or cursed by every daily act.

The spiritual universe is, then, bound by the law of love, under its wide enunciation of sympathy, into one finely constituted whole, so that not one heart can throb but all hearts must throb with it. "There is joy in heaven over one sinner that repenteth," and of every man who falls into sin may we say, with yet deeper meaning that the prophet, "All hell is moved to meet thee at thy coming."

The influence of thought is eternal. As by the law of gravity the material universe, and by that of love the spiritual world, so by the law of the association of ideas is the world of thought bound into one whole, whereof you cannot move one thought but that thereby you move the whole. Nothing known, nothing thought, nothing done; nothing felt, can be forgotten. Some things are recalled freshly and vividly, some dimly, some too faintly for us to say that we recall them at all. Yet, as each moment's thought is connected in a train which reaches back to the earliest moment of consciousness, and shall reach on unbroken through eternity, it must ever be among the possibilities of memory to recall the thoughts of any instant.

And as the rare occurrence of unusual power developed by accidental excitements suggests hopes of indefinite increase of power when we shall have laid aside this frame subject to accident, so the preternatural manifestation of memory, in certain states of health, warns us that this possibility of recalling all things may be an actual reality in the future life.

Then, as the soul surveys the past, with memory presenting its record of every deed, and with an eye quickened to see the influence which each has had, she may sit in judgment on herself. Then, also, as she enters the company of cherubim and seraphim, she will need no record of good or evil deeds, other than is written upon herself; for by her presence will they read the history of her life. From their eyes, as from her own, there shall be no evil hidden and no good concealed. In looking forward to such a judgment, who does not tremble; and who would not also take courage and labor with fresh hope?

T. H.
prolong the existence, spirit is as necessary as it is in the human form, that it may be prolonged. The body without the spirit is dead; not only dead, but the body without a spirit dissolves into its original elements, and its form is lost. To obtain the form which existed in the days of the Apostles, it is necessary to have the spirit which governed them. Their words only will not accomplish what we wish. We must have their spirit. If we possess their spirit, their laws will give us the form which they created and made. This organization must be no patchwork. We have nothing to do with the systems around us. Either the Divine form or nothing. I confess I see many difficulties, nor do I calculate on great things. I see a vast body, a chaos, "rudis et indigesta que moles, et discordia semina rerum non bene junctaratn," out of which a "lucidus ordo" may arise; but I fear. The spirit indeed moves upon the abyss. Such are the discordant elements that hope almost dies. The talents of the prominent men are diversified. There is a tincture of Episcopacy, of Presbyterianism, of Monarchy, of Republicanism, which gives to the whole a confused appearance, and forebodes difficulty. The eyes of the understanding, on the part of many, are sore. They cannot see afar off. Many have corked up the old rum in bottles, and brought it along with them, so that its influence is felt to a considerable extent.

With all these difficulties before me, there is, however, a very commendable and worthy zeal manifested in behalf of the Bible in opposition to all human creeds and formulas of faith. Permit me to observe, that there is, with some, a very objectionable phraseology. Such expressions as "the Bible and Bible only," "to write on the Bible and the Bible alone," are not Apostolic or Christian. The Bible is composed of the laws of Moses and the history of the Jews, the writings of the Prophets, the Psalms, and the writings of the Apostles. "The Bible and the Bible alone," as a phrase, should be laid aside. We might introduce Judaism. The only basis of union is Jesus the Christ. This is truly Apostolic. That looseness of phraseology above noticed suits not my taste. Jesus is the foundation, and the words of the Apostles our guide. The different organizations now existing are the compounds of Judaism and Christianity, tinctured with some worldly policy. We must tolerate nothing which does not meet with the countenance of the Apostles. Begin, therefore, with exclusion. What shall we exclude? I answer, all Judaism, and along with this, Romanism, Episcopacy, Methodism, Presbyterianism, in a word, all that partakes of the spirit and form of anti-apostolicity. Exclude Popes, Archbishops, Diocesan Bishops, Presiding Elders, circuit riders, class-leaders, Elders without wives and children, Elders of 20 or 25 or 30 years of age, all Elders not apt to teach, all Elders who have not the qualifications required by Paul, all preachers who are not of good report. On the other hand, what shall we admit to an efficient and apostolic organization? In the first place, all such preachers as Timothy, Titus, Sylvanus, Philip, Epaphroditus; excluding from their qualifications the gift of prophecy, of miracles, of speaking with tongues, or any miraculous gift, but including their virtues of wisdom, prudence, discretion, understanding, zeal, knowledge, piety, veracity, faithfulness, and whatever else may characterize a man of God. In the next place, include all the marks of character which Paul requires for an Elder and Deacon. Exclude, again, all men who, as preachers or elders, know not how to behave themselves in the house of God; all public men who are of a light, vain and frivolous disposition, who are unseemly behavior.

By such a process of exclusion and inclusion, we shall soon find ourselves freed from many evils which now afflict us. When we have the material for organization, the thing itself will not be difficult. A good workman selects his materials and builds his house. Selection is absolutely indispensable to proper and efficient organization. Men of the right spirit, and such alone, can make a good community. Find the men of the proper spirit, and then organization will present no difficulty.

But, we have Baptists, Methodists, Presbyterians, Episcopalians, men of the world,
CHRISTIAN EDUCATION OF YOUTH.

For the Christian Magazine.

CHRISTIAN EDUCATION OF YOUTH.

If the Bible is the source of all religious knowledge, and without a practical knowledge of the great truths therein contained, no one can anticipate joys beyond the grave, or hope for eternal life, we should consider a study of its pages an affair of the first magnitude. And, if those who seek the Lord early find him, and no one can seek him without a knowledge of the Bible, how important it is that children should study the pages of inspiration, that they may practice those things which will qualify them for the society of a future state. Again, if the exhortation of Solomon should have any force at the present day, when he says, "Remember now thy Creator in the days of thy youth," how indispensably necessary it is that the young should study the word of the Lord, and thus become acquainted with the goodness, love, mercy, truth, justice and unparalleled glory of their Creator, in order to remember them.

The neglect of this important branch of education is almost universal, while others of less moment receive the utmost attention. In our Common School's why should not the Scriptures be studied as regularly as any other branch? Should they not receive more attention than those of minor importance, since a knowledge of them is requisite to all true happiness in this world and in the world to come? Some may say, "children cannot comprehend the Bible." Neither can they comprehend English Grammar at first, but finally they become grammarians. Then have them to study the Bible, and they may become Christians.

Parents who have children at school, when they inform you of their advancement in Geography, Grammar, Arithmetic, &c., do you ask them how much they have learned about Jesus Christ and the plan of Salvation? Have you sons and daughters at institutions of learning, paying money for their improvement and accomplishments? Are they becoming accomplished in Biblical knowledge which will make them wise unto salvation? You say your children must be educated in order to make them respectable members of society. Do you say they must study the Book of God in order to qualify them for membership in the family of Jesus Christ, and ultimately to become participants of the eternal kingdom. You say your daughter must learn music. Will you not have her taught the harmony of the Scriptures? You say your son must study law. Will you not have him study the law of God? Another says I will make a Physician of my son. Will you have him to study the works of the Lord Jesus Christ, and be able to heal himself of sin? How strange that parents are so careless respecting a subject of so much importance. Long have we depended upon Sunday Schools for the instruction of children, and probably much good has been effected by them; but experience teaches us they are very deficient in this point of view. The juvenile mind requires frequent application to make lasting impressions. A child, by the aid of a skillful teacher, may acquire a vast amount of knowledge when very young, and as the mind matures, be able to put it into practice. Timothy knew the Holy Scriptures from his childhood. He had learned them. Children are not less capable of learning them now. School teachers of every grade ought to spend a portion of the exercises of each day in hearing recitations in the Scriptures. Parents ought to take every opportunity to teach their children the Scriptures, while they are young, and impressions are easily made. Teach them to read the Bible in a way that will be best calculated to make them familiar with important historical facts, and thus by degrees their minds will expand and be able to comprehend the will of God concerning them. And besides all this, a
Godly deportment on your part is all important in training up children in the way they should go. We are commanded to bring up our children in the nurture and admonition of the Lord. Shall we, who profess to have our conduct regulated by Holy Writ, fail in this? which we certainly do if we neglect the proper means, and fail to accomplish an object superlatively grand. My brethren, shall we be alive to this subject? or shall we depend upon mere chance? Experience teaches us that popular public worship is not the best place for children to be instructed in the way of the Lord. Indeed, it appears in a great many instances that young persons, who attend public worship as the only place for religious instruction, grow up very ignorant of the plan of salvation and Christian government, and may become perfectly reckless to any thing like moral government. May we not rest assured that thousands may be saved from wretchedness and ruin, if a proper plan is pursued for the instruction of the young? Numbers may be brought into the fold of Christ that would otherwise tread the broad and downward road which leads to destruction. Then let us summon our energies to bear upon a subject so important—one which should interest all who love the Lord and wish to obey him.

TOM, Paine AND GEN. Washington.

The name of Tom. Paine is well known both to the religious and literary world. To the former he is known by his famous "Age of Reason," (a work bellying its title as much, perhaps, as any work ever written,) and to the other by his essays entitled "Common Sense."

Paine's political writings constitute about the only redeeming trait in his character, in the eyes of all but the infidel world. Had it not been for them his attack upon the Christian religion would have covered his name and character with an infamy that would have clung to it to the remotest posterity. Devoid of almost every private virtue, and ready to stoop to the embrace of vice, wanting, as far as we know, in the true philanthropy which displays itself in acts of disinterested benevolence and kind-
IN WHAT DO WE AND THE BAPTISTS AGREE.

And what are we to think of the attack of such a man upon the Bible? a man who would thus wantonly assail the character of such a man as Washington? His attack upon that Divine Volume was just as base and malicious and unjust as his attack upon the "Father of his Country." They are not a particle more to be believed or trusted, and can just as easily be refuted. The moral purity of the Bible, no doubt, made it objectionable to Paine. It condemned him, and here was the principal "head and front of its offence." In fact he did not want to believe it, as he acknowledged. On his death bed, he was asked if he believed in Christianity. He replied, "I do not care to believe anything about it." He was coarse in his manners, and is said to have been a drunkard. His character was repulsive, restless, and incapable of close affection. His first wife died within a year after he was married, and from his second, an exemplary woman, he was soon separated. He never married again; and his old age was one of desolate, childish solitude. Such is man whom infidels delight to honor and homage to, by celebrating his birth-day, and reading his libels on the Bible! To attempt to draw a parallel between such a man and Washington, would be a work of supererogation. The contrast is too great. They should never be classed together, or brought in contact.

Paine's "Age of Reason," like the author is low, vulgar and restless; and for that very reason suited to the appetites of a large class of the opponents of the Bible. It can make no pretensions, that we are aware of, to literary merit of any kind. It is a miserable, malicious tirade of vulgar stuff, and beneath the attention of every person of refined and cultured mind. His copyists should be ashamed of it.

And what has been the result of its influence? Was it what Paine predicted, and so fondly hoped? So far is Christianity from being injured by such attempts, that they only serve to develop its strength, as do the winds that rock the firmly rooted oak of the forest. From every such contest it has come off victorious, and gathered new strength and vigor.

"Like some tall cliff that rears it awful form,
Swells from the vale, and midway leaves the storm;
Though round its breast the rolling billows spread,
Eternal sunshine settles on its head."

And it is destined to march on to universal conquest and dominion. "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father."—J. R. H.

For the Christian Magazine.

IN WHAT DO WE AND THE BAPTISTS AGREE.

BROTHER FERGUSON:—In "The Western Watchman" of January, 1849, there is an essay concerning which I wish to say some things. It appears over the signature of "J. M. P.," and is headed "Campbellites, Reformers, or the Christian Sect?" This gentlemen sets out, in the first place, by saying that between this sect and the Baptists there is more affinity than between it and any of the pseudo-Baptist sects, &c. He then gives us Webster's definition of a sect, which is no doubt correct. He remarks, "With all other classes of Baptists they coincide in the great distinctive principle—that none should be admitted to church membership but those making a voluntary personal profession of faith in Christ, and who have been immersed on that profession—an entire submission to the Word of God, as the only rule of faith and practice—in the entire independence of each church or congregation of believers—in discipline and government according to the laws of Christ—and in the perfect liberty of conscience in all matters of religious obligation." Well, in some of the items enumerated, I know there is an affinity, and I am glad of it; but I would ask, Brother F., J. M. P., or any one else, Do the Baptists immerse on a profession of faith?
If so, how long since they commenced the practice? and is it a general thing? Respecting the last question, I can safely say, that so far as my knowledge extends, they do not. I have been present at the examination and baptism of their candidates, but did not hear a word said about faith in Christ.—In this we are not mistaken. Would to God that such an affinity did actually exist, but if it does not, and it is wrong to make such an impression. Again: he says, "They differ from us in that discriminating preaching that probes the heart and conscience, and prompts the hearer to close and careful examination into the state of his own moral feelings, whether he, in reality, has repented of his sins and believed in Jesus Christ;—whether he has experienced a realizing consciousness of his "exceeding sinfulness" and moral impotence, and whether, by the powerful influence of Gospel truth and the mighty working of the Holy Spirit, he who was dead in sins, has been quickened to a new life." Now, I had come to the conclusion, if there were a people on earth who believed in probing the heart, or rather the understanding, by the preaching, of "Gospel Truth," we were that people. And I am firm in the belief that they, and not we, arc lacking in this matter. I seriously ask, do the Baptists, in general, probe the heart and conscience by preaching "Gospel Truth" unmixed with loud shouts, mourning benches, clapping of hands, &c? or do they depend mostly upon these to get up a "revival?" The good sense of the people will determine, and it is useless for me to do so for them. Our views upon this subject are too well known to require comment. But let us follow up the course of "J. M. P.'s" essay. He says, "the time once was when A. Campbell was supposed to occupy doubtful ground on the work of the Spirit," &c. Now, I do not pretend to say that he never was supposed to occupy doubtful ground; but I do say on this subject he has ever been on firm ground, and I also say that he was out on this subject before "1842." In this too, we think we are not incorrect. But let J. M. P. speak for himself. We will, for the sake of being explicit, number his remarks, and attend to them numerically:

First—"The great and radical error still preached and practiced upon by a portion of this sect, is 'baptismal regeneration,' or that it is through baptism upon faith and other qualifications, sin is remitted."

Second—"We have heard Sciolists ring all the changes upon the words of Peter, in Acts, ii, 38; until our patience has been exhausted at their ignorance of correct principles of biblical interpretation, and their dogmatism; knowing, as we do, that the name of Jesus Christ, and not baptism, is the procuring cause of remission of sins."

Third—"The dogma that baptism remitted sins, changed the state or relation of a sinner to God, is the great error at the foundation of all corruptions and despotsisms in Christendom. It is the pillar of Popery."

Remark First—"Baptismal regeneration." I would candidly ask J. M. P. from what author he made his quotation? Did you gather it from any of the Christian Fraternity? If you did, you have heard or seen more than 1. But you soon, yea, in the same sentence, as it were, alter its meaning very much. Through "baptism upon faith and other qualifications, sins are remitted." This is full of meaning, and you, with your rules of "Biblical interpretation," have as much right to speak of "faith regeneration," "other qualifications regeneration," as "baptismal regeneration," according to our teaching, yourself being judge. For you say that we teach all these are necessary to remission—then, why abstract? Why do you and other Baptist editors and preachers talk on this wise? Why speak of it when you and all informed Baptists knovv that we never entertained nor have we advocated the absurd dogma?

Remark Second—"The words of Peter," &c. Is this not the language of an Apostle of Jesus Christ, fired by the spirit of his Master? by that Monitor that was to guide him into all truth? It is. Then why should J. M. P.'s patience become exhausted at hearing it? Ah! methinks had he been present on that occasion, with his present views, he would have said, "Peter, don't say that, for my patience is exhausted!" We have heard some things repeated by our Baptist friends till our patience was some-
what exhausted; such as, "at such a meeting so many got religion, got through, professed religion," &c. None of these can be found in the Bible. Now, if the patience of J. M. P. should become exhausted at hearing repeated the words of the Bible, what will become of the patience of those who are compelled to hear so frequently repeated, those words and phrases not to be found in that authoritative Volume? What are J. M. P.'s "rules of interpretation"?—We bind ourselves to submit the matter to his rules; then, of course, all will be well.

Rule 11. "The literal meaning of words is not to be departed from unless from evident necessity."

Rule 12. "We arrive at the meaning of words in the most direct and simple way by definition. Hence the use of a dictionary is indispensable to correct Biblical interpretation."

Rule 13. "But definitions alone, as given in the dictionary, will not guide us to the precise meaning of words in connection.—When words have different meanings, we generally learn from the nature of the subject, which of the meanings we are to take."

Remarks on rule 11.—Now I ask with all seriousness if there is any "evident necessity" in this case to depart from the "literal meaning" of the words used? If so, I should be much pleased for some one better informed than myself to point it out. Was this a fit time to use ambiguous language? When men were cut to the heart by the "Gospel of Truth," having experienced a realizing consciousness of their "exceeding sinfulness," and in all the agony of apparent despair, crying out, "What shall we do?" I say, was this a fit time for Peter to use words, the literal meaning of which was not intended? I think not. Then, according to this rule, we are quite right in giving the words of Peter their literal meaning.

Remark on Rule 13.—We feel satisfied that this rule stands forth to our help.—"When words have different meanings, we generally learn from the nature of the subject which of the meanings we are to take." How many meanings so ever the words used by Peter on this occasion may have, we can but conclude, from the "nature of the subject," the literal meaning was intended. For, as before stated, it was no fit time to introduce figures of speech. From the important circumstances surrounding this remarkable occasion, we cannot suppose that this good man, under the special influence of the Divine Spirit, would trifle with the understanding of his dying audience.

Remark the Third.—"Baptism changes the state." This, he says, "is the pillar of Popery." Now, that baptism, not preceded by faith and repentance, administered to infants and adults, is the "pillar of Popery," I think quite evident; but when administered to real penitents, that it does something in changing the state, I think is sustained by J. M. P. himself. Let us see. In his letter to Sandy Pratt, he says, "no person can rightly be a member of the church till baptized," &c. I ask, if they are not members till then, has it (baptism) something to do in constituting them members? Again, I ask, is a man out of the church in the same state he is when in the church? But how do they come into the church? "By the door," says J. M. P. What is the "door"? "Baptism," says the same author. Now, if a man is in one state, that is, out of the church, till baptized, and after he is baptized in another, that is, in the church, does it not seem clear as the noon-day sun, that baptism is one of the means by which this change is affected when properly administered? I leave it for the candid to decide.

In the conclusion of the essay, he asks a question: "Shall this class be regarded in the general sense evangelical Christians?—Why not? We cannot judge men's hearts. There are no doubt errors in their preaching and way of receiving candidates," &c. All this may be true. That there are defects among us is demonstrably evident; and I hope that each one of us will be truly awake to this matter. Human nature has never yet been dissociated from imperfections. To my Brethren, I would say, we should examine ourselves to see if we be in the faith. Long since have I been convinced that many of us are too much sectarian, and at the same time too hostile to those differing from us on points of Religion. Too many of us seem to possess more of the
spirit of controversy than that of prayer and love. May God bless us all, and keep us humble till the great judgment day.

W. B. RANDOLPH.
New Market, Ala., Feb. 22, 1849.

THE THINGS CONCERNING THE NAME OF JESUS CHRIST AND THE KINGDOM OF GOD.

It is said of the Samaritans, Acts viii, 12, "That when they believed Philip, preaching the things concerning the name of Jesus Christ and the kingdom of God, they were baptized, both men and women." We are ready to ask, What things were these, which when believed, led to baptism? I. One of the things "concerning the name of Jesus Christ" is, that "unto him every knee shall bow and every tongue confess to the glory of God." Another is, "That he has ordained that repentance and remission of sins shall be preached in his name among all nations, beginning at Jerusalem." Luke xxiv, 47. Another, "That to him give all the Prophets witness that through his name whoever believeth shall receive remission of sins?" Acts x, 43. And another, That all who are taught among the nations must be "baptized in [or into] the name of the Son," as well as of the Father and Holy Ghost. If, therefore, all men must bow to or in the name of Jesus Christ,—if in that name remission of sins has been provided for all nations,—and if baptism brings the believer into that holy name which is called over him,—it was perfectly natural that those "men and women" of Samaria who believed these things should, like all the converts to Christ, be baptized! But they not only "believed the things concerning the name of Jesus Christ," but also,

II. "The things concerning the kingdom of God." One of these is, "That except a man be born of water and of the Spirit, he cannot enter into that kingdom." John iii, 5. Another is, That in that kingdom there is a deliverance from the power of darkness; there is "peace, righteousness and joy in the Holy Ghost." Col. i, 13; Rom. xiv. 17. And another is, That all who enter it upon earth and live in subjection to its laws, are made heirs of its heavenly inheritance, even "of the kingdom which God has promised them that love him." If, therefore, all in the kingdom of God are delivered from the power of the kingdom of sin or darkness, and are made heirs of its eternal triumph, bliss and glory, and if by a birth of water or by baptism the believer enters into it, we are at no loss to account for the conduct of the Samaritans and of all others who believe the testimony of the Spirit of God as delivered by Apostles and Prophets.

His name is called Jesus or Savior; the believer enters that name by baptism and obtains the knowledge of salvation by the remission of his sins.

His kingdom is a kingdom of grace and peace; the believer enters it by a birth of water, being begotten by the Spirit, and thus obtains that peace with God which gives him access into the grace of the Lord Jesus Christ.

Reader, Christ would have thee know his name,—his real character and offices and the good things provided for thee in his kingdom,—to know the love of the Father implied in his mission,—a love that would make thee, make all, partakers of all, all that is his to confer. In this aspect and attitude of tender solicitude, he yearns over the guilty, and would declare to them his name as Savior, and the love wherewith he has loved them. He would give thee courage and assurance to enter his name and the kingdom of God as a tower of strength, where all his promises are yea and amen to the glory of God the Father,—where there is pardon, mercy, acceptance, and life forever more.

J. B. F.
die;" and the execution of that threat was, "Dust thou art, and unto dust thou shalt return." Where is the difference? Spiritual or eternal death would extend far beyond the limits of the sentence as executed.

That temporal death was to be the execution of the threat pronounced against Adam, is also obvious from the comparison made by some of the inspired writers between his offence and those of the Jews under the law. They are said in the Scriptures to be alike. It does not require any great amount of Biblical scholarship to perceive that the sanctions of the Mosaic law were purely of a temporal character. "Ye shall die like Adam," says David to the Jews, in one of his Psalms. Hosea, speaking of Ephraim, says, "They, like Adam, have transgressed the covenant." Here the sins, or offences, of the Jews, are declared to be like Adam's offence; and even the dispensations under which they respectively sinned are compared together. Consequently Adam's offence was committed against a law, the sanctions of which were of a temporal character. It is said of the Mosaic law, "The letter [law] kills," and it is called the "ministration of death." Any one who disregarded the law of Moses died without mercy by two or three witnesses; and hence the Apostle in saying that there were those who did not sin in the manner of Adam's transgression, implied that there were those who did. The two dispensations, or covenants, the paradisical statute under which Adam was placed, and that afforded to Moses, the law under which the Jews were placed, are the same in character; both of them had temporal sanctions; and if spiritual and eternal death cannot be referred to the one, as a penalty, neither can it be referred to the other. In addition to all this, we have the testimony of Paul, the inspired commentator on the Old Testament: "Since through a man came death, through a man comes also the resurrection of the dead. Therefore, as by Adam all die, so also by Christ shall all be made alive."

As the sentence passed upon Adam that he should return unto the dust, refutes and explodes the doctrine of spiritual death, as the penalty of the sentence passed upon Adam, so does the promise of the resurrection that of death eternal.

Temporal death, then, being the penalty of Adam's offence, is what he brought by it on Eve and their posterity, for his violation of the Adamic law, or statute under which he was placed. Adam, in his official, social, political and representative character, standing as the head of the whole family of man, and being the common father, the progenitor of the human race, entailed the punishment of his offence upon the whole human family, upon all his posterity. His sin was conventional, and it was as an official man that he fell. That all men were involved in his official proceedings, is evident from the nature of the case itself, as well as from the character of the physical agent employed. That seems to have been, not only his being cut off from the tree of life, but the curse upon the ground; which being inflicted for man's sake, involves his posterity; and the deleterious influence which is the result, is universal. This is sufficiently illustrated by reference to the difference in the life of man before and after the deluge, and the difference now to be observed in various climates and countries.

But it may be asked, How came sentence of death to be executed upon Eve, seeing she could not be one of Adam's posterity? It is very obvious. "Of the rib which the Lord God had taken from man made he a woman, and brought her unto the man,—And Adam said, This is now bone of my bone and flesh of my flesh: she shall be called woman, because she was taken out of man. Therefore shall a man leave father and mother and cleave unto his wife, and they shall be one flesh." Paul reasons and comments upon this as follows: "The head of the woman is the man"—"the man is not of the woman, but the woman of the man"—"the man was not created for the woman, but the woman for the man." Thus by creation and relation was Adam as much the official and social head of Eve, as of his own posterity by generation; and she became as obnoxious to the sentence of death in consequence of his offence, as did they. It is to this official standing and authority to which the Apostle alludes when he describes
the man as the "image and glory of God," and the woman as the "glory of the man."

But Eve sinned as much as Adam, in eating of the fruit of the forbidden tree; and hence says the Apostle, "the woman being deceived, was in the transgression." Eve violated her own personal responsibility; and her sin was considered and punished irrespective of Adam's offence, by the entailment of consequences peculiar to her condition. The sentence passed upon her was, "I will greatly multiply thy sorrow and thy conception: in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." If the fact that her daughters have shared with her in her penalty, should seem to make her sin official, like Adam's, its official character must be altogether secondary, and confined to them alone.

CONDITION AND PROSPECTS OF THE POPE OF ROME.

BY J. R. HOWARD.

The late flight of the Roman Pontiff, with his virtual abdication of his throne by it, under the circumstances in which it has taken place, is an event of an extraordinary character; one of the great historical marks of the age, and in its results pregnant with changes and consequences for the future. For a while his fate has been thought doubtful: whether he would become a foreigner and an exile, return and be content with his spiritual authority, or finally be reinstated in his temporal dominion. But by the last foreign news the matter seems to be settled, at least for the present. A late paper says:

"The Pope has been formally deposed as temporal ruler of Rome, and a Roman Republic established. The following is the decree of deposition:

"Art. 1. The Popedom has fallen, in fact as well as in law, from the temporal government of the Roman States.

"Art. 2. The Roman Pontiff will enjoy all the guarantees necessary to the independence of the exercise of his spiritual power.

"Art. 3. The form of government of the Roman State will be pure Democracy, and will take the glorious name of the Roman Republic.

"Art. 4. The Roman Republic will have, with the rest of Italy, the relations which a common nationality requires."

The same paper from which we extract the above, has the following remarks, with which we coincide:

"It is again asserted that the Pope has resolved to appeal to the Catholic powers of Europe for an armed intervention in his behalf; but this seems so contrary to the mild and pacific character that the present head of the Catholic Church has so far maintained, that we are still inclined to doubt the truth of the report."

Not only this, but almost all the European governments have enough to do at home, in sustaining themselves and keeping domestic troubles quelled, to prevent their interfering; and the papacy has lost its old and strong hold upon them. The spirit of Republicanism is abroad, and Despotism and Monarchy are trembling and tottering under its influence!

We believe that the Pope will eventually return to Rome; but we do not believe that he will ever regain his temporal or secular dominion. That has gone forever from him. He will henceforth be only a "spiritual" Pontiff. And as he will have to operate now entirely by spiritual or moral means, his influence will be far more dangerous and inviduous than it has almost ever been! Before, it was divided between his temporal and spiritual power; but now, being severed, and all his political influence destroyed and cut off from his "spiritual," all his power will be exerted through this latter channel alone. Having no longer any power to enslave the bodies of men, he will direct all his efforts to enslave their souls! Thus will he again acquire a new and tremendous influence! Having no temporal dominion to confine him at home, he can, and probably will, become a traveller, and traverse the nations, and confirm and extend his power.

Thus will that period be hastened when the "three frogs shall come out of the mouth of the Dragon, and the False Phropeth, and the Beast," the three, or triple influences of modern Infidelity, Jesuitism, and Romanism, will be combined in their efforts, and involve the whole world in universal war,
that shall terminate in the destruction of the wicked, and introduction and establishment of the millennium.

Now, we predict that this deposition of the Pope from his temporal power will eventuate in the separation of church and state everywhere. It will be the "entering wedge" to the final accomplishment of this; and a state of things will thus be introduced that will be favorable to the spread and propagation of primitive Christianity through the world. This must be proclaimed and published everywhere before the introduction of this glorious era.

For the Christian Magazine.

CO-OPERATION.

DEAR BROTHER FERGUSON:—Much has been spoken and written, but not much done, in reference to the interesting subject of co-operation. Nothing great, or good, or glorious was ever accomplished without it.

1. What is the nature of Co-operation?

Christian co-operation is the joint action of christians for benevolent purposes. A unity of views, feelings, words and actions, in reference to the great design of Christianity. Co-operation is obedience to Heaven's great law of attraction, the want of it, is religious anarchy. The solar system is a grand physical co-operation. The States of this great Republic, acting in concert, under one great political covenant, constitute a great system of political co-operation.

The twelve tribes of Israel marching onward to the promised land, in obedience to Moses, constituted a great political and religious co-operation. When their hearts were turned back to Egypt co-operation ceased, anarchy reigned, and God slew them by thousands. Christians and Christian Churches, acting in concert to do good to all men, especially to them who are of the household of faith, compose the most interesting and efficient co-operation that ever existed on this globe. It is an association of God, angels and men of faith, hope and love. In a word, it is the united effort of the best men in the world, using the best means in their possession, in order to accomplish the best ends ever connected with the agency of man.

1. Is the great principle of co-operation authorized by the New Testament?—The following facts will be a satisfactory answer to this question.

1. The kingdom of heaven was set up by co-operation. The Father, Son, and Holy Spirit, co-operated in the humiliation, crucifixion and glorification of Christ. Christ, the twelve, the seventy, and the Disciples, co-operated in preaching the gospel to the sons and daughters of Abraham. They had an evangelizing treasury, and a treasurer. The Disciples furnished it. It was a money co-operation, not for the sake of money, but in order to accomplish a great reformation, that could not be effected without money.—Christ and the Apostles preached against the love of money, and yet they used money for benevolent purposes. Mary, Joanna, Susanna, and many others, ministered unto Christ and the Apostles of their substance, while they preached in the villages and cities of Judea. Luke vii. 1, 3.

2. The members of the Church at Jerusalem, co-operated, to sustain the gospel at home, and to send it abroad.

The church came into existence under an injunction from heaven to convert the world. To do this the preachers had, either to preach for nothing and find themselves, or be supported by miracle, or be sustained by the Disciples. How was it? The Apostles gave themselves continually to prayer and to the ministry of the word. Acts vi. 4. The Discples entered into a money co-operation in order to defray the expenses of the government of Christ. They were very great at that time, and to meet them the proceeds of houses, lands and goods, were thrown into the treasury of the Lord. Acts 2nd, 4th, 5th chs.

These were home operations and co operations, but the time soon came to go abroad. God in his good providence prepared the way, by overruling the first persecution for the furtherance of the gospel.—Those who were scattered abroad, went everywhere, preaching the word. Samaria and Antioch received the word. Then the time came to enlarge the boundaries of co-operation. Peter and John were sent to
Samaria and Barnabas to Antioch. Thus we find the mother and her daughter acting in concert to sustain a common cause.—Was this the work of chance? True they did not establish a federal ecclesiastical court over them, but the church at Jerusalem acted, and the others responded to her action. See Acts viii. xi ch.

3. The church at Antioch, together with many other Gentile churches, and benevolent individuals, co-operated in sustaining Paul and Barnabas, and many others, associated with Paul at different times and places, in the great Gentile mission.

This mission began when Paul and Barnabas were sent forth from the church at Antioch, and continued till Paul finished his course. Some thirty or forty Evangelists are named in the Acts and Epistles, who labored with him in the word and doctrine. This great mission, in which we Gentiles are so deeply interested, began at Antioch, and terminated, perhaps, in Rome, with the martyrdom of the Apostle. It was a grand co-operative arrangement of which Paul was the great attractive agent. His mighty spiritual influence diffused itself through the whole system and caused it to move on harmoniously and successfully. Many churches and benevolent individuals united their prayers, their influence, their efforts, and their means, to this greatest of missions, and those who labored with him in the fields Evangelical. In full proof of all these declarations please read at your leisure the following scriptures:—Acts 13–28 ch. Rom. 15: 24; 16: 1, 2, 3, 4, 6, 9, 12, 21; 1. Cor. 16: 6, 10, 11, 12, 15, 16, 17, 18; 2. Cor. 1: 16, 19, 11; 9. Phil. 2: 25, 4; 3, 10, 18, 2. Tim. 1: 16, 18; Phil. 227.

4. The churches of the Gentiles co-operated in order to supply the necessities of the poor saints in Judea. Read Acts 11: 27, 30; Rom. 15: 28, 27; 1. Cor. 16: 1, 4; 2. Cor. 8, and 9 ch.

From this benevolent arrangement we learn,

1. That the principle of co-operation is divinely authorised.
2. That the co-operation of churches in certain geographical or political districts of country, for benevolent purposes, is not incompatible with the constitution and laws of the kingdom of heaven.
3. That churches of one section of country, can unite with churches of another, in works of benevolence, without violating any principle of the government of Christ.
4. In order to carry out or accomplish the objects of such co-operation, the churches co-operating, can choose and authorize all the agents or agency necessary to effect it. Paul and others were chosen as agents or messengers, and the church at Jerusalem authorized to superintend the matter of distribution.

But some may say all this was a temporal affair. Very true. But if it was not inconsistent with the gospel to act thus in temporal matters, neither would it be in spiritual. Is any one so blind and hard-hearted as to feel and say “It would be compatible with christianity for the christians of Tennessee to co-operate in sending bread to distressed Ireland, but to co-operate to send the gospel to the destitute in our own State or to the Indian tribes, would be incompatible with the form of Church government taught by Christ and the Apostles! God save the church from all such theological acumen! A mixture of such covetousness and home religion, will always defeat the most glorious object of christianity, the blessing of all nations in Christ.

From all the facts now before us we deduce the following conclusions on the subject of christian co-operation.

1. Benevolent individuals co-operated in the days of primitive christianity for benevolent purposes.
2. The members of individual churches, co-operated, in a church capacity, to sustain the gospel at home, and to send it abroad.
3. Two or more churches co-operated for the same object.
4. The churches in a certain district co-operated in works of benevolence.
5. The churches of two or more districts, co-operated jointly in the great cause of christian benevolence.
6. In all these co-operations all the agency necessary to accomplish the object of co-op-
CO-OPERATION.

CO-OPERATION. 

6. The love of God.

God is love. He so loved the world as to give his Son! Can we not love God because he first loved us? And who can love God and not love man made in the image of God? If God gave to man the richest and best gift in the universe, and with him freely gives us all things, will not man give all he can for the good of his unfortunate fellow man, and for his own good?

1. The love of Christ the Son of God.

He loved us and gave himself for us!—Though rich he became poor that we through his poverty might be rich! Behold the love of Christ! We see it in his Father's bosom, in the manger, at the grave of Lazarus, in the garden, on the cross, in his resurrection and glorification! Was ever love like his! But his love will be magnified greater still, when he comes to be glorified in all his saints, and to be admired in all them that believe! Is there nothing in the person, in the character, in the life and death, in all the endearing relations of the Son of God to excite our love, to move us to benevolent action? Can we look at the best specimen of human nature that ever breathed on this globe, filled and clothes with all the superlative excellencies of Divinity, and not be transformed into his lovely image from glory to glory! "If any man love not our Lord Jesus Christ let him be accursed." And if we love him will we not like him "go about doing good!"

3. The love of angels.

Do angels love? They not only love God and his Son, but man also! They co-operated with Christ in all his wondrous works of love! They desire to look into the mysteries of redemption! They rejoice over one returning prodigal! We shall see them in the last day if not in the millennium. They will then be our companions in love or executioners in wrath! Shall divine nature, and angelic nature, and human nature in the person of God's Son, love us and cooperate for our eternal good, and shall we not love ourselves and our brethren, and cooperate with all that is lovely and glorious in the universe?

4. The love of the Apostles.

They were holy infallible men of God, counting all things but loss for the excellency of the knowledge of Christ, and suffering the loss of all things, being constrained by the love of Christ! They loved us and sacrificed, and labored, and suffered all that was possible! They lived not for themselves but for Christ and those whom Christ loved! Look at them in Jerusalem, see them in Judea, follow them to Samaria, and thence to the end of the world! Behold them in prison, at the whipping post, and at the place of martyrdom! They were filled and animated with that love that endures all things and never fails!—See them co-operating with all the good in heaven, and all the benevolent on earth, and then will you not "follow them as they followed Christ?"
5. The love of primitive Christians.

Think of those holy women, who clothed, and fed the Son of God, and those who co-operated with him in his personal ministry; Honorable women! Your praise shall endure as long as the sun, and moon, and stars! Contemplate the whole-hearted benevolence of the Jerusalem saints!—Houses, goods, and lands—all given to the Lord!

Look at them, as they fled from fiery persecution, travelling everywhere, "preaching the word!" Behold what manner of love they manifest to God, to each other, and to the world! Can we think of these brethren and sisters, who filled the world with their benevolence, and baptized it with their blood, in striving to do good to all men, and not feel our bosoms swelling with holy heavenly desires to do good? If they did so much, in so short a time, with so few means, what may we not do with our overflowing abundance?

6. The benevolent provisions of Christianity.

The Church of Christ is an eternal life insurance institution! It was chartered by the heavenly Father. Christ is the president; the Apostles are the infallible directors; the Disciples are the stockholders. The sacrifices we make in becoming, or continuing Christians, and all we expend in doing good, are the investments. The profits are one hundred fold, or ten thousand per cent in this world, and in the world to come everlasting life! Mat. 19: 27-29.

7. Our happiness here, and eternal glory hereafter.

No one can be happy who is not benevolent. It is more blessed to give than to receive. If our benevolence is not cultivated we will have no adaptation to the society of heaven and consequently, will not be admitted there. If we do no good here we will have no treasure in heaven, and would be in a state of pauperism if there.

Beloved brethren these are motives high as heaven, vast as eternity, and overwhelming as the universe. Can we, will we not, be governed and influenced by them, so to do much good? All we save or can save, is what we expend in doing good. The Lord increase our benevolence.

J. J. T.
COMING TO THE LORD'S TABLE.

Let vain pursuit and vain desires
Be banished from the breast,
The Saviour's love fill every heart,
And life and light impart.

He knew how frail our nature is,
Our souls how apt to stray;
How much we need his gracious help
To keep us in the way!

These faithful pledges of his love
His mercies to impart,
To bring refreshment to our souls,
And faith and hope sustain.

Since, such his descending grace,
Let us, with heart's sincere,
Obedient to his holy will,
His table now draw near.

And while we join to celebrate
The sufferings of our Lord,
May we receive new grace and power,
Today his holy word.

"IT IS FINISHED."

It is finished—thy dwelling, O Salem! are strown,
Thy daughters soveereigns in exile alone.
The lances of Judah he wasted with rust,
And the ramparts of Zion are laid in the dust.

The Cedrom is dyed with thy gore as it runs,
The torch in thy temple, the chain on thy sons;
The spoiler of Eden has fled from the field,
The portals of glory stand brightly revealed.

It is finished—the work of Redemption is done,
The combat is ended, the victory won;
It is finish'd:—the toil of a sinless Redeemer is past,
The blood of the Guiltless is red on thy brow.

It is finish'd:-thy dwellings, O Salem! are strown,
The torch in thy temple, the chain on thy sons;
The spoiler of Eden has fled from the field,
The portals of glory stand brightly revealed.

The tell of a sinless Redeemer is past,
The shout of the Gentile is loud on the blast;
A luminous day-spring has its dawning light.
On this far edge of the world the isles of the heathen are waking in light.

ANNOUNCEMENT.

Bro. Ferguson:—In company with our esteemed brethren White and Gane, at Robertson, Fork, we had a very interesting meeting, commencing the 24th Saturday in Aug.'Seventeen immersions; $4.00 for an operation. The next Saturday I commenced a meeting at Lynnyville where six were gained to the good cause. Here I had the assistance of Elder W. Barrett, by whose labors principally the church was planted. The greatest good done here was in dispelling the public mind of those false impressions made by misrepresenta-

DEAR BRO. FERGUSON:—It is rather a dull time in religion this country. The sects during the winter have made some strong efforts at revivals—but have not succeeded to any considerable extent—the little blaze which they raised in some places is nearly gone out and things about as they were before. I think we are holding our own—but are not making much progress.

In conclusion, we heartily approve of your course in keeping all personal matters out of the Magazine.
Accept our love and believe us yours in the one good hope.

C. FUNK.

DEAR BROTHER FERGUSON:—Yours of the 30th January reached Marion in due time but in consequence of my absence from home I did not have the pleasure of receiving it until a few days past. I have duly considered its contents, and I now take pleasure in answering you. My apology for so long a delay I have already offered, and feel assured you will accept. Let me assure you that your request for me to act as Agent for the Christian Magazine meets my hearty compliance, and I shall endeavor to act efficiently. I have been a subscriber and reader of your valuable paper ever since its commencement, and having done so, I am better prepared to advocate its claims upon all Christians.

GEO. W. MORLING.

DEAR BRO. FERGUSON:—Yours of the 20th January reached Marion in due time but in consequence of my absence from home I did not have the pleasure of receiving it until a few days past. I have duly considered its contents, and I now take pleasure in answering you. My apology for so long a delay I have already offered, and feel assured you will accept. Let me assure you that your request for me to act as Agent for the Christian Magazine meets my hearty compliance, and I shall endeavor to act efficiently. I have been a subscriber and reader of your valuable paper ever since its commencement, and having done so, I am better prepared to advocate its claims upon all Christians.

GEO. W. MORLING.

RELIGIOUS INTELLIGENCE.

POETRY.—RELIGIOUS INTELLIGENCE.
and to recommend it to those who honestly desire to learn our views of the subject, and what we teach men should do to be saved. There are many who misrepresent—they do it in ignorance and malice—this is the effect of false teaching from their preachers, and I know of no better means of correcting these false impressions than by circulat

ing Truth among them, and the Magazine is one means by which we may reach such people, and disabuse successfully the prejudiced mind. There are not many persons who read the Scriptures for themselves, this work is left for their instruction—a few comments made on it to suit the peculiar views among teaching from their preachers, and I know of no better do it in ignorance and unbelief—this is the effect of false and to recommend it to those who honestly desire to learn

aaes in regard to Christianity that has existed for hundreds of years, and wo to the credulous, they have been the cause of it all. I am glad there is a remnant left who will have evidence in Glasgow, on Wednesday evening, the 28th inst.

DEAR BROTHER—I forward you two dollars for an OMI

FERGUSON:

 Extract of a Letter from a Member of the Methodist Episcopal Church.

MONTGOMERY, Ala., March 19th, 1846.

Rev. J. B. Ferguson:

DEAR BROTHER—l forward you two dollars for an old aunt of mine who has been for some time an unprejudiced reader of the Christian Magazine and now desires to become a subscriber.

I have on sundry occasions presented your prospectus, but as yet have been unable to induce any others to take it, except those already forwarded, and was notified that one of the best citizens of this place refused to continue it notwithstanding it had been sent to him by an intelligent friend, al-

though he had discovered it to be well edited and was fearful that some of the younger members of his family might be injured by it. I hope you will still continue to give us the truth, be it either for or against our own sect.

A friend in Christ.

N. M. G.

CLINTON, Ala., March 27th, 1849.

Dear Bro. Ferguson—I closed a meeting in Columbus Miss., some ten days ago, at which I had the good pleasure of conversing with five persons, by the authority of Jesus Christ.

The cause in Columbus is looking up—the brethren there have been tried as in a furnace seven times heated, still I re-

joy to know that they will come off more than conquerors in as much as attribution worked experience, and experience hope. As the Lord's true brethren of Colum-

bus, is the prayer of your Bro. in Christ.

W. H. HOOKER.

OBIUARY.

Deceased this 16th, February 1840, Sister Mary E. McKeever, connect of Major J. T. C. McKnight, and a beloved daughter of Lewis and Rebecca Jolly all of Cannon county Tenn.

Sister Mary was born 17th December 1820, and was married 25th November 1840.

She put on Christ by baptism in the month of September 1845, and even after was His humble and faithful follower. She was a devoted Christian, a model and dutiful daughter to affectionate parents, and much esteemed among the circle of her friends and acquaintances.

Though in the early spring of life, and always wearing the appearance of fine health, yet consumption with all its fatal and irresistible ravages attacked her, and she died a Temporal victory—But "blessed are the dead who die in the Lord."

C. CURLEF.

DEAD.—After an illness of three days, at her residence in Glasgow, on Wednesday evening, the 28th inst.

Ruth Sparks Jordan, wife of Dr. W. D. Jourdan. She was born Nov. 2, 1813, aged thirty-six years, four months and twenty-six days. The mother of eight children, six of whom are left on earth to lament their loss, the other 1\"0

FANNING,

Franklin College.

THE fifth session of this institution opened Jan. 1st, 1849. This all-covering improvement of one grade between, is equal to the best Colleges of the country. For particulars address

T. FANNING,

At Franklin College, Tenn.
CHRISTIAN MAGAZINE.

LECTURES ON GENESIS.

LECTURE XXI—GENESIS XXIV.

Abraham assured his servant that God will send his "angel before him." This is not an unfrequent expression of the pious dependence of the Old Testament saints, and well deserves more than a common attention. It is thought by many to signify nothing more than confidence in an overruling providence, which may effect its purposes by natural means, as well as supernatural. We offer no objection to this view, if an overruling providence is understood to include the ministry of angels, who are represented as interested in our affairs, and often engaged in our service.

There is, by the way, a great deal of deception in the world, which has originated in the manner in which we speak of natural causes. We seem to forget that natural causes have no power in themselves except what has been given them, and that the causes of causes are oftentimes beyond our ken. There is a point in all our investigations into the existence and origin of events, beyond which we cannot reach, and where piety never fails to acknowledge God, and is indifferent whether he be immediately present or only present by one or more of his innumerable agents. There is nothing clearer, than that the Bible teaches that angels are employed, by our Heavenly Father, in the government of this world, and in the direction and control of human affairs. Of their existence as intelligent beings, there can be no doubt in the mind of the intelligent Bible student; for so Moses, David, Daniel, Christ, and all the New Testament writers speak of them. They represent them as sent on agencies of mercy and judgment, as ministering to the saints, as admiring the manifold wisdom of the Father as displayed in the majesty of his works and the glory of redemption. It is true, however, that according to our translation of Psalm 104: 3, and Heb. 1: 7, the winds are called the angels of God, and flaming fire his ministers, from which many have concluded that angels are mere abstract qualities, which are personified in all the instances where real existence is predicated of them. But as this translation amongst the learned is not well grounded, we cannot regard the superstructure built upon it as safe. It should read, (as Professor Stuart renders it,) "who maketh his angels wind, and his ministering servants flaming fire:" i. e., his angels are as swift and as ready and as resistless to serve him, as winds and lightning. Paul’s use of the passage well comports with this idea, as his object is to show that while angels are employed as ministers, just as winds and fire are, the Son is consulted and addressed as Lord of all, with everlasting sceptre and dominion in his hands. But it is needless to argue a point when it is so manifest that the sacred writers everywhere speak of them as intelligent beings, possessed of a real existence.

By others it has been thought that angel is the name of an office; but as this notion is founded entirely upon the mistranslation of the passage in Hebrews and Psalms, already referred to, it needs no other refutation than a proper translation of the original. As the subject is interesting and edifying, we propose a few remarks upon their nature, number and ministry.

I. Their nature.

The Bible presents us with a knowledge of three distinct and intelligent natures, or constitutions. With one of these we are
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personally acquainted, by means of our own experience and consciousness; of another we know only what the Bible reveals: and with a third we become acquainted by a knowledge of the Bible revelations, and an observation of the operation of its attributes in the moving spectacles of the universe around us. It is evident we allude to the human, angelic and divine natures. Of angels we are informed that they are an order of beings of celestial origin, sublime rank and exalted dignity. They have their names or designations, their personal peculiarities, and their pure affections, all growing out of their common nature. Their pleasures are dissexual, and consequently purely moral and intellectual. They are superior to man in their mode of existence, their wisdom, their intellect, their joy, and strength; as also in purity and holiness which is of such a degree as to make them perfectly happy.

II. Their number.

We read of twelve legions of angels ready to defend our Lord and rescue him from murderous hands: of the chariots of the Lord, which are twenty thousand; and of thousands of thousands, and ten thousand times ten thousand, even thousands of thousands round about the the throne of God, and ready to serve him.—The very method adopted to describe their number, shows it to be inconceivable. They make the grand and powerful army of the vast and everlasting monarchy of the Lord.—They are marshalled by legions, sent forth by principalities, and arrayed by governments. His earthly armies, that go forth to execute his vengeance, are swarms of insects, locusts and caterpillars; wild beasts, famine, pestilence, fire, floods and earthquakes. But his celestial armies are angels who excel in strength, arranged in organized ranks of principalities, powers, thrones and dominions.

Thus we have presented before us an innumerable multitude of viceroys to the Eternal King, whose name as Lord of Heaven, is above every name that is named both in this world and in the world to come.—There are the Princes, Michael, or God's viceroy, and Gabriel, God's president; as also the Princes of heaven who oppose the Princes of Greece and Persia, spoken of by Daniel.

III. Their service, or ministry.

This is to be learned, not only from the general statement, “that they are all ministering spirits,” (Heb. 1: 14) but also from the words and works ascribed to them. In a previous lecture we noticed an angel speaking to Hagar, and delivering a prophecy concerning her embryo Ishmael, which is fulfilling to this day, and characterizing his descendants as an everlasting monument of the truth of their word: so that as long as the Arab, the descendent of Ishmael, shall exist as he has existed for near four thousand years, with his extraordinary peculiarities, his primitive language and manners, his Ishmaelitish features and characteristics, so long will their prophetic wisdom be the admiration and wonder of man. Indeed, I cannot allude to this profound fact, which stands in everlasting refutation of all scepticism, without again reminding you of what we irrefragably established in a previous lecture, viz.—That the Arabs are descendants of Ishmael, and according to the very first letter of a distinct and graphic prediction, made before their progenetor was born, they have, in every age, set themselves in open opposition to the rest of the world, live in professed and perpetual enmity against all mankind, “their hand against every man, and every man’s hand against them;” one of the strangest and most astonishing facts of all history.

We have seen an angel deliver the divine will to Abraham, and accept the offering of his son; and we will yet be called upon in the prosecution of our lectures, to note their offices, in which they have taken to themselves bodies of human form, and in them have performed all the actions of men at will: they talked, they walked, they sat, they ate, they drank. Sometimes they assumed forms of light, and operated both upon animate and inanimate nature; and almost all the special providences of God have been ascribed to them.

Through them God overrules the actions
of the wicked and directs the labors of the good; and when we consider their number, nature and offices, we cannot fail, not only to admire the wisdom which has assigned them their place in the universe of God, but learn more and more to trust and adore a Being commanding such numberless Legions, for the service of his heirs of salvation. Who can fear when he recollects that such innumerable hosts are on his side? Who can despise when they all are his ministers? He who heard the laments and prayers of Hagar and Ishmael as they broke the dead silence of the lonely wilderness—who saved righteous Lot from Sodom, and answered the prayer of the servant of Abraham by the ministry of Angels, will never allow his faithful children to lack any good thing. They delight and glory in attending a poor and despised Lazarus at the gates of luxurious indulgence, or in the dungeons of persecution, or any of the straits of human exigency, to ward off the machinations of evil spirits, and bear them at death up the unknown paths to immortality and eternal day. To Him who commands these countless hosts of pure and cheerful and powerful beings, be everlasting thanks for the estimate he has chosen to place upon us creatures of earth; and for the consolation that however degraded we may have become by sin, angels are not ashamed to be our attendants.

But it has been thought by many to be improbable and absurd that angels should be employed in securing the salvation of man, and in furthering him on to heaven. They tell us, too, it originates in our self-love, if not in our pride, thus to conceive. We would rather say their ministry originates in their absence of pride and envy, and in their full love to the Redeemer and redeemed. Not so much on our account as on his do they serve us; and hence to him and not to them be all the glory. And this objection arises in the lack of spirituality in the human mind. Such is the earthliness of our dispositions, and the sensual slavery in which we are involved, that a thought so pure, so elevating and so spiritual cannot be entertained by many, long enough to examine its soundness or unsoundness. To me there is a propriety in this divine arrangement, which, when I am most under the influence of the spiritual truths of our religion, strikes me with more than ordinary force.

1. The universe, so far as we know it, is but one grand arrangement of mutual dependencies and mutual aids. In human society children depend upon the fathers and fathers upon the children. Families, States and Empires are made up of individuals; who, however humble or exalted, make a part of the social compact. Every where we behold rich and poor, learned and ignorant, distressed and comforted, who often are, and always should be, aids to each other. All o'er the world we behold one creature dependent upon, aided by, and aiding another, and thus establishing as many relations and dependencies as there are creatures.

Nothing exists simply for its own sake—nothing either in the material or moral world is independent or unrelated. Atom bound to atom makes the mighty fabric of nature: drop united to drop forms the resistless torrent that rushes from the mountain side and overflows with swelling floods the fair plains beneath, and which, forming another union, fills up the deeps of old Ocean, with all his power and grandeur; vapors uniting, fill the atmosphere, and obscure the glory of the Sun, Moon and Stars: planlets circle round their suns; and systems of the universe hold their mystic way: so that all nature is but the union and co-operation of what would otherwise be but isolated and lawless materials, forming one vast, potent and connected chain of reliance and relationship, at once perfect and indissoluble. Why then, I ask, should we regard it as strange and improbable, that angels should not exist for themselves alone, but should also be employed for the benefit and aid of others? Inferior creatures depend upon us? why not we upon them? We receive benefit by doing good to those beneath us; why may they not receive benefit from waiting upon us? So that the relation may be mutual in its benefits and advantages; and those noble, pure and intelligent orders of angels may
PROOF OF THEIR MINISTRY.

1. The scriptures declare they do, whilst ministering to inferior creatures, in the grand schemes of God for human redemption. Eph. 3: 10.

2. They are described as pure, powerful, and benevolent. Man is impure, weak and inclined to selfishness and isolation. This melancholy condition in which we are placed, has resulted from hearkening to the words of one of angelic nature, who had fallen with countless legions from his estate. Is it not natural and proper, therefore, that those who have not fallen should come in aid in repairing the evils which their guilty brethren have mercilessly inflicted upon us? Ruin came from another race, why should aid not come from another?—Why should not heavenly benevolence be arrayed against fiendish malignity? Wisdom would thus dictate and Almighty authority would thus order, and hence the Bible which reveals all wisdom and power, assures us that angels are ministering spirits sent forth to minister to those who shall be heirs to salvation; and since the resurrection of Christ, angels and principalities and powers are made subject to him. Since, then, we wrestle not against flesh and blood alone, but against malign spirits, angelic as well as human, we are assured that having on the full armor of God, more are on our side than are opposed to us; for “we have come to an innumerable company of angels.” Heb. 12: 22. Eph. 6: 12.

3. We are weak but they excel in strength; why should not the strong bear the infirmities of the weak? We are ignorant, but they are enlightened; why not enlighten us? We are tempted; why not succor and support us in our trial? All over the world, the strong aid the weak, the enlightened instruct the ignorant, the pure pity and seek to purify the defiled. This is the beauty of the moral power called into existence by the gospel scheme of benevolence. Why should it be confined to earth? Why shall not angels pitying our weak and defenceless condition engage in our rescue and salvation?

4. Now when we add to all these facts and probabilities the Bible declarations, we cannot fail to receive the truth. I confess I feel elevated in the conception of the sublime ends and purposes of my being, when I grasp the idea that by becoming a Christian, I have been brought into a close relation with an innumerable company of angels, who are all invisible ministers to my welfare present and eternal. The scriptures unequivocally declare, that they feel a deep interest and sympathy for man. Peter declares that they desired to look into the things that pertain to our redemption. 1 Pet. 1: 12. They sung anthems of glory to God in the highest and proclaimed peace and good will to man, at the announcement of the birth of Emmanuel—one of them having previously announced to Mary, that she would become the mother of our Lord—Luke 1: 36; 2: 13. They were with him and ministered to him in the temptation in the wilderness. Matt. 4: 11. They beheld him amid the groans of Gethsemane and strengthened him for the mighty conflict. Luke 22: 43. Twelve Legions of the Celestial Army surrounded him at the hour of his betrayal into murderous hands, and would have delivered him, but the voice of their Prince had bound them. Matt. 26: 53. They watched over his sepulchre; rolled back the stone at the appointed hour, and announced his resurrection. Jno. 20: 12; Matt. 28: 2, 5. They bore him in their chariot, triumphantly to the gates of ineffable glory; while two of their number returned to assure his Disciples of his second advent. Acts 1: 10. They opened the prison doors that confined his Disciples and set them at the great work of the proclamation. 5: 19; 12: 7, 8. They attend the dying child of God and conduct him to Abraham’s bosom. Luke 16: 22. They behold the face of the Father of us all, and wait to do his will concerning the feeblest of his children. Matt. 18: 10. And they rejoice over the return of the sinner more than over ninety and nine just persons who need no repentance. Luke 15: 10. They are shadowed in the most splendid images, the fortunes of the church and world to the last Apostle of the Lord, in which they appear as holding the destiny of nations and of the church in their hands in all time, and under Christ, will conduct one to the glories
of the New Jerusalem, while the other shall be hurled by one of the mighty of their kingdom, with all the corruptions of ages of sin, into the bottomless perdition. Book of Revelations.

True they are no longer visible as once they appeared, to the ancient servants of God; but their aid is none the less efficient, and perhaps is more spiritual on this account. Most of the aid of every character we receive comes from invisible agents.—At least that which excites the deepest emotions of gratitude, and awakens the purest feelings and resolves of our bosoms, comes from unseen hands. Ah! there is a comfort in a blessing we cannot trace, which no visible manifestation can produce.

When, therefore, we reflect upon all that is ascribed to the celestial agents of the divine administration; when we realize that they minister to us here and are ready, when we are prepared to guide our souls up the unknown paths of the unseen world; that now they wait upon our steps, guard our defenceless hours, sustain us in the hour of trial,—I am overwhelmed with the goodness of him, who commands and they go forth, as lightning to do his pleasure.—Christian, no monarch on earth is attended by such a retinue, as wait upon the most despised of the Saints of the God of angels. But though great and mighty and powerful we dare not worship them, and they would disdain to receive the honor and praise which belong only to Him who sits upon the throne and to the Lamb forever. May Jehovah prepare us by their ministry, in connection with the visible means of his favor, for an eternal association with their bright, unsullied and glorious company, that at last while they shall make the crystal arches of the New Jerusalem ring with the song: Worthy is the Lamb that was slain to receive power, and wisdom and strength, and honor, and glory, and blessing, we may with the blood-cleansed millions, join and shout "thou wast slain for us, and hast redeemed us to God by thy blood, out of every kindred, tongue, and people and nation; and made us unto God kings and priests, and we shall reign on the earth."

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formulary of faith or regulation of conduct other than the New Testament affords, as the bond of union and communion.

We believe that in this course we have placed ourselves in a situation eminently advantageous over all the church establishments of this day. Has Episcopacy, Presbyterianism, Methodism, &c. &c. anything in common with the Bible?—we have it all undistilled by a passage through the crucibles of the partizan theological chemists of the past or present struggles for ecclesiastical power. Have they any excellency, consistency or valuable truth in these systems? they obtained it from ours and we have it also. Besides, we possess the advantage of their unhappy experience in the mixture of that truth with human inventions, and we have thus less reason to stumble upon the rock which has oftentimes threatened the existence of the whole of their establishments. Standing upon the common foundation of Apostles and Prophets, we have not the egotism to ask the good and pious of any party to come to us, or to conclude we have drawn from the word of God;—but by asking a sacrifice of all human authority in religion, we are free to admit that this happy union is not yet affected—that we are yet only amid its shadowy beginnings, having developed perhaps only a rough essence, an aboriginal shape of the giant symmetry that it will yet attain; but we are laboring patiently for a brighter day—a day illumined by the glory of the primitive shining of the primitive faith and unity of the Spirit—a day of refining, purifying metamorphosis, when what shall then be accomplished shall scarcely recognize what is now doing; and wherein the rushing, rustling movements of Sectarian strife shall prove but a hollow gust of ineffectual power—when all shall recognize but one Lord, but one faith, but one Spirit, even as we have but one hope of our calling. May the Captain of our salvation lead us to this happy consummation.

Merryville, Dec. 8, '43. J. B. F.

THE HOT SPRINGS OF ARKANSAS.

"Go, set thy heart on winged wealth, 
Or unto Honor's towers aspire; 
But give me freedom and my health, 
And there's the sum of my desire."* 

"Called far away from selfish ends and aims, 
From what debilitates and what inflames; 
Sound as active, ignorant as loud; 
Whose highest praise is that they live in vain, 
The dopes of pleasure or the slaves of gain; 
Where works of man are clustered close around, 
And works of God are scarcely to be found,— 
I fly to regions where in spite of woe, 
Traces of Eden are still seen below. 
Where mountain, river, forest field and grove, 
Remind me of their maker's power and love." 

Worn out with the wear of a multiplicity of engagements, and weakened by the effects of a local disease and the thousand prescriptions which science and kindness force upon you, in company with two travelling companions, we set out, a month or two since for the Ocheita* mountains for relief and health. Reader, fear not, we will not inflict you with the conveniences and inconveniences of Steamboat and Stage travel of over one thousand miles, for in reason's name we have incidents of tours full enough to satiate all desire to read what we all experience during the course of every year. Every man who has ever mustered sufficient courage to leave his quiet domicil and entrust his precious life to those precarious safe-guards, steamboats, rail-cars and stages, and who has access to a page of newspaper, feels that all the world must read and know the incidents which befel him, however great or small, common or uncommon. And to all this we have no objection, if men write travels who can write; if, like Miss Martinaeu or Mr. Stephens, they possess the happy faculty of carrying their readers with them, to be instructed, amused and entertained along the way. But this is a rare faculty, and as in common with many we might name, we lay no claim to its possession, we can only say, we safely arrived at the wonderful region we were searching, which we propose to describe.

We arrived late at night, and on waking in the morning, from the window of our rude dwelling we looked out upon the mountains, from the declivity of which some eighty hot springs came smoking down,
filling our little valley with their curling vapors. I was struck with the scene which so suddenly opened upon my waking eyes and ears. The voice of a mountain stream, rumbling amid the rocks, caught my ears as with the voice of a requiem. Above me were gradually undulating shelves, stretching in conically-shaped hills for miles, covered with crown-crested pine and venerable cedar, interspersed with some humble but not the less beautiful evergreens, with here and there a red-bud, giving token of the approach of gladsome Spring. From funnel-shaped openings in the rocks the fumid waters pour forth their boiling volumes into the stream that winds along the foot of the mountain, making the whole valley at times a cloud of steam. Here were wonders such as I have never beheld. Some eighty-four springs, whose temperature ranges from boiling to blood heat, coming up from some inner boiling cauldron, fed by eternal fires, were well calculated to arouse the speculative faculty of the philosopher, and inspire the admiration of the Christian, who in every law of nature beholds the hand which created and directs the mysterious universe.

These remarkable Springs are situated in spurs of the Rocky mountains, in latitude 34 deg. upon the head waters of the Ocheita river. The country in which they are situated is extremely hilly and broken, divided into numerous ridges and cone-shaped knobs. The rocky formations are various and interesting, exhibiting every order of concretion, from the softest slate to the hardest flint. Upon the hill from which the Hot Springs issue the formations differ from those of any around it. They seem the result of some terrific convulsion, since subject to various changes. Many are incrusted with calcareous deposit, which prevents their original quality from being known, except by a minute examination. Pebbles and stones of various forms and colors, cemented together with combinations of iron and calx, so as to constitute large masses of compact and solid stone. Near each of the Springs, is a dark, cyndar-like rock (an incrustation of carbonate of lime,) having the appearance of being composed out of the calcareous matter held in solution by the hot water, which attracts your attention. The hills are covered with yellow pitch pine, and support an exuberant growth of furze, vines, brambles, sometimes almost impenetrable, and which grow down to the very edge of the hot water. The whole mountain seems as if it had once been fused and heaved up, as a molten mass, and left to take whatever shape its weight and pliability might give it, whilst the interstices of the earth appear as if once they had been charred with intense heat. Perhaps the same causes which make a burning volcano supply the phenomenon of these heated waters. As yet, however, we have been furnished with no well sustained theory upon the subject.

There are three of these conical hills or mountains which enclose the Hot Spring valley: one on either side, and one in the rear. Hot Spring hill is on the east side of the creek, and measures some 600 feet in height, with a base of 600 yards along the creek, and perhaps from one to two miles in diameter. It is completely insulated from the other hills by ravines. Directly opposite, though separated by the creek, is another, 575 ft. in height, whilst to the north, and in the rear, also separated by a ravine, is a third, 550 feet in height. A small area, becoming larger as you descend Hot Spring creek, opens between the mountains, upon which houses for accommodation of invalids are erected.

The whole region is wonderful. The scenery is striking from its novelty, beauty, and grandeur. It presents, also, sources of wealth yet to be developed. Some fifteen miles from the Springs is a Lead-stone cave, from which any quantity of magnetic ore may be obtained. Crystals of the most variegated and beautiful colors are found in exhaustless abundance. Mines of oil-stone, superior, it is said, to the finest Turkey stone, and equal, if not surpassing any heretofore discovered, are found near the Springs.

Of the medicinal qualities of the waters, we are not prepared to speak. They have never been fully analyzed. The gases which they emit may have effects which would not be expected from the mere mineral qualities of the water. We can say...
with assurance that they do effect most astonishing cures. Persons almost helpless, crooked and deformed with Rheumatism, are often restored to former health and agility. Persons laboring under the disastrous effects of mercury are always benefitted, and frequently have every vestige of the disease removed, by the use of these waters. Persons of sedentary habits and plethoric constitution, would generally be improved by the warm baths. The best vapor baths in the world may be here obtained.

The baths are thirty steps from the rooms; one of vapor, and another by shower from a spring an inch in diameter, and falling ten to fifteen feet, and another plunge, always being under the same roof. The vapor bath is made by putting an air tight room over a spring, protecting the feet by trellis-work; their temperature is from 140 to 110 degrees. The bather generally first lets the spout pour upon him, then goes to the vapor bath and remains from ten to twenty minutes, returns to the spout and tub-bath, which washes him off, then wipes dry and dresses; repeating the last in a half hour, on account of the clothes becoming saturated with perspiration. The bath is very enervating when indulged too long, and it requires discretion to govern an individual who wishes to indulge in it; and is said to be quickly fatal to consumptives.

Many curiosities and abundance of game are to be found in the neighborhood to occupy the attention of the naturalist and hunter, and give happy digestion to the invalid.

There is one chalybeate spring within a hundred yards of this house, and another three miles off, so large that its stream propels a mill wheel. The latter has a well kept public house for the accommodation of visitors. Beautiful crystals of quartz, obtained twenty or thirty miles off, pieces of magnetic iron ore, and sulphate of iron are here offered for sale at good prices. Barring the snakes, centipedes, tarantulas and ticks, this is as pleasant a place as one need to be at.

Within a distance of 40 miles every variety of sulphur and chalybeate waters may be found. The country, after a road shall be built from the Arkansas river, must be one of great resort.

We spent a few weeks most pleasantly—abating always the excruciating pain we were suffering from cause now removed—upon this spot, as upon one of Nature's Observatories, far away from the jumbled heaps of muddy dwellings of imprisoning cities. Here her wonders opened afresh to our mind's eye as we looked and mused upon a new and interesting page of her great volume. We thought and we know that Nature's wonders are not in vain. Her harmonies are always beautiful if we have patience enough to discover them, for neither burning mountains nor boiling streams, nor gaping earthquakes break the great purpose of Him who commanded and their causes came into being. Like the existence of "Arch-angels ruined," the permission of evil and the desolations of crime, they are not without a purpose, and if they serve the man of mortality, no other purpose, they give energy to thought and lead the mind, either in fear or love, according to the religious discipline, to the great centre of all.

We have much to say of what we saw and felt in the far-off Western mountains, now that we are safe at home, and have some prospect of returning health. But there is so much senseless talk upon stones and strata,—so much affected knowledge and boasted scepticism,—so much of the mere pedantry of science, stripping the works of God to a skeleton, and prowling among the dead bones of the world, unmindful of its living beauty and living Author,—that I refrain, at least until I can so feel again the quiet of mind and the repose of passion which will prepare me to pour the garnered treasures of a month's collection from the green-woods and cloud-capped mountains of Nature's own domain, with renewed delight.

J. B. F.

Extract from a Letter from the Editor, dated

HOTSPRINGS, Ark., 4th March, 1849.

DEAR S.—Upon the principle which makes a virtue of necessity, and by fond imagination, clothes with bloom and freshness the barrenest desert of earth, I am happy
to-day, although a thousand miles from home and the familiar faces and scenes of long cherished friendship. Yes; here I am amid the wilds of Arkansas, hemmed in by precipitous mountains, surrounded by a rude and criminal people,—fugitives from justice generally, interspersed with here and there an honest man, who has left the luxuries and devices of civilization, to regain lost health and vigor,—with cripples, and paralytics, and sufferers from gout and rheumatism and nameless diseases,—in a house which would scarcely afford protection for my father’s kin,—and I am happy! Happy did I say? Comparatively so, that is, full as much so, as in my brown study in the Metropolis, with twenty letters unopened, a dozen proof sheets unread, and the cares of family, society and church pressing heavily upon a constitution already diseased by over-exertion. And why not so? thus freed, momentarily, at least, from cankering care, and compelled neither to speak nor write but as inclination may dictate. It is a relief to be free, if but for one week; for the most gratifying employments and soul-enlivening pleasure often cloy upon us when pushed to satiety.

And why should we not be more than pleased among these mountain fastnesses and amid wonders of nature such as many a metropolitan never dreamed of? It is true we are diseased, but we are unreaping.—Fetters have been laid upon my feet—or foot, rather—but no vain impatience rests upon my spirit, to gall as a cancerous wound and ceaselessly to cut all life’s life away.—True, my bodily feet are bound,—and until I saw and bathed in these “medicine Springs of Nature,” I thought the bands which held them were strong as iron; but the mind’s feet cannot be bound, for at pleasure they may be transformed to wings as free as lark or dove or eagle, to bear us to the warm home of friendship, and the fond heart of love,—aye, and if need be, to the very heavens that arch over us in token of everlasting love. This state of mind is often attainable to those to whom religion is not a mere form, and whose hopes, like a fair vessel, have not been wrecked upon the quicksands of infidel and vicious associations. There is much to soften and exalt our better feelings, in what a purely worldly mind would consider unmixed calamity. Immoderate grief from any cause is useless and pernicious; but if we did not consent to endure grief—if we did not prepare for it, meet it, and commune with it—much of what is best in our capacity, much of our tenderness, generosity and rational submission to the Divine will, by which latter we may expect safety in regions where grief and its cause are unknown, would be stifled, misguided or extinguished. “When I hear any one call upon another to be manly and restrain his tears, if they flow from the social and the kind affections, I doubt the humanity and distrust the wisdom of the counsellor.”

I have seen sorrow—I have spent day after day knowing no night of rest until days became weeks, in agony such as I could not have believed endurable,—but I have also seen kindness, and days amounting to years of health. I have seen affliction, but I have learned what meaneth that Scripture which says our afflictions are momentary and work out for the believer in the invisible, an eternal weight of glory. I have found that our deepest distresses are linked with our choicest comforts, and heaviest afflictions with our most signal successes. We gather strength—soul strength, I mean—almost supernatural, from the uninterrupted and unutterable hardships we patiently endure. We may feel and suffer as men, but we may also endure and overcome as saints, and at length close this scene of woe, by the triumph of a believer, exulting in the bright, unclouded prospects of immortal glory.—Who, then, by suffering should be unhappy? Think not that I am solitary. The voice of a mountain stream is in my ears, as it rolls by the rude shelter under which I write
now gently falling over pebbly bottom, now foaming and roaring like a cataract 'mid the huge clefts of rock, much like this sometimes tranquil but often noisy life which rolls onward on smooth plateau or over rock and russet, to the great ocean which hushes all, swallows up all, in the dread sound of its own all-silencing tempests. Above me are gradually undulating shelves, stretching for miles, and covered with pine, cedar, privy, interspersed with blossoming red-bud, giving token of the approach of gladdening Spring. From the funnel-shaped openings of their rocks, scores of springs come smoking down, pouring their boiling water into the stream that winds along the foot of the mountain, making the whole valley at times a cloud of steam. These run upon rocks, which seemed to have been formed by some terrific convulsion of nature, of which they are but the continued index, whose figures are scarcely legible. Geologists may decipher them, and explain the origin, but they have not yet done so. I have heard some who pretended to this name, and who spoke learnedly of rocks and strata, and seemed never more delighted than when they fancied nature stripped to a mere skeleton, among whose dead bones they could prowl and chatter, unmindful of her living beauty, and forgetting her Almighty Author, but their theories, here at least, are vain and unsatisfactory.

These are wonderful waters. They break out of a hill which seems once to have been raised up from some convulsion of Nature, and in a fused, molten mass, left to assume whatever shape its weight or pliability might give it. Powerful, indeed, must be the heat which keeps in almost boiling temperature the water of these Springs for thousands of years. It is an interesting page in God's great volume. I will study it, and report progress; but do not be impatient.

These Springs were called "Medicine Springs" by the Indians, and it is said that when the most hostile and warlike tribes would meet here in battle array, they would at once suspend their hostilities, bury the tomahawk, and smoke the pipe of peace.—The fugitive pursued by his enemy, could reach the "Medicine waters" of the great Manitou, or Spirit, was safe. Like the horns of the altar, and the city of refuge of old Israel, they protected all who sought their shelter. Their rude minds stood in awe of the mighty power which here gave unusual evidence of its existence and presence. We smile at the rudeness of their thoughts. But I would not be surprised if in the end they will not be considered more creditable than many of the speculations upon the wonders of nature with which eminent philosophers entertain the world. I confess that I have more sympathy with that savage mind which bowed its crest before the God of Nature than I can have with those men the world calls philosophers, who systematically exclude the Deity from all their reasonings on the formations and original principles of things, and who strive in vain to account for them rationally without Him.—The Indian notion may be rude; but the philosophical one is foolish. The one may not be clear, but the other is certainly dark. The one may be called superstitions, but the other is fanciful, which may amuse and corrupt a proud heart for a moment, but must soon expire and be forgotten. I assert that any philosophy of natural phenomena which leaves God out of its principles, is more foolish, more chimerical, and certainly more egotistical and presumptuous than the simple view of the Indian who bowed before the God of the boiling and healing waters. I have read the vague assertions of such minds, but I have also noticed that their deductions were like meteors of a day. He who disregards the Divine causation of all things, however fondly he may cherish his fantasies, is destined to be forgotten, or what is worse, disregarded by a more enlightened and pious posterity. For no one patronizes another's fancies, however much he may cherish his own. I delight to see bold and fearless enquiry; but I love veneration, where power deserves it, and I can have no respect for any mind which in its investigations, never finds a place whereat to pause, to submit and to believe.

The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.
FEAST OF TABERNACLES.

FEAST OF TABERNACLES, AS CELEBRATED ABOUT ONE HUNDRED YEARS BEFORE THE COMING OF CHRIST.

The Feast of Trumpets was the beginning of a series of solemnities, crowned by the Feast of Tabernacles, which began on the 15th and lasted till the 22nd day of the month, Tisri. The day of preparation was peculiar to the precincts of Jerusalem.--

The courts of the Temple, all the roofs of the houses, the mount of Olives, as far as its highest pinnacle, the valley of the Kedron, and the whole environs of the city were covered with a sudden verdure. The gardens and fields had already assumed the yellow hue of Autumn, but the palms, the first, the myrtles and the pomegranates had been compelled to yield their more durable foliage for this occasion. The whole neighborhood was parched by the heat of the sun, and the vineyards had been already stripped, but at once spring and summer returned with all their variety of colors. The busy hands of men and women were everywhere in full activity, the children waited on the builders, and, as if by magic, Jerusalem seemed all at once filled and encircled by an encampment of green bowers, a lively and refreshing contrast to the mournful barrenness of the hills which were in the distance of the picture.

By the evening all was ready. The citrons and apples of Paradise glowed amidst the dark green of the bowers, their walls were hung with tapestry and their floors covered with carpets, and the large lamp burnt in the middle. When the evening star appeared in heaven above the western sea, every family, after the customary ablutions, left its dwelling to occupy its tabernacle. They prayed, "Blessed be thou, O Lord our God, thou King of the earth, who hast sanctified us by thy precepts and commanded us to dwell in tabernacles." He then emptied the cup, the rest followed his example; and the same thing was done almost at the same instant in the surrounding tabernacles. The thousands of lamps in the bowers, on the Mount of Olives, in the vale of Kedron, and on the roofs of the houses in the city, seemed, like stars of the earth, answering to those by which the heavens were already overspread. A gentle wind just stirred the leaves of the bowers, and the sounds of festivity and mutual congratulations echoed on every side, amidst songs and the music of cymbals and adules. Well may they rejoice whose sins are removed: if the people afflicted themselves before the atonement was made, it was natural that after it they should indulge in the mirth of the Feast of Tabernacles.

Towards midnight the lamps were gradually extinguished, and all was silent in the tabernacles. The women, the children, and the weakly persons returned to their houses, and the men laid themselves down to rest on the floor. But scarcely had the first beams of morning reddened the summits of the Arabian hills, when they all left their bowers to fill the courts of the temple. The usual ceremonies of extinguishing the lamps, killing the lamb, burning incense in the holy place, and offering the morning sacrifice, were first gone through. The eight priests then ranged themselves on the sloping ascent of the altar, each with that part of the sacrificial instruments which was intrusted to his care, the last being he who bore the golden vessel with the wine of the drink-offering. At once all the instruments of music struck up together, the water-gate was opened, and through its lofty folding doors a priest entered with a golden ewer full of water which he had drawn from the spring of Siloah, whose softly flowing stream runs at the south-eastern foot of mount Moriah. All was silent except the sound of the silver trumpets. The people made a wide opening for the priest, who approached the altar of burnt-offering and was met by him who bore the vessel of wine. As soon as they saw each other they both exclaimed, "With joy we draw water from the wells of salvation;" (Isaiah, xii. 3,) and the people around repeated, "With joy we draw water from the wells of salvation."--

The priest who had descended from the altar then took from the other the ewer of water, and mingled it with the wine. The Hallel was sung in the meantime by the Levites, the people who filled the courts holding a citron in the one hand and a bundle
of palm, willow, and citron branches in the other.

This was the solemnity of which it was commonly said in Israel, "He who has not seen the joy of the drawing of water has seen no joy." The priests regarded it as not only an expression of thankfulness for the early and the latter rain, to which the fruits of the earth now gathered in had owed their abundance, but as a memorial of the water which gushed forth in the wilderness at the stroke of Moses' rod; besides that still higher meaning which it remained for the Messiah fully to disclose.

The special offering of this day, (Numbers, xxix. 12) consisted of thirteen bullocks, two rams, and fourteen lambs of the first year, with their meat-offering and drink-offering, and a goat for a sin-offering. On this day priests of all the courses were on duty, and at least four hundred and sixty-four. A multitude of Levites, skillful in their art, were disposed on the fifteen steps, and the great Hallel was sung by them and the assembled myriads of the people.

When they came to the Hosanna in the 118th Psalm, the people and priests moved around the altar, imitating the journey of Israel through the wilderness, holding, as before, a citron in one hand and a bundle of palm and myrtle branches in the other, repeating, "O Lord help, O Lord grant success." As they passed the high-priest, they showered the fragrant leaves and fruit upon him, heaping the choice gifts of the earth upon the person of highest sanctity among the people.

To the worshippers in general this solemnity combined a grateful acknowledgement of the gift of the fruits of the earth, with a memorial of the most important event in the history of God's chosen people.

When the circuit of the altar was completed, and the high priest from the summit of the fifteen steps had given his benediction to the people, one part of them presented their own thank-offerings, another repaired to the porticoes, to hear the law read and expounded. (Neh. viii., 18.) In the sabbatical year the whole law was read at the feast of the Tabernacles. (Deut. xxxi. 10, 11.)

Immediately after the evening sacrifice, when the water of Siloah had been again mingled with the wine of the drink-offering, the multitude crowded to the court of the Women, which was illuminated by lamps of unusual size, disposed on four candelabra, fifty cubits in height. The Levites with their instruments stood on the fifteen steps, which led from the court of the Women to the court of Israel, and from the galleries over the porticoes the women were spectators of what passed below. The members of the Sanhedrim, the elders and chief men of the people, took torches in their hands, sung psalms, and performed sacred dances in honor of Jehovah; the youths performed feats of corporeal strength and dexterity; and the festal assemblage did not disperse till a late hour of the night.

The feast lasted eight days: in the first seven the ceremonies of the commencement were repeated, but with this difference, the number of bullocks for the burnt offering was diminished by one every day, (Num. xxix.) and in the six following days civil occupations might be pursued, which were forbidden on the first. The traffic, which took place at all the festivals, was especially active at this time. The curious productions of Egypt, the imports and manufactures of Tyre, the spices of the east, the balsam of Gilead, and the corn and cattle of Galilee, were bartered or sold; and everyone purchased what was necessary against the approaching season of winter.

LEAVES FROM MY PORTFOLIO.

THE DESIGN OF THE JEWISH FESTIVALS.

1. They were appointed by God to perpetuate the memory of great events and his interpositions in behalf of his people.—Thus: the Sabbath was a commemoration of the creation of the world; the Pass-over of the exemption of the first-born of Israel from the power of the destroying angel and their departure from Egypt; The Pentecost of the giving of the law; and the feast of Tabernacles of the sojourn in the wilderness.

2. They served to consolidate the union of the families and tribes of the whole nation by the frequent renewal of association and acquaintance.

3. They afforded
public opportunities for general instruction in the law and worship of God. 4. They were seasons of rest from the care, business and burdens of life, as well as for virtuous enjoyment and lawful pleasure. 5. They preserved uniformity in worship and kept the people free from strange Gods and idolatry.

They had also the feast of the Sabbatical year, which was Septennial or every seventh year; the feast of Trumpets celebrated on the first day of the civil year; the feast of the new-moon; the feast of atonement celebrated annually or on the 10th day of Tisri, our (September;) the feast of Dedication. Of their own institution, they had also the feast of lots to commemorate their preservation from the massacre devised by Haman; the feast of branches to preserve the memory of the taking of Jericho; the feast of contribution at which annual collections were made to preserve the service of the temple and synagogue; the feast for the death of Nicanor and the discovery of sacred fire. There may have been others, but these are what have been noted in the reading of the Old Testament and Apocrypha.

These were days of cheerful and exulting piety, made glorious by the memorable acts of Jehovah and the sublime virtues and honors of their fathers then brought fresh to their recollection, by the repetition of the joyous Psalms of David and glowing prophecies of Isaiah. Old men and matrons forgot their age or remembered it only as evidence that they would soon be gathered to the happy embrace of their fathers, and young men and maidens mingled the unrestrained joys of youth, vigor and hope; and the whole people came up with piping, chanting and rejoicing “so that the earth was rent with their sound.” They brought a welcome respite from labor; afforded seasons of innocent hilarity, for sul len gloom and cheerless austerity belong to no system of religion appointed by the author of our being. It should be remembered, also, that the three great national festivals of the Jewish religion were signally honored by the most remarkable events of the Christian Dispensation: Our Saviour was born at the feast of Tabernacles and thirty years afterwards, was baptized at the same season. He was crucified at the Passover and sent forth the Holy Ghost at the Pentecost to infallibly guide his Apostles in the presentation of the Kingdom of Heaven.

LAW RESPECTING THE SABBATICAL YEAR.

One of the most remarkable regulations of the Jewish Economy is the law giving every seventh year as a year of rest to the land, beasts and people: “Six years thou shalt sow thy land and gather the fruits thereof; but the seventh thou shalt let it rest and lie still; that the poor of thy people may eat, and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard and with thine olive yard.”—Ex. xxiii. 9–11. During this year the whole land of Judea was neither sown nor reaped; its vines were unpruned and its grapes and olives were ungathered; whatever grew spontaneously belonged alike to all, for the fields were a common, and the poor, the slave, the stranger and the cattle, yea, and the game of the wilderness, were left to range undisturbed, equal in rights to the original proprietor. The year was called a Sabbatism or resting to the Lord.

We are ready to ask the reason and object of an ordinance so remarkable. Like most other regulations for the welfare of man, it had low and high reasons, if I may so speak, suited to the moral condition in which it found him. The man who had not attained to any conception above worldly interests, saw in it a wise appointment to secure greater fertility to the exhausted soil: whilst the mind raised by communion with the wisdom of God to higher views of his Economy, was enabled to see nobler and more exalted objects. It was calculated to remind such of what they owed to the glorious Propriotor of the whole earth and of their obligation to him who could miraculously overrule the ordinary laws of nature in their behalf. He had said to Israel, “And if ye shall say, what shall we eat the seventh year? behold ye shall not sow nor gather in the sixth year, and it shall bring forth fruit for three years!” It taught, therefore, in the most effectual manner, a continual, sim-
OF SPEAKING UNGUARDEDLY OF SECTS.

"Let your speech," said an apostle, "be always with grace." Does it not too often happen, that much conversation is employed in descanting on the defects of those of other parties; sometimes, perhaps, mentioning their follies, or even their gross iniquities, rather as subjects of ridicule, than as matter of grief? Are not these things sometimes dwelt upon rather in the tone of triumph, and the spirit of self-complacency, than in that of real regret? In such a case, if we consider the persons we speak of as Christians, and chargeable with great inconsistencies, an apostle would have viewed this as a subject of serious lamentation, and it is surely no less so, if they be viewed as ungodly men, making a profession of religion from worldly motives; thus not only ruining their own souls, but if professed teachers, contributing to deceive and ruin the souls of others.

The remark is applicable, not to one party, or another exclusively, but more or less to all. There cannot be a more gross or unhappy mistake, than where strictures of this nature pass for religious conversation. It must be very obvious to every reflecting mind, that it does not require the smallest portion of genuine Christianity either to engage in such conversation or to relish it. Nay, what it tends to gratify is a spirit very different from the spirit of the gospel. If we sincerely regret the defects with which others are chargeable, if we consider them Christians, and have access to them let us address them as Christians, or find from their situation, they are quite inaccessible to us, the most effectual way of endeavoring to do them good, is by exhibiting in our walk and conversation a bright example of practical godliness.

The remark, though trite, is certainly just, that the world is governed by names, and many Christians are too much so likewise. We ought to guard against taking up prejudices against an unknown character merely from the name of the sect with which he is connected. This often arises from not distinguishing between the portion of truth.
that is in a particular system, and in the profession of which all the members of a particular sect are united, and the errors into which many of those who make that profession may have fallen. Perhaps these errors do not fairly flow from the principles professed, and of course they are not imputable to the system, nor can those who hold it be considered as countenancing them. In one point of view, indeed, such may be blameworthy, and that is in not separating from those who have departed from the profession bond of their union. But let not an indefinite charge in this case be preferred. Let it be confined to that in which the criminality strictly consists.

Have we not, however, often seen cases in which certain pernicious consequences appeared to flow from particular principles, while those who held them could not see, that such consequences really followed, and were as ready as any one to disclaim them? I am far from supposing that error is innocent, or that false principles, whether all their consequences be discerned or not, do not, in the natural course of their operation, lead to what is wrong in practice. But it ought to be remembered, that there are at least shades of criminality; and what I would remonstrate against here, is the tendency which some have, whenever they hear the name of the sect with which a person is connected, at once to indulge the most determined prejudice against him, and to involve all who bear that particular name, in one indiscriminate and unqualified censure.

Many, I suppose, when they hear the general term Dissenter applied to any one, hear it with a certain mixture of prejudice and indignation. The terms Methodist in England, and Tabernacle people, or Missionaries, [Roundheads, Campbellites.—Ed. of Mag.] as they are often called in this country, excite in the minds of a numerous class, much the same feelings. Others are in like manner to blame for that unlimited prejudice they indulge against other individuals, because in the communion of another church. These prejudices often arise from education; from being accustomed to hear in early life, what is to the disadvantage of a particular sect; from being much in the company of those who misrepresent their principles, or ascribe their conduct to false motives, or who perhaps are accustomed to amuse themselves and others, by collecting and retailing ludicrous anecdotes, about a few individuals of a particular sect, and endeavoring to transfer what is either wicked or foolish in their character,—or in the character of those who once belonged to the society, but were afterwards put away,—to the general body. Sometimes these prejudices arise from a person having met, either in the circle of his own acquaintance, or in the course of business, with some belonging to a particular denomination, who acted very improperly. This begat an early prejudice against the name, and all who bore it were denounced with these offenders.

Now, a very little reflection must shew every one that such a method of judging is exceedingly apt to lead us to false conclusions; and that no one can be expected to judge with any tolerable measure of accuracy, who allows his mind to be warped by such prejudices. Only observe how far this method of estimating the character of any system may go; nay, how far it has gone, in condemning the very name of Christianity itself. The well known story of the Inca of Peru, who declined the instruction of the Spanish priests, mentioning as his reason that he had no desire to go to heaven, if he was likely to meet the Spaniards there; shews how far the most unjust prejudice may be excited against a particular system, by men assuming a name who have no claim to it. In like manner, it is well known what powerful prejudices have, in many other heathen countries, been produced against the very name of Christianity, by the characters of those who bore that name, exhibiting in every respect the very opposite of what such an appellation should have described. Every one, however, must allow that such prejudices, so far as they regarded Christianity itself, were most unreasonable and unfounded.

We ought then to take into view, how much men are the creatures of education, of habit, of external situations; of the particular incidents that have occurred in their his-
tory, which were not at their own disposal, but regulated by a higher hand: and though we are not to disguise our sentiments, or think less of the evil of error, whoever holds it, let not prejudice against a name, or even just disapprobation of a general system, obscure in our view, the divine lustre of the image of Jesus, wherever and in whatever degree it appears.—[Wm. Innes.

ON THE UNQUALIFIED ABUSE OF WRITERS WHOSE SENTIMENTS ARE PARTIALLY INCORRECT.

Somewhat allied to the remarks contained in the preceding article is that unlimited abuse which we often hear poured on writers, who, though they seem to have just views of the leading doctrines of divine truth, have expressed themselves on some points in language not quite defensible.—Nothing is more calculated to excite disgust than to hear godly men, who, while they manifestly lived under the influence of divine truth, are allowed to have entertained sentiments in a certain degree inaccurate, and perhaps to have used expressions still more so, treated with a sneer and contempt. Error ought not to excite contempt, but regret. It ought also to be constantly recollected, that the language of one system can be learned as well as another; and that expressions the most correct and scriptural, may be employed by persons who are strangers to vital godliness. There is surely, too, a great inconsistency in hearing men sneering at those denominated popular writers, in the most unqualified manner, and representing their books as highly pernicious on account of particular inaccuracies, while they would confess they reaped advantage from the writings of Socinians and others, whose errors were of the first magnitude.

I would not, however, be understood by this to defend expressions which do not clearly convey scriptural views of Divine truth, far less to plead the cause of any sentiment which, upon the closest examination does not accord with the unerring standard. No, let our sentiments and language be as much purified as possible, from every thing, either directly false, or in any measure inaccurate. But the recollection of the deep deceitfulness of the heart, and the possibility of employing even the most correct form of sound words, when men are destitute of the faith of the gospel, ought certainly, instead of leading us to treat others with contempt, to inspire deep humility, and habitual watchfulness.

These remarks will equally apply to living characters, and to those who, though dead, yet live in their writings. We shall often find that we may learn much from those whose language on some points we cannot approve, or whose situations we cannot see to be consistent with the word of God. Let us learn to take useful hints from whatever quarter; and while we are called earnestly to contend for the faith once delivered to the saints, let it ever be done, not in the tone of ridicule and contempt, but in meekness of wisdom.—[Wm. Innes.

ADVICE TO YOUNG WRITERS.

We are not going to be so old-fashioned as that famous Latin poet, Horace, whose injunction to young writers was, to keep their MSS. ten years, and then publish, or burn them, as they seemed to deserve.—The ratio of living, at the present day, has become so much more rapid, that ten months would seem sufficient time to antiquate most literary productions. But, if articles must be both written and printed in haste, in this hurrying age, this is the very reason why their authors should give them a most thorough and careful revision. Many communications are sent to us which we are obliged to consign to the flames, merely because the writers had no time to revise them.

A word in your ear, my young friends; if you have no time re-write, or even revise your compositions, don't, for the life of you, imagine that the Editor has. Ten chances to one, he don't get time to revise his own. Choose your subject; and while about it, select one in which you take some interest; make yourself as perfect a master of it as possible; draw out your thoughts in their proper order, and be sure to express them in the plainest and best possible manner. Do not aim at being eloquent or flowery; be content to walk before you run. Express your thoughts directly, forcibly, and BRIEFLY!* For brevity is the very soul of wit; and in this age of the world, it is no less the soul of sense. Make your manuscript as perfect as you can, as well for your own sake as for its success. For, in improving your article, you in like manner improve yourself as a writer.—Casket.

*There are subjects which cannot be discussed in brief articles; and there are articles, which embrace many subjects, really shorter in twenty pages than some articles of twenty lines. You must discriminate here, as everywhere, if you would either read or write with wisdom.—Ed. Mo'.
Our present lecture presents before us the marriage of Abraham with Keturah, his death and character, and the birth, character and fortunes of his grand-children, Esau and Jacob.

I am disposed to believe, notwithstanding one of our most accurate students of the sacred records differs with me, that Abraham had taken Keturah as a wife prior to the death of Sarah, and perhaps shortly after the birth of Isaac. The order of the narrative seems to discountenance such an idea, but we know that in sacred history, where events are recorded according to their relative importance, order of the narrative is seldom the order of occurrence. The reasons for this opinion we offer, and allow them to pass for what they are worth, believing they are sufficient to claim the attention of the critical student of the Bible, and that they relieve the text from the apparent difficulty in which the other view involves it. They are as follows:

I. Keturah is called a concubine in the sixth verse and also in 1 Chron. 1: 32, in which latter passage the order of the narrative is in favor of our position, for Keturah and her sons are registered before Sarah and Isaac. If Sarah was dead before Keturah became a wife, why call her a concubine? A concubine is a secondary wife, which Keturah could not have been after Sarah's death. This fact appears to be unanswerable.

II. It is not likely that Abraham would have married a Canaanitish woman, and we have no account of his leaving Canaan to obtain a wife, as he directs concerning Isaac.

III. The interval between Isaac's marriage and the death of Abraham, is only thirty-eight years. Is it probable that Abraham, who speaks as one preparing to leave the world, should afterwards marry another wife, beget six children, and see them all depart from the paternal roof to be the fathers of nations, in so short a time?

IV. A very correct translation of the passage would read, "And Abraham had anoth-
one hundred and seventy-five years, expired, and died in a good old age, an old man satisfied with life, and gathered to his people. Ishmael and Isaac meet in paternal sympathy and filial sorrow, at the burial of their father. Though men of different natures and interests, rivals from the birth of Isaac, the alienation is reconciled, their bitterness and strife extinguished, and all animosity forgotten over a father's tomb. Death is a powerful promoter of union; he calls all together, and soon will mingle us all, however alienated, in the common dust of his all-levelling dominions.

We have had frequent occasion to speak of the character of Abraham; of his faith in the promises of God and of his obedience to his commands. A more perfect character is not to be found in all the tide of time. You cannot name a virtue that was not conspicuous in his character, if you except the opposite of concubinage, peculiar to, and not immoral in, his age. As a son, he was dutiful to his father in his old age; as a husband he was tender and conciliatory; as a father and master he commanded his household and used his authority for the temporal and spiritual good of all under him; as a neighbor he was obliging and ready to do his part for the common good; as a sovereign, he was modest without timidity, magnificent and noble; and as a man of God he was perfect in his generation, and ever conducted himself as a stranger and a pilgrim on earth. He is a model and pattern to all ages and is so presented even by those of his descendants who had the honor to make known the perfection of the Christian Dispensation. He was wealthy and prosperous in this world's goods, but more so in being the friend of God and the depository of a promise in which all nations are concerned. His life was a life of trials and triumphs, not exempted from frailties of which all are partakers, but more signally marked by virtues. But Abraham, the patriarch, where is he? He, too, with Sarah and the fathers and the prophets and the Apostles, sleeps; and his dust is laid in the cave of the Hittite. So fades the glory of man! But stop! look up to Paradise and behold him there, with the outcast Lazarus in his bosom and surrounded by hundreds and thousands of his spiritual descendants. "I am the God of Abraham,"—"God is not the God of dead,"—then Abraham is alive to God. God of the patriarch! be my God, I can ask no more, I would not ask less; for I, also, through Emanuel, would live unto Thee.

We come now to notice the birth, character and fortunes of Jacob and Esau.

Isaac and Rebekah had been subjected to a trial similar to that of Abraham and Sarah. They had lived nineteen years together and were childless; but when Isaac had arrived at the age of sixty he entreated the Lord for his barren wife, and Rebekah conceived. He asked a child, and his prayer is granted by the gift of two sons, and thus, He who had long delayed the gratification of his servant's wishes, at last compensates for the delay by doubling his expectation. It is said that the children struggled together within the womb of Rebecca; and she said, "if it be so why am I thus? And she went to enquire of the Lord. And the Lord said unto her, two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger."

We discover here what we have had occasion to remark before, that the promises of God, when they amount to prophecies, do not respect single individuals so much as the nations descended from them. The promise here was never verified in the history of Jacob and Esau, but it was most singularly exemplified in the history of their posterity. Esau, the elder, never was in subjection to Jacob; on the contrary, Jacob lived in fear of Esau and fled his country because of him. When he returned he sent a message supplicative to Esau, that he might find favor in his sight, and when he heard of the approach of his brother, he was greatly afraid and distressed, and he prayed to the Lord: "Deliver me, I pray Thee, from the hand of my brother, from the hand of Esau." He sent him a friendly present, acknowledging Esau as his Lord, and himself as his servant. He bowed himself seven times when he approached him, and when gra-
ciously received with oriental expressions of joy, he says: "I have seen thy face as though it were the face of God, and thou wast well pleased with me." He was never in worldly prosperity superior to Esau. It was of the posterity, therefore, that the prophecy was delivered, and I know not how any other conclusion could be drawn from the text. It is true that Paul speaks of it as though it related to personal superiority, but the Bible is full of examples of men standing for the nations that descended from them. Thus we read not only of Jacob and Esau, but also of all the sons of Jacob, such as Judah and Benjamin, long after they had been gathered to their fathers. We may learn by pondering this fact well, how God may reprobate or elect a nation to peculiar honors and privileges, and not affect the individual responsibility of any individual of those nations: one of the most profound truths of the Divine government. The curse of his nation may be, and often is, the blessing of the individual; and the blessing of a nation may be, and often is, the curse of an individual. To him who obeys God all national evils are blessings; to him who disobeys, all national blessings are curses.

Contemplated with reference to the nations that descended from them, the promise to Rebecca assures her, first, that the descendants of Jacob and Esau would grow up into different people and nations; secondly, that the nation of Esau would be subject to that of Jacob; but that this would not be until it was seen that the descendants of Esau were stronger than those of Jacob, so that their subjection would be of the Lord. But in order to have the prophecy and fulfillment fully before us, let us note what was afterwards said to Jacob and Esau by the spirit of prophecy in Isaac: "And Jacob came near and kissed him: and he smelled the smell of his raiments, and blessed him, and said, see, the smell of my son is as the smell of a field which the Lord hath blessed: Therefore God give thee of the dew of heaven and the fatness of the earth, and of corn and wine; let the people serve thee, and nations bow down unto thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be every one that blesseth thee."

And to Esau: "Isaac, his father answered and said unto him, Behold thy dwelling shall be of the fatness of the earth, and of the dew of heaven from above: And by the sword shalt thou live, and shall serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck."

But God himself spoke to Jacob and said: "I am the Lord God of Abraham thy father and the God of Isaac; the land wherein thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north and to the south; and in thee and in thy seed shall all the families of the earth be blessed. And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of."

I. A nation is promised to each of the brothers:

The Israelites were the descendants of Jacob, and the Edomites of Esau. Before they were born Jehovah thus points out, that which alone the Author of their being could know. Who could say, with reference to an embryo, or a full grown man, in a world of uncertainty and death, that a nation would descend from him or it? No one but God, or one possessed of the spirit of prophecy. Jacob had twelve sons, from each of whom a tribe descended, which was incorporated in the great Jewish nation, whose history is illuminated by the presence of Jehovah; and who to this day number millions, and maintain their national distinction, though scattered among all the nations of the earth. And Esau had sons who were chiefs, who exercised ducal or patriarchal authority, who were succeeded by kings, the names of eight of whom are given, (Gen. 37,) who reigned over the nation of Edomites. These nations differed as much in their national characteristics as did their progenitors in disposition and character.
Esau slighted his birth-right and the sacred privileges that were connected with it; became a man of ferocious disposition.—The Edomites were idolators. Jacob was mild and gentle, and dwelt in tents as a peaceful shepherd: his descendants were made the depositories of the covenants and religion of God. Esau hated Jacob, and moved in his heart to kill him; their descendants were ever at variance, and one of the kings of Edom would not suffer the Israelites, in their return out of Egypt, so much as to pass through his territories. All we know of them afterwards is what we learn from their wars with the Jews, and the awful desolation of their inheritance, which remains until this day.

II. The elder shall serve the younger.

There were Dukes in Edom before there reigned any king over Israel. The Edomites were more wild, independent and powerful than the Israelites for many hundred years, as is intimated in the declaration, "the one people shall be stronger than the other." But their superiority did not continue. In the days of David they were conquered and subdued, and garrisons were planted among them, by which to keep them in subjection. (2 Sam. 8: 14.) "And he put garrisons in Edom, throughout all Edom put he garrisons, and all they of Edom became David's servants." For one hundred and fifty years were they thus subjected, and were governed by deputies appointed by the kings of Judah. They afterwards revolted, and in the days of Jehoram, king of Judah, they regained their liberties, and made a king over themselves. But that victory was of short duration, only long enough to verify a part of the prediction, "that when thou shalt have the dominion, thou shalt break the yoke from off thy neck." Joram smote them with a great slaughter, but in the days of Amaziah an army of three hundred thousand men of his own dominions, and one hundred thousand of hired Israelites, were levied for the conquest of Edom. God ordered him to dismiss the Israelites, and promised him a great reward for the money he had given for their services. He fought the Edomites in the valley of salt; slew ten thousand on the spot, took ten thousand prisoners, whom he precipitated from the rock Selah (or modern Petra) which in memory of the act was called Joktheel, or obedience to the Lord. Azariah afterwards took Elah, a commodious haven on the Red Sea, which belonged to the Edomites. Judas Maccabeas afterwards took their chief city Hebron and at one time destroyed twenty-thousand men, and in the days of Hyrcanus they were reduced to the necessity of being incorporated in the Jewish nation. It was during the Babylonish captivity the Edomites invaded the south of Judea and appropriated Hebron, which remained in their hands until the days of Judas Maccabeas; so that they broke the yoke when they had the dominion, but at last were overcome and subjected until lost in the nation of their conquerors. Thus has prophecy become history, for "the Scripture cannot be broken."

From the whole we are prepared to conclude that, two nations descended from Jacob and Esau; they were dissimilar, as were their progenitors, in disposition and character; the Edomites were often conquered by and subjected to the Israelites; the Jews were never subjected to the Edomites; the name and character of the Edomites is known only by their connection and wars with the Jews, and they were subjected to them until they were finally swallowed up by them and their name expunged from the world's history. The Jews still exist, but the Edomite is no more, for Jehovah had said, "thou shalt be cut off forever," "there shall be none remaining of the house of Esau."

"For I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. Whereas Edom saith: We are impoverished, but we will return and build the desolate places; thus saith the Lord of hosts; They shall build, but I will throw down; and they shall call them the border of wickedness, and the people against whom the Lord hath indignation forever. And your eyes shall see, and you shall say, the Lord will be magnified from the border of Israel." Mal. 1: 1.

The Gospel of the Son of God has come to us from the sons of Jacob, and of his
flesh is Messiah, our Emmanuel, and thus from the border of Israel is the Lord known, whilst fearful desolations reign over Edom, and his name is gone down to oblivion!—Wonderful people! astonishing prophecy! marvellous destiny! "Forever, O Lord, thy word is settled in heaven, and thy faithfulness remains to all generations!"

J. B. F.

THE SOUTHERN BAPTIST REVIEW AND THE TEACHING OF THE REFORMATION.

It is gratifying to all sincere lovers of the Religion of Jesus Christ to see the differences amongst his professed disciples diminishing. We have ever believed that there were less real differences among those who examine the Christian Scriptures for themselves, than the world is willing to allow.—Independent minds, drinking at the same fountains of knowledge, will yet "speak the same thing," and come to the "unity of the spirit" of all wisdom and truth. We are led to these remarks by observing the following quotations from the Baptist Quarterly Review, conducted by Elder T. Meredith, a man of deservedly high literary and Biblical reputation. Our quotations are taken from the "Religious Herald," one of the most respectable and popular papers of the Baptist denomination, which disputes the sentiments of Mr. Meredith, and fears their proclivity to the sentiments of the Reformation:

"Baptism is the only avenue into the interior of the kingdom" of Christ.

Baptism is "the only authorized instrumentality whereby the believing sinner becomes practically identified with the benefits of that kingdom."

"Paul could have no right to appropriate to himself the promise of forgiveness until he had complied with the aforesaid condition."

"So far as the question of peace is concerned, it may perhaps be fairly questioned whether there be an intelligible, authorised peace until the conditions of the gospel are fully complied with... Nor can it easily be conceived that a sinner can have much intelligible peace, arising from the application of the gospel promises and mercies, until having been buried with Christ in baptism, he shall rise again to walk in newness of life."

It is seldom, if ever, that stronger language upon the importance of baptism has been used by our most ardent brethren.—We rejoice in finding another Advocate for the truth of Apostolic teaching, who, despite the adverse elements that have unhappily combined against it, is willing to take an independent stand and leave the consequences to God. There is a great deal of mutual misunderstanding between us and many Baptists; but such indications as the above and many others we might refer to, give assurance that there is not that irreconcilable hostility of faith and leading principles which would be the natural inference from the violence of the party warfare heretofore so unfortunately waged. There may be, between many Baptist associations and churches and our Brethren, some essential opposition of principles growing out of opposite methods for investigating the common volume of divine truth; but I am well-assured that much of the antagonism now existing is the result of an improper understanding of the questions at issue, and that if these could be exhibited in their proper lights, the sound minds and honest hearts of hundreds, and perhaps thousands would at once be ranged upon the side of peace, union and co-operation. We know many Baptists and some Baptist preachers,—and with the above before us we may say at least one Baptist Editor,—who openly profess the cardinal principles we advocate, and seem devoted to them with the same earnestness of zeal, which any have manifested for their prevalence.—We cannot be indifferent to this fact, and it gives us encouragement to hope for future happy results,—and if for nothing more, certainly for the substitution of mutual respect for the jealousies and discords heretofore subsisting between us. For one we shall cherish the hope.

J. B. F.

PAST SCENES.—Past scenes are generally recollected with a solemn sadness, caused by the thought that the time is gone, which will never return. Our days must be well and profitably spent, if we would remember them with pleasure.
the morning, the garish sun would at one bound burst from the bosom of night, and blaze above the horizon; but the air watches for his coming, and sends at first but one little ray to announce his approach, and then another, and by and by a handful, and so gently draws aside the curtain of night, and slowly lets the light fall on the face of the sleeping earth, till her eyelids open, and like man, she goeth forth again to her labor till the evening.

OUR WONDROUS ATMOSPHERE.

The atmosphere rises above us with its cathedral dome, arching towards the heavens, of which it is the most familiar synonyme and symbol. It floats about us like that grand object which the apostle John saw in his vision—a sea of glass like unto crystal. So massive is it, that when it begins to stir, it tosses about great ships like playthings, and sweeps cities and forests, like snowflakes to destruction before it. And yet it is so mobile, that we have lived years in it before we can be persuaded that it exists at all, and the bulk of mankind never realized the truth that they are bathed in an ocean of air. Its weight is so enormous that iron shivers before it like glass; yet a soap bubble sails through it with impunity, and the tiniest insect waves it aside with its wing. It ministers lavishly to all the senses. We touch it not, but it touches us. Its warm south winds bring back color to the pale face of the invalid; its cool west winds refresh the fevered brow, and makes the blood mantle in our cheeks; even its north blasts brace into new vigor the hardened children of our rugged climate. The eye is indebted to it for all the magnificence of sunrise, the full brightness of midday, the chastened radiance of the gloaming, and the clouds that cradle near the setting sun—But for it the rainbow would want its "triumphal arch," and the winds would not send their fleecy messengers on errands round the heavens. The cold would not either shed snow feathers on the earth, nor would drops of dew gather on the flowers. The kindly rain would never fall, nor hail storm nor fog diversify the face of the sky. Our naked globe would turn its tanned and unshadowed forehead to the sun, and one dreary, monotonous blaze of light and heat dazzle and burn up all things. Were there no atmosphere, the sun would in a moment set, and without warning, plunge the earth in darkness. But the air keeps in her hand a sheaf of his rays, and lets them slip but slowly through her fingers; so that the shadows of evening are gathered by degrees, and the bowers have time to bow their heads, and each creature space to find a place of rest, and to nestle to repose. In the morning, the garish sun would at one bound burst from the bosom of night, and blaze above the horizon; but the air watches for his coming, and sends at first but one little ray to announce his approach, and then another, and by and by a handful, and so gently draws aside the curtain of night, and slowly lets the light fall on the face of the sleeping earth, till her eyelids open, and like man, she goeth forth again to her labor till the evening.

COMMON SUPERSTITIONS.

In every part of the world, mountainous regions have been the nursery of superstitious feeling. The greatest works of man there appear as nothing—compared to the magnificence of nature, and the individual is left, in solitude, to receive the impressions which the sublime scenery in which he is placed is fitted to produce. Upon minds so circumstanced, the changes of external nature come to be considered as the immediate work of some invisible power: the shadows that fall on the lakes at sunrise are interpreted as the approach of hostile bands; the howl of the winds through the forests is thought to be the lamentations of the dead, who are expiating their sins; and the mists that flit over the summits of the mountains seem to be the distant skirts of vast armies, borne on the whirlwind and treading on the storm. The influence of these feelings is strongly felt in Tyrol, and the savage mountains or ruined castles with which it abounds have become peopled with the phantoms of a romantic superstition. Lights are said to have been often observed at night in towers which have been uninhabited for centuries, and bloody figures distinctly seen to flit through their deserted halls. The armour which still hangs on the walls in many of the greater castles has been observed to move, and the plumes to wave, when the Tyrolese arms were victorious in war.—Groans, they affirm, are still heard in the neighbourhood of the dungeons, where the victims of feudal tyranny were formally sacrificed; and the cruel baron, who persecuted his people in his savage passion for the chase, is often heard to shriek in the forests of the Unterberg, and to howl as he flies.
from the dogs whom he had trained to the scent of human blood.

Superstitions, too, of a gentler and more holy kind have arisen from the devout feelings of the people, and the associations connected with particular spots, where persons of extraordinary sanctity have dwelt. In many of the farthest recesses of the mountains, on the verge of perpetual desolation, hermits in former times had fixed their abode; and the imagination of the peasant still fancies that their spirits hover around the spots where their earthly trials were endured. Shepherds who have passed in the gloom of the evening by the cell where the bones of a saint are laid, relate that they distinctly heard his voice as he repeated his vespers prayers, and saw his form as he knelt before the crucifix which the piety of succeeding ages has erected in his hermitage. The image of many a patron saint has been seen to shed tears when a reverse has happened to the Tyrolese arms, and the garlands which are hung round the crosses of the Virgin wither when the hand which raised them has fallen in battle.

Peasants, who have been driven by a storm to take shelter in the little chappels which are scattered over the country, have seen the crucifix bow its head, and solemn music is heard at vespers in the higher places of worship in the mountains. The distant pealing of the organ, and the chant of innumerable voices, are there distinctly heard; and the peasant when returning at night from the chase, often trembles when he beholds funeral processions clothed in white, marching in silence through the gloom of the forests, or slowly moving on the clouds that float over the summit of the mountains.

Allison.

Powerful Religious Feelings of the Tyrolese.

The most remarkable feature in the national character of the Tyrolese is their uniform piety: a principle which is nowhere more universally diffused than in their sequestered valleys. The most cursory view of the country is sufficient to demonstrate the strong hold which religion has taken of the minds of the peasantry. Chapels are built almost every half mile, on the principal roads, in which the traveller may perform his devotions, or which may awaken his thoughts to a recollection of his spiritual duties. The rude efforts of art there have been exerted to portray the events of our Saviour's life, and innumerable figures, carved in wood, attest, in every part of the country, both the barbarous taste of the people and the fervour of their religious impressions. Even in the higher parts of the mountains, where hardly any vestiges of human cultivation are to be found, in the depths of untrodden forests, or on the summits of seemingly inaccessible cliffs, the symbols of devotion are to be found, and the cross rises everywhere amid the wilderness, as if to mark the triumph of religion over the greatest obstacles of nature. Nor is it only in the solitudes or the deserts that the proofs of their devotion are to be found. In the valleys and in the cities it still preserves its ancient sway over the people—

On the exterior of most houses, the legend of some favorite saint, or the sufferings of some popular martyr, are delineated; and the poor inhabitant deems himself secure from the greater evils of life under the guardianship of such heavenly aid. In every valley numerous spires are to be seen rising amid the beauty of the surrounding scene, and reminding the traveller on the eastern frontier and in the Styrian fields, by the cupola forms in which they are constructed, of his approach to the regions of the East. On Sunday the whole people flock to church in their neatest and gayest attire; and so great is the number who thus frequent these places of worship, that it is not unfrequent to see the peasants kneeling on the turf in the churchyard where mass is performed, from being unable to find a place within its walls. Regularly in the evening prayers are read in every family; and the traveller who passes through the villages at the hour of twilight, often sees through their latticed windows the young and the old kneeling together round their humble fire or is warned of his approach to human habitation by hearing their hymns stealing through the silence and solitude of the forest.
Nor has their religion become corrupted by many of the errors which, in more advanced civilization, have dimmed the light or perverted the usefulness of the Catholic Church. Mingled, indeed, with a large intermixture of superstition, and interwoven as it is with innumerable legends and visionary tales, it yet preserves enough of the pure spirit of its divine origin to influence, in a great degree the conduct of their private lives. The Tyrolese have not yet learned that immorality in private may be absolved by ceremony in public, or that the profession of faith can win a dispensation from the rules of obedience. The purchase of absolution by money is there almost unknown: it is never conferred, unless accompanied, according to the true Catholic principle, by the profession, at least, of genuine repentance. In no part of the world are the domestic or conjugal duties more strictly or faithfully performed: "Nec corrumpere et corrumpi, seculum vocatur."

In none do the parish priests exercise a stricter or more conscientious control over the conduct of their flocks. Their influence is not weakened, as in a more advanced state of society, by a discordance of religious tenets; nor is the consideration due to their sacred function lost in the homage paid to rank, opulence, or power. Placed in the midst of a people who acknowledge no superiors, and who live almost universally on the produce of their own domains; strangers alike to the arts of luxury and the seductions of fashion, the parish priests are equally removed from temptation themselves, and relieved from the necessity of guarding against the great source of wickedness in others. Each pastor is at once the priest and the judge of his parishioners, the infallible criterion in matters of faith, and the general umpire in the occasional disputes which occur among them. Hence has arisen that remarkable veneration for their spiritual guides by which the peasantry are distinguished; and it is to this cause that we are to ascribe the fact, common to Tyrol with La Vendee, that, while their nobles were generally absent or lukewarm in the cause, the people followed with alacrity the call of their pastors to take up arms in behalf of their religion and ancient princes.

—Allison

**Always Have Some Work in Hand.** Industry is the parent of wealth; and it is a bad sign when people have nothing to do.—In such cases it is best to find employment at once in seeking it. But in the multiplicity of things to be done in this world, it is rarely possible to be placed, except by choice, in a do-nothing position. It is the influence of vice and bad habits which so often creates a distaste for our real duties, and in fact unfits us for their performance. Stick, therefore, to the maxim: Always have some work in hand.

**Cheering Thought.** Sound instruction is like a small stone thrown into the water; it sinks to the bottom and disappears, but when it struck the surface, it raised a wave; this again produced another wave, till the whole was in agitation. This thought may often cheer the mind, in seasons when all looks dark; and though for the present the work may not be "joyous but grievous," yet afterward the most trying parts of the discipline may be those which will call for the deepest thankfulness.

**Temptation.** That temptation which at first is but a little cloud, as big as a man's hand, may quickly overspread the whole heaven. Our engaging in sin is the motion of a stone down hill—"it strengthens itself by going," and the longer it runs, the more violently. Beware of the smallest beginnings of temptations. No wise man will neglect or slight the smallest spark of fire, especially if he sees it among barrels of gunpowder. You carry gunpowder about you—O, take heed to the sparks.

**Poor Wives.** "As well might the farmer have the Venus de Medicis placed in his kitchen for a wife," says the Rev. Henry Colman, in one of his agricultural lectures, "as one of our fashionable women. Indeed it would be much better to have Lot's wife standing there, for she might answer one useful purpose—she might salt his bacon!"
CO-OPERATION.

I have a few thoughts for the brotherhood; and if I can be brief and plain, and confine myself to the subject, I shall esteem myself happy. A vast amount of time has been wasted in devising plans, and in making and answering objections. I fear there are many who are more gratified in exhausting their energies in discussions than in action. The infinite, incalculable injury resulting to the cause from such conduct must be manifest to the weakest capacity.

There is an unfortunate class in our ranks whose hearts have never beat responsive to the love of God,—who have sought the church as a refuge from the storm,—who are strangers to the generosity of the demands of the Gospel,—and whose money is their idol. This class live and move, and have their being in discussion. Let them alone. Let us go to work. Suppose the pioneers of this glorious Reformation had waited for organization and co-operation? What would have been the result? The same impulsive feeling—the same all-absorbing interest—the same profound reverence for truth and authority must animate us now, as it did those choice spirits. If I love the cause of my Lord,—if I love God and man,—if I possess the spirit of liberality, the door for its exercise is wide open, without waiting for co-operative organization. The Colleges, the Bible Society, the Female Orphan School, the Evangelists now in the field and out of the field, the widow and orphan, and the poor, all, all call for help in tones of love and eloquence, that would almost force the tear from the heartless miser. These avenues are open to us, and the Lord will hold us responsible to the amount of our ability. If Churches will not organize and co-operate, the members of a church can act collectively, as a Church. And if a Church in her collective capacity should still delay and waste time in discussions of expediency and plans, the members of the Church, as members, can readily bestow their liberality through the channels indicated. My opinion is, that we commence with too large a field; but this shall never paralyze my efforts in reference to the co-operations already started.

In the general, a county is large enough for a primary co-operation. Then comes the District, then the State, then the United States. A portion of the funds raised primarily should be devoted to county reformation; a portion to the reformation of the district; a portion to the reformation of the State; a portion to the reformation of the United States; and a liberal portion to the reformation of the world. The condition of the world calls for action—action; while it is talk, talk; write, write, write.

What would be the condition of the cause if all the Evangelists would cease their labors because of the lack of co-operation?—And how would they stand at the bar of God? Would they be excusable? Nay, verily. I have made this brief appeal, to stimulate the liberal portion of the brotherhood, in the primary assemblies, the Churches. If they are well organized and put in motion here, the result will be most glorious in every other department. The New Institution is perfect in all these matters. The members of the Church are required to concentrate their means in the Church. These means can be most readily disbursed. A portion by a committee of the brethren in the Church; a portion by a committee of the district Churches; and so of the State and United States. It might be enquired, "What has the Church of which you are a member, done?" It has expended $100 in Evangelizing during the year 1848; and I hope the time is at hand when it will unite in co-operation, and expend much more. More, when in the humor.

J. T. JOHNSON.

N. B. I pray to the Lord most fervently that the conversion and salvation of the world may be so deeply felt, and so ardently desired by all the brotherhood, that their entire time may be devoted to that perfect scheme of education and benevolence which is destined to save, bless and glorify the world. The blessed Savior said, "I am the way, the truth, and the life."—"If you continue in my word, then are you my disciples indeed: and you shall know the truth, and the truth shall make you free. If the Son make you free, you shall be free indeed."

What slaves we are to the systems of men! and how proud of the honors they confer, and the high sounding titles by which they are distinguished. An humble follower of the Lamb! I fear it is too humble for many.

J. T. J.

GEORGETOWN, KY.

DEBATE ON UNIVERSALISM BETWEEN DR. HALL AND MR. CLAYTON.

Marion, Perry Co., Ala.

April 6th, 1849.

Bro. Ferguson—I promised to give some account of the debate on Universalism be-
DEBATE ON UNIVERSALISM BETWEEN DR. HALL AND MR. CLAYTON.

Mr. Clayton correctly asks, how much better is that view of the atonement which teaches that the debt is paid by a surety, and then forgiven? We are taught to pray, "Lord forgive us our debts, as we forgive our debtors." Christianity will have done little for the promotion of benevolence and charity among men if this be the rule of conduct towards one another. We must exact the last cent and inflict the last stripe which is due. So that execution is stayed at death, Shylock may have the pound of flesh specified in his bond. We need not fear that system, though rigid may be its actions, where punishment is confined to this life. Rather should we fear Him who, after death, is able to destroy both soul and body in Hell. Christianity offers an escape from both, punishment here and hereafter, on conditions. Thus it exhibits its reforming power in the motives which it presents to influence the conduct of men.

But why did not some ante-mundane philanthropist among the angelic hosts or in the council of the Eternal, anticipate the evils of this present state, and intercept an argument drawn from the fountain of Divine love? The matter was deliberated, answers Universalism, and sin is necessary, yea a good, at least, a blessed and happy evil.—The glory of God and ultimate happiness of man are promoted thereby. Further, sin is indeed annihilated by Universalism and Calvinistic fatalism as certainly as by Mr. Owen's "twelve Divine laws of human nature." When God forbade Adam to eat the fruit of a certain tree, his will was contained in the prohibitory command, and when he threatened death as a penalty, he meant that Adam should be influenced by the fear of punishment, and act accordingly. All law and government is founded upon the idea of man's capacity to control his actions. Right leads to happiness—wrong to misery. If actions are fixed, commands and prohibitions are unmeaning; threatenings and promises are absurd.

Universalism is defective in not presenting an object worthy of the highest effort of human enterprise. Religion should call forth all the energies of a man. A citizen of this world may well spend his time and whatsoever Dr. Hall and Mr. Clayton. My own bad health, and the sickness of family and friends, together with pressing engagements, have hitherto prevented me. I am not now able from memory or any sufficient notes that I possess to comply with my undertaking to any great extent. I will, however, submit a few reflections on the subject.

Nothing is more common than for our brethren to be classed with Universalists, Arians, and Infidels. Yet no speakers or writers have done more to combat the errors which they are supposed to favor. Dr. Hall, notwithstanding the promptness and ability with which he meets and refutes those opposers of orthodoxy whom even the "called and sent" would hesitate to encounter, is scurrilously alluded to in the Baptist paper of this place, as a "tooth doctor" peregrinating the country and peddling heresies. I hope they will learn better, and practice what they learn.

Universalism is but the result of the enquiries of a speculative mind concerning the character of God and what ought to be the plan of his dealings with his creatures. It is manifestly not a mystery of faith, but of philosophy—not a verdict from testimony, but an a priori conjecture. Hence the constant effort by its advocates to make the Scriptures agree with the system. The interpretation is unnatural, the application is strained; while the idea of retribution in another state founded upon personal merit and demerit in this, arises spontaneously in every step we make in the progress of studying the Bible. The objection to rewards and punishments after death is an objection to Christianity, as a revealed religion, for its supposed want of conformity with certain principles alleged to be necessary to the perfection of the character of a Divine Being. To all such speculations the true answer is, "we walk by faith."

But while the benevolence of God will not permit punishment after death, his justice inflicts full punishment for every sin in this world. There is no mercy with God. He takes the sinner by the throat and says, "pay me that thou owest, to the uttermost farthing." Forgiving a debt is writing a receipt after the debt is paid. And just here
talent in advocating schemes for the amelioration of society on earth. What does the Universalist beyond this? He labors not for the world to come. There is no reaping there of what we sow here. How has Christ benefited the world or enlightened mankind in moral science? What motive has he given to virtue? Does he excel the heathen philosopher? Does he equal the Jewish moralist?

Mr. Clayton, however, though he denies punishment after death, yet admits there will be distinction and degrees of elevation in the scale of happiness, according to the character of men. All will be saved, but all not equally blessed. The admission is fatal to the system. It gives up the idea that there is perfect retribution in this world and abandons the position that difference of character here will not occasion endless distinction in state hereafter. He annihilates Gehenna punishment and substitutes a lower seat in heaven. I have not before so understood a genuine Universalist to teach.

Our brother Hall deserves the gratitude of the friends of truth for his able defence of the Gospel of Christ. The occasion offered an opportunity for saying more than what a reply to Mr. Clayton demanded. Mr. Clayton, we understand, is from the Baptist ranks, and likely the speculations too prevalent in that denomination have driven him to the adoption of his present opinions.—Exhibiting the spirit of candor, and a mind accustomed to thought and investigation, we have reason to hope that Mr. Clayton will re-examine his premises, and yet arrive at what we deem the only legitimate conclusion from apostolic teaching, that the Gospel offers to all mankind, on condition of faith and obedience, remission of sins here, and endless bliss hereafter, and threatens the disobedient with condemnation and endless punishment.

A. GRAHAM.

EASTER.

We live in Parish No. — of Alabama.—Yesterday was Easter Sunday and I attended service in the evening at 4 o’clock. The Priest of the Parish issued from the Vestry Room in a white robe and black scarf, and officiated in due and ancient form. One lad about twelve years old was christened, while his sponsors took the vows, and confessed the faith in his stead, and the lad was pronounced regenerated and born again by the Holy Ghost, and received into the Church. The Priest styles it not Episcopal, not Roman, but the Anglican Branch of the Church Catholic.

He delivered, or rather read a discourse of twenty minutes long, on the day. His text was Col. iii: 1: “If ye then be risen with Christ,” &c. During the discourse he informed the audience, premising, however, that he supposed every body knew it already, that the word “Easter” meant rising. Not feeling myself exactly to deserve the compliment, I turned over Calmet’s Dictionary, when I reached home and found it there stated that “Easter is a word of Saxon origin, and imports a Goddess of the Saxons, or rather of the East, Eastera.” Our translators are condemned for rendering pascha, in Acts xii. 4, by that word, and the name is also considered entirely inappropriate as the name of a Christian festival. Webster informs us that Easter is a Saxon word, but does not give its Saxon import. What say you?

Our Priest (he so styles himself) is an admirer of the Oxford Divinity, sometimes called Puseyism, and teaches that Christ is really personally present in the Eucharist, veiling His divine glories in the two species of bread and wine. His motto appears in large characters on the left of the Altar, on the crucifix, “except ye eat my flesh and drink my blood ye have no life in you.”—D’Aubigne informs us that Luther’s text was “Hoc est meum corpus.”

Our Priest informs us that Good Friday is a day to be remembered for some other purpose than as a lucky time for sowing flax. Indeed the Angel of the Covenant had already retreated to the outskirts, and was well taking his flight from the Anglican Branch of the Church Catholic, till the late spirit of revival and reform restored the ancient observances of the Christian fasts and festivals.

I write this merely to fill out my sheet and give some intelligence as to the tendency of things ecclesiastic in this region. By many
THE TEACHING OF JESUS CHRIST.

peoples even in the religious Protestant communities, Catholicism is more readily received than the simple Gospel as taught by the Apostles. What think you of the prospect ahead? The Pope is deposed—who is the head of the Church?

Yours in hope,

A. GRAHAM.

THE TEACHING OF JESUS CHRIST.

ITS PECULARITY OF MANNER.

Nothing is more worthy of observation in the teaching of our Savior than the fact that whenever a fact or event was brought before his attention, or a curious question was proposed, in expectation of hearing his observations or answer, he invariably took advantage of the occasion to excite attention to some practical instruction. This was his constant method. He never sought to gratify idle curiosity, nor to speak without some useful and attainable end before him. Let us write a few examples for our mutual profit.

He was once asked, Are there few saved? A question of startling interest in all ages, and which even now is the theme of many professed religious teachers, who pretend, either as believers in universal or particular salvation, to determine a question their Master declined. "Strive," said he, "to enter in at the straight gate, for many, I say unto you, shall seek to enter in who shall not be able. When once the master of the house is risen up and shut the door, and ye begin to stand without and say, Lord, we have eaten in thy presence, and thou hast taught in our streets; he shall say, I know ye not, whence ye are; depart from me, ye workers of iniquity." Luke xiii. 23-30.

Thus he enforced the great truth that our personal salvation is of paramount importance, and that a purely speculative enquiry may so direct the mind, until the love of the world, or death, may close the door of our salvation.

He was asked by his disciples, on another occasion, Who is greatest in the kingdom of heaven? Again, he fails to satisfy their expectation; he names no one of them, but taking a little child and placing it in their midst, he said, "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven; whosesoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven." Mat. xviii: 3-4.

By another he was called good Master, which at once affords him an opportunity of directing attention to that Being who alone is perfectly and essentially good. "Why callest thou me good? there is none good but one: that is God. Luke xxi. 44.

Martha asks, Dost thou not care that my sister has left me to serve alone? Martha! thou art careful and troubled about many things: But one thing is needful: and Mary has chosen that good part which shall not be taken away from her. Luke x. 40, 42. He bids not Mary, but Martha expected, to come to her assistance, but in a gentle reproof he teaches the great lesson that even lawful and commendable duties may so engross our attention as to cause us to neglect the one thing needful.

"Speak to my brother," said one of his company, "that he divide the inheritance with me." But, instead of choosing to assume this authority, he said to all present, "Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things he possesseth." And he spoke a parable illustrating the deception of a man "who layeth up treasure for himself, but is not rich toward God." If there is supreme folly in this world, it is that exposed in that parable. Reader, turn to it and read, Luke xii. 13-21.

A woman, overwhelmed by the sublimity of his teaching, cried out, "blessed is the womb that bear thee, and the paps that gave thee suck." To which he replied, "Yea, rather blessed are they who hear the word of God and keep or obey it." Luke xii, 27-28.

"Eat," said his Disciples to him, as he conversed with the woman at the well. "But he said unto them, I have meat to eat that ye know not of." The great business of life, far more important than a necessary meal, is to do the will of God. John iv. 32-38.

When some one told him of the "Galile-
ans whose blood Pilate had mingled with their sacrifices, he did not, as they expected, expatiate upon the cruelty of Pilate, the impiety of slaying the Gallileans while at the altar, nor the sins which had allowed the severe judgment, but said he, "suppose ye that these Gallileans were sinners above all Galileans, because they suffered such things! I tell you nay, but except ye repent, ye shall all likewise perish." Then spoke he the parable of the fruitless fig-tree, and illustrated with premonitory power the condition of all pretended servants of God.

To the natural and interesting questions, Lord, when shall these things be? and what shall be the sign of their coming? the substance of his answer was to prevent their deception by mistaken signs and false lights, and the solemn injunction, "Watch ye and be ye ready, for in such an hour as ye think not the Son of man cometh. Take heed lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life; so that day come upon you unawares. For as a snare shall it come upon all the inhabitants of the earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape these things, and to stand before the Son of man. Matt. xxiv. Mark xiii. Luke xxi.

Examples might be multiplied indefinitely but these will suffice to show the reader the character alike of the teaching of the Lord, and of those who shall stand approved at his coming. It is supremely PRACTICAL and they must be habitually USEFUL. "Let him that hath ears, HEAR." J. B. F.

Mr. Editor—I recently came across an old volume, published in 1765, with the following title: "Sermons on the Relative duties, preached at Queen street Chapel, and at St. Paul’s Convent Garden. By the Rev. Tho. Francklin, M. A., Vicar of Ware in Hertfordshire." Being induced to read it, I found that it contained many excellent things, in a style clear, forcible and elegant. It treats of the relative duties of Servants and Masters, Children and Parents, Wives and Husbands, in six discourses, with an introductory discourse on Domestic Happiness.

At the close of each of the six, is a portrait of the character of a good servant, master, &c. drawn. As they are short and very pertinent, I have concluded to extract them for the "Casket." So here they begin.

JNO. R. HOWARD.

A GOOD HUSBAND.

The good husband is one, who wedded not by interest but by choice, is constant as well from inclination as from principle; he treats his wife with delicacy as a woman, with tenderness as a friend; he attributes her follies to her weakness, her imprudence to her inadvertency; he passes them over therefore with good nature, and pardons them with indulgence; all his care and industry are employed for her welfare; all his strength and power are exerted for her support and protection; he is more anxious to preserve his own character and reputation because hers is blended with it; lastly, the good husband is pious and religious, that he may animate her faith by his practice, and enforce the precepts of Christianity by his own example; that, as they join to promote each other’s happiness in this world, they may unite to insure eternal joy and felicity in that which is to come.

A GOOD WIFE.

The good wife is one who, ever mindful of the solemn contract which she has entered into, is strictly and conscientiously virtuous, constant and faithful to her husband; chaste, pure and unblemished in every thought, word and deed; she is humble and modest from reason and conviction, submissive from choice, and obedient from inclination; what she acquires by love and tenderness, she preserves by prudence and discretion; she makes it her business to serve, and her pleasure to oblige her husband; as conscious that everything which promotes his happiness, must in the end, contribute to her own; her tenderness relieves his cares, her affections soften his distress; her good humor and complacency lessen and subdue his afflictions; "she openeth her mouth," as Solomon says, "with wisdom, and in her tongue is the law of kindness; she looketh well to the ways of her husband, and eateth not the bread of idleness; her children
rise up and call her blessed; her husband, also, and he praiseth her." Lastly, as a good and pious Christian, she looks up with an eye of gratitude to the Great Dispenser and Disposer of all things, to the husband of the widow and Father of the fatherless, entreating His Divine favor and assistance in this and every other moral and religious duty; well satisfied that if she duly and punctually discharges her several offices and relations in this life, she shall be blessed and rewarded for it in another.

The good father is ever humane, tender and affectionate to his children; he treats them, therefore, with lenity and kindness; corrects with prudence, rebukes with temperance and chastises with reluctance; nor suffers his indulgence to degenerate into weakness, or his affection to be biased by partiality; as he rejoices in their joy and participates in their afflictions, he never suffers them to want a blessing which he can bestow, or to lament an evil which he can prevent; while he continues with them he administers to their present happiness, and provides for their future felicity when he shall be removed from them: he is doubly cautious in preserving his own character, because theirs depend upon it; he is prudent, therefore, that they may be happy, industrious, that they may be rich, good and virtuous that they may be respected; he instructs by his life and teaches by his example; as he is thoroughly satisfied that piety is the source and foundation of every virtue, he takes care to "bring them up in the nurture and admonition of the Lord;" that they may be good men, he endeavors to make them good Christians; and after having done every thing in his power to make them easy and happy here, points out to them the only infallible means of securing eternal bliss and tranquillity hereafter.

The good master is one who, as St. Paul says, "gives unto his servants that which is just and equal;" one who, from a conscientious regard to his duty, and in obedience to the Divine will, is resolved to discharge and fulfill them in this, as well as in every other, particular; one who considers his servant not, as many do, as a being of inferior rank and species, sent into the world merely to be subservient to his commands, and born only to perform them, and whom, therefore, he has a right to treat as he thinks most proper and convenient, but as a creature of the same rank and dignity as himself, made after the same Divine image; as one who, though not so considerable, is yet, perhaps, an equally useful member of society, to whom Providence has appointed an humbler station in this life; one whom he has entered into solemn contract and agreement with, for the reciprocal preservation of their mutual peace and happiness; as such, therefore, he pays with the utmost strictness and punctuality, whatever is due to him for his labor and servitude. But, moreover, while he is engaged in this labor and service, the good master thinks it his indispensable duty to
support and protect him; he will not suffer any other to exercise that power and authority over him which he only has a right to, much less to insult or oppress him; the good master will, now and then, indulge his servant in some remission and relaxation; he will slacken a little the reins of government, loosen the bonds of servitude, and make him as easy and contented as his condition will permit; if he offends from ignorance, he will rather endeavor to remove than to resent it; if from inadvertency, he will pardon; if from the worst of causes, he will sometimes, nay, even frequently, forgive him. Besides this, the good, that is, the pious and conscientious master, will look upon himself bound as it Christian, to guide, instruct and admonish them by his knowledge, to instruct them by his example; he will show that he is fit to rule over others by the command which he has of his own passions, and keep the noblest superiority over his servants, the superiority of virtue.

A GOOD SERVANT.

The good servant will obey his master in all things; will readily and implicitly submit to his commands, without murmurings or reluctance; will execute these with zeal, cheerfulness and alacrity; will be strictly honest, just and faithful, with regard to everything committed to his care; endeavoring to promote in others that fidelity, which he does himself practice, and to dissuade them from that fraud of corruption which he does himself abhor; he will be too active and vigilant in his duty to stand in need of any admonitions to the performance, or any reproaches for the omission of it; he will insensibly contract an esteem and regard for those whom he serves, which will naturally grow up into the tenderest regard and affection for them; so that his labor will become the labor of love, and his service perfect freedom; he will consider himself bound by the laws of God as well as by the laws of men, to the punctual discharge of that relation which he has entered into; not merely as a civil, but as a moral and religious obligation; he will not, therefore, content himself with eye-service, but, at all times, be diligent and assiduous, as conscious, that he has not only an earthly, but a Heavenly Master, who knows every word, and every action; who seeth in secret, and will one day, either punish or reward him openly.

CONSTITUTION OF SOCIETY:

Human society is like a machine; not that it moves merely as it is moved upon, and has within it no volition of its own; but it must always be composed of certain parts so arranged and adjusted that harmonious movement will be the result. There must exist certain relations, certain departments and classes, so constituted as to depend one upon another, and thus move and act in concert.

INFANT BAPTISM.

It is a fact that ought not sightingly to be passed over by the student of Ecclesiastical History, that Augustus Neander, regarded as the most profound historian of the Church which this age has developed, has said, as the result of all his investigations, that “baptism was administered at first to adults only,” and that “we have all reason for not deriving infant Baptism from Apostolic institutions!” See Neander’s History, page 311, Boston edition, translated by Torry.

Now, when it is remembered that Neander is connected with a Church that recognizes and practices infant sprinkling, his testimony should certainly be regarded as impartial, and if liable to bias at all, to a bias favorable to this human institution. But that Infant Baptism is of human origin, and that too not very creditable to the intellectuality of those who have ever practiced it, is evident from one single fact. Indeed, it is stamped, as by the Providence of God, even to this day, with an impress which forever excludes it from a Divine appointment, and shows that it must be classed with the superstitious usages of ages past; and that is: when the officiating minister, administers what he calls baptism to an infant, he addresses it as though by some miraculous power it could understand him! He does not say to the parent or sponsor, “I baptize your child,” but he says to the unconscious, puling infant, “John, or Mary,” (as the case may be,) “I baptize you in the name, &c.” Only imagine an otherwise intelligent man,—one who is regarded as a
teacher of the people,—before a discriminating audience, speaking in the Holy name of God, to an infant a month old! Talk not of the mumery of Roman Catholicism after this. This one fact leaves an unmistakable mark, that infant baptism is a superstitious custom, borrowed from a superstitious age, which is discreditable to this age of light and advancement, and which requires no sacrifice were it consigned with relics, holy beads and amulets to the tomb of darker periods in the history of the church.

J. B. F.

NATIONAL CONVENTION OF THE FRIENDS OF COMMON SCHOOLS.

Some of the most intelligent and sterling men of this nation—men of different political and religious parties, and yet really above all partizan influences—men of free, generous and Christian hearts—have appointed Wednesday, the 22d day of August next, at 10 o'clock A. M., as a time for the meeting of the friends of popular education throughout the Union. Philadelphia has been selected as the place of meeting; its object is to strengthen and systematize, by mutual consultation, this great and paramount interest of Republican institutions. We fondly hope that this call will meet a ready and spirited response, such as the importance of the subject demands, and that this meeting will prove an era in the intellectual advancement and prosperity of our beloved country. Its proposal has already excited public expectation, and we have no doubt it will be looked to with interest by all who seek the diffusion of useful knowledge, the progress of the human race, and the purity and permanency of our free institutions.

The claims of this convention, and its benevolent objects, are advocated at length in "Wright's Casket," published at Philadelphia—a periodical hitherto unsurpassed for cheapness and sterling worth. The philanthropic efforts of the society for diffusion of general knowledge have enabled its proprietor to publish it at 25 cents a year, scarcely the cost of the paper. It should be found in every family in the land.

Ed.


This is one of the most remarkable books of the age. Perhaps no book in the history of Literature, has had such an immediate and wide-spread circulation. Written by a man whose literary position, of all others, enabled him to obtain accurate information, and whose previous writings had elevated him to the highest seat among British Classics, it was to be expected that the work would be sought after with great avidity.—As a general rule, no man is so well qualified to write impartial history as a British Reviewer and no Editor of British Reviews has acquired equal reputation with Macaulay. The materials and models after which most American Literary productions are moulded, are furnished by their pens, and however much we may regret the anti-democratic tendency of their publications, we must admire the splendid monuments of Literature, magnificent, venerable and powerful, they have presented to our gaze. As Americans and promoters of civil and religious Liberty, we ought to exert a powerful influence upon the moth-eaten and oppressive systems of Europe; but often, such are the rich and active energies and resources of literary and philosophical habits and capital now wielded by foreign writers, that influence has been against us; and we have been compelled to follow in the radiant path which their genius and industry so splendidly illuminates. But the tide of events is changing, and America, in her politics, her religion and literature, is now felt, where her name a quarter of a century since was referred to with contempt. That our advancement and example have produced and are producing a powerful and beneficial effect on the development of truth across the Atlantic, may be seen, not only in the general fermentation and revolution throughout all Europe, but in the spirit and leading principles which manifest themselves in such works as the one before us. It may, therefore, be said in truth, that whilst American Literature has too often presented but an humble attempt at imitation, American Lib-
erty and American principles have turned, to a great extent, the tendency of British literature. In this every sincere lover of truth and the common interests of humanity will rejoice. If the master minds of Europe will write the History of England from the accession of King James the Second, down to a time which is within the memory of men still living.” But he does not begin his history at the time of the accession. In a long and brilliant chapter he gives a graphic summary of the annals of Britain from the time of their earliest traces, reaching back even to the shadows and myths of fabulous ages, in which he finds the germs of all those institutions and opinions which even to this day give character to England. It is curious to note the various ways in which annalists have connected the thread of their narrative with the great woof of Time. Some commence with the night of chaos, in a history of a hundred pages. Others take the creation of Adam for granted. Preachers ordinarily, now, if he is not a pedantic pretender to Geological knowledge, admit the flood.—Such would do well to read the first chapter of this history, and see the pregnancy of each sentence, bearing witness to the fulness of the author’s researches and the skilful selection of his ideas, more than twenty volumes of learned lumber could have done. Bacon’s system of philosophy should be applied to sermons and histories, and by reading less we might learn more.

Already Episcopalians and Presbyterians, Aristocrats and Republicans, are blaming the pictures he gives of their ancestors, institutions and influences. The fact that all parties complain, and yet all admire when their favorite is not the theme, is proof of his impartiality, most gratifying to those who disclaim all authority not sanctioned by reason and God, and who are willing to receive truth, whether from Papists, Prelates, or Roundheads. Lessons of wisdom and knowledge, calculated to refute many a popular but false theory of Religion and government, may here be learned, commending themselves in a clearness of style, and richness of resource, such as we have never seen surpassed, if indeed equalled. Whigs and Democrats in politics; Catholics and Protestants of every conceivable division, in Religion,—may read with profit and improvement, and never regret their contact with such a gifted and penetrating mind.

Mr. Macaulay announces his purpose to “write the History of England from the accession of King James the Second, down to a time which is within the memory of men still living.” But he does not begin his history at the time of the accession. In a long and brilliant chapter he gives a graphic summary of the annals of Britain from the time of their earliest traces, reaching back even to the shadows and myths of fabulous ages, in which he finds the germs of all those institutions and opinions which even to this day give character to England. It is curious to note the various ways in which annalists have connected the thread of their narrative with the great woof of Time. Some commence with the night of chaos, in a history of a hundred pages. Others take the creation of Adam for granted. Preachers ordinarily, now, if he is not a pedantic pretender to Geological knowledge, admit the flood.—Such would do well to read the first chapter of this history, and see the pregnancy of each sentence, bearing witness to the fulness of the author’s researches and the skilful selection of his ideas, more than twenty volumes of learned lumber could have done. Bacon’s system of philosophy should be applied to sermons and histories, and by reading less we might learn more.

But it was not of the style and power of Macaulay as a writer we intended to speak; this we leave to other hands—to the Reviews, all of which have something to say of both. We wish to call attention to the view he gives of many vexed questions and important characters.

Of the influence even of a corrupted Christianity over the rude and superstitious inhabitants of England, his observations are worthy of note, because they may serve to correct a very narrow, though very common error into which many fall: that of judging all influences by the standard of their own times and opinions:—

SALUTARY INFLUENCE OF THE CATHOLIC RELIGION.

“The conversion of the Anglo-Saxons to Christianity was the first of a long series of salutary revolutions. It is true that the Church had been deeply corrupted both by that superstition and that philosophy against
which she had long contended, and over which she had at last triumphed. She had given a too easy admission to doctrines borrowed from the ancient schools, and to rites borrowed from the ancient temples. Roman policy and Gothic ignorance, Grecian ingenuity and Syrian asceticism, had contributed to deprave her. Yet she retained enough of the sublime theology and benevolent morality of her earlier days to elevate many intellects, and to purify many hearts. Some things also which at a later period were justly regarded as among her chief blemishes, were, in the seventh century, and long afterwards, among her chief merits. That the sacredotal order should encroach on the functions of the civil magistrate would, in our time, be a great evil. But that which in an age of good government is an evil, may, in an age of grossly bad government, be a blessing. It is better that mankind should be governed by wise laws well administered, and by an enlightened public opinion, than by priestcraft; but it is better that men should be governed by priestcraft than by brute violence: by such a prelate as Dunstan than by such a warrior as Penda. A society sunk in ignorance, and ruled by mere physical force, has great reason to rejoice when a class, of which the influence is intellectual and moral, rises to ascendancy. Such a class will doubtless abuse its power; but mental power, even when abused, is still a nobler and a better power than that which consists merely in corporeal strength.

We read in the Anglo-Saxon chronicles of tyrants, who, when at the height of greatness, were smitten with remorse, who abhorred the pleasures and dignities which they had purchased by guilt, who abdicated their crowns, and who sought to atone for their offences by cruel penances and incessant prayers. These stories have drawn forth bitter expressions of contempt from some writers who, while they boasted of liberality, were in truth as narrow minded as any monk of the dark ages, and whose habit was to apply to all events in the history of the world the standard received in the Parisian society of the eighteenth century. Yet surely a system which, however deformed by superstition, introduced strong moral restraints into communities previously governed only by vigor of muscle and by audacity of spirit, a system which taught the fiercest and mightiest ruler that he was, like his meanest bondman, a responsible being, might have seemed to deserve a more respectful mention from philosophers and philanthropists.

These observations are applicable to the contemptuous manner in which it is often fashionable to speak of Roman Catholics, and of the institutions of past ages. Every Institution having any pretensions to order, has answered an end, and often a more important one, than some which lay greater claims to knowledge and virtue. The Catholic Church was an asylum for learning, art and the germs of civilization, and though she is now an effete and worn-out system, in ages of violence and barbarism, when society was filled by “beasts of prey,” this Church, “which by many divines has been compared to that Ark of which we read in the Book of Genesis,” was indeed an Ark, which rode amid darkness and tempest on a deluge beneath which all the great works of Ancient power and wisdom lay entombed, bearing within her that feeble germ from which a second and more glorious civilization was to spring, p. 19.

POPEY PREFERABLE TO BARBARISM.

“Even the spiritual supremacy arrogated by the pope, was, in the dark ages, productive of far more good than evil. Its effect was to unite the nations of Western Europe in one great commonwealth. What the Olympian chariot course and Pythian oracle were to all the Greek cities, from Trebizond to Marseilles, Rome and her Bishop were to all Christians of the Latin communion, from Calabria to the Hebrides. Thus grew up sentiments of enlarged benevolence. Races separated from each other by seas and mountains acknowledged a fraternal tie and a common code of public law. Even in war the cruelty of the conqueror was not seldom mitigated by the recollection that he and his vanquished enemies were all members of one great federation.”

Roman Catholicism has passed its zenith, and is fast nearing its nadir. But this may also be said of many forms of Protestantism.
They have all answered a place in the world's progress, and this the correct view of them, justifies the ways of Providence. We may venerate them; but it would be injustice to God and man, to light and virtue, to imitate or practice their exhausted ceremonies.—And the grand reason why Catholics have been more successful than Protestants in converting Pagan nations is, that their system being but a slight remove, is more easily apprehended by their idolatrous minds. As men advance in intelligence, Christianity is seen in its true principles, spirit and destiny.

Owing to the ignorance and corruptness of the times, the dangers which the Reformation scarcely escaped—if that may be called an escape while many of the old absurdities yet cling to the system—are thus described:

**EXPOSURE OF THE REFORMATION.**

"There was then, through the greater part of Europe, very little knowledge, and that little was confined to the clergy. Not one man in five hundred could have spelled his way through a psalm. Books were few and costly. The art of printing was unknown. Copies of the Bible, inferior in beauty and clearness to those which every cottager may now command, sold for prices which many priests could not afford to give. It was obviously impossible that the laity should search the scriptures for themselves. It is probable, therefore, that, as soon as they had put off one spiritual yoke, they would have put on another, and that the power lately exercised by the clergy of the Church of Rome would have passed to a far worse class of teachers. The sixteenth century was comparatively a time of light. Yet even in the sixteenth century a considerable number of those who quitted the old religion followed the first confident and plausible guide who offered himself, and were soon led into errors far more serious than those which they had renounced. Thus Matthias and Knipendoing, apostles of lust, robbery and murder, were able for a time to rule great cities. In a darker age such false prophets might have founded empires; and Christianity might have been distorted into a cruel and licentious superstition, more noxious, not only than Popery, but even than Islamism."

The following account of the origin of the Church of England we would commend, most respectfully, to Bishop Otey and the Episcopalians of Tennessee who have credited the large pretensions he has made for his church. Every tyro in history must know the truth of the following quotation; and yet is it not astonishing that men whose position would warrant the supposition that they are well informed, should attempt to prove the direct descent of Episcopacy from the Apostles, independent of the Old Mother?

**ORIGIN OF THE EPISCOPALIANS.**

"Henry the Eighth attempted to constitute an Anglican Church differing from the Roman Catholic Church on the point of the supremacy, and on that point alone. His success in this attempt was extraordinary. The force of his character, the singularly favorable situation in which he stood with respect to foreign powers, the immense wealth which the spoliation of the abbeys placed at his disposal, and the support of that class which still halted between two opinions, enabled him to bid defiance to both the extreme parties, to burn as heretics those who avowed the tenets of Luther, and to hang as traitors those who owned the authority of the Pope. But Henry's system died with him. Had his life been prolonged he would have found it difficult to maintain a position assailed with equal fury by all who were zealous either for the new or for the old opinions. The ministers who held the royal prerogatives in trust for his infant son could not venture to persist in so hazardous a policy; nor could Elizabeth venture to return to it. It was necessary to make a choice. The government must either submit to Rome, or must obtain the aid of the Protestants. The government and the Protestants had only one thing in common, hatred of the Papal power. The English reformers were eager to go as far as their brethren on the Continent. They unanimously condemned as anti-Christian numerous dogmas and practices to which Henry had stubbornly adhered, and which Eliza-
beth reluctantly abandoned. Many felt a strong repugnance even to things indifferent which had formed part of the polity or ritual of the mystical Babylon. Thus Bishop Hooper, who died manfully at Gloucester for his religion, long refused to wear the Episcopal vestments. Bishop Ridley, a martyr of still greater renown, pulled down the ancient altars of his diocese, and ordered the Eucharist to be administered in the middle of churches, at tables which the Papists irreverently termed oyster boards. Bishop Jewell pronounced the clerical garb to be a stage dress, a fool’s coat, a relic of the Amorites, and promised that he would spare no labor to extirpate such degrading absurdities. Archbishop Grindal long hesitated about accepting a mitre from dislike of what he regarded as the mummery of consecration. Bishop Parkhurst uttered a fervent prayer that the Church of England would propose to herself the Church of Zurich as the absolute pattern of a Christian community. Bishop Ponet was of opinion that the word bishop should be abandoned to the Papists, and that the chief officers of the purified church should be called superintendents. When it is considered that none of these prelates belonged to the extreme section of the Protestant party, it cannot be doubted that, if the general sense of that party had been followed, the work of reform would have been carried on as unsparingly in England as in Scotland.

But, as the government needed the support of the Protestants, so the Protestants needed the support of the government. Much was therefore given up on both sides; an union was effected; and the fruit of that union was the Church of England.”

Of the character of Cranmer, who was chief in settling the alliance of the Episcopal Church, Macaulay thus speaks:

**CHARACTER OF CRANMER.**

“He was at once a divine and a statesman. In his character of divine he was perfectly ready to go as far in the way of change as any Swiss or Scottish reformer. In his character of statesman he was desirous to preserve that organization which had, during many ages, admirably served the purposes of the Bishops of Rome, and might be expected now to serve equally well the purposes of the English kings and of their ministers. His temper and his understanding eminently fitted him to act as mediator. Saintly in his professions, unscrupulous in his dealings, zealous for nothing, bold in speculation, a coward and a time-server in action, a pliable enemy and a lukewarm friend, he was in every way qualified to arrange the terms of the coalition between the religious and the worldly enemies of Popery.”

Of the claims of the Episcopal clergy to Apostolic succession and of modern Episcopacy to divine appointment, the following is in point:

**UNFOUNDED CLAIMS OF THE EPISCOPAL CLERGY AND CHURCH.**

“The Church of Rome held that episcopacy was of divine institution, and that certain supernatural graces of a high order had been transmitted by the imposition of hands through fifty generations, from the eleven who received their commission on the Galilean mount, to the bishops who met at Trent. A large body of Protestants, on the other hand, regarded prelacy as positively unlawful, and persuaded themselves that they found a very different form of ecclesiastical government prescribed in Scripture. The founders of the Anglican Church took a middle course. They retained Episcopacy; but they did not declare it to be an institution essential to the welfare of a Christian society, or to the efficacy of the sacraments. Cranmer, indeed, plainly avowed his conviction that in the primitive times there was no distinction between bishops and priests, and that the laying on of hands was altogether unnecessary.”

Of the nature of her worship, in contrast with popery and Presbyterianism, the following:

**HER WORSHIP AND ORDINATION THE RESULT OF EXPEDIENCY.**

“Among the Presbyterians, the conduct of a public worship is, to a great extent, left to the minister. Their prayers, therefore, are not exactly the same in any two assemblies on the same day, or any two days in the same assembly. In one parish they are fer-
vent, eloquent and full of meaning. In the next parish they may be languid or absurd. The priests of the Roman Catholic Church, on the other hand, have, during many generations, daily chanted the same ancient confessions, supplications, and thanksgivings, in India and Lithuania, in Ireland and Peru. The service, being in a dead language, is intelligible only to the learned; and the great majority of the congregation may be said to assist as spectators rather than as auditors. Here, again, the Church of England took a middle course. She copied the Roman Catholic forms of prayer, but translated them into the vulgar tongue, and invited the illiterate multitude to join its voice to that of the minister.

"In every part of her system the same policy may be traced. Utterly rejecting the doctrine of transubstantiation, and condemning as idolatrous all adoration paid to the sacramental bread and wine, she yet, to the disgust of the Puritan, required her children to receive the memorials of divine love, meekly kneeling upon their knees. Discarding many rich vestments which surrounded the altars of the ancient faith, she yet retained, to the horror of weak minds, the robe of white linen, which typified the purity which belonged to her as the mystical spouse of Christ. Discarding a crowd of pantomimic gestures which, in the Roman Catholic worship, are substituted for intelligible words, she yet shocked many rigid Protestants by marking the infant just sprinkled from the font with the sign of the cross.—The Roman Catholic addressed his prayers to a multitude of saints, among whom were numbered many men of doubtful, and some of hateful character. The Puritan refused the addition of saint even to the apostle of the Gentiles, and to the disciple whom Jesus loved. The Church of England, though she asked for the intercession of no created being, still set apart days for the commemoration of some who had done and suffered great things for the faith. She retained confirmation and ordination as edifying rites, but she degraded them from the rank of sacraments. Shrift was no part of her system. Yet she gently invited the dying penitent to confess his sins to a divine, and empowered her ministers to soothe the departing soul by an absolution, which breathes the very spirit of the old religion. In general it may be said, that she appeals more to the understanding, and less to the senses and the imagination, than the Church of Rome, and that she appeals less to the understanding, and more to the senses and imagination, than the Protestant Churches of Scotland, France, and Switzerland."

Of the vile servility which she paid to Royal authority, Macaulay adds:

**SERVILITY OF THE CHURCH TO THE KING.**

"According to this system, as expounded by Cranmer, the king was the spiritual as well as the temporal chief of the nation.—In both capacities his highness must have lieutenants. As he appointed civil officers to keep his seal, to collect his revenues, and to dispense justice in his name, so he appointed divines of various ranks to preach the gospel, and to administer the sacraments. It was unnecessary that there should be any imposition of hands. The king—such was the opinion of Cranmer given in the plainest words—might, in virtue of authority deriv- ed from God, make a priest; and the priest so made needed no ordination whatever.—These opinions Cranmer followed out to their legitimate consequences. He held that his own spiritual functions, like the secular functions of the chancellor and treasurer, were at once determined by a demise of the crown. When Henry died, therefore, the archbishop and his suffragans took out fresh commissions, empowering them to ordain and to perform other spiritual functions till the new sovereign should think fit to order otherwise. When it was objected that a pow- er to bind and to loose, altogether distinct from temporal power, had been given by our Lord to his apostles, the theologians of this school replied that the power to bind and to loose had descended, not to the clergy, but to the whole body of Christian men, and ought to be exercised by the chief magistrate as the representative of the society. When it was objected that St. Paul had spoken of certain persons whom the Holy Ghost had made overseers and shepherds of the faith-ful, it was answered that king Henry was the
very overseer, the very shepherd, whom the Holy Ghost had appointed, and to whom the expressions of St. Paul applied.”

A WOMAN BISHOP!

Well might the dissenters of that age and all reasonable men of this, ask whether it is not monstrous to call a woman as chief Bishop of a Church in which an Apostle had forbidden her to speak!! True, some of the Queens of England had declared that they occupied the same sacred relation to the Church of England which the Pope sustains to that of Rome, but too often the holy “Bishops have been little more than her ministers.”

Not only the bigotry of Episcopalians, but the sectarian attachments of many of other sects, is faithfully represented in the religious character of the country gentry of 1685:

SECTARIAN ATTACHMENTS.

“Their love of the Church was not, indeed, the effect of study or meditation. Few among them could have given any reason drawn from Scripture or ecclesiastical history, for adhering to her doctrines, her ritual and her polity; nor were they, as a class, by any means strict observers of that code of morality which is common to all Christian sects. But the experience of many ages proves that men may be ready to fight to the death and to persecute without pity, for a religion whose creed they do not understand, and whose precepts they habitually disobey.”

PROFOUND FACT.

The subjoined extract needs no comment:

“It is an unquestionable and a most instructive fact, that the years during which the political power of the Anglican hierarchy was in the zenith were precisely the years during which national virtue was at the lowest point.” p. 169.

Political power is always dangerous; but united with religion it has ever proved destructive to the conservative principles of both. Unite any church with the State, and you corrupt both and defeat the ends of each. We should never forget when we look upon the bloody crimes and outrageous vices of established churches, that Catholics, Episcopalians, Puritans, were men,—men inheriting the same common nature whose proclivity, when entrusted with power which belongs to God alone, is to corruption and tyranny. Hence Puritans, both Presbyterian and Independent, persecuted Catholics and Episcopalians, and made the foolish attempt to drill the minds of all under their power to their own system of theology. They were equally meddling and intolerant, and forgetting their own struggles and sufferings they made it a crime for a child to read to a dying parent one of those beautiful sermons found in the Book of Common prayer. They ejected clergymen from their benefices by thousands; they brutally defaced churches and sepulchres and waged war against everything that reminded them of popery, prelacy or the festive amusements of their enemies. The result described below is not therefore unnatural:

CHARACTER OF PURITANISM.

“With the fear and hatred inspired by such a tyranny contempt was largely mingled.— The peculiarities of the Puritan, his look, his dress, his dialect, his strange scruples, had been, ever since the time of Elizabeth, favorite subjects with mockers.— But these peculiarities appeared far more grotesque in a faction which ruled a great empire than in obscure and persecuted congregations. The cant which had moved laughter when it was heard on the stage from Tribulation Wholesome, and Zeal-of-the-Land Busy, was still more laughable when it proceeded from the lips of generals and councilors of state. It is also to be noted that during the civil troubles several sects had sprung into existence, whose eccentricities surpassed anything that had before been seen in England. A mad tailor, named Lovedowick Muggleton, wandered from pothouse to pothouse, tippling ale, and denouncing eternal torments against those who refused to believe, on his testimony, that the Supreme Being was only six feet high, and that the sun was just four miles from the earth. — George Fox had raised a tempest of derision by proclaiming that it was a violation of Christian sincerity to designate a single person by a plural pronoun, and that it was an
idolatrous homage to Janus and Woden to talk about January and Wednesday. His doctrine, a few years later, was embraced by some eminent men, and rose greatly in the public estimation. But at the time of the Restoration, the Quakers were popularly regarded as the most despisable of fanatics. By the Puritans they were treated with severity here, and were persecuted to the death in New England. Nevertheless the Republic, which seldom makes nice distinctions, often confounded the Puritan with the Quaker. Both were schismatics. Both hated episcopacy and the liturgy. Both had what seemed extravagant whimsies about dress, diversions and postures. Widely as the two differed in opinion, they were popularly classed together as canting schismatics; and whatever was ridiculous or odious in either, increased the scorn and aversion which the multitude felt for both."

There is much good sense in the following paragraph which "our brethren" would do well to timely ponder. We should never forget the great truth taught by all history, that every doctrine or pursuit, after it becomes fashionable, loses a portion of the character which it possessed while it was confined to a small but sincere minority, who earnestly loved it for its own sake:

**POPULARITY EXPOSES FRAUD.**

"Before the civil wars, even those who most disliked the opinions and manners of the Puritan were forced to admit that his moral conduct was generally, in essentials, blameless: but this praise was now no longer bestowed, and, unfortunately, was no longer deserved. The general fate of sects is to obtain a high reputation for sanctity while they are oppressed, and to lose it as soon as they become powerful: and the reason is obvious. It is seldom that a man enrols himself in a proscribed body from any but conscientious motives. Such a body, therefore, is composed, with scarcely an exception, of sincere persons. The most rigid discipline that can be enforced within a religious society is a very feeble instrument of purification, when compared with a little sharp persecution from without. We may be certain that very few persons, not seriously impressed by religious convictions, applied for baptism while Diocletian was vexing the church, or joined themselves to Protestant congregations at the risk of being burned by Bonner. But when a sect becomes powerful, when its favor is the road to riches and dignities, worldly and ambitious men crowd into it, talk its language, conform strictly to its ritual, mimic its peculiarities, and frequently go beyond its honest members in all the outward indications of zeal. No discernment, no watchfulness, on the part of ecclesiastical rulers, can prevent the intrusion of such false brethren. The tares and the wheat must grow together. Soon the world begins to find out that the godly are not better than other men, and argues, with some justice, that, if not better, they must be much worse. In no long time all those signs which were formerly regarded as characteristic of a saint, are regarded as characteristic of a knave."

**IGNORANCE AND BIGOTRY—TRUE LEARNING AND CHARITY.**

Macaulay draws a vivid and instructive contrast between the rural and courtly clergy of the Anglican Church during the seventeenth century. A large proportion of the country divines were of the poorest and lowest class in society, sustaining the position of menials to ignorant and stolid gentry. He was frequently employed for his board and ten pounds a year, and took the place of gardener or groom. "Sometimes the reverend man nailed up apricots, and sometimes he curried the coach-horses. He cast up the farrier's bills. He walked ten miles with a message or parcel. If permitted to dine with the family, he was expected to content himself with the plainest fare. He might fill himself with the corn, beef and carrots; but as soon as the tarts and cheese-cakes made their appearance he quitted his seat and stood aloof till summoned to return thanks for the repast from a great part of which he had been excluded." When leaving this degrading service he was sometimes presented with a living upon the condition of wedding a wife who had been ordinarily in the patron's service, and perhaps too intimately connected with the patron's
favor. It was necessary to make royal decrees to prevent his marrying a servant-girl without the consent of her master and mistress! Meanwhile the ministers for cities and courts were distinguished for abilities and learning which made voluptuous kings and tyrannical parliaments tremble. These were the days of Clark, Sherlock, Cudworth, and Prideaux. But what we wish specially to note here is, that among the divines who were the boast of the Universities and the glory of the age, there was a spirit of free enquiry and religious toleration which would have done honor to the nineteenth century. They lived on friendly terms with Presbyterians, Independents and Baptists, and desired anxiously to see a full toleration granted to all Protestant sects, and avowed their willingness to make alterations in the Liturgy for the purpose of conciliating honest and candid Non-conformists. “Such Latitudinarianism was held in horror by the country parson. He was, indeed, prouder of his ragged gown than of his superiors of their lawn and their scarlet hoods. The very consciousness that there was little in his worldly circumstances to distinguish him from the villagers to whom he preached, led him to hold immoderately high the dignity of that sacred office which was his single title to reverence. Having lived in seclusion, and having had little opportunity of correcting his opinions by reading or conversation, he held and taught the doctrines of indefensible hereditary right, of passive obedience, and of non-resistance in all their crude absurdity. Having been long engaged in a petty war against the neighboring dissenters, he too often hated them.”

Thus ignorance and lack of charity are often allied, whilst genuine learning is free, tolerant and Christian. A man with few claims to honor has more vanity than he who has them thick upon him.

The above extracts to the reflecting mind will indicate the character of the work. It aims at impartiality and faithfulness, whilst its pictures are vividly drawn. Beneath the glittering gesture and splendid imagery of these pictures, we see vast learning and a powerful and well cultivated intellect, which alternately presents the stern logician, the discriminating critic, the comprehensive philosopher—the practical statesman and the student of universal truth.

J. B. F.
LECTURE XXIII—GENESIS XXVI CHAPTER.

The history of Isaac—he was involved in the same difficulty with Abraham—his humble and prosperity among the Philistines—the alienation and marriage of Isaac—the design of the similarities in Canaan—temptation always such as we are able to bear—the evil effects of jealousy—the purposes of God promoted by successive and different agencies until the temple of redemption shall arise, complete, sublime and glorious.

In the history of the Patriarchs, the incidents in the life of one are very similar to those of another. The faith of Abraham was subjected to trial by a severe famine, which spread over the land of promised fertility and plenty, and so also was that of Isaac. Abraham feared for his life, and denied his wife to preserve it; so also did Isaac; so that whilst we admire the characteristic traits of piety and fidelity in each, we regret the same blots that appear upon their respective conduct. Virtue is not often hereditary in families, whilst vice, by an easy descent, goes down from father to son, from generation to generation. The one resembles the water caught and preserved in a sacred vessel; the other the onward and almost resistless flow of the mountain torrent. During the first famine Abraham retired to Egypt; but Isaac goes no further than Gerar, a city of the Philistines, the same wherein his father had denied his mother for the same reason that now induces him to deny his own wife. Here, prior to this defect in his character, God appeared to him, and admonished him not to go down into Egypt, but to remain in the country where he then was, assuring him that he would not only defend him from the famine, but would perform the oath which he had sworn to his father Abraham, and that he would cause his family to multiply exceedingly and to possess the whole land of Canaan and at length to give birth to the Benefactor of all nations.

It is strange that after such a promise, he should fall into the same error as his father, and from the same occasion of fear. But so it was; and the king, beholding from his window one day that Isaac indulged in familiarities with Rebecca that were incompatible with the relation of a brother, sent for him immediately and complained greatly of his dissimulation, and charged him with a design of entailing guilt and judgment upon the subjects of his realm. Perhaps he remembered the calamity which his nation had lately escaped in the days of Abraham, and very justly conceived that a similar deception was intended for the purpose of punishing his people. But Isaac avows that the fear of death and the desire of self-preservation had prompted him, and Abimelech accepts his apology, and issues an edict upon penalty of death that no one injure either Rebecca or Isaac.

The patriarch continues in the land of Gerar, and devotes himself to pastoral and agricultural pursuits. He sows a field in the year of the famine, and to the great astonishment of the Philistines, he received an hundredfold produce from it—an hundred bushels of barley to one sown. The blessing of heaven, of which this was a marked instance among many, and which led to an unexampled increase of his wealth, raised the envy and excited the malignity of his neighbors; who to prevent his future success and oblige him to depart the country, filled up the wells which his father's servants had digged and which were his by inheritance and treaty. Such was the indignation and animosity existent in their hearts, that their king himself is compelled to satisfy their resentment and request Isaac to leave the region of Gerar and seek some other location. He offers as a reason that
Isaac had so greatly advanced his fortune amongst them, that even now in wealth he was mightier than the king himself; and as there could not exist peaceably two sovereigns in the same country, he determines to leave the city and retire into the valley of Gerar, where his father had also pasturing places and beautiful wells. But the jealousy of the people does not suffer him even there to live in peace. They quarrel with his shepherds; fill up his wells and subject him to many inconveniences. To be delivered from their insults, he strikes his tents, and removes to the most distant part of the country. Here he digs another well, and calls it by the very appropriate name, Rehoboth; for God had thus given him room, and removed him from the straits and difficulties occasioned by his enemies. Not long after this he takes up his permanent abode at Bersheba, where immediately upon his arrival God again appears to him, reassuring him of his favor, protection and blessing for his father Abraham's sake. Here he rebuilds the altar of his father, and after so many removals finds at last a home where hatred and violence may be forgotten and lost in communion and fellowship with God.

But during his absence from Gerar, Abimelech becomes sensible of the ill-usage the friend of God had received from his subjects, and the peculiar manner in which Isaac was blessed of heaven. He may have feared, too, that some day he would resent the injuries he had suffered, and the defeat of the confederate kings, the destruction of Sodom and the calamity which his own nation had barely escaped, were sufficient reasons why he should seek the favor of the head of a family thus owned by God. Accordingly in company with the chief of his nobility and the Captain General of his forces, Philcol and Ahuzzath, beheld the royal Abimelech at the tent of the Shepherd. He proposes a treaty. Isaac expostulates, and asks why they came to visit him whom they so lately had ostracised from their country. Abimelech offers an excuse and alludes, that having all along perceived that the divine favor attended Isaac, lest he should be thought fighting against God, he was come to renew the covenant made between their fathers, and was ready to engage in the same conditions and obligations. His pacific and submissive speech satisfies Isaac, and he prepares an entertainment for his guests, and proposes a confirmation of the league, with the usual ceremonies, early the next morning. While enjoying the society of his guests, Isaac's servant's bring him word that in the well which they had been clearing out and which Abraham in former times had bought of the King of Gerar, they had a never failing stream of water, and Isaac at once, in the hearing of Abimelech, calls it Beerseba, that is the well of the oath, which was equivalent to saying, the well wherein water was discovered on the day that you and I have made a treaty of peace, and ratified it with the solemnity of an oath.

Isaac was now one hundred years old and his oldest son was forty. He was the favorite with his father, and as is generally the case with favorites in courts, camps and families, he becomes the disturber of the tranquility of that family where he had obtained an unnatural precedence. He married two wives of the Hittites, contrary to the commandment of God, the example of his father, and to the bitterness of soul both of Isaac and Rebecca. The affections of his mother seem entirely alienated by this act, and his father retains his affections only to manifest his own weakness, and to seek vainly to thwart the purposes of God.

Having detailed the history of this chapter, we ask your patience whilst we offer some remarks and reflections upon the whole.

1. The frequent subjection of the land of promise to famine was calculated to test the faith of the patriarchs, and cause them to depend alone upon God for all their comforts. Unbelief would say of such a land, it is not worth possessing, and would speak lightly of the land of God. But a land where the increase is regularly yielded and where is abundance of earth's varied productions, is often a land of God-forgetfulness, and where men are wont to say, "mine hand hath gotten me all this wealth." It leads consequently to selfishness as well as
self-reliance. But when famine or war or pestilence spread their desolations around us, and swallow up millions of our unprotected race, 'tis then we learn our weakness, our poverty and our entire dependence upon God. God thus serves his own cause with the weaknesses and passions of men, and although he does not approve them, he uses them for the great religious ends of our being. It is not unreasonable to suppose that the famine in the days of Isaac was a blessing to each individual of his family. The parents had some discord in the field of their own happiness by their unnatural preferences—Isaac of Esau and Rebecca of Jacob; a common distress now occupies their thoughts, and they have no time for exhibiting their love to their favorites when all cry for bread. Esau is taught that although he had purchased one meal with the sale of his richest of legacies, that the gratification was transient, and that at last he must starve unless God, whose blessing his impotence had cast away, will provide for him. Jacob, in turn with his brother, of whom he had taken an undue advantage, begins to feel the pains of hunger and to cry, "behold I am at the point to die, and what profit is this birthright to me?"

Brethren, we have a land uniformly and unsparingly plenteous. I have been told by men who have lived here for fifty years that with all the complaints made by the ungrateful of Providence, that every year has been a year of abundance. I wish now we could go forth as it is ripened autumn, and look at the fields, the orchards and the barns, all filled with the overflowing produce of the earth, enough for ourselves, enough for myriads more. But are we not apt in the midst of such abundance, to be betrayed into the belief that all this has flowed from natural causes? Who remembers and adores the God of nature and Providence for his goodness? Who recognizes that hand which supplies all our wants? Who acknowledges that it is the God who preserved Isaac in famine, and gave him a hundred fold increase in the land of Gerar, that has blessed his fields, his flocks and his labors so as to fill him with good things, and an abundance to give to those who want? Let us reflect if we forgot Him that the stores of rain may be withheld; that scores of armies of caterpillars and locusts, of worms and flies, may infest the land and cause it to eat up its inhabitants, that man be taught his dependence and seek the knowledge and approbation of Him who can make rich and add no sorrow therewith. The Lord doth not willingly afflict his creatures; but when from repeated provocations he sends forth his ministers of evil, we will be caused to exclaim, "behold the fruitful field a desert, and the thronged city a desolation."

2 In preventing Isaac from going down into Egypt, it would seem that God had special reference to his infirmities. Isaac appears before us in the sacred narrative as a man of less firmness than his father, and as much devoted to his appetites. He was therefore kindly spared the conflict in Egypt, from which the hardy virtue of his father did not escape unharmed. God thus deals with all his people. He tempers the wind to the shorn lamb—he allows no temptation but such as we are able to bear; and the very fact that we are overcome by temptation is proof direct that we are guilty. He graciously anticipates all such evils as would of themselves be too great to be resisted, and provides against them, whereas did he leave us to ourselves, we would be overwhelmed and engulphed in them. "To him who orders his conversation aright, will I show the salvation (or deliverance) of my God."

3 Almost every temporal advantage in this world has an evil brought with it. Isaac was blessed of the Lord, and his fields produced abundantly. He grew rich and powerful, which led to envy and malignity on the part of the Philistines. They cut off his wells of water, and without water the cattle upon a thousand hills are a useless property. What will not the fiendish spirit of jealousy do? It will not only seek its own gain at the loss of another's, but it will even destroy its own advantages for the sake of destroying those of a rival. It will bear injury to inflict injury, and is of all the passions most malignant, because most selfish and most devilish. "Truly is it a disease of the bones."

Ophir's Song of Hell—

Which by infecting human hearts
Cloys all the springs of social bliss
And brights the saddest feelings of the soul.
Defence of Human Creeds Considered.

The Shepherds of Abimelech fill up the wells of the country, and produce a public distress in which they themselves suffer rather than abide the growing prosperity of their neighbor Isaac; and they continue their discontents until even the magnanimous and noble-hearted Abimelech partakes of the dread of the patriarch's greatness, and is compelled, contrary to the laws of friendship, to request his departure.

4. In conclusion let us contemplate that scheme of divine wisdom which has been devised in the divine mind and which is carried on by different individuals in different situations; and which subdues, guides and moulds the various passions, purposes and personal undertakings of men, so as to make them subservient to its designs. It has been contemplated very aptly as a building, planned in the divine mind, and to be built by innumerable workmen unconscious of the proportions, beauty or perfection of any part save that intrusted to their several hands. One digs among the rubbish, another lays the foundation, another plies the axe in the lofty forest of a distant land, another bears the timbers over the sea, another squares what his fellow-workmen polishes. One generation of laborers dies and another comes on to take up their tools, and carry on the work. With different abilities, different views and different ends, the thousands of one age go forward with the work of another: but all their labors, though feeble and failing, are tending to the same great and majestic end, and the work at last is reared up, the wonder of ages, the crown of human effort, and the glory of God! The builders are dead, but the building lives with the vigor of Immortality. Such is the great temple of Human Redemption! Here a shepherd and there a king; here a child and there a philosopher; here a priest and there a pilgrim; here a deluge and there the rise of new kingdoms; here a tent by a well of water and there a palace; and, all, fulfilling a design that seems all that is seen by those who labored, but ages roll away and the eternal fabric of God stands erect and perfect, illumined by the glory of the sun of righteousness, though the stars of Babylon, Egypt, Gerar, Jerusalem and Rome have sunken in night. God devises,—man labors—God finishes. O Lord, how unsearchable are thy works. In wisdom thou hast founded all.

Defence of Human Creeds Considered.

It is argued that it is more honorable to make known the doctrines and government of a religious community in the form of a creed than not to do so. That in the one case you proclaim to all the world upon what terms you will worship with them and what is your understanding of the will of Heaven; while in the other you promote deception and avoid the responsibility which every religious community should assume.

This argument is based upon a false assumption; and those who honestly use it fail to discriminate between things that differ. It assumes that there is no other way of making known the religious knowledge of a community, than by the adoption of a human creed; and it fails to distinguish between a writing, a pamphlet, an essay, a book, and a creed. No one complains that the council of Nice or the Assembly at Westminster have made known their understanding of the word of God; the complaint is that they and their followers have given unwarranted authority to their understanding, &c., and have imposed it upon unborn generations as though wisdom had died with them and there could be no advancement in divine knowledge. It is not the writing but the authority attached to the writing. All religious communities are bound by every available means, to make known their faith, their knowledge of the divine will; but no community is bound to receive their knowledge as the standard and acme of divine truth. Not to creeds, as mere statements of what men believe, do we object, but to creeds as bonds of Christian union, and as conditions of Christian fellowship. To make known your advancement in divine knowledge may advance others,—hence the objection of conversation, preaching and printing; but to bind that understanding of divine things upon others, is to fasten chains upon their minds, and retard the improvement of the race. To all such efforts the freedom
and intelligence of this age demands: Can you circumscribe divine truth? Can you again fetter the human mind? As well attempt to compress the winds of Heaven, to confine the light of day or the lightning of the thunder cloud.

2. But we must systematize: all sciences are systematizing; and shall not the science of eternal life be reduced to a system? Aye, but there is the rub. You allow men who lived ten or fifteen hundred years ago to systematize for you; you adopt a system already made: thus acted not Newton, Davy, Franklin or Morse in science. You do discredit here also to your reason, your intellect; for you mistake what Christianity is. It is not a system of mathematics, but of moral truth addressed and suited to the ever-developing moral power of man. It is a spirit of boundless love. Possessing the heart of man by means of the teaching and character of Christ, it overflows all words, all abstract propositions, all terms of expression, which are but as the scaffolding to the superstructure which towers above and commands and overshadows all beneath. Would you place the human countenance in screws? Would you compress a well-formed human body so as to place it on the shelf of your cabinet? As well might you attempt this and call your work beautiful and "honorable" as to attempt to systematize the ever-unfolding spirit and doctrine of Christianity. You may make a system for your own improvement and you may improve others by it; but you have no right to bind it upon any, especially upon generations unborn. It is an insult to the spirit of advancement characterizing the age; an insult to the capacity of the human mind,—aye, more, —this offering contempt to the system of divine light and love, which like the sun and winds of heaven, by which Christ and the Spirit are symbolized, are free, unconfined and illimitable.

3. But, continues my objector, the Bible itself authorizes a creed or summary of doctrine. Is not the Decalogue a summary of the whole law of God? Has not Christ made a still smaller summary of that law by comprising it in one principle,—Love,—having but two objects,—God and our neighbor? Is not the Lord's prayer a summary of all religious worship? Did not the Church at Rome, according to Paul, obey a form of doctrine? And does not the same Apostle exhort Timothy to commit the "form of sound words" to faithful men who may teach others, also? Here are divine summaries, Apostolic forms of doctrine.

Suppose all you have implied in these questions, and what then? Do they warrant the formation of a creed? If God has made a summary of the law, have you a right to improve upon his work? If Christ has made a summary of worship, has the Westminster or any other Assembly, the presumption to attempt what he has completed? If the Apostles, who were taught of Christ and infallibly guided by the Spirit, have committed a "form of doctrine" or of sound words to faithful men, are they "faithful" who make or adopt another? If we have divine summaries and forms, what need we with human? As well might we ask, if we have a sun, what need we of rush lights?

Who cannot see the difference between a human writing and an authoritative creed? Between a divine and a human form? Between man assuming divine prerogative and God revealing his will to the world?

But creeds are loosing their power. They are either a dead letter or are interpreted according to the spirit of the age. In this we rejoice and hail the day when men will cease to go to the Bible with human authority sounding in their ears. For example: The creed speaks of "elect infants dying in infancy." An hundred years ago the idea of elect infants pre-supposed non-elect infants and the horrible doctrine of infant damnation. But now the creed needs an interpretation suited to the times, and we are told that all infants who die in infancy are "elect."

So let it be, and the whole will at last be interpreted out of existence, and men will learn, however much they may venerate the learning and piety of their religious ancestors, not to allow them to make a standard for their attainments and Christian improvement.

Let the human mind in religion be as free as it is in the investigation of nature,—let
men go into the Bible as they walk free amid the physical wonders of the universe,—let there be no church courts to restrain their investigations or human authority to cramp their thought, and the world will advance in religious intelligence, virtue, charity, union and love as it is now advancing in scientific and artistic improvement. The men of science are united, though they differ. A fact discovered by a Choctaw Indian, either in the animal, vegetable or mineral kingdom, and stated in the rude dialect of his tribe, will be received by all the world.—Men separated politically, by natural distinctions, color, clime, language and custom, are united in the reception and use of every truth which the volume of nature unfolds. Let it be thus in religion,—let the old theories be laid aside or received so far only as they have advanced the empire of truth.—Let men examine the Bible for all religious ideas, and the sectarianism which now divides and separates the good, the pious and the faithful, will be contemned as the sad relic of ages of darkness, and THE CHURCH WILL BE FREE!

J. B. F.

THEOPIAN—OR MANIFESTATION OF GOD.

"No man hath seen God at any time: the only begotten son who is in the bosom of the Father, he hath declared him."
John i. 18.

"Whom no man hath seen or can see." 1 Tim. vi. 16.

"And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone and as it were the body of heaven in its clearness. And upon the children of Israel he laid not his hand, also, they saw God and did eat and drink." Exodus xxiv. 10, 11.

How can it be said that God hath not been and cannot be seen by mortal vision, and by the same volume, that Moses, Aaron, Abihu and the Elders "saw the God of Israel, and were not consumed"? Evidently they beheld the visible symbol of the divine presence, the Shekina, under an appearance of more distinctness and surrounded with greater glory than it had ever been seen before. God, in his essential being, never was and never can be, seen: whilst in his amazing condescension he has manifested visible tokens of his presence, in the fiery and cloudy pillar, amid the terrific grandeur of Sinai and in form of angel and man, until we beheld his glory in the person and life of the Son of his love. He dwells in light inaccessible to mortals, but still he has manifested himself to his chosen. The difficulty in the above scriptures at once vanishes when we read, Num. xiii. 8, where Jehovah himself explains the manner of his appearing: "With Moses will I speak mouth to mouth, even apparently, and the similitude of the Lord shall he behold." In Exodus, xxxiii. 22, the Lord is represented by the same writer who had said in the passage above, that Moses and the Elders of Israel "saw God," as saying, to this same Moses, "Thou canst not see my face; for there shall no man see me and live." Accordingly he promised that his glory,—not himself,—would pass before the Prophet; and even that should be to God himself as the back of man is to a man, affording a conception of his glory no more perfect than we form of man when the back part of his person only is seen. So Christ also, who more than once declares that "no man hath seen the Father," reproaches the Jews for having seen his shape and heard his voice and still continuing in unbelief; and he demands of one of his disciples, "Have I been so long with you and yet hast thou not known me, Philip?—He that hath seen me hath seen the Father." John v. 47; xiv, 9.

It is therefore clear that whenever God is spoken of as invisible, it is of his essential being that we are to understand the affirmation; and when—represented as seen, allusion is made to some manifestation of Him of which that made in Jesus of Nazareth is the most perfect and glorious. His glory passed before Moses, Ezekiel, Isaiah, Michaiah and John, but in contrast with the most glorious of these manifestations, Jesus is called the brightness of that glory, the express image of his person. And it would be well always to remember that most of the recorded manifestations of God, are to be understood as clearer and more distinct revelations of his will. So Christ, as he dwelt in the bosom of God, having a most intimate knowledge of his nature, character and designs, above all that any of the ancient prophets had ever received, was alone able to declare him or to give that full and true manifestation of him which has been made in the Gospel.
But the passage in Exodus is worthy of note on other accounts. We have been interested in the variety of ancient renderings which have been given it, and we beg leave to present them, seeing they all recognize the Shekinah as what was seen:

Gr. 'And they saw the place where the God of Israel had stood, and under his feet as it were the work of a sapphire-brick, and as it were the appearance of the firmament of heaven in the purity thereof. And of the chosen of Israel there perished not one, and they were seen in the place of God, and ate and drank.' Chal. 'And they saw the glory of the God of Israel, and under the throne of his glory as the work of a precious stone, and as the aspect of heaven when it is serene. But to the princes of the sons of Israel no injury accrued; and they saw the glory of God, and rejoiced in the sacrifices, which were accepted, as if they had eaten and drank.' Arab. 'And they saw the Angel of the God of Israel, and under him something similar to the whiteness of adamant, and like to heaven itself in its serenity. And against the princes of the sons of Israel he sent not forth his stroke, and they saw the Angel of the Lord, and lived and ate and drank.' Syr. 'And they saw the God of Israel, and under his feet as it were the work of a sapphire-brick, and as it were the color of heaven when it is serene. And against the elders of the sons of Israel he did not extend his hand; yea, they saw God and ate and drank.' Sam. 'And they saw the God of Israel, and under his feet as it were a brick work of sapphire, and as heaven itself in its purity. Not yet against the elect ones of the children of Israel did he send forth his hand, but they clave unto God, and ate and drank.'

This is a gorgeous description, but it seems to be studiedly obscure. It is not unlike that which Ezekiel gives of his vision, chap. 1. 26. "Above the firmament which was over their heads was the likeness of a throne, and as the appearance of a sapphire stone: and upon the likeness of a throne was the likeness as of the appearance of a man above upon it. And I saw as the color of amber as the appearance of fire round about within it. * * * This was the appearance of the likeness of the glory of the Lord." All the Bible descriptions of the appearance of God are vague and shadowy; necessarily so I suppose, whilst they served to prevent any idolatrous abuse of the symbolical scenery described. If we may express an opinion upon such a subject we would say, that whilst there was no distinct appearance of a human form, still the resemblance was always more to it than too any other object, and this not to give an idea of the appearance of God but in accommodation to human beings whose benefit was to be secured.

The usual aspect in which the divine glory is represented in the frequent manifestations on Mount Sinai, was that of an exceedingly bright and dazzling effulgence, increasing on some occasions to the intensity of a glowing and devouring flame. The Prophets also speak of the resplendent display of the glory and court of God. Micaiah says to Ahab, 1 Kings, xxii. 18, when describing events still in the womb of Providence, "I saw the Lord sitting on his throne, and all the hosts of heaven standing by him on his right hand and on his left." Isaiah "in the year in which King Uzziah died saw also the Lord sitting upon a throne high and lifted up, and his train filled the temple." He was surrounded with seraphims, and his glory filled the whole earth. Ezekiel, also, xliii: 1, 2: "Afterwards he brought me to the gate, even the gate that looketh towards the east, and behold, the glory of the God of Israel came from the way of the east; and his voice was like the noise of many waters, and the earth shined with his glory." Daniel was permitted to behold the changing evolutions of human destiny, "till the thrones were cast down and the Ancient of Days did sit, whose garments were white as snow, and the hair of his head like pure wool; his throne was like a fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him, thousands and thousands ministered to him, and ten thousand times ten thousand stood before him.—vii. 8, 9.

The imagery of these descriptions is borrowed from the display made by the mon-
The particular scenery is taken from the temple where God was represented as seated above the Ark in the most holy place and where his glory appeared between the cherubims. Ezekiel represents his glory as "coming from the East." All knowledge, religious, scientific and artistic, like the sun, has travelled from the east. 'Twas there, east of Eden, the divine glory was first manifested, and from thence the rays of light have diffused themselves westward round the world. From thence came the Old and the New Testament, the first missionaries of the Cross of Christ, from whom Europe and even the wilds of America have learned there is a Christ.

But there is an object in these appearances of God which more than any demands the attention of Christians now. They prefigure and foreshadow the great and glorious period when a voice out of heaven shall once more say, "Behold the tabernacle of God is with men and he will dwell with them and they shall be his people and God himself shall be with them and be their God." We believe and are assured that there is another holy city, another temple, and another promised land for all the Israel of God. That city is the New Jerusalem which shall come down from God out of heaven; "And the Lord God Almighty and the Lamb shall be its temple," and the land is the land of Emmanuel, even the new heavens and the new earth wherein dwelleth righteousness. The conviction is growing upon all students of the oracles of God that we are approaching a time when even upon this earth, the ideas adumbrated by these manifestations will be gloriously realized. Some, indeed, have vaguely removed heaven to an unknown distance both of time and space; but the church is beginning to believe that our heaven is a place to be evolved out of a great system of influences and providences, perhaps already in operation, by which it is to be preceded and introduced. God is the author of the plan; the programme has been given in the words of the prophets and especially of the Apocalypse and this vision of Moses and the Elders was a prophetic intimation of the great futurity which awaits the kingdom of God upon earth. Moses only approached into the immediate presence of the glory of God; all Christians come to God by Christ; but as Peter, James and John were permitted to behold the "excellent glory" prefiguring the glory yet to be revealed, we all look forward to the day when the Shekinah of God shall be with men; when the Son of man shall come in his glory and in the glory of his Father, and with all his glorious angels "to be glorified in his saints and admired by all them that believe." Blessed is he that in his watching awaits that day.

J. B. F.
if there is a "hobby" with anybody, infant sprinkling must be the thing with those who would be afraid to risk the eternal welfare of their offspring, without previously having conferred upon them what they deem to be baptism. Certainly baptism can not be deemed a "hobby" with the Baptists, who wait to confer this ordinance until the recipient of it has believed. The Baptists certainly cannot be charged with attaching an undue importance to baptism, but rather our pedobaptist friends, who make such strenuous efforts to perpetuate a worn-out doctrine, which the more enlightened men in your own ranks candidly confess, is not to be found in the whole New Testament. If your infant sprinkling, dear Kirwan, is necessary, why do you allow so many members of your church to discard it—not bringing their children to the baptismal font? If it is not necessary, why press the observance of that unmeaning rite upon your people, when you can hardly find two of your own Pedobaptist authors who can agree to the foundation on which it rests.

It requires all the pliability of a mind like yours to be able to reconcile what you say about your regrets “that so large and pious a body of Christians, and in the main so truly excellent and orthodox,” as the Baptists, should make of immersion “the one thing needful,” with what you say a few lines further on, about the close confabulation which exists between these orthodox Baptists and the heterodox Puseyites. Minds more straight forward and unbiassed will not be able to see anything analogous between Puseyism and the doctrines of the church with which I am connected. If my object was to make comparison to hurt the feelings of others, I could easily establish a point of union between Puseyism, where infants are sprinkled, and other Protestant sects who observe the same unauthorized rite; but my desire is not to wound the feelings of any one. Grateful to God who has, in his mercy, delivered me from the bondage of Popery, of which I am not conscious of having retained a single relic, brotherly love teaches me to exercise forbearance towards those of my Protestant brethren who still cleave to lingering modifications of the Romish doctrine.

That you, my dear brother, have allowed yourself to be taken in the fact of misrepresenting your Baptist brethren as you have done, is only a proof that every man has his weak side. The mightiness of your strength was never so well exhibited as when in your letters to Bishop Hughes, you demonstrated to that Romish prelate the absurdity of his creed, and the contradiction of the tenets of his church. But next comes your turn to expose your weak side, Kirwan, when you try to grapple with, and overthrow the scriptural doctrine of believers’ baptism; and when I behold your contradictions and misrepresentations, I must be allowed to exclaim with unfeigned regret, Kirwan! Kirwan! How is the mighty fallen! Did you not blush when you uttered the charge against your Baptist brethren, which you know to be entirely gratuitous, that "with too many, baptism took the place of Christ and him crucified?" What right have you to expect that a Baptist who reads such a grave and uncalled for accusation on your part, against the body to which he belongs, can place any confidence whatever in all that you have heretofore said, or may say hereafter, on Romishism or any other subject on which you may choose to write? It would be far better for your fame as a writer to adhere to facts, rather than to venture into bold and unfounded assertions against brethren who, although they still see in you a remnant of that old system which you have repudiated, still desire to love you as a fellow member of Christ. Believe me, dear Kirwan, more modesty on your part would be a desirable feature in an individual, one side of whom remains yet fully exposed to the grape-shot of his Baptist brethren. Misrepresentation is always an unworthy arm, very soon exposed, and never fails to occasion a poor opinion of its originator. If ever it falls again to your lot to contend with Baptists, allow me to advise you, as a friend, never to speak rashly and allow yourself to be carried away with your passions and prejudices. Confine yourself to well authenticated facts, and you will be sure of winning the respect even of your opponents, however erroneous they may deem your opinions.

I shall now pass to the fifth head of your
letter. I must tell you the plain truth. It was for me the most painful part of your epistle, that a minister of the Lord Jesus Christ should allow himself to try to justify his own peculiar and favorite views at the expense of his divine Master's wisdom. You are at a loss to know why, in not submitting yourself to the ordinance of baptism as established by our Lord Jesus Christ, you cannot be regularly and properly a member of that visible body of which baptism is considered the initiatory rite! I feel sorry that you treat so lightly what so large a number of your Presbyterian brethren confess to be the original mode of administering baptism. What a powerful arm you have thus lent to Bishop Hughes in your letters, to whom you profess to have so much reverence for all the doctrines taught in the Holy Bible! Solemnity and respectful language would have been preferable to scoffing and light words. Really, I feel abashed that a Protestant brother could expose himself in the manner you have done. To attack the immersion of the believer with the powerless arm of ridicule, to compare this sacred right with the extreme unction of the Romish church, were the proper means calculated to blast forever the fair fame which you have won in your controversy with Bishop Hughes. Really, it appears to me, that when you wrote about extreme unction, you felt your theory as a Pede-Baptist on the eve of giving up the ghost; which circumstance recalled to your waning memory the sacrament of the old dame which she administers only in articulo mortis. I can in no other way account for your bringing Romish extreme unction into such connection with the scriptural mode of baptism.

Oftentimes it happens to poor weak humanity, that when it feels itself in the wrong it thinks that it will find strength and power in the weapons of ridicule and misrepresentation. I would like to be able to believe, for the honor of the cause which you have so nobly defended, that your intentions in this instance were better than your language. I would willingly believe that your heart neither cherishes or harbors ill-will and uncharitableness, and accept the supposition that your uncurbed and unholy pen has traced words which are not the faithful representatives of your feelings. I dismiss this portion of your letter by placing in the presence of that sacred book, to which you and I have no right to add, and from which we have no right to take, but which will judge us both at the last day."

REMARKS ON THE ABOVE.

Dr. Cote and Kirwan were once Roman Catholics. The Doctor has shown his Presbyterian brother that his adherence to infant baptism smacks of the old cask; but he says of himself that he is not conscious that he has retained a single relic of Popery in his union with the Baptists. We will not say that he has,—but we would respectfully and in the love of Christ, ask, from whence do the Baptists get their name?—from Christ or from an office which but few of them fill? From whence the title Rabbi or Doctor of Divinity?—from Christ, who says call no man Master or Father on earth, or from Rome, which authorizes by example and precept these and all other assumed titles? From whence comes the mourning-bench system of getting religion? Is it not the same system of penance performed at the bidding of a Protestant, rather than a Catholic, priest? From whence the supernatural call to preach, which the Protestant Whateley calls a “pious fraud”? These, and some others, if not the direct relics of Popery, are substitutes for Popish customs and institutions which ought to have been utterly abandoned. We know many Baptists who repudiate them and we do not despair of the day when the spirit of Apostolic Christianity shall remove all these vestiges of ignorance and barriers to union, together with infant sprinkling and every other human institution claiming divine prerogative. We adopt the language of Doctor
Education and Franklin College.

To the Disciples of Jesus Christ:

Dear Brethren,—Inasmuch as I have seldom addressed you upon the subject of education, and especially as connected with Franklin College, I trust you will bear with me, while I endeavor to present some matters which it occurs to me, should interest Christians. I am the more anxious to speak, from the too apparent fact that not a few seem never to have understood my views and operations. This is the fifth year’s existence of Franklin College, and I can most appropriately adopt the language of one who has just retired from the most responsible office in the gift of man, “the period has been one of toil and deep anxiety.”

Those who know but little of Colleges softenimate that all things connected with them contribute to ease and profit. But not so. Teachers generally die poor, and frequently beggars. There are few callings in life which combine so weighty obligations, and in no avocation are faithful servants more frequently requited with poverty and ingratitude. It is true, perhaps, one youth in five fully appreciates the labor of his preceptors, and this is ample reward for many disappointments. But I will not further indulge in those melancholy reflections.

Years since, I think I can say with a good conscience, I saw the folly of Christians toiling to heap together earthly dust; and although I had prepared myself in the profession of law, for practice, my final determination was to devote myself, with what ability I might possess, to the good of man. Many sincere friends advised me to give myself to the proclamation of the Gospel, but with the hope of greater usefulness, I determined to spend my life, and be spent, in the education of youth. With a full knowledge of the difficulties of the profession, I was induced to attempt the establishment of a high school of learning.

The result was, Franklin College came into existence; and now I beg leave to speak of some of its features in very plain terms. 1st. Its design. From a pretty thorough acquaintance with American Colleges and American scholars, I was perhaps rash in concluding there were at least two evils in our system of education, to the removal of which I might contribute a small amount. First—Scholarship seemed to lack practical meaning. Men appeared to have scholarship without sense, and youths went to College to study abstractions, without any practical end in view; and the consequence was when they left school, they were seldom qualified for useful employments. It doubtless was regarded as presumption in me, yet my ambition was to make as fair an experiment as possible in combining manual labor with science. It is probable there is no country more unfavorable for such an experiment than this. African slavery, idleness, physical and consequently mental incapacity, with the almost universal speculative temper of the young, all exert a powerful influence. Still the experiment has been partially successful. Quite a number of worthy young men have educated themselves from the labor of their own hands,—What has been done in one case can be done in more. But a small amount, however, of the youth of the country can be made sensible that Agriculture and the Mechanic Arts are worthy of the consideration of men of the best ability. The idea is almost universal that education is designed to put men’s hands into their pockets, and to qualify them to get a living from the labors of the less favored. It is wonderful that there are few who have reached “the Rule of Three” in Arithmetic, or learned the first principles of English Grammar, who are not taken with the fancy that labor is loathsome and disreputable. Hence the mania for the so styled learned professions. Yet it is indisputably true, that not one in twenty who attempts, has the natural ability or the proper talents to make a respectable lawyer or physician; and but few of the great number who attempt to preach have mind sufficient to comprehend the simple Gospel of Christ.—It was with a view, mainly, to endeavor to
give education a somewhat different direction that Franklin College was established.

In the second place, the universal complaint of dissipation amongst college students, led me to attempt the establishment of order and gentlemanly propriety in an institution of learning. The location for this object has proved most favorable, and without the least disparagement to other schools, I think it not arrogant to claim for Franklin College, on this score, the highest respect. True, there have been failures, but they have been few. The success is attributable mainly to two causes. The students, with the exception of a few who reside in the neighborhood, (no boarders being received who live out of College) are at all times, day and night, Saturday and Lord’s day, under the immediate supervision of the Faculty. Next to this personal attention of the teachers, the principles of honor, that have been employed, have acted like a charm upon all who have possessed the least nobility of soul. The weekly, monthly and annual reports of character and scholarship, have exerted a remarkable influence. The promptness and independence of the Faculty in dismissing the unruly have not been without good effects. It has ever been a settled object with the managers to qualify young men for usefulness. Hence most of the graduates have adopted the teachers profession, with the conviction that this is the most important calling of man.

2d. The Success of the College.—There has been no year in which there were not more than a hundred matriculations, except the present, and now we number about ninety students. It is probable we will yet number more than a hundred. It may be asked why has the patronage diminished the present year! The causes are various. It is unusually difficult for those who desire an education to get the funds. The reports of Cholera have had a disastrous influence on most of the schools of the country, and I will not conceal the fact that the institution has had the misfortune of encountering an extraordinary amount of opposition. Particulars are unnecessary, but the attacks have been insidious, and unremitting. To this I must be reconciled. While depravity is in the world, it must have vent.

Still, our patronage is very respectable, and at no time has the organization been more favorable for carrying out the grand features of the system. To be sure, one of our professors was comparatively a stranger till the opening of the present session, and three other teachers are young men who graduated in the institution, but they have proved themselves eminently qualified for their respective departments. Two of our Professors are tried veterans. To say the least all perform their duties with honor—are friends, and friends to the College, and I conclude, prospects never were more favorable.

3d. Financial Condition.—With the exception of some sixteen hundred dollars in donations and twenty-five hundred dollars in stock, the whole cost of the College proper, amounting to some twenty-five thousand dollars, fell upon Mr. B. Embry and myself. Since the erection of the College, Bro. G. W. McQuiddy has vested some $2000 in the buildings of the preparatory department.—Mr. Embry has sold his interest, and now I am left with nearly half the stock, and a debt for the building of a little more than four thousand dollars. Knowing that persons unacquainted with College operations, are apt to conclude they are the finest money making machines, I desire to be somewhat explicit on this point.

With the exception of the land, the entire amount is vested in a College edifice, and other buildings necessary for conducting the school. It is a well known truth, that College buildings are almost valueless except for a single purpose—and it would be remarkable to sell them for even half cost. It is a truth as well established, that the very best management is required to keep Colleges alive by their patronage. This is manifest from the almost universal effort to so endow Colleges as to enable teachers to support without reference to the patronage. My brethren will witness the exertions of the managers of Bacon and Bethany to get endowments. This I oppose not in others.—Yet I shall make no such efforts.

My ambition has been to ascertain from
actual experiment if a self supporting system of education is practicable. To make a fair trial, I ought not to be burdened with debts for the buildings. I shall ask not the public for assistance, except to discharge these obligations, and should I then learn that food and raiment cannot be procured by the management of the College—and I ask no more—I can direct my course differently. The most profitable schools are those which are conducted by individuals, and who perform all the labor, and of course pay nothing for assistance.

But I have said that I owe some four thousand dollars yet for the College buildings, and Brother McQuiddy owes about one thousand. On this point I desire to make a statement which to many may seem startling, but which experience has taught me to be true to the letter. No man, perhaps, has a less extravagant family than myself, to live even respectably. I have spent nothing foolishly, and have wasted nothing, and with as good patronage as I could ask, I have not, in a trial of five years, been able even to diminish my debt. My judgment is, were I to die of old age, and to have the College full of students all the time, I could not free myself from debt by the business of the establishment. In this, I have not been deceived. I never calculated that a college with a full Faculty, could give more than a scanty sustenance. This is all I have desired, and more I never expect to ask.

But there is another point of momentous importance to me, to which I would respectfully call the attention of my brethren particularly. Should I be compelled to discharge this debt by my private means, it would leave me destitute. This would not be right. Thousands and thousands have been donated to other Colleges, which was perfectly right, though but a small amount has been contributed to Franklin College. Is it because it is less worthy than others? Such a charge has not been alledged. Is it because it has done less than other schools amongst my brethren? Not at all. Perhaps it is with many as it was with an "iron" brother in Kentucky a few years since. He said, gravely, he "had given several hundred dollars to Bethany and Bacon because they needed; but as for Franklin College, it was able to take care of itself." Far from it. Franklin College needs as much as any of them, but its friends have made so little complaint, that the idea has gone abroad that its managers are swimming in plenty. It is true, I have not starved, but had I depended upon the profits of the school for the support of my family, and to pay the interest upon my College debts, I would have been in my grave from hunger long since.

The fact is, many are of the opinion that the continual begging amongst the brethren for the Colleges has had bad influences. It has created prejudices against the very name of College. This I have seen evinced in travelling. When it was known I was connected with a College, the fact made many gasp with astonishment. The first and only idea in the mind was, "he is after our money." Indeed, in some places before I could become intimately acquainted with my brethren, I have had to assure them I was not expecting their cash. Many have given to Colleges through the personal influence of distinguished men. Again, it has been suggested by several that the large amount that has been paid for Colleges, has in that ratio taken the means of labor from the Gospel field. That this is true, however, I am not satisfied, and I am inclined to the opinion that those who have done most for the Colleges have done almost all that has been done to support the Gospel. Without further remarks, however, I am induced to believe it would have been better for the whole brotherhood to have had but one College, and to have made that their own, and to have put it on safe footing before attempting a second. A different plan has been adopted, and we have at least three colleges which are now all struggling for life. If the brethren say so, they will live; if they do not, so soon as the individual energies which have brought them into existence are relaxed, it is probable they will all die, or go into the hands of speculators, who will support them.

But to the point of most importance to me, Should not Franklin College have speedy help the writer must suffer. This is pleader than I have ever spoken.
There are two modes in which the funds can be raised to free it from debt, and I will ask no more than this:

First—Five thousand dollars would pay the debts of the writer and brother McQuiddy for the buildings, and with a proper spirit it seems to me, this sum can be raised in donations from the friends of the institution. Should our friends manifest a disposition to give for this object, an arrangement is already made for the Trustees to own the amount in stock, and use it for the promotion of knowledge without regard to individual interest. We will see what the brethren and friends will do.

Secondly and lastly—We will appeal to our friends on another ground. Each one who will contribute of his means to this end will be a stockholder to the amount in the property of the institution. It may not be the best investment to those who look only to pecuniary gain; but I presume the stock will yield a small interest. It will give the stockholders a right to take part in the management of the institution, and there will never be a time when the stock will not sell, for a part, if not the whole, of the amount vested. Brethren and friends, is this asking too much? I have acted with as much energy as I possessed, and I can do no better than I have done.

If the Institution is a blessing to the country, good men ought to reach forth a friendly hand. God has placed us here to do good.

One other suggestion and I shall close.—It is a subject of the bitterest regret, and I take this occasion to confess it, if it is wrong, that many of the professed disciples of our Lord and Master, seem not only to manifest no interest in regard to the schools and colleges which the brethren are managing; but even exert their influence against them. It is a fact I care not to conceal that many professed christians seem more willing to patronize the worst enemies of christianity.

To such I would say, Brethren, if the schools and colleges which we have established are unworthy, publish it to the world; but if any of them are more worthy than other establishments, give them your influence. While none of us profess to teach our peculiar views, it would be sheer hypocrisy to conceal the fact that we desire to benefit the young morally and spiritually as well as in a literary point of view. Shall we, as many are doing, let sneering infidels, and Rome, the mother of abominations, with her daughters, take charge of the hearts of our youth?

Till Christians feel the sacred responsibility of worshipping together, and of bringing up the young “in the instruction and admonition of the Lord,” it will be impossible to present an unbroken front to the enemy.

T. Fanning.

BRO. FERGUSON—The January number of the Magazine has just come to hand, I wish to say a few more things in reply to our brother “Obsta Principis.”

He thinks that I have “failed to discriminate between the right and duty of each church to govern itself, according to the Scriptures, and an entire freedom from moral obligation in every other respect.” Then it is in the matter of church government that our brother would plead for a perfect independence. This is the very kind of independence of which we have spoken.

Now let it be distinctly understood that we regard every christian church as being free and independent in the management of her own church affairs—that she enjoys the right, and is under the strongest possible obligations to faithfully administer the discipline, as also to maintain the doctrine of Christ’s Kingdom. And we are quite confident indeed, that if all churches would fill the measure of their privileges and obligations, in this respect, our peace and prosperity would be greatly increased.

But may not churches, like individuals, err, either in doctrine, or discipline, or in both? They are composed of men and women confessedly liable to err; and unless many fallibles can make one infallible, we have good reason to apprehend that they also may err from the truth. Now let it be supposed that a particular congregation shall offend against the Constitution of Messiah’s Kingdom, by denying the doctrine, by neg-
lecting the discipline, or by mal-administra-
tion of the affairs of Christ's Kingdom.—
What shall be done? Would not her con-
duct and example essentially affect the cause
of christianity, and consequently, the stand-
ing and prosperity of sister congregations?
Should they silently contemplate their sis-
ter church, fast sinking to ruin, without do-
ing anything for her salvation? In such a
case Bro. Campbell has pointed to the true
remedy. "No doubt," he says, "she should be
judged by the eldership of other churches,
or by some other tribunal than her own, as
an accused delinquent member of a particu-
lar congregation is to be tried by the consti-
tuted eldership of his own congregation."
M. H. for 1841, p. 45. Again, on p. 46,
Bro. C. says, "But says another, there is no
tribunal before which she can appear; there-
fore let her alone, but fellowship not her
acts. What is that but to judge and con-
demn her without even the form of a trial?
Tried she must be. I repeat it again, tried
she must be. No man of reflection can
ought it. The only question then is, by
what tribunal shall she be tried? By every
man's own opinions, or by a properly con-
stituted tribunal? There is no other alter-
native: there is no third way. An invinci-
ble necessity has so decreed. Every church
that departs from the faith or from the dis-
cipline of Christ's Kingdom, or that unright-
eously and unwisely administers its affairs
to the great detriment of individual mem-
bers, a particular congregation, or the whole
church of Christ, must be tried by some tri-
unal. Any one that pushes his notions of
independency so far as to deny this, is de-
luded by a word that he does not understand,
as much as he who makes his little borough,
city or county so independent as to deny the
supervision and jurisdiction of the nation,
kingdom or state to which it belongs."

We have quoted from Bro. C. rather large-
ly, first, because we think his views in the
premises correct, and, second, that our bro-
ther "Obsta Principis" may not again
charge us with the sin of misconstruing.

It is only when a church fails to carry out
the laws of our Savior, that other churches
should interpose and save the cause from
scandal. Does not our Brother know that
serious ruptures sometimes occur in our
congregations, which positively require the
aid and counsel of other churches? A case
of this kind occurred in the vicinity of the
writer, not long since, in which a portion of
the church split off, appointed their own day
for public teaching, &c., and claimed to be
the church in the town of ______. While
some of the surrounding churches were pre-
paring to look into the matter, the church
(that is, that portion that refused to go with
the seceders) made a call on a number of
surrounding churches, to send their elders
or other discreet persons to the town of
______, that they might look into their con-
dition and say which, if either party, should
be fellowshipped by the brotherhood. The
minority, or schismatic party, violently op-
posed the reference, on the ground of
independency!! And what, think you, that
perfect independence has done in this case?
It has, by the aid of a single factious preach-
er, who advised them to split off (as we are
credibly informed) and at once put himself
at their head, built up a party, unanimously
pronounced to be such by a large and intel-
ligent delegation from nine surrounding
churches. What would our Brother do in a
case of this kind? He would be compelled
to take one of three courses: either, first, to
fellowship; or second, to recognize one of
the parties; or, third, to reject all.

The first course no man could conscien-
tiously take, so long as the body remains in
disorder. To reject all, without going nigh
to look into their real condition, would be
manifest injustice. The only rational, scrip-
tural course, then, would be to diligently in-
quire into the matters of difficulty, fellow-
ship and sustain such as were walking ac-
ording to the gospel of Christ, and with-
draw from all of an opposite character.

PHILOS ADELPHON.

Friendship.—Friendship is a vase which
when it is flawed by heat or violence, or ac-
cident, may as well be broken at once; it
can never be trusted after. The more
graceful and ornamental it was, the more
clearly do we discern the hopelessness of
restoring it to its former state.—Coarse
stones, if they are fractured, may be ce-
mented again; precious ones, never.
RENUNCIATION OF SECTARIANISM.

Bro. Ferguson—Please to suffer me, through the columns of your useful periodical, the "Christian Magazine," to address all who fear and love God, in every sect (religious) in happy America:

My Dear Brethren in Christ:—Let me give you a short history of my life. I was born in Jefferson county, East Tennessee, Jan. 30, 1792, and am now 57 years of age. I was raised up by Christian parents and educated, and taught to believe that Presbyterianism was the best religion taught by Protestants. I was licensed and ordained to preach by the sect called Cumberland Presbyterian, in the year 1829, and continued a zealous sectarian preacher among them for some nineteen years. But in my career of preaching I often had doubts about some of the doctrines, and tenets of our creed, and about the utility of any creed, save the creed of holy inspiration; especially infant sprinkling, and effusion as a mode of baptism, and for many years have I been convinced that immersion was the "one baptism" taught by our Lord and his Apostles. Still I remained a sectarian.

Some three or four years ago five of my children, three sons and two daughters, under the preaching of some able elders in the Christian Church, bursted the manacles of sectarianism and were immersed into Christ. This circumstance alarmed me greatly (not their immersion,) but because I was taught to believe they held and propagated dangerous errors. This set me to preaching and writing against what we called Campbellism, but the more I preached and wrote and searched the Holy Scriptures to sustain my favorite "system," the more my soul was enlightened to see that sectarianism was not authorized by the Bible; for while one sect said "I am for Paul, another I am for Apollos," another I am for John Calvin, another I am for Martin Luther, and another, I thank God I ever heard of John Wesley! My heart said, I thank God I ever heard of Jesus the Nazarene! for I found we were still "carnal and walked as men," whilst we followed after men.

About this time I attended a session of the Ocoee Presbytery, of which I was a member, and one of the Preachers introduced a resolution to set up a sectarian school to educate young men to preach according to a Creed, and help them combat heresy, Arianism, Campbellism, &c. The resolution was in substance as follows:

"Whereas, dangerous errors and heresies are being propagated amongst us, such as Arianism, Campbellism, &c., which lead to Hell and eternal perdition; therefore Resolved," &c.

This uncharitable resolution was strongly opposed by myself and one or two more, as bitter in spirit, and uncharitable in design, and founded in ignorance and misrepresentations, but at length, through much bickering, was carried. But it, as yet, has not prospered, as we predicted, it being got up by an antichristian spirit.

This circumstance, with many others of a similar nature, drove me more closely to investigate our doctrine and creed, and to compare them with the living oracles of sacred truth. So I commenced preaching and declaiming against all human creeds; directing the minds of my hearers to the one only creed of Jesus, and the Apostles and Prophets. This gave great offence to my sectarian brethren, who lavished on me with an unsparing tongue all the heresies, from Arius, down to A. Campbell. These circumstances, together with a firm conviction of truth, determined me, on the 10th of August, and reign of Christ 1848, to make a public renunciation of sectarianism, and a declaration of my independence of all human creeds, before a large Assembly of Christians and the good citizens of Bledsoe county. A short time after, myself, wife and eldest daughter, were buried with Christ in the water of holy baptism, as Jesus gave commandment.

Now I can say to you, my dear friends, who yet linger in sectarianism, that "obedience is better than sacrifice." I do pity you—I feel for you. I once halted between two opinions, as you do. Oh, how hard it was for me to give up all my old sectarian friends whom I knew would turn against me, and persecute me; but I resolved to obey
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God rather than man, and he has blessed my soul through obeying the truth, and like the Ethiopian nobleman, I am going on my way rejoicing.

In the second place, let me say to you my old friends, why do you thus speak evil of me? Some of you are saying, I am gone mad; others, that I am possessed of a devil, and others, what a pity I have thrown myself away, and still others, Oh, he has never had any religion—there is no salvation in the Christian church! and some are saying, we once loved you and believed in you, but now we never want to hear your name mentioned! What, my friends, do you want a better religion than your Bibles teach? A better experience than an intellectual, moral and actual experience? I have pledged myself to the church and the world to believe and teach all that the Prophets, Apostles and Christ Jesus have said and written! Is not this enough? Or do you desire a mystical, metaphysical or miraculous religion, unexplained and unexplainable by you? I entreat you, go to your Bibles and read the following quotations:


To you, brother Ferguson, and through you, I wish to say to the Bishops and Deacons of the Christian Church, I have united with the Christian church at Smyrna, containing over one hundred members, four elders and two deacons. This Church is made up of as promising materials, with a few exceptions, as any that has ever come under my observation. Brother Wm. D. Barnes is one of our principal teachers, a man of fine parts and learning, who has been for some years past one of the Faculty of East Tennessee University, and is now a successful teacher in La Fayette Academy, Bledsoe county, Tenn.

In conclusion, let me ask you, my Christian brothers and sisters, shall I find warm hearted friends among you, as sectarian friends have turned their backs upon me? O, pray for me, that I may stand valiantly for the truth. I do believe a mighty Reformation is working its way through all opposition. The whole Christian world is fast separating into two great divisions, Human Creed men, and Bible Creed Christians. May God give success to his holy Book.

JOHN MYERS.

N. B. Will Brothers Campbell and Hall notice the above.

PRESUMPTION OF GEOLOGISTS.

"The following just rebuke to the arrogant assumptions of men who claim to be lovers of Science, without the modesty to keep within its province, we clip from the last Edinburg Magazine:

"If the geologist shall persist in repeating that the phenomena of the earth are incompatible with the divine history, our reply is, 'Your science is still in its infancy—a science of a day, feebly beginning to collect facts, and still so weak as not to enjoy the indulgence of extravagant conclusions. There have been a thousand theories of creation—each popular, arrogant and self-satisfied, in its own time; each swept away by another equally popular, arrogant, and self-satisfied, and all equally deserving of rejection by posterity. You must acquire all the facts before you can theorize. The last and most consummate work of genius, and of centuries, is a true theory.'"

THE DESIGN OF GOD AS SEEN IN MOUNTAINS AND IN THE OCEAN.

The whole surface of the globe gives striking evidence of design, and of design contemplating the service of man. But one of the most remarkable evidences of that design is given in the Mountain Map of the Globe. Variety of temperature, the supply of water, and the change of level are essential to variety of production, to fertility of soil, and to the vigor and health of the human frame—the expedient to meet them all is provided in the mountain districts of the great continents. A mountain chain girdles the whole of the mass of land from the Atlantic to the Sea of Kamchatka. Minor chains, some parallel, some branching from the great northern chain, and some branches of those branches, intersect every region of
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The whole bears a remarkable resemblance to the position of the spine in the human frame, with its collateral muscular and venous connexion with the body. An outline view of the mountains of our hemisphere would be strikingly like a sketch of the human anatomy. The general formation of the countries north and south of those chains is nearly the same—vast plains, extending to the sea, or traversed and closed in by a bordering chain. The great Tartarian desert is a plain extending, under various names, five thousand miles from west to east.

Spain is a country of mountains, or rather a vast table-land, intersected by six ranges of lofty, ragged, and barren hills. Northern Africa is a basin of plains, surrounded by vast ridges. Morocco, Algiers and Tunis, find in those hills at once their frontiers and their fertility. The Pyrenees form a chain of nearly three hundred miles long, and upwards of fifty broad—a province of mountains, intersected by valleys of romantic beauty and exuberant fertility. But the Alps, from their position between the two most brilliant nations of the Continent—France and Italy—and from the extraordinary series of memorable events of which they have been the theatre, since the earliest periods of European history, are the most celebrated range of mountains in the world. The higher Alps, beginning at the Gulf of Genoa, and extending north and east through the Grisons and the Tyrol, stretch between four and five hundred miles. They then divide into two branches, one of which reaches even to the Euxine. The breadth of the great range is, on an average, a hundred and fifty miles.

The Appenines, another memorable chain also beginning at the Gulf of Genoa, strike direct through the heart of Italy, and end in Calabria—a line of eight hundred miles. Dalmatia and Albania are knots of hills; Pindus, and the mountains of Northern Greece, are bold offsets from the Eastern Alps.

Among those wonderful arrangements, the table lands are perhaps the most wonderful. In the midst of countries where everything seemed to tend to the mountainous form, we find vast plains raised almost to a mountainous height, yet retaining their level. The form peculiarly occurs in latitudes of high temperature: The centre of Spain is a table land of more than ninety-two thousand square miles—one half of the area of Spain.

The country between the two ranges of the Atlas is a table land, exhibiting the richest products, and possessing the finest climate of Northern Africa. Equatorial Africa is one immense table-land, of which, however, we can only conjecture the advantages. Whether from the difficulty of approach, the distance, or the diversion of the current of adventure to other quarters of the world, this chief portion of the African continent continues almost unknown to Europeans.

The central region is a blank in our maps, but occasional tales reach us of the plenty, the pomp, and even of the civilization and industry of the table land. The centre of India is a table-land, possessing, in that region of fire and fever, a bracing air, and a productive, though rugged soil.

The table lands of Asia partake of the characteristic magnitude which belongs to that mighty quarter of the globe. That of Persia has an area of more than a million and a half of square miles. That of Thibet has an area of six times the extent, with a still greater elevation above the level of the sea—its general altitude being about the height of Mont Blanc, and, in some instances, two thousand feet higher. The mean altitude of the Persian plateau is not above 4000 feet.

We have adverted to these formations of vast elevated plains in the midst of countries necessarily exposed to extreme heat, as one of the remarkable instances of providential contrivance, if we must use that familiar word in such mighty instances of design, for the comfort of animated being. We thus find, in the latitude exposed to the fiercest heat of the sun, a provision for a temperature consistent with the health, activity and industry of man. Persia, which, if on the level of the sea, would be a furnace, is thus reduced to comparative cool-
ness; Tibet, which would be a boundless plain of fiery sand, exhibits that sternness of climate which makes the northern Asiatic bold, healthy and hardy.

If the Tartar ranger over those lofty plains is not a model of European virtue, he at least has not sunk to the Asiatic slave; he is bold, active, and has been and may be again, an universal conqueror. The same qualities have always distinguished the man of the table land, wherever he has found a leader. The soldiery of Mysore no sooner appeared in the field than they swept all Hindostan before them; the Persians, scarcely two centuries since, ravished the sovereignty of the Mogul; and the tribes of the Atlas, even in our own day, made a more daring defence of their country than all the disciplined forces of the continent against Napoleon.

The two most remarkable ranges of Asia are, the Caucasus, extending seven hundred miles from west to east, with branches shooting north and south; and the Himalaya, a mountain chain of nearly three thousand miles in length, uniting with the Hindoo Coosh and the mountains of Assam. This range is probably the loftiest on the globe, averaging eighteen thousand feet—several of the summits rising about twenty-five thousand. Many of the passes are above the summit of Mont Blanc, and the whole constitutes a scene of indescribable grandeur, a throne of the solitary majesty of nature.

But another essential use of the mountain chains is their supply of water—the fluid most necessary to the existence of the animal and vegetable world,—and this is done by an expedient the most simple, but the most admirable. If the surcharge of the clouds, dashing against the mountain pinnacles, were to be poured down at once it must descend with the rapidity of a torrent, and deluge the plains. But, those surcharges first take a form by which their deposit is gradual and safe, and then assume a second form, by which their transmission to the plains is gradual and uninterrupted. They descend on the summits in snow, and are retained on the sides in ice. The snow feeds the glacier: the glacier feeds the river. It is calculated that, without reckoning the glaciers of the Grisons, there are fifteen hundred square miles of glacier in the Alps alone, from a hundred to six hundred feet deep.—The glacier is constantly melting, from the mere temperature of the earth; but, as if this process were too slow for its use, it is constantly moving downwards, at a certain number of a feet a year, and thus bringing the great body of ice more within the limit of liquefaction. All the chief rivers of Europe and Asia have their rise in the deposits of the mountain glaciers.

In addition to all these important uses, the mountains assist in forming the character of man. The mountaineer is generally free from the vices of the plain. He is hardy and adventurous, yet attached to home, bold and simple; independent, and yet unambitious of the wealth or the distinctions of mankind. Whether shepherd or hunter, he generally dies as he lived; and though daring in defence of his hills, he has seldom strayed beyond them for the disturbance of mankind. The Swiss may form an exception, but their hiring warfare is not ambition, but trade. Their nation is pacific, while the individuals let themselves out to kill or be killed. The trade is infamous and irreligious, offensive to human feeling, and contrary to human duty; but it has no more reference to the habits of the mountaineer than the emigration to California has to the habits of the clown of Massachusetts; the stimulant only is the same—the love of gold.

We have adverted to the mountain system of the globe, from its giving a remarkable illustration of the Divine expediency. We judge of power by the magnitude of its effects, and of wisdom by the simplicity of its means. In this instance the whole of the results seem to arise from the single and simple act of raising portions of the earth's surface above the general level. Yet from this one act what a multitude of the most important conditions follow!—variety of climate, variety of production, the temperature of Europe introduced into the tropics, health to man and the inferior animals, the irrigation of the globe, the defence of the nations, and the actual enlargement of an-
THE DESIGN OF GOD SEEN IN MOUNTAINS AND THE OCEAN.

Habitable spaces of the globe, by the elevated surface of the hills—not to mention the beauty and sublimity of the landscape, which depend wholly on the colors, the forms, and the diversity of mountains.

An interesting note on this subject says, "It appears probable that a legitimate way is now opening towards the solution of the ultimate problem of the upheaving force.—The agreement of deductions from the scientific hypothesis goes far to establish that all dislocations of strata, and the accompanying mountain chains, have resulted from the upheaval of large portions of the earth's surface by a diffused and equable energy—an energy concentrated in one point or district, only when it has produced craters of elevation. Accepting instruction from the surface of the moon, we have certain lights also respecting the history of the development of this force; for, while its concentrated action, with its varied and remarkable craters, has evolved all the mountain forms in that luminary, even as we find it among the almost obliterated ancient forms of the earth, its operations in raising extensive zones, so frequently and characteristically exhibited in our own planet, has yet scarcely appeared in the moon. The time will doubtless come when, viewing it as a great cosmical agency, all such specialities belonging to this yet hidden power shall receive their solution."

THE OCEAN.—The next most important portion of the globe to man is that mighty reservoir of water which surrounds the land, penetrates into every large portion of it, supplies the moisture without which all life must rapidly perish, and forms the great means of intercourse without which one-half of the globe would be ignorant of the existence of the other.

In the ocean we have the complete contrast to the land, the whole giving an extraordinary evidence of the extreme diversity of means, which the Creator wills to exercise for every purpose of his creation. The land is all variety, the ocean is a plain of millions of square miles. The land never moves, the ocean is in perpetual movement. Below the surface of the land all animal life dies; the ocean is inhabited through a great portion of its depth, and perhaps through its whole depth. The temperature of the land is as varying as its surface; the temperature of the ocean is confined within a few degrees. The temperature of the earth appears to increase with the depth to which man can descend; the temperature of the ocean, at a certain depth, seems always the same.

Even in that relation to beauty and grandeur which evidently forms a part of the Providential design, the sources of enjoyment to the human eye, in the land and the ocean, are strikingly different. On land the sublime and the beautiful depend on variety of form—the mountain shooting to the skies, the valley deepening beneath the surface of the moon, we have certain lights also respecting the history of the development of this force; for, while its concentrated action, with its varied and remarkable craters, has evolved all the mountain forms in that luminary, even as we find it among the almost obliterated ancient forms of the earth, its operations in raising extensive zones, so frequently and characteristically exhibited in our own planet, has yet scarcely appeared in the moon. The time will doubtless come when, viewing it as a great cosmical agency, all such specialities belonging to this yet hidden power shall receive their solution."

The ocean covers three-fourths of the globe, yet even this enormous extent has not been sufficient for the Providential object of human intercourse. The Divine expedient was the formation of inland seas. Nothing
in the distribution of land or sea is more remarkable than the superior magnitude of the world of waters to the world of land, in a globe whose chief purpose was evidently the support of man. The Pacific alone is larger than all the land. From the west coast of America to the east coast of Africa spreads one sheet of water—a traverse of sixteen thousand miles. The valley of the Atlantic has a breadth of five thousand miles; while its length reaches from pole to pole—its surface is an area of more than twenty millions of square miles.

Yet, it is perfectly possible that this proportion was once of a different order. As we know nothing of the antediluvian world but by the Mosaic history, and as that history has not revealed the original boundaries of the land and sea, no positive conclusion can be obtained. Yet, from the deposits of marine products in the existing soil, it has been conclusively conjectured that the land has been once the bed of the ocean, while the present bed of the ocean has been the land. The almost total absence of the human skeleton among fossils, and some old and dim traditions of a continent submerged, where the waters of the Atlantic now roll, may add to the conjecture. The globe then would have afforded room for a population threefold that which it is now destined to contain. If it is now capable of supporting sixteen times its present number, as has been calculated, it would then have been equal to the sustenance of little less than fifty thousand millions. Yet, what would be even that space to the magnitude of Jupiter; or that number to the beings of flesh and blood, however differing from man, which may at this moment, in that most magnificent planet, be enjoying the bounty of Providence, and replenishing a circumference of two hundred and forty thousand miles!

Uniform as the ocean is, it is a vast theatre of contrivances. To prevent the impurity which must arise from the decay of the millions of fish, and perhaps of quadruped and reptile life, constantly dying in its depths, it is saline. To prevent the stagnation of its waters, which would reinforce the corruption, it is constantly impelled by currents, by the trade-wind, and by the universal tide. At the equator the tide moves with a rapidity which would shatter the continents; but it is met by shallows, by ridges of rock, and by islands; a vast system of natural breakwaters which modify its force, and reduce it to an impulse compatible with safety.

The water of the sea retains its fluidity down to four degrees below the freezing point of fresh water; the object is, perhaps, the preservation of the millions of animated beings contained in the waters; but as, in the tropic latitudes, its exposure to the sun might engender disease, or create tempests, vast refrigeratories are provided at both the poles, which are constantly sending down huge masses of ice to cool the ocean. Some of those floating masses are from ten to twelve miles long, and a hundred feet high above the water, with probably three hundred feet below. They have been met with two thousand miles on their way to the equator, and have sensibly cooled the sea for fifty miles round, until they wholly dissolved. Of course, on subjects of this order, human observation can do little more than note the principal effects—the rest can be only probable conjecture. It may be that human sagacity has never ascertained the hundredth part of the purposes of any one of the great agents of nature. Still, it is the business of science to enquire, as it is the dictate of experience to acknowledge, that every addition to discovery gives only additional proof of the sleepless vigilance, boundless resources, and practical benevolence of the great Ruler of all.

The variety of uses derived from a single principle is a constant, and a most admirable characteristic of nature. The primary purpose of the ocean is probably to supply the land with the moisture necessary to production. But, the collateral effects of the mighty reservoir are felt in results of the first importance, yet of a wholly distinct order. The ocean refreshes the atmosphere, to a certain degree, renews its motion, and obviously exerts a powerful agency in preventing alike excessive heat and excessive cold. The tides, which prevent its stagnation—a stagnation which would cover the earth with pestilence—also largely assist navigation in the estuaries, in the lower part...
of the great rivers, and in all approaches to the shore. The currents, a portion of this great agency, (still perhaps to give us new sources of wonder,) fulfill at least the triple office of agitating the ocean, of speeding navigation, and of equalizing or softening the temperature of the shores along which they pass, in all directions. They seem equivalent to the system of high-roads and cross-roads in a great country. It has been said of rivers, that "they are roads which travel;" but their difficulty is, that they travel only one way. The currents of the ocean obviate the difficulty, by travelling all ways. And, perhaps, we may look forward to a time when, by the command of wind and wave given by the steamboat, and by our increased knowledge of "ocean topography," if we may use the phrase; a ship may make its way across the ocean without ever being out of a current; a result which would be obviously a most important accession, if not to the speed, at least to the security of navigation.

Those ocean traversers evidently belong to a system. Some are permanent, some are periodical, and some are casual. The permanent arise chiefly from the effect of the flow from the poles to the equator. Descending from the poles in the first instance they pour north and south. They gradually feel the earth's rotation; but on their arrival at the tropics, being still inferior in velocity to the equatorial seas, they seem to roll backwards; in other words they form a current from east to west. This current is further impelled by the trade-winds.

The progress of this great perpetual current includes almost every part of the ocean. In going westward it necessarily rushes against the coast of America, where it divides into two vast branches, one running south with great force, and the other northwest. A succession of currents, all connected, obviously form a "moving power" to prevent the stagnation of the ocean, and by their branches, visit every shore of the globe.

Some of those currents are of great breadth, but they generally move slow.—Humboldt calculates that a boat, carried only by the current from the Canaries to Caracas, would take thirteen months for the voyage. Still there would be obvious advantages to navigation in moving along a district of ocean in which all the speed, such as it was, furthered the movement of the vessel, and which offered none of the common sources of hindrance.

But another curious effect of the Atlantic currents is to be commemorated, as giving us probably the first knowledge of the western world. "Two corpses, the features of which indicated a race of unknown men, were thrown on the coast of the Azores, towards the end of the fifteenth century.—Nearly at the same period the brother-in-law of Columbus, Pedro Correa, governor of Porto Santo, found on the strand of the island pieces of bamboo of an extraordinary size, brought thither by the western currents."

Those coincidences might have confirmed the idea of the great navigator. But Columbus still deserves all the glory. A thousand conjectures may be formed, and a thousand confirmations given, and yet all be lost to the world. The true discoverer is the man of practice. Columbus was that man; and we are to remember also his indefatigable labor in realizing that practice, the unexhausted resolution with which he struggled against the penury and neglect of the continental courts, his noble scorn of the sneers of European ignorance, and the heroic patience with which he sustained the murmuring of his crews, and asked "but one day more." The world has never seen a man more equal to his great purpose; if he was not a direct instrument appointed to the noblest discovery of man.

But those evidences of connection are not unfrequently given to our more observant time. "When the wind has been long from the west, a branch of the Gulf-stream runs with considerable force in a north-easterly direction towards the coast of Europe. By this the fruit of trees belonging to the torrid zone of America is annually cast ashore on the western coasts of Ireland and Norway. Pennant observes, that the seeds of plants which grow in Jamaica, Cuba, and the adjacent countries, are collected on the shores of the Hebrides. Thither, also,
The history of our race is an eventful one; and he who calmly reviews it by the light which the book of God imparts, will rise from the task a wiser and better man. Man is first presented before us as the embodiment of all that is great and good in human character—the crowning work of the great Author of all things—his erect form and heaven-directed eye proclaim him the monarch of this lower world, while his deathless spirit, with its mighty energies and vast capabilities, allies him to God and heaven. A beautiful garden, planted by the hand of his Creator, receives him as the occupant of its blissful bowers; the blooming Eve stands by his side, and fills up the longing desire for companionship, which seems to have been man's first want, and God himself was known as a father and friend.

But alas! the tempter lurked among the flowers of that bright abode—by his seductive wiles the happy dwellers in Eden were drawn from that obedience which God so justly required, his law was wantonly broken and innocence and Eden at once were lost. The condition of man was now a hopeless one; sin had fixed its defiling stain upon his once pure spirit—he was driven from his garden home to struggle with the thorns and thistles of a sin-cursed earth; a sword of flame forbade his return to the delights of Paradise, while his disobedience and ingratitude, rising up like a cloud, shut him out from the light of his Maker's face. But man was not left alone in his wretchedness; there was still compassion and tender pity in the heart of God—the word of promise was given, a glorious deliverance was foretold, and a gleam of hope began to shed its cheering light upon his dark and benighted path. His condition, however, was still a pitiable one—the poison of the serpent had infected his whole being; the fountain of life was poisoned at its very fountain—racking pain and wasting disease began their work; death assumed the throne, and ruled the world with an iron sceptre; the grave opened its arms, and untold myriads have fallen into its cold embrace, until earth has become one vast charnel house, a very Golgotha—the place of skulls. The reason, too,
of this once noble being became clouded—passion became dominant, and the moral feelings were blasted, and man, originally made in the image of God, was but the wreck of his former self; and yet he was lofty even in his ruin—some faint traces of his former greatness were still visible—the fires of his noble nature would often gleam out from among the ashes of his deep debasement, exhibiting a strange mingling of angel and demon, of life and death, of dust and Divinity; he was in truth, in body and in spirit, a very chaos, from which roused but the word omnipotent could call faith, life, light and beauty. The fiat has again gone forth; light has “beamed upon man’s darkened spirit,” the truth of heaven has flashed upon his understanding; and by the power of the glorious gospel of the Grace of God he may be created anew; his whole moral nature be changed, and by its influence on his heart and life, he may be made meet for the inheritance of the saints in light.

It is true, the sentence “dust thou art and dust thou shalt return” is still recorded against him; but when he falls into the dust, it is in the confident expectation that he shall not dwell there forever. To the eye of his faith the grave is not the boundary of his hopes, but the glowing portal of an eternal day.

But the consummation of all his hopes is in the future: by disobedience he lost a terrestrial paradise, and all its joy; but by obedience he gains a brighter Eden than Adam lost—an Eden, whose beauty is unfading and whose flowers are unwithering—where the tree of life waves its branches in the breezes of heaven, and the flashing of life’s fair river is seen. Here, man shone as with a glow-worm’s light;—there, he burns as a seraph near the throne;—here, he gleamed like a meteor across the midnight sky, but soon was obscured by the darkness of the grave; there, as a star in the Redeemer’s diadem, he shall shine forever. He was corruptible here, he will be incorruptible there—he was earthly here, he will be heavenly there—he was mortal here, a few years of time was the sum of his existence, but there he will be immortal, his days as the days of God;—there, a harp struck by his
deathless hands breathes forth the melodies of the sky; the crown of righteousness entwreaths his brow, the song of the redeemed trembles on his lips, for the sorrows of earth are passed, and man, once a sorrowing exile, now dwells forever in the smile of God!

WM. BAXTER.

LEAVES FROM MY PORTFOLIO.

THE MYSTERY OF THE HOLY OF HOLIES, BELONGING TO THE TABERNACLE OF MOSES AND THE TEMPLE OF SOLOMON.*

Above we have intimated that the frequent manifestations of the divine presence under the Patriarchal and Mosaic dispensations were pre-intimations of the future glorified state of the Church, in which Christ will be revealed as the Luminary of the New Jerusalem superceding the sun, and throwing all created glory into eclipse.—Moses was admitted into the resplendent presence of Jehovah, the Shekinah or glory of the Lord, whilst the multitude stood afar off: Peter, James and John likewise saw, and for awhile abode in, the glory of the transfiguration, whilst the multitude were only permitted to see the Christ in human flesh: But Moses and all the Prophets, Peter and James, but more especially John, have given to all who “read and hear and keep” the words of Jesus Christ, an assurance that they shall behold and dwell in that glory, freed from all the sorrows and misfortunes of our present suffering state. The tabernacle was divided into three apartments: the outer-court, the holy place, and holiest of all. It was only in the last that the divine presence was manifested, into which the High Priest alone was permitted to enter.—This Holy-of-Holies was a typical pledge to all well-instructed worshippers of the ultimate visible manifestation of the Divine glory to which his people still look forward: the period described by Jesus when he says to his disciples “Hereafter, you shall see the heavens open and the angels of God ascending and descending upon the Son of man.”

But John, who was with him in the holy mountain, and saw the glory of his future coming, more explicitly than any of his Apostles, points out this glorious period:—“And I heard a voice from heaven saying, Behold the tabernacle of God is with men,

*See “Theophany,” present number.
and be shall dwell with them and they shall be his people; and God himself shall be with them and be their God.”

What should be remembered by the student of the Scriptures is, that the imagery of the Apocalypse is borrowed from the Tabernacle and Temple. We read in this book of the seven-branched golden candlestick, of the four living creatures answering to the cherubim that spread their wings over the mercy-seat, and indeed, of all the appurtenances which belong to the outer-court, the holy place and the holiest of that singular superstructure. Paul, when writing to the Hebrews, makes use of two departments of this tabernacle, the typical object of which, and the furniture belonging to them, he explains. He enumerates, also, the furniture of the most holy place; but says of it he was not then permitted to speak particularly. What he did not do, John, in the Book of Revelations, has done. To him it was given to speak particularly of the symbolical import of that part of the Tabernacle and Temple.

In the Hebrews, therefore, you may look for an inspired explication of the court and the holy place; whilst in the Revelations, the things signified by the holiest of all are magnificently presented. The closing chapters of this singularly disesteemed yet wonderful volume will richly reward us for all the time and toil we may spend in this investigation; if in nothing else, by giving us the prophetic purport of this part of the Tabernacle structure. In these chapters we will see the holiest place expanded into a magnificent city, enriched with the same holy things, but unfolded in their full dimensions and shining forth in a splendor suited to their divine nature and eternal uses. Let us read a few verses with the type and shadow before us, and look for the link of connection between these and the anti-types: “And he carried me away in the spirit to a high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God; [his glory or presence dwelt in the holiest place between the cherubim;] and her light was like to a stone most precious, even like a jasper-stone clear as crystal; [there allusion is made to the appearance of the footstool of the glory of God as seen by Moses and the Elders of Israel—"underneath his feet was a sapphire pavement as clear as the heavens in its serenity;”]—and this appearance was a part of the pattern for the Tabernacle;] and the city lieth fore-square, and the length is as large as the breadth; and he measured the city with a reed, twelve thousand furlongs. The length, breadth and height are equal.”—[The holy of holies was fore-square, both in the Tabernacle and Temple, in each of which it was a perfect cube.] “And the city had no need of the sun, neither of the moon to shine in it; for the glory of the Lord did lighten it, and the Lamb is the light thereof. And there shall be no night there; and they need no candle neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever.” The same bright and peaceful period is described by Isaiah, and I have no doubt was anticipated by all the seers of God from Enoch to John. Isaiah says of the Church, when it shall reach these resplendent days: “Thy sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light and the days of thy mourning shall be ended.”

We, in common with all the prophets, are led to expect a visible personal display of the glory of the Lord upon the earth. The patriarchs looked for a city which hath foundations, and we expect the New Jerusalem. We expect it, too, upon the earth, for it is written that “the nations of them that are saved shall walk in the light of it and the kings of the earth do bring their glory and honor into it.” And this is but a kindred prediction with that of Isaiah when he says: “But the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Therefore thy gates shall be open continually: they shall not be shut day nor night; that men may bring unto thee the flocks of the Gentiles, and that their kings may be brought.”
In the holiest place in the Tabernacle and Temple were cherubims that looked upon the cloud of the presence as awaiting its commands. In the antitype also we read “and there shall be no more curse, and his servants shall serve him and they shall see his face.” Myriads of happy existences rejoicing before the throne, with perpetual obligations of praise, dwell forever in that blissful presence.

As the glory of the Shekinah descended upon, and took possession of, the tabernacle when it was prepared for its reception, so when the earth shall be purified by fire and the new heavens shall arch over it, the glorified Savior and the glorified saints—the substance of the effulgent cloud and the glittering cherubim of the holiest of all shall take up their abode and dwell upon it.

If we may be allowed to express an opinion where an opinion is scarcely allowable, we would say we have no idea that the saints in their glorified and spiritual bodies will ever dwell in material habitations upon the earth, but that from the invisible world there will be such a manifestation of the saints, that the veil of flesh and spirit will be rent away, and the connection will be permanent. The cherubims will be “living creatures,” and will appear upon earth. The angels of God will ascend and descend as Jacob saw them in vision, and as Christ promised.

The Books which Peter asked on the mount of the glory of Christ will be granted to all his servants; and we too will be eye witnesses of his coming and majesty.

Meanwhile we are informed by John, Rev. xv., 7, 8, that “the temple of God is filled with smoke and no man will be able to enter it till the seven plagues of the seven angels are fulfilled.” They are now pouring out upon the old world, and when completed we may look for the presence of God and of the Lamb, the antitype and substance of all past appearances of Jehovah upon earth, the hope, joy and glory of all his servants in all the ages. Then shall his servants see his face, which was denied even to Moses; “for they shall see him as he is and be like him.”

Then they shall dwell in his presence, and the petition of Peter upon the mount will be more than granted. “Upon his right hand,” invested with robes of righteousness and crowns of glory, shall all that overcome be elevated, and the mother of Zebedee’s children will have more than her wish. For “IN THAT PRESENCE is fulness of joy; at that right hand there are pleasures forever more.” This enrapturing and transforming view of the glorious presence of the Lord our Redeemer, shall be an eternal feast of his blessed beholders, and will be spread for them at the marriage supper of the Lamb; when he shall come the second time without a sin-offering unto salvation, shedding the glory of that presence in one eternal and soul-satisfying halos upon all his redeemed brethren, the fruition of all their faith, hope and love.

"As for me, I shall behold his face In righteousness! When I awake I shall be satisfied with thy likeness." J. B. F.

DEMAND FOR PREACHERS.

As religious intelligence advances and communities are awakened to a sense of their real and supreme interests, there is a call made for those means and influences, which tend to promote our spiritual desires, and keep alive the sense of religious obligations. Nothing is so well calculated to secure this end as the regular labors of men of scriptural intelligence and piety, disentangled from the world and wholly given up to the public and private duties of the ministry of the word. No community can prosper which will allow its talent, education and religious capacity for usefulness to wither and decay for want of exercise and nurture. Amongst all the posts of power and influence that this world in all its multiform relations affords, there is none so important and honorable as that of the gospel ministry, and the world has yet to see a community that has not gone to naught without it. Does any one ask for proof of what we have said? Let him remember that the Son of God came into the world to teach a religion and to promote the paramount interests of truth andholiness. He came not to legislate for nations; he came not to take the throne of Cesar; to com-
mand armies and navies,—but he came to enlighten the world and convert mankind to the faith of God’s elect. He, therefore, who labors for the spiritual improvement and salvation of the human race is a Disciple of Christ, and a fellow co-operant with him in the noblest work of God. He who becomes a workman that needeth not to be ashamed; one that can effectually wield the weapons of the heavenly armor; one who commands the knowledge, temper and power of the servant of Christ, deserves to be ranked among mankind’s most worthy benefactors and God’s most beneficent appointments.—Men who unite wisdom with knowledge, decision with love; the prudence of the serpent with the mildness of the dove, who are willing to labor, and if need be, suffer with Christ, are the truly good and great of our race. Men of energy of thought and feeling, quickened by the strong action of the understanding, conscience and heart, upon religious truth; men who can wield the quick and powerful and two-edged sword of God’s word, not as children who fear to lift the weapon, but as vigorous, determined men, who fight with prowess and power.—Such men are needed and are called for from every quarter, and will ever be called for while the soul of man shall aspired to the heights of knowledge, holiness and immortality.

We rejoice that our Brethren are awakening to a sense of their obligations and duty with respect to an effectual ministry. Looking at the crimes of the clergy of past ages, and the ignorance and bigotry of many in this age, some of our most prominent men did a work in the beginning of their labors which the remainder of their life will not entirely undo; a work which promoted covetousness, buried talent and gave importance to a short-lived, irresponsible and pedantic class of teachers, who often lorded it over the churches without intelligence or piety, until there is scarcely one left, where their influence prevailed, but what has been rent in twain. This day is passing, and it is beginning to be seen that all good men have a place and an office in the kingdom of heaven: that talent and education are not excluded as useless because they, in common with every other gift of power, have been abused, and that ignorance and tyranny must not necessarily be promoted because they are ambitious, jealous and domineering. Preachers have their place,—the most responsible and important in the world,—and if they are God’s servants they will keep their place. The whole church is a ministry in one sense, and when the hand shall cordially co-operate with the mouth, and the mouth with the hand, and there shall be no schism in the exercise of the several functions of every member, the safety, happiness and prosperity of the whole church will be promoted, and the world be converted to Christ.

But we did not intend an essay. We wished only to say that we have received at our office not less than twenty calls for preachers within the past twelve months, most of which have been accompanied with some pledge for pecuniary support. We feel encouraged from this demand, and are led to believe that our country will yet be filled with heralds of the Apostolic gospel, and our churches assume a new aspect before the age and the world. There are indeed, many things to discourage our ministry, but nothing to cause despair. We have partisan and personal feeling in our periodicals, and sometimes it appears as if some love to injure their Brethren by holding them up to public scorn, by publishing their follies, in a word by abusing the power of the press; but these things will pass away and yet give place to the spirit of Christ. The time will come when we will cease to seek the place of leaders and be jealous of every man who happens not to labor as our views of propriety dictate; when we will not make our opinions the standard of all excellence and knowledge, and our plans the acme of all wisdom and experience,—when we will be willing to serve rather than dictate, when our souls will be swayed by the majesty, benignity and endearing attributes of our religion, and the salvation of all and the destruction of none will be the aim of our publications and discourses,—when in the exercise of the ability which God has supplied, we will strive, whether in publishing books
or periodicals, or the public proclamation of
the gospel, "to give none offence, neither to
Jew nor Greek, nor to the Church of God,
not seeking our own profit but the profit of
many, that they may be saved." For this
day we have toiled by day and by night, and
our faith in God will not allow us to de-
spair of its approach. May the Lord hasten
it by the sanctification of all the instru-
mentalities now professedly devoted to his
service!

J. B. F.

OUR SYSTEM OF EVANGELIZING, AND THE GEN-
ERAL MEETING.

Some eighteen months since the Church of
Christ at Nashville accepted an agency from
churches of the State generally for the spread
of the Gospel among the destitute. To secure
promptitude and efficiency in action it select-
ed a committee of five Brethren, whose duty
it should be to correspond with the churches
throughout the State; to collect and disburse
funds, to select and sustain Evangelists, and
to report its proceedings to the congrega-
tion. Brethren Moses Norvell, William A.
Eichbaum, W. H. Whaton, Orville Ewing and
J. B. Ferguson were appointed to act as the
commitee, W. H. Wharton President, W.
A. Eichbaum, Treasurer, Moses Norvell Re-
cording Secretary, and J. B. Ferguson Cor-
responding Secretary. By this arrange-
ment we were at once enabled to call into
the field two regular Evangelists, who have
been sustained up to this date, and who as-
sure us that from six to ten could, without
difficulty, be continued in the field. The re-
ports of these Evangelists have been before
our readers from the beginning of the Mag-
azine from which they have been able to
judge of the good effects of their labors.—
Congregations have been stirred up to their
responsibilities; things ready to perish have
been strengthened; houses of worship have
been erected in some of the most important
towns and neighborhoods in the state, and
many scores added to the army of the faith-
ful. The field of Christian Benevolence has
been enlarged, and we have no doubt many
have realized that it is better to give than to
receive.

The plan of operating is very simple, and
is self-sustaining. They visit a church and
hold a meeting. Sometimes during the meet-
ing they lay the duty of spreading the gos-
pel before the Brotherhood, and solicit con-
tributions. Whatever is given is forwarded
to the Treasurer of the committee, and re-
cieved to the persons or Church contribu-
ting. The Treasurer keeps a book in which
all credits and disbursements are accounted,
and from which reports are made annually
or at whatever time the committee may de-
mand. This Book is open to the inspection
of all. Whatever donations are made to
the Evangelists or to the committee, is made
a matter of record. The Evangelists re-
ceive a regular sum for their services. Thus
they are relieved from personal delicacy
which would prevent the urging of their own
claims; the Brethren are assured that their
contributions will be faithfully used; and be-
novelt Christian who seek the salvation
of the Church receive a regular sum for their services. Thus
they are relieved from personal delicacy
which would prevent the urging of their own
claims; the Brethren are assured that their
contributions will be faithfully used; and be-
novelt Christians who seek the salvation
of their fellow-citizens have an efficient
channel through which to send a blessing to
the world. Besides this there are many who
subscribe an amount to be paid annually for
the spread of the gospel.

It should be remembered that this plan
does not interfere with neighborhood or local
co-operation. It encourages this and seeks
general good at the same time.

A meeting of the friends of Apostolic
Christianity throughout the state has been
appointed for the Friday before the second
Lord's day in October next, to be conven-
ed at Nashville, where ample preparation
will be made for the accommodation of all
who will come. Its object will be to con-
sult together upon the general interests of
the cause; to strengthen our system of co-
operation, and to adopt such measures as
shall be deemed necessary to the peace and
prosperity of the Churches of Christ in
Tennessee.

We expect a full attendance; an encour-
aging interview; a useful and refreshing
season. May the God and Father of our
Lord Jesus Christ, the Father of mercies,
smile upon it, and favor it with his protec-
tion and blessing to the joy of his servants,
the true interests of revealed Religion and
the glory of his name! Amen!

J. B. F.
"RULES OF CONTROVERSY" MISREPRESENTED.

BURDENSOME DEMANDS UPON BENEVOLENCE.

There are many demands upon the benevolence of the Brethren which, to say the least of them, are indecent and cannot be justified. We would not speak of them but that they endanger the interest of other and really beneficial causes. Ever since our older Colleges came into existence, and before they could be placed on a permanent footing, it seems as if every disappointed man has a College or something similar, which he desires the Brethren to sustain.—He comes to us with a flaming charter granted by some accommodating legislature; with a long list of distinguished men as Trustees, who never saw him, nor his charter, talks learnedly, and with martyr zeal, about Education and Christian benevolence, when really every man with half an eye can see that it is a scheme for personal aggrandizement, and that if the truth were stated his object is bread and meat and some distinction. Now, sir, I am a friend to Colleges, and to every feasible system of education and general improvement, but I have no patience with these schemes for individual emolument at public expense. Let us support our older Colleges, but let us do it in a rational and consistent manner. I think the times demand that our Brethren should speak out upon the subject. If we patiently allow every ambitious man amongst us to get up a scheme for a College, and receive him into our churches to beg for money and solicit influence, we will merit and receive the disgrace which such a course will inevitably bring.

Now that we are struggling to support the gospel, and many of our churches are going to naught for want of effectual teaching, let them, as a general rule, look to those institutions of divine appointment which have direct and imperative claims upon us, and advise our travelling beggars for Female and male Colleges of unknown character to go home, and if they are very benevolent, teach the destitute and poor in COMMON SCHOOLS.

N. B. I do not withhold my name because I fear responsibility. I am willing to speak out under my own signature, and there are many others who will do the same. But with your leave I will remain obscure for the present. Do, however, with my name as you think proper. Give or withhold it.

S. C.

[We have received and heard several similar complaints to the above, and we have only to say that the Brethren should discriminate between an institution really seeking public good and one to be established for mere personal advantages. I think, myself, that until our older Colleges have obtained a more permanent footing, it is folly to attempt the establishment of new ones.

By the way, it is a very injudicious course to array one interest of benevolence against another: as the proper support of the gospel against Colleges. All truly benevolent enterprises harmonize in their objects, and it is a sure method to defeat anyone by opposing it to another. Our College advocates and agents would meet with more success if they would avoid this impolitic course. I have always conceived that the promotion of any useful public enterprise was a benefit to every other, and that they are men of narrow perception and selfish prejudices who feel, whenever any object proposed does not directly interest them, that, therefore, they must be injured. The truth is, if we are genuine men, engaged in a truly benevolent work, the success of anyone will be the advantage of all. "He that troubleth his Brethren shall inherit the wind; for a brother offended is harder to be won than a strong city. Their contentions are like the bars of a castle."—Ed.]

"RULES OF CONTROVERSY" MISREPRESENTED.

HENRY COUNTY, Tenn.,

23d April, 1839.

BRO. FERGUSON—Dear Sir: I have concluded to address you a few lines through an entire stranger, for the purpose of calling your attention to a piece in the first Volume of the "Christian Magazine," 1st No., headed "Rules for Controversy." This article has been so misrepresented as to do us injury in this section. Our opponents have got hold of it, and have circulated it far and
wide, endeavoring to make the impression that it contains our real sentiments. I learn that the Presbyterians read it; it went thro' the hands of three Methodist preachers, who are very industrious in circulating things against us, and the Baptists, who are equally as smart as others in trying to lessen our principles in the estimation of the people. One Baptist brother of some influence was so fearful that one of our brethren would not see it, that he copied it and sent it to him, headed "Christians' rules for controversy," and at the close he remarked that he did not wish to hurt feelings, but he wished to show what some people were trying to do!

Now, my dear Brother, I hope you will take the trouble to correct the false impression in reference to the above article in your periodical. I am not a subscriber to your valuable paper owing to my want of means. I will try and send it to those who believe the falsehood, and try and get it into the same hands. But I will venture to say they will take but little pains to disabuse the public mind.

The piece is a pretty good looking glass for the times. I do not possess any unkind feelings against the Presbyterian, Methodist and Baptist friends, but I do think they do us gross injustice. They will not represent us correctly. They will publish anything against us that is false, but nothing for us that is true. We must bear it, however, and "as we have opportunity let us do them good."

Several Brethren are interested in this matter. I hope, therefore, my dear Brother, you will not fail to take this opportunity of doing good. I requested some of the brethren to write to you who are more able than myself, but they wished me to write. I hope, my Brother, you will receive this communication with my humble desires for the triumph of the cause of truth.

Your Brother in Christ,

JAMES GILLIAM.

REMARKS ON THE ABOVE.

We know not whether it would be most courteous to smile or to weep over the above disclosures. We confess we could not restrain our risible faculties when we read the letter of our brother. Let any reader turn back to No. 11 of the last volume, page 348, and with the above before him, read the "Rules of Controversy" there published and I warrant he cannot refrain from laughter, unless his pity for the ignorance or dishonesty of men should restrain him. Those rules of controversy are an admirable satire, so true to the life, that many will at once say, we have seen such controversialists. They were written by a Presbyterian, (I think, though I am not certain, the Editor of the N. Y. Evangelist,) and were copied by myself from a Baptist paper; but as no credit was given to them, I could give none.

We need no better proof that the principles they hold up to scorn govern many religious men than the fact stated by our Brother, viz: That professed preachers of the gospel have represented them as our published rules of controversy. It was to expose the miserable and shameless dishonesty which so often perverts and misrepresents our real sentiments, that we placed them in our paper. The dishonest, circumventing character of some of our opponents is seen in nothing so prominently as the above attempt to gull and deceive a credulous community by palming off a satire as the truth, in presenting those rules as ours. For the credit of the intelligence of Henry county, it ought to be said that no one was deceived against that is false, but nothing for us by the fraud who saw them in their connection.

Or can it be possible that any man recognized as a preacher by any denomination in our state, is so deplorably ignorant as to believe these rules were intended for any other purpose than as a lash for the backs of dishonest debaters? Such persons ought to read the third epistle of Peter, written by Elias Smith, and published in the Christian Baptist, or rather be sent to school till they learn how to read. Don Quixote, and Gulliver's travels must be real histories with them. When Paul says "Beware of dogs," such sagacious preachers, I suppose, would understand him to speak of the real four-footed, canine species; or the Savior, "Cast not that which is holy to dogs; neither throw your pearls before swine?" He speaks of the
DEAR BROTHER FERGUSON—On my arrival in New Orleans in January last, I heard much said concerning Mr. Theodore Clapp, and his published sermon on "Hell," and other discourses he had delivered in opposition to the endless punishment of the wicked. Believing conscientiously that Universalism is doing more harm in the United States than any other species of scepticism and infidelity, and being anxious to contribute my mite in checking the current of infidelity and staying its desolating influences in the south, I determined to see what could be done in that way. Accordingly I called on Dr. L. S. Parmly, a friend and hearer of Mr. Clapp's, and I think, a member of his church, for a copy of Mr. C's far-famed sermon on "Hell." Dr. P. told me he had not the sermon, but presumed that Mr. Clapp had, and insisted on my calling on him, and kindly proposed to go with me and introduce me. I at first declined, and gave my reasons for not complying with his request. He, however, removed my difficulties, and I consented to call on Mr. C. At the hour agreed upon, I went to Dr. P's, and he accompanied me to Mr. C's. Dr. P. conducted me to the door of the basement of Mr. C's house, which I supposed was his study, where he rang the bell. But no one opened the door. After waiting a few moments he ascended a flight of steps, asking me to remain where I was on the pavement, and then rang the bell. Soon the door opened, and the Doctor, without saying a word to me, entered, and the door closed after him. For some minutes I stood on the pavement, revolving in my mind whether to leave or to wait for further orders. After remaining, as I supposed, five minutes or longer, still wondering what to do, the upper door opened, and once more Dr. P. appeared, and invited me up the steps and into the parlor, informing me at the same time that Mr. Clapp would be in presently. Accordingly he soon appeared with his cloak on, and his hat in his hand. After the usual ceremonies of introduction, &c., were over, Mr. C. politely informed me that he had an engagement out which he regretted would compel him to leave in a few minutes. I, therefore, as soon as politeness would permit, asked him for a copy of his sermon on "Hell," which he kindly furnished me. As he handed it to me, he stated that he believed God intended ultimately to make all the human family happy, and added that if he believed God would allow—"observe," he said, "I do not say if I believed he would inflict endless punishment on one of his creatures, for none but a fiend, a demon, could do that—but I say," he continued, "if I believed God would allow one of his creatures to be endlessly miserable, possessing as he does
the power to prevent it, I would withhold from him the adoration of my heart; I would never think of him again but with abhorrence.” These sentiments he expressed, I thought, with a degree of excitement. But Dr. P. told me afterwards it was only Mr. C’s earnest manner of speaking. Having paused after giving utterance to the above expressions, and a good deal “more of the same sort,” I said calmly, “I believe, Mr. C., there is no argument in all that.” He then went on again for some moments in a similar strain. When he had concluded, I remarked innocently, and certainly very sincerely, “I can’t see the point in your argument, Mr. Clapp!”

I had but little opportunity of speaking, as Mr. C. kept up the very interesting “conversation” pretty much all himself. As the hour of his engagement out approached, we were compelled to take leave, both expressing our regret that our interview was so short, and he urgently requesting me to call again.

After parting with Mr. C., a conversation arose between Mr. P. and myself, which gave rise to the following letter:

NEW ORLEANS, Jan. 23, 1848.

Dr. T. Clapp—Dear Sir: You doubtless recollect that during the short interview which it was my pleasure to have with you yesterday afternoon, you took the position that the whole human family will ultimately become holy and happy. This you recollected I told you I did not believe.

After leaving your house in company with our mutual friend, Dr. L. P. Parmley, I stated to him that I would like to have a full oral discussion of the subject of Universalism with you before your congregation, and the people of this city generally. “Then,” said Dr. P., “all you have to do is to challenge Dr. Clapp to a debate.” “Do you think,” I asked him, “that Dr. Clapp would be willing to debate the question?” “Certainly he will,” Dr. P. replied, “that is just what he wants.” “Then we will have the debate,” said I, thus implying that I would invite you to a discussion.

I propose to debate with you the following question: “Do the Scriptures teach the ultimate holiness and salvation of all mankind, regardless of their character and actions in this life?” This proposition I understand you to affirm, and this I deny.

You are confessedly the most able and popular advocate of Universalism in the South. Your acknowledged abilities and wide-spread popularity give you an advantage over all others. In your hands it will put on all its strength, it will appear in all its charms, and will stand forth in its maturity. As far, then, as your cause is concerned, you can have no objection to the debate. Your only objection could be to your opponent. For information concerning myself, I refer you to Messrs. W. Martin and E. C. Payne, and Drs. A. A. Jones and P. Smith of this city.

The discussion should continue at least a week, from two to three hours each evening. I shall be pleased to receive an answer to this as soon as convenient to you, as I wish shortly to leave the city.

I am willing that the discussion shall commence immediately, or at any subsequent period we may agree upon. I propose also that the usual rules and regulations shall govern the discussion.

Hoping to hear from you very soon, I subscribe myself,

Yours very respectfully,

B. F. HALL.

After waiting several days in vain for an answer to the above, I got brother John McDougalt to go around to Mr. Clapp’s for his reply. He stated to Brother McD. that he was not willing to debate with me, as he did not believe any good would grow out of it. He, moreover, declined sending a written answer to the above letter!

So Mr. C. concludes, perhaps wisely, that a one-sided exhibition of his doctrine before his congregation and the people of New Orleans generally, is much better for his cause than a public debate, in which the people could have an opportunity to hear both sides. Should he, however, alter his mind and conclude to accept our proposition for discussion, he has only so to inform us, and we will endeavor to be ready; or if he should not be willing to go into the discussion him-
self, we are willing to debate the question
in his church with any one he may choose
to substitute for that purpose.
Yours respectfully,
E. F. HALL.

For the Christian Magazine.

VISIT TO THE CHURCH OF ST. SIMON.

It was dusk as I entered the suburbs of
the city. My thoughts went back, through
the long line of eighteen solemn centuries,
till they found rest at the tomb of the Arma-
thean, for it was the night of the Lord's
Day, and a thrill of joy went quivering
through every nerve. I shall hear, metho's,
this night, of the matchless love of Jesus,
the holy one, and my poor heart shall be
gladdened while I listen to the consolatory
lessons of his word. Inspired with the
hope, I pressed on more rapidly, and soon
reached the heart of the vast metropolis.—
Instinctively following a group who seemed
like myself, seeking the house of devotion,
it was not long before a colossal pile lifted
its awful form before me. I paused only a
moment to survey its sombre grandeur, and
passed quickly to the entrance. A thou-
sand blazing gas-lights flashed in my face,
and, half blinded, I entered the first pew.—
Recovering from the shock, I gazed round
in astonishment at the gorgeous splendor of
the interior. The front of the pulpit over-
laid with gold, glowed like a furnace. Span-
ning the sky recess, behind a rainbow, was
seen, set with precious stones, the vaulted
ceiling was bespangled with constellations,
out-vieing, in brilliancy, the Orions and
Cassiopeas, of the nightly heavens.
Soon a lofty and commanding form was
seen advancing from the recess. He was
robed in a spotless surplice, and the hand
depending from the velvet cushion, was glit-
tering with gold and jewels. Addressing
the choir in tones musical as Apollo's lute,
he distinctly pronounced the words of the
hymn following:

Lo, Pleasure stands with smiling face,
And court's us to her arms,
Who can resist the matchless grace,
Or slight her powerful charms.
She generous holds out to our sight,
Riches which shall endure,
Yea, riches sparkling as the light.
And bums of Gold most pure.

He repeated the first lines and paused.
The stately organ pealed forth its notes, and
soon the choir and the orchestra joined their
powers, and the seraphic harmony entranc-
ed all auditors. Thus Ole Bull, in days of
yore, Sivori, Slery, or Leopold de Meyer,
holy men and grave, did make the hearts of
pious men to leap for joy, or cry aloud, Ah,
is it not religion? The last echoes died
away, and again rises the devout priest of
the great available. The gold-clasped, glit-
tering volume opened before him, resplend-
ent in characters of gold. He turned with
awful gravity the sacred pages, until his eye
reposed at last, on the fifth chapter of the
Book of Judas, and read thus:

"And seeing the multitudes he went up
into a mountain, and when he was set, his
disciples came unto him, and he opened
his mouth and taught them, saying: Blessed are
men of high spirit, yes, who have becoming
pride, for theirs is the kingdom of heaven.
Blessed are they that mourn not, but rather
give heed to dancing and mirth, for they
shall have many friends.

Blessed are the violent, and those who
have a care for number one, for they
shall inherit the earth.

Blessed are those who hunger and thirst
after the gold of California, for the placers
shall be theirs if they be righteous.
Blessed are the revengeful and unmerci-
culous, for they shall not be insulted.
Blessed are the pure in selfishness, for they
shall see no beggars nor subscription papers.
Blessed are the war-makers, yea those
who set communities by the ears, for after
this manner, wrought Prince Diabolus, whose
children they shall be accounted.
Blessed are those who are in no danger of
being persecuted for righteousness sake, for
that is uncomfortable.

Blessed are ye when all men shall speak
well of you, and shall elect you to office,
and shall say all manner of good things con-
cerning you for filthy lucre's sake.

Rejoice and be exceeding glad, for great
is your reward in Hades, for so treated they

Rich jewelled crowns she now displays,
And thrones of glory bright,
Accept her blessing while she stays,
And take her vows to-night.
the prophets, even Isaiah, Daniel, and Zacharias, which were before you.

Such, my dear hearers, said the preacher, are the salutary and wholesome lessons of morality I would impress upon your attentive consideration. Time was, indeed, said he, when certain simple-hearted ecclesiastics did preach contrary doctrine, even damnable heresies, saying: Blessed are the poor in spirit, for theirs is the kingdom of heaven; a thought so repulsive to this high-toned community that I need but advert to it to excite your righteous abhorrence and cordial detestation. This abominable book teaches, moreover, proceeded the preacher, (holding up a dusty looking, much abused volume,) that those who mourn shall be comforted, which might be tolerated if it had been added that the only true causes of mourning are two, namely, the loss of caste and the loss of credit. For, said the preacher, much as has been said with reference to the highest interests of man, there are really but two grand interests: the pocket interest and the interest of Fashion. You may, therefore, my hearers, set down all that has been said in the "summum bonum," "pursuit of happiness," chief end of man, moral philosophy, and indeed religion in general, as only silly nonsense, except in so far as the two grand principles of action are set forward to which I have called your attention. Who does not know, continued that holy man, such precepts as "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you," were the offspring of the most stupid imbecility. What sensible man can have written such admonitions as "lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal?" And again, "No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and Mammon." And again, "therefore all things whatsoever ye would that men should do unto you, do ye even so to them, for this is the law and the prophets." Who, I repeat, can read these sentiments without pitying the utter want of sagacity they evince, and without feeling that they belong to an age destitute of all refinement or civilization? Does not common sense teach us that instead of "Beware of covetousness," the command next should read, "Beware of being poor," and that in the room of "What is a man profited, if he shall gain the whole world, and lose his own soul," it should read, unquestionably, "what is a man profited, if he shall gain the whole catalogue of Christian virtues, and lose his purse," for how true is it that a "man's life does consist in the abundance of the things he possesth." Who does not know how hard it is for a poor man to enter the kingdom of heaven, and that God hath chosen of this world, poor in faith, to be heirs of the kingdom which he hath prepared for those who love him? What man in this polite assemblage has not learnt to reverence the names of Balaam, Judas and Simon, who loved the wages of righteousness. And now, brethren, let me charge you that are rich to be high-minded, to trust in your enduring riches, and in Mammon, who giveth us all things, richly to enjoy, to do as little good as possible, to be rich in good notes, to abhor distribution, and to be ever forgetful to communicate, thus shall ye lay up in store for yourselves a good foundation against hard times to come, and lay hold of everlasting blessedness. Add to your covetousness, selfishness, and to your selfishness shrewdness, and to your shrewdness greediness, and to your greediness short forbearance, and to your short forbearance worldliness, and to worldliness love of the craft, that charity beginneth at home; yea, likewise, and endeth there also. For if ye do these things, ye shall never fail to have an entrance ministered unto you, abundantly, into the high places of the land, and into the store-houses of Beelzebub hereafter. After this last exhortation, the preacher proceeded to invite all who felt disposed to take the vows, to come forward to the altar; whereupon sixteen young ladies and nineteen young gentlemen, with much grimace and
unmistakeable, grinning satisfaction, advanced promptly. I could not help observing (being myself a plain man, and unaccustomed to such sights,) how the ladies were decked out, in the most fantastic apparel, their hands and arms bedizened with rings and bracelets, and their ears drawn out to most unsightly lengths by heavy gold pendants, streaming with ribbons of every hue, enormous cameos, massive gold chains, and innumerable yards of lace, prominent on every form. Nor were the gentlemen far behind in the righteous competition. They are, however now before the priest, and the following questions are proposed:

What is the chief end of man? Answer—"una voce," by the sixteen ladies and nineteen gentlemen—To seek pleasure, make money, and be well up with the fashions. By what spirit are you moved in desiring to take the vows? By the spirit of fashion, in part, but chiefly by the spirit of the high and mighty Prince Diabolus. Do you promise and swear devotedly to be the servants of the world, the flesh and Prince Diabolus, to the utmost of your ability? We do. The preacher said that it was necessary to submit to the operation of the excision of their fleshy hearts, and the substitution of golden hearts, and that if any were indisposed to submit to this ordeal, that they might resume their places. Whereupon one young lady retired from the altar. The remaining candidates then received the sign, as follows: the first dipping his finger into a goblet of golden fluid, described on their foreheads a circular mark, also touching the tips of their tongues with the same. The congregation was then informed that the excision aforesaid would take place three days thereafter. Whereupon I fell to musings, and knew not aught else till aroused by the sexton, who informed me that he was about to close the doors for the night. Arising hastily, I went out, but soon fell in company with the reader, to whom, having related these strange events, he forthwith took such a reflective mood that I concluded to bid him adieu somewhat abruptly for a short space.

MARCUS.

For prievy read privet on page 170, last number, ten lines from top.
that he was directed to continue on his way to Damascus, the assurance being added that there he should be informed of all which he had been appointed to do. After his arrival at Damascus he was visited by Ananias, who acquainted him with the Lord's will respecting him, laid his hands on him, restored his eyesight, and then addressed him in the Language of the text: "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." The question to be asked is, what did Ananias mean—and how was he understood by Paul?

The only part thought to involve any difficulty is the phrase—"and wash away thy sins." This is supposed to have the appearance of favoring baptismal remission. And hence wise heads have set themselves to work to invent some mode of explaining it away. In other words, of showing that the expression means any thing, or nothing, rather than that which grammar and common sense, and the laws of exigences imperatively demand.

The most recent interpretation which we have seen, so far as we have understood it, is this: The language is emblematical: Baptism is an emblem of the remission of sins. But an emblem is expressive of that which has gone before it. Therefore when Ananias directed Paul to wash away his sins in baptism, he directed him, not to wash away his sins, but to do something which would indicate, emblematically, that they had been already washed away! The principal objections to this view of the case are it is unsupported by evidence; it is contrary to the fact; and it is in direct violation of the language of the writer. On the same principle any passage in the Bible may be shown to be emblematical; and in truth, the whole scriptures may be converted into a system of emblems, of types, shadows, and airy speculations.

There are two things about this text, which in our opinion are incontrovertible; first, that the deed proposed to be done, was the removal of sin in some sense; and second, that this deed was to be done in connection with baptism. The former is evident from the circumstance that the phrase, wash away sin, must mean that or nothing. It is true, the word wash is used metaphorically, and admits of being exchanged for a term of more literal application; but this cannot alter nor affect the literal import of the command. It matters not whether we employ the term wash, or cleanse, or take away, or blot out, or remit—the radical idea is the same, namely, the removal of sin. Touching this point, it seems to us there cannot be the shadow of a doubt. That the deed to be done was to be done in connection with baptism, is obvious from the facts, first, that it was future and not past, being the subject of a command; second, that it was joined in the same command with baptism; and third, that the metaphorical expression, wash, necessarily identified it with that act, and with nothing else.

If, therefore, the deed to be done was the taking away of sin, and if this was to be done in connection with baptism, then it is clear perversion of language to say that the passage is emblematical. It is an equal perversion to say that the taking away of sin alluded to was the removal of guilt by the blood of Christ, or any other previous act.

What then did the Speaker really mean? Did he mean that baptism possessed any efficacy to renovate the heart, to cleanse the soul, or to procure the forgiveness of sins? Certainly not. This would have been contrary to fact, to philosophy, and to the Scriptures. What then could have been the meaning? Beyond a doubt it could have been neither more than this: as baptism was known to be the Initiatory Act of the Gospel kingdom, and of course the only authorized instrumentality whereby the believing sinner became practically identified with the benefits of that kingdom—Paul could have, no right to appropriate to himself the promise of forgiveness, until he complied with the aforesaid condition. By this baptism he would be put in possession of all his privileges as a Christian disciple; and among these, the promise of forgiveness was one of the most distinguished. Whatever may have been true, therefore, as to the time of
Paul’s actual or metaphysical forgiveness, he was evidently taught to look to his baptism as the instituted means by which the remission of his sins was to be visibly, formally, and officially consummated. And this fact seems to have been so well understood in primitive times, that the inspired writers did not scruple to speak of it without a word of qualification. The importance attached to this form of forgiveness is evinced by the earnest and emphatic terms in which baptism was enjoined. Thus, for example, Ananias said to Paul—“And now why tarriest thou? Arise, and be baptized,” &c.

Since writing the foregoing, we have been surprised to find a sentiment so nearly resembling that therein expressed, in the writings of Mr. Doddridge. In his paraphrase he has this remarkable language: “Arise immediately, and thereby take the method which Christ has appointed to wash away thy sins.” And in a note on the text he adds the following: “Nor did God ordinarily give any particular person, any public and visible token of pardon, till he submitted to baptism.” Fam. Epos. In loco.—Substantially the same sentiment is expressed by Mr. Wesley. “Be baptized and wash away thy sins. Baptism administered to penitents is both a means and a seal of pardon. Nor did God, ordinarily, in the primitive Church, bestow this on any, unless through this means.” Wesley’s Notes on the same passage.

**HOW TO SUCCEED.**

Sir Astley Cooper, the illustrious Surgeon and Anatomist, when announcing, as President of the College of Surgeons, that a number of candidates for graduation had successfully passed their examination, delivered to them the following:

“Now, give me leave to tell you on what your success in life will depend:

Firstly, upon a good and constantly increasing knowledge of your profession.

Secondly, on an industrious discharge of its duties.

Thirdly, upon the preservation of your moral character.

Unless you possess the first, Knowledge, you ought not to succeed, and no honest man can wish you success.

Without the second, Industry, no one will ever succeed.

“And unless you preserve your moral character, even if it were possible that you could succeed, it would be impossible you could be happy.”

Peace to your ashes, good Sir Astley!—honour to your memory, who from your high eminence, addressed these words of warning and goodness to those who stood trembling and excited before you, and in whose memory those words were engraved forever!”

**PRIMEVAL STATE AND FALL OF MAN.**

BY JOHN R. HOWARD.

It is, we believe, very generally supposed that if Adam had not transgressed the law under which he was placed in Eden, he would have continued to exist forever, in the world as it then was, and clothed in the body which he then had. Had he continued obedient, neither he, nor the human family, whose official and social head he was, would have ever died a temporal death, as that was incurred as the immediate penalty of the violation of the law under which he was placed, in consequence of being cut off from the tree of life, and of the effects resulting from the curse upon the ground. Life, in any form, is not mentioned or alluded to, in the threat or its execution. Eternal life, at least man’s animal life, was not promised to Adam as the reward of his obedience to the law he was under. A temporal death of man’s animal body was threatened as the immediate penalty of that law: the reverse of this, temporal life, must have been implied as the result of Adam’s obedience, if so important a result as eternal life, involving the eternal destiny of man, spirit, soul and body, had been depending, is it not singular that not one single word should be said about it in the threat, in the execution of which it should occur? To have associated eternal life and eternal death with the law given to Adam, would have appropriated to the political dispensation, which clothed him with his official character, the sanctions which belonged to another system, for which the world has long to be in preparation. If eternal life had been implied as the result of Adam’s obedience, then the penalty of his offence must have been the opposite, eternal death! The sup-
position that the eternal life of which we have been speaking would have been the reward of Adam's obedience, originates from a misunderstanding of the expressions that he should be expelled from the garden of Eden, "lest he put forth his hand, and take also of the tree of life, and live forever." This supposition turns entirely on the force of the original word, here rendered "forever." This word is applied to any period the termination of which is concealed from view. It may, and often does signify endless duration, but it does not necessarily do so in every case. It is as often finite as infinite, in its signification, when used by the scriptural writers; and implies a duration unknown, but may be longer or shorter, according to the nature of the particular subject to which it is applied. For example: if a Hebrew servant did not wish to "go out free," his master was required to bring him to the judges, and to the door post, and bore his ear through with an awl, which being done he became a servant forever. So Hannah proposed to bring her child Samuel to the Temple, that he might appear before the Lord, and there abide forever. "You shall keep it," (the Passover,) says God to the Jews, "a feast to the Lord throughout your generations; you shall keep it a feast, by an ordinance forever." As in the case of the Hebrew servant, and of Samuel, the term in Adam's case, is simply applied to the duration of a man's animal life.

The symbolical use and object of the "tree of the knowledge of good and evil," as we have seen, would render unnecessary any particular tree of life to serve an analogous purpose, and God makes nothing in vain. That there is such a particular and solitary tree is generally supposed from the following: "Out of the ground make the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil." Now if there was any such particular tree, is it not strange that there should not be any allusion to it in the threat? "The Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day thou eatest thereof [dying] thou shalt die." Here is a distant reference to the one tree, while its character is carefully discriminated, and not one of a particular tree of life! Adam receives express and unrestrained permission to eat of every other tree of the garden, and nothing still is said about a particular tree of life! With this, too, accords Eve's account to Satan, of the circumstances under which God had placed Adam and herself. "The woman said unto the serpent, we may eat of the fruit of the trees of the garden, but of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die." Had there been any particular "tree of life in the midst of the garden," by the side, of course, of the "tree of knowledge of good and evil," why should eve have spoken so definitely of "the tree," without applying the terms of its appellation, leaving it vague which it was? In speaking as definitely of "the trees," she classes every other tree together, leaving no room for but one besides, and that the interdicted tree. The language in which Moses wrote, it is said, as is well known to every good Hebraist, has but few adjectives. In case where an adjective is not at hand to complete a description, like the first one above of the trees of the garden, the noun would be repeated. The correct translation of the passage, according to this philological peculiarity, would be as follows: "Out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; and a tree of life; and also, in the midst of the garden, the tree of the knowledge of good and evil." The meaning of the expression, "tree of life," would then be tending or conducive to life; that is, the Lord God made to grow out of the ground every tree pleasant to the sight, and good for food, and conducive to life. In the first chapter of Genesis, we have the same form of speech, "the tree of fruit," bearing fruit after his kind. That the term is in the singular number makes nothing against our translation, as the fact is the same in the
second and eighth verses of the same chapter, (iii.) : "We may eat of the fruit of the trees of the garden" “Adam and his wife hid themselves from the presence of the Lord God, amongst the trees of the garden.” And that there was more than one tree of life is obvious from the description of the New Jerusalem, in Revelations, drawn by the holy spirit from the garden of Eden: "In the midst of the broad street, and on each side of the river, was the tree of life," thus implying that there were several, or more than one.

According, then, to our new translation of the passage above, there were three classes of trees in the garden, those “pleasant to the sight,” those “good for food,” and those "conducive to life,” or the same trees possessed these three different properties or qualities. There was the most delightful and agreeable combination of beauty, pleasure, and utility; whether belonging to three different classes, or united in the same one. There was the beautiful flower, with its delicate and variegated tints, perfuming the air with its sweet scents, and set in the rich, green foliage; there was the ripe and mellow fruit, blushing in the genial rays of the primeval sun; and there were the delightful and invigorating sensations of feasting upon it, without the fear of being cloyed or its being exhausted.

[To be continued.]

ENVY.—When a statue had been erected to Theogecnes, a celebrated victor in one of the public games of Greece, by his fellow citizens of Thasos, we are told that it excited so strongly the envious hatred of one of his rivals, that he went to it every night, and endeavored to throw it down by repeated blows, till at last unfortunately successful, he was crushed to death beneath its fall. This, if we consider the self-consuming misery of envy, is truly what happens to every envious man. He may, perhaps, throw down his rival’s glory, but he is crushed in his soul beneath the glory which he overturns.

Righteousness exalteth a nation: but sin is a reproach to any people.

For the Christian Magazine.

CREATION.

God spake! and at his awful word, Which broke upon eternal night, The depths of the abyss were stirred, And from its gloom arose the light— Type of the power which gave it birth, To bless and gladden all the earth.

God spake! the glorious arch of heaven Spread its blue canopy on high; Ere stars, like pearly bubbles were given, To float in that bright sapphire sky; Yet all that bright expanse above, Is not more boundless than his love.

God spake! earth sprang from out the deep, Eager to see the joyous light, While Ocean, wakened from its sleep, Flung high its waves, which flash so bright, And its hoarse murmurs on the strand Proclaimed its great Creator’s hand.

God spake! the azure vault on high, Received the Sun’s first cheering light; And full-er’d, in the evening sky, Arose the moon, fair Queen of night; And twinkling stars then first were given To shed their chastened light in heaven.

God spake! the cheerless, lifeless deep, Then teemed with life in every wave, Where’er the winds’ tentative sweep, Life throned its secret, coral cave; While bright-winged birds from every bough Utter their sweetest carols now.

God spake! behold that form of clay! He breathes! it rises: lo, it lives! God’s crowning work is done to day, For God to man his image gave! Here centres all Creation’s plan— Its great design made known in man.

God spake! and lo, the angel throng, Which gazed upon the new-born earth, Proclaimed the works all good:

For the Christian Magazine.

SPRING.

By J. P. YANKTON.

Hours of the gentle Spring! ye softly glide Through forest and through many meadow paths, Where the moist earth, reviving ‘neath the ray, Puts on her emerald and her purple robes, And from the daisy-spangled couch, at morn, Lifts up her jewelled brow in loveliness. 

Birds, fresli with life, opening immemorable Of rose and jasmine, by the garden walls, And bushes that o’er-bang the mild, straying, Irrigating rivulets of sunny lands— Like veins which feed with health the human form— Drop nectar on the winds that unto all Wafh incense. Voices from the woodland banquets, From dewy and sequestered vales, sweetly, As songs of childhood—and with the power And spell of gladness, breathe upon the soul. 

O! lovely Spring! thou bringest hope and joy, With the soft love-dream to the young and gay; Hearts that have known no autumn—no decay Of gladness, nor have felt the winter chill Come o’er the warm fresh tide of feelings pure, With rvel with exatistic happiness
Among thy choice and benificent delights. The old, perchance, and they of middle life, While coming to a welcome to thee, new-born Spring! As o'er the sea of Memory, the soul, Trav'rsing, gathers up the fragments strown, Of hopes, alas! that on the voyage wrecked. Yet, givest thou not its wasted treasure To the boon, nor renewest half its bloom— Its wild delight—of love and happiness. Affections which have made life beautiful, As orient beams the day, I e're withered all— All, save those which have become immortal, And wait the Spring of holier realms Their constancy to prove.

There is no Autumn in the heavenly world Sadly succeeding, nor of winter storms, The power to ride flowers and foliage; Of that Spring's food nurturing and care, Which the crumbs of time have eaten up. We will seek thee, land of the good and fair! As 'mid the transient glories of these hours We walk, in musing of the Spring to come. Behold! thou who guidest the seasons, And wisdom gives to each his portion, Unio us turn thy face benignant now, And charm the soul and lead the heart to Thee.

**Editor's Table.**

Bro. Purcell's letter he will see answered in the article, "Demand for Preachers," though written before it was re- ceived. We feel incompetent to advise in his case, and only say that we may be the servants of Christ in any honorable or useful profession or occupation; but there is none that offers a larger reward than that of turning many to righteousness. The difficulties which he suggests are well calculated to in- spire the question—"Who is sufficient for these things?"— Still, when we are satisfied that preaching is our duty, we should be able to say, "We can do all things through Christ, who strengtheneth us." See Phil. iv:10—13. Preachers com- plain, and justly—of a lack of support; but we should not forget that it is a part of our duty as preachers to awaken a sense of benevolent obligation. If Christians are covetous, unjust and nigardly, it is for example and precept, exhibit justice, a generous devotion to the cause of God and philan- thropic effort for the salvation of our race. If a Christian Church should employ me as a teacher, having confidence in my ability and integrity, and then allow me to suffer, I should feel that I had not discharged my duty in enforcing the whole counsel of God. Or if satisfied upon this point, it would then be my privilege to rejoice with many far more deserving, that I am counted worthy to suffer for his cause. Happy the faithful servant who can say "I know what it is to suffer want, and I know what it is to abound; but I have learned in whatever state I am therewith to be content."

The "Visit to the Church of St. Simon" is rather a singular document. We hope "Marces" will have few such readers as those referred to by Brother Gillam in reference to the article, "Rules of Controversy."
The "Design of God, as seen in mountains and in the Ocean," is a most admirable article. But we need not specify; for although we would dislike to be held responsible for every thing we publish, yet we are free to say there is no article admitted but what deserves to be read.

"Christian Hymns," etc.—In answer to many enquiries with regard to this work, we have only to say that its publi- cation has from necessity been suspended. Immediately af- ter its proposd Bro. Hall, upon the principal labor of getting it was devolved to him, was compelled to make a Southern tour, from which he has not yet returned, and lack

of health on our part and a press of other duties, prevented our going on with its without his assistance. It was thought, also, by Bro. Campbell, that it might tend to distract our worship to have another book of the character he expected it to be; but as he had been led into mistake upon this particular, he afterwards gave it the promise of his cordial support. —We have collected ample materials from the best sources, for the work; and we have received orders sufficient to have paid for its publication, and nothing has prevented its ap- pearance but the lack of time to make it such a work as we would be willing to send forth. The want of a work suited to private, social and congregational devotion is largely felt and lamented. I do not hesitate to say,—for the good judg- ment of the best men engaged in the work of Reformation will bear me out,—that we have as yet no work which is an exponent of the religious sentiment and devotion of our con- gregations. Our Hymn and Music Books, if we except the first part of the one most generally in use, show evidently that the life is hardly and carelessly gotten up, and exhibit a poverty in selection and deficiency in arrangement, which, to say nothing of poetical and metrical rules, demand a bet- ter work. We do not say that we are prepared to put forth a work suited to that demand; but we know that the mate- rial for such a work is varied and abundant, and such are our views of the demand that we would be willing to forget all personal considerations, and furnish any Brother or number of Brethren who may be selected for that purpose, a plente- ous harvest which a little effort has placed upon our shelves. And as our time is now occupied we would much rather lend our humble aid to others than edit the work ourselves. We need a Book of hymns and music,—it is of little matter to us who will take the labor upon themselves to put it forth, so that it meets a real want. It requires but a superficial ac- quaintance with poetry and music to know that many of our hymns and melodies are objectionable in style and sentiment; that many objectionable in other respects are rendered unfit for use by an emendation, rather a mutilation, which has given an unfort- unate character to the metre. There are some of these to which we hold to as if written in the world can set an explora- tory tune, or any tune suited to the solemnity and dignity of worship. These mutilations of good poetry and appropri- ate measures strike us as much more exceptionable than having musical notes on one page and hymns on the other, by which all might be enabled to join in this delightful part of wor- ship, but to which some foreboding objections have been urg- ed.

By the way there is something Quixotic to us in the ex- ceeding sensitiveness of our claimants for Poetic and other lovers; and as we never perpetrate poetry,—not even rhyming, the frequent appeal sometimes like, assuming pen of the reviewer, that we may expose the nakedness of the land many are seeking to cultivate. We confess we are ashamed of many publications for which the whole Brotherhood are often held responsible, and are mortified at the pedante, not to say cariul pretensions and lunacies of the numerous family of our great men; but we must bear with their efforts in an age of slowness, and leave to old Time, that great re- former, the province of settling their claims. But we can pardon the violation of good taste more readily than the vio- lation of good feeling. For this latter there is no necessity. But men are made of dust; and it is as easy to "raise a dust" by a wheel of a cart as by that of a coach, and as we are

AUGUSTA, Ga., April, 1849.
LECTURES ON GENESIS.

LECTURE XXIV—GENESIS XXVII.

The supplanting of Esau by Jacob and the punishment received by Isaac, Esau, Rebecca and Jacob in the Hebdomadal transaction. The wonderful fulfillment of prophecy concerning Esau and Jacob—the prophet and the spirit of man essentially different.

The history continued in this chapter may be briefly summed up as follows: After the marriage of Esau with the Hittites, the heart of his mother was alienated from him, and she determined that the blessing of the first-born should not descend upon him. Isaac, however, notwithstanding his imprudent marriage, and the domestic discords to which it led, still retained his partiality for Esau. At a time, therefore, at which he felt the press of years, and was apprehensive that his death was near, he called Esau, and declared his intention of bestowing upon him the paternal blessing; and desired him for a preparation to go into the field and procure his savory meat. Rebecca overheard all that passed between Isaac and his son, and so soon as Esau departed she devised a scheme by which he should be disappointed, Isaac deceived and Jacob receive the blessing.—According to which she induces Jacob to procure two fat kids from the fold, to dress the choice pieces as venison according to the palate of Isaac, and having covered his neck and his hands with the skins of the kids, and arrayed him in Esau’s best robes, she sends him, trembling with fear, to personate Esau in the presence of his father.—Isaac was surprised at the great expedition in which his food had been prepared, and from the voice of Jacob was made to doubt that he was Esau. Jacob roundly avers that he is Esau, and impiously declares that God, for his zeal to obey his father, had brought the venison into his hands, much sooner than he expected. Isaac satisfies himself by feeling the neck and hands of Jacob, and when he found them hairy, he acknowledged “the hands were the hands of Esau, but the voice was the voice of Jacob.” Thus deluded he arose and ate heartily of his son’s pretended venison, and drank of the wine that was prepared, and drawing his son to him he embraced and kissed him, and pronounced upon him a high, heavenly and earthly blessing. Jacob had scarcely left the tent when Esau returned from hunting, and brought his venison with dutiful delight to his father. Isaac was made sensible of the deception that was practised upon him, and Esau lifts up his voice in lamentation at the double perfidy of his brother, first in extorting from him his birth-right and then robbing him of his father’s blessing. Isaac assures him that the blessing is gone, and perhaps recollecting that God had ordained that Jacob should receive it, he solemnly declares that Jacob shall be blessed. Esau fails not in expedients, but finding that the blessing cannot be recalled, he asks in astonishment if his father’s stock of blessings was so soon exhausted. He accordingly bestows upon him the blessing we noticed in our last lecture. Esau, sensible of his losses, was exasperated against Jacob, and meditated his destruction, which induced Rebecca to send her favorite son back to her own kindred, and seek for him refuge in the house of her brother Laban; and Isaac, supposing that the object was to procure a wife for his son from his own kindred, consents to the departure, and pronounces a parting benediction upon his younger son.

1. Our first observation upon the history is that there are objectionable, if not criminal traits in the actions of each individual in the family group of Isaac. Isaac was to blame for forgetting or disregarding the prom-
ise of God which had given preference to
Jacob before he was born, and which had
distinctly marked him out as the heir of the
patricidal blessing committed to his hands.
It had been conferred by God himself upon
Abraham, by him transferred to Isaac instead
of Ishmael, and it was both wicked and fool-
ish in Isaac to seek to divert the divine pur-
pose, which had referred to Jacob as the
next heir. He accordingly suffers for his
conduct. He doubtless heard of the awful
threat of his eldest son, and has the painful
feeling of a father who, finding his favorite child
possessed of a spirit more becoming a brute
of the forest or a demon incarnate than a
son and a brother. He learns, too, that he
anticipates the death of his father as the
period for fulfilling his revengeful purpose:
"I will slay my brother Jacob." Thus he
sees all his prospects concerning Esau blight-
ed, not only in the heathenish alliances which
he had formed, but also in his diabolical
character, whilst he is compelled to dis-
miss his son Jacob under the feeling that he
parts with him forever. His bitterness was
the bitterness of death, for he felt the ser-
pent tooth of a thankless child biting the
very heart of his happiness and poisoning all
the springs of domestic joy. Perhaps these
considerations induced the pious patriarch
afterwards to bestow voluntarily and cheer-
fully that which had been obtained contrary
to his wishes. (28: 1.)

Rebecca, for the dissimulation which she
practised, and in which she involved her fa-
vorite son, is plunged into an ocean of dis-
trust. She, like Isaac, is made to know that
a discord, existing already between the
brothers, is likely to destroy the whole fami-
ly. To prevent which her own son, for whom
she had obtained the blessing, is exiled from
his country and his father's house, and in
the place of his refuge is exposed to imposi-
tion and insult. In the fulness of her sor-
row she asks, "Shall I be deprived of you
both in one day?" and confesses, "I am weary
of life." She and her son had taken the
means of affecting the purposes of God out
of his own hands—the purposes are affected
according to his perfections, and Rebecca
lies down in sorrow and her name no more
appears on the page of the divine record.

Jacob, for his part in the reprehensible
transaction, and the suspicion of Jehovah
manifested in the imposition and fraud prac-
ticed upon his blind and decrepit father,
though he obtains a birthright, loses a broth-
er; though he receives a blessing, receives
with it the fear of an implacable foe. He is
compelled to leave his father's house; and
though by his cunning and artifice he de-
defeats his brother, he is defeated in turn by
his uncle, and fourteen years of hard serv-
itude and the imposition of Leah for Ra-
chael, are the reward of his iniquity. They
that practice imposition are imposed upon in
turn; they that defraud are defrauded, and
the fear and trembling of the deceived
which he obtains in the day of his deception,
go with him through life. Jacob deceived
his father once, and the father of his wives,
in turn, he himself confessed, deceived him,
and changed his wages ten times: 31: 7.—
He sought rule and pre-eminence in his fa-
ther's family by improper means, and in turn
is subjected to severity and servitude in the
house of another. Secretly he supplanted
his brother, and secretly he departs from
home without an attendant, without provis-
ions for his journey, through a desert and
savage land.

Esau, for indulging the spirit of a friatri-
cide, in him and in his descendants, we see
fulfilled the denunciation of the prophet:—
"For violence against thy brother Jacob,
shame shall cover thee, and thou shalt be cut
off forever." He profanely despised the
birth-right, and lost the blessing. For a
mess of potage he sold all the spiritual privi-
leges of the first born; and hence he and
his descendants were confined to an earthly
inheritance, from which they were cut off on
account of the cruelty and barbarism of their
dispositions and character. Whilst upon
this subject it may be well for us to digress
to notice the fulfillment of prophecy, both
with regard to them and their descendants.

The descendants of Esau settled a prov-
ince of Arabia, south-east of the Dead Sea,
a rocky and mountainous region, which was
called Edom or red, from the color of the
potage their father had obtained for the sale
of his birth-right.

For hundreds of years the descendants
of Edom were a numerous, strong and powerful people. Their kingdom was governed by dukes and by eight successive kings, before the descendents of Jacob had a king. Gen. 36: 31. That their country was fertile, and highly cultivated, is implied in the blessing which Isaac bestowed upon Edom, and partially stated by Moses, who, when passing through it with the descendents of Jacob on their way to the land of promise, promised not to injure its "fields" or its "vineyards:" and also by the account of the wealth of Job, who in all probability dwelt in that land. The Edomites often contended with the Israelites, and made powerful confederates with them against a common enemy, furnishing, according to Josephus, 30,000 soldiers, during the siege of Jerusalem. From them Sir Isaac Newton believed the Egyptians borrowed most of their knowledge of the Sciences and Arts, and they were the first to give a beginning to Astronomy and Navigation. Indeed, he believes that the trades of carpenters and letters, were invented by them, and were propagated from Edom by the merchants of the Red Sea in Egypt, Chaldea, Syria, Asia Minor and Europe. In no land has poetry arrived at more pure and sublime strains, as may be seen by every man who will read the impassioned eloquence and fervid devotions of the Book of Job. From which book also he will see 9, 10, 11, 12, 13, 14, 15, 16, 17.

They shall be called the border of wickedness, Malachi i. 4.

They shall call the nobles There is not a single hut thereafter to the kingdom, but man being living near it. Eze. 16, 6. Some shall be there, and all Israel shall be in a state of slavery. Gen. 40, 18. The sepulchres of the princes shall be nothing. Gen. xlix., 12. They shall call the nobles There is not a single hut thereafter to the kingdom, but man being living near it.

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I will stretch out upon Idumea (Edom) the line of cursation to eternal conflagration and the stoning of emperors. Ezek. xxxv. 5. "On ascending the western heights of Moab, we had before us the immense expanse of dreary country, entirely covered with black flints, with here and there some billy chain rising from the plain." Burckhardt's Syria, p. 444.

Moreover, the word of the Lord is from the summit of Lord came unto me, saying, (the mountain) Edom shall be desolate, and everlasting desolation; and all the nations that war against it, shall be desolate: and all the princes thereof shall be desolate. Edom was a sin to Israel, Edom shall be desolate, and everlasting desolation: and all the nations that war against it, shall be desolate. Ezek. xxxvi., 9, 10.
Thorns shall come up in his 244
most of the plants of Pe-
their flowers and branches are thorny. —Ivy and
in the fortresses thereof. Isa. 34, 45. "the
thorns," as described by Es-
bekhe, rise to the same height
with the columns; creeping
and prickly plants hide the re-
main of the works of man;
the thorn or bramble reaches
the top of the monuments;
grows on the corinides and con-
cel the base of the column."

shall not destroy the wise
men out of Edom, and under
ruin merely to allow the
standing out of the Mount
of Esau? Quad., ver. 8.

The cormorant (Hebrew
Keru) shall possess it, Isa.
xxvii, 11.

The owl shall dwell in it. —
Ibid.

And the raven (or crow)
shall dwell in it. Ibid.

"It shall be a habitation of
dragons. Ibid. 27.

The satyr (or goat) shall cry
to his fellow. Ibid. 11.

Thus is the withering hand of God's venge-
ance stretched over the land of Esau,
turning fertility into barrenness, cities into
desolations, learning into folly, and rearing
a monument to the truth of the Inspiration
of the Bible whose inscriptions challenge all
scepticism and turn infidelity pale. "Thus
saith the Lord God, for three transgressions
of Edom, and for four, I will not turn away
the punishment thereof, because he did pur-
sue his brother with the sword, and did cast
off all pity, and his anger did turn him per-
petually and kept his wrath forever. But I
will send a fire upon Terah which will devour
the palaces of Bozrah. Amos, 1: 11, 12.

From this long digression we return to a
second remark upon this history.

II. Those who are made the agents of God
in delivering his will to mankind, do not al-
ways deliver it as they desire, but as the
spirit within them constrains them. The
spirit of prophecy in Isaac foresaw and fore-
told the future fortunes of both branches of
his family, whilst his own spirit could not
distinguish Jacob from Esau. He bestowed
precedency and dominion where he least in-
tended it. And thus we have a marked ex-
ample of the truth that "never at any time
was prophecy brought by the will of man,
but the holy men of God spoke, being mov-
ed by the Holy Ghost." We are thus assur-
ed that the prophecies recorded in the Bible
are the word of God and not the word of
men. Isaac knew not to whom he was de-
liberating the prophecy, so that what he said
was not only not of his own will, but con-
trary to it, and thus it was also with Balaam
and Calaphas. The will of God no man can
reverse. The patriarch himself was con-
scious of this, and hence, when he found
himself deceived, and that he had unwitting-
ly pronounced upon Jacob the blessing in-
tended for Esau, he knew it irrevocable and
deliberately confirmed it. "I have bless-
ed him," says he to the bitter weeping of
Esau, "yea and he shall be blessed." This
is what the Apostle Paul evidently alludes
to in Hebrews 12: 17, when he says that "Al-
though Esau afterwards wished to inherit the
blessing, he was reproved; for he found no
place for repentance (in his father) though
he sought the blessing with tears." His
father reproved him, for he dared not to
retract the words which he had felt himself
moved by the Holy Ghost to pronounce.—
Esau bitterly repents, but he can find no
place for a change in the mind of his fa-
ther, and although he seeks the blessing af-
after it was conferred upon Jacob, he was re-
fused. Paul makes his example an admoni-
tion to Christians, not to slight the blessings
and privileges of Christianity, lest like pro-
fane Esau, they come when it is too late to
mourn over their madness and folly.

Let us learn, then, that there is a season
in which all regrets will be unavailing to
those who, for temporal interest, have slight-
ed the preoffers of salvation. It is bargain-
ing away our birth-right: refusing the salva-
tion of God for fleshly indulgencies or ad-
vantage, and the consequence will be that
we will be involved in such obduracy and
desperation as to loose all relish for the
things we have despised until the inflexible
decree shall give them to others.

The privileges Esau thus lost were those
he had bartered away by his own profane
The journey of Jacob from Beersheba to the city of Luz claims our attention this morning. No sooner had he received the charge and blessing of his father: the charge not to follow Esau’s example in marrying a Canaanitish woman, and a voluntary and deliberate repetition of a blessing at first fraudulently obtained: than he departed, privately, from Beersheba, and set out on the long and perilous journey to Harran. The distance was about four hundred and fifty miles, and lay through a desert and savage region. On the first day he travelled about forty-eight miles, and being overtaken by night before he reached the city of Luz, he was compelled to take up his lodging in the open air, having the canopy of heaven for a covering and the earth for a bed, and a few stones for a pillow. Such is the hard lot of him who had by cunning and artifice obtained a birthright to a princely inheritance! Banished from home, an exile unattended, and compelled to leave so stedfastly as to prevent even the preparation of provisions for his journey! The servant of his grand-father Abraham had made the same journey, with camels and servants and every comfort, some half-century before. Why this difference? we are led to ask. The one by rashness and presumption had obtained that for which he should have waited God’s own time; the other had committed his way to the God of Abraham, and his angel was directing his path. Behold the pilgrim on his solitary way. I made such a journey once from my father’s house for the unknown wilds of the West, and for causes not dissimilar. Why what is it to feel the heart of a stranger, without so much as a faithful dog to cheer the solitary wanderings. Truly it is a bitter change, and were it not for the blessing of a Father’s God upon whom we rely, the heart of man would sink under it. But Jacob repents, and Jehovah becomes his companion and guardian, and who from this day leads him by the hand and keeps him in all his ways. This richly compensates for the absence of friend or companion, and makes cheerful and bright a way which would have been as the darkness of midnight. My hearers! have you ever felt that God was with you? How all dread and dismay are banished from the mind! What regret for earthly possessions forsaken, or for sinful companions abandoned, can find a place in
a heart so filled, so joyous? His feelings are doubtless embittered by the consciousness of having brought his desolation upon himself; he feels the keenness of disappointment, when he thinks of the losses which had come over him, but when he remembers that God has not forsaken him, his youthful blood and spirits flow freely again, and find delight in the variety of natural objects that arrest the attention as he journeys on. But I see him hungry and fatigued sit down amid the darkness of night, shelterless and disconsolate. He lays his head upon the hard rock, far from the lap of maternal tenderness, and the well supplied home of parental affection. He falls at last to sleep; and though sorrow and cares perplex his waking thoughts, wonderful and pleasing visions of God, make his soul a heaven of felicity while asleep.

It has been said that dreams are frivolous and frivolous they generally are. But the fugitive son of Isaac has a dream upon the rocks of Luz, which cannot be classed with the frivolous. While he slept he beheld, as it were, a ladder, with its base upon the earth and its top reaching to heaven, and angels ascending and descending upon it.

At the top of it he beheld the Lord himself, who gives him the assurance that the land of Canaan shall be his inheritance, a numerous posterity shall descend from him, and Messiah shall come from his family. He also promises him a safe return to his native country, and that his blessing and protection should attend all his ways.

The dream, and the divine promises which it revealed, made such an impression upon him that so soon as he awoke he remembered that the awful presence of Jehovah had been there, and after a short contemplation he broke out into a rapture of wonder and admiration; which in the spirit of the original has been rendered: “How awful is this place over which are vertically the palace of God, and the gate of heaven, through which the angels go forth to execute the divine commands?” He erected a pillar in commemoration of the events, poured oil upon it, and called the place Bethel, or the house of God. He entered also into a solemn covenant with God that he would devote himself unreservedly to his service, who had promised him protection, prosperity and glory.*

The setting up of stones or pillars, and anointing them in commemoration of the signal interpositions of God, such as is related of Jacob, was afterwards abused to idolatrous and superstitious purposes, and the custom was afterwards strongly prohibited by God. Lev. 26: 1. These stones, perhaps first erected by the ancients as Jacob erected his, were afterwards carved into beautiful human and other images, which were worshipped as though instinct with life, power and divinity. From these, also came the Bethylites, or animated stones, so celebrated among the ancients. These stones were stones of a round form; were supposed to be animated with a portion of the Deity, and were consulted as divine oracles. Moham- edans still worship the black-stone, which is preserved at Mecca in a Temple called Caa-bal, which is equivalent to Beit-Alth, or house of God, the very name which Jacob gave to the place where he set up his pillar. The Obelisks of Egypt and Nubia, which now are world famous, owe their remote origin to the custom, which was so appropriate and honorable in Jacob.

We notice also the origin of tithes. Jacob vows that of all that the Lord will give him, he will surely return a tenth. We learn that it was a very ancient custom, older than the Mosaic institution, to give a tenth of the increase for religious uses. In countries, where religion is established by law, the tenth is required for these purposes. Now we do not object to requiring a tenth, but we object to requiring it of those who do not recognize the religion thus supported as their religion. To be acceptable it must be voluntary; and voluntary it will be with every man who regards his substance as the gift of God, and feels his responsibility in its use. Abraham gave a tenth of all his spoils to the priest of God; Jacob vows that he will bestow a tenth. How they came to adopt this number we are not informed, but we suppose it was of divine appointment, and that it accords with a universal method of

* For an interpretation of this dream, see Vol. I, page 161-3.
enumeration, which is by ten. Men have made their offerings to God from the very foundation of religion. Abel and Cain brought their Minchah or gratitude offerings, probably the tenth of their increase, by which they acknowledged the Lord as the Dispenser of all earthly blessings. It is both natural and right that those who have received blessings from the hands of God, should make him a proper acknowledgment by the return of a part of their substance. Wicked, indeed, must be that heart that can receive daily of the Lord and have nothing to bestow for religious and benevolent purposes. Their blessings will be turned into curses, and they, after being filled by wealth and indulgence, will be led forth as fatted calves for the sacrifice. "Go to now, ye rich, weep and howl for the miseries that are coming upon you." J. B. F.

THE TABERNACLE AND ITS FURNITURE, WITH THEIR SYMBOLICAL IMPORT.

EXODUS, FROM THE 24TH TO 40TH CHAPTER, INCLUSIVE.

The Tabernacle, with its court, its holy place and most holy, symbolized the world and the church: the church in its suffering and in its triumphant condition: as it is now and has been for eighteen hundred years, and as it will be when illumined by the glory of God and the presence of the Lamb; as it was when it approached God through emblems and ordinances peculiar to its condition in this world, and as it will be when the New Jerusalem shall descend from God out of heaven, and his tabernacle shall be amongst men, and he shall dwell with them as he was wont to dwell between the cherubim overshadowing the mercy seat.

Let us consider this tabernacle, for the mystery of Christ is in it.

I. A general description, which the reader may pass over if he is already familiar with it; but if not it deserves his particular attention, fixed and studious as if he had never heard of it before:

"First, there was the area or court in which the Tabernacle stood. This was of an oblong figure of a hundred cubits (about 150 feet) long, by fifty cubits (about 75 ft.) broad; and the height of the inclosing curtain was five cubits or nearly three yards, being half the height of the Tabernacle. The inclosure was formed by a plain hanging of fine twined linen yarn, which seems to have been worked in an open or net-work texture, so that the people without might freely see the interior. The door curtain was however of a different texture from the general hanging, being a great curtain of fine twined linen, embroidered with blue, purple and scarlet. It is described in precisely the same terms as the door-curtain of the Tabernacle itself, which was not, as commonly stated, of the same fabric with the inner covering of the Tabernacle, and the veil before the holy of holies; for in the description of the two-door curtains there is no mention of the figures of cherubim and the fancy work which decorated the inner covering and veil. The door curtain of the court was furnished with cords, by which it might be drawn up or aside when the priests had occasion to enter. The curtains of this inclosure were hung upon sixty pillars of brass, standing on bases of the same metal, but with capitals and fillets of silver. (Compare the description in 25th chapter with that in chap. 38.) The hooks also, to which the curtains were attached, were of silver.—The entrance of the court was at the east end, opposite that to the Tabernacle; and between them stood the altar of burnt offering, but nearer to the door of the Tabernacle than to that of the court. It is uncertain whether the brazen laver was interposed between the altar and the door of the Tabernacle or not. Chap 30. 18, certainly conveys that impression; but the Rabbins, who appear to have felt that nothing could properly interpose between the altar and Tabernacle, say that the laver was indeed nearer to the Tabernacle than was the altar, but still that it did not stand in the same line with the altar, but stood a little on one side to the south. As to the position of the Tabernacle in the court, nothing is said in the Scriptures on the subject, but it seems less probable that it stood in the centre than that it was placed towards the farther or western extremity, so as to allow greater space for the services which were to be performed exclusively in front of the Tabernacle."
The fabric properly called the Tabernacle, having moveable walls of board, was of a more substantial character than a tent; but it is right to regard it as a tent, its general appearance and arrangement being the same, and its more substantial fabric being probably on account of the weight of its several envelopes, which required stronger supports than are usually necessary. It was of an oblong fifty-five feet in length, by eighteen feet in breadth and height. Its length extended from east to west, the entrance being at the east end. The two sides and west end consisted of a framework of boards, of which there were twenty on each side and eight at the west end. The manner in which these boards were joined to each other so as to form a wall which might be easily taken down and set up again, may be illustrated in some degree by a reference to the window shutters of an extensive shop; but the boards of the Tabernacle do not slide in grooves, but each was furnished at the bottom with two tenons, which were received into sockets in the bases of solid silver; and to give the whole greater security, the boards were furnished each with five rings or staples of gold, by means of which they were successively run up to their proper places on horizontal poles or bars, which served as the ribs of the fabric, binding its parts together. The boards as well as the bars were of shittim wood, overlaid with thin plates of gold. The east end, being the entrance, had no boards, but was furnished with five pillars of shittim wood overlaid with gold, and each standing on a socket of brass. Four similar pillars within the Tabernacle, towards the west or further end, supported a rich hanging, which divided the interior into two apartments, of which the outer was called 'the holy place,' and the innermost and smallest was 'the most holy place,' or the 'Holy of Holies, in which the presence of the Lord was more immediately manifested. The separating hanging was called, by way of eminence, 'the vail;' and hence the expression 'within' or 'without the vail' is sometimes used to distinguish the most holy from the holy place. The people were never admitted into the interior of the Tabernacle. None but the priests might go even into the outer chamber or holy place, and into the inner chamber the high priest alone was allowed to enter, and that only once in the year, on the great day of atonement. To this, however there was a necessary exception when the Tabernacle was to be taken down or set up. The outer chamber was only entered in the morning to offer incense on the altar which stood there, and to extinguish the lamps, and again in the evening to light them. On the Sabbath, also, the old shew-bread was taken away and replaced with new. These were all the services for which the attendance of the priests was necessary within the Tabernacle, all the sacrifices being made in the open space in front of the Tabernacle, where stood the brazen altar for burnt offerings. It will be useful to observe that the most holy place contained only the ark with its contents; that the outer apartment contained the altar of incense, the table of shew-bread, and the great golden candlestick; while the open area in front of the tabernacle contained the brazen laver for the ablutions of the priests, and the brazen altar for burnt offerings.

This description will give an idea of the general arrangement and substantial structure of the Tabernacle; and we may proceed to notice the various curtains which were thrown over and formed the outer coverings of the tent. The first or inner covering was of fine linen, splendidly embroidered with figures of cherubim and fancy work in scarlet, purple and light blue. It is described in the same terms as the vail of the ' holy of holies,' and was doubtless of the same texture and appearance with the vail, which, according to Josephus, was embroidered with all sorts of flowers, and interwoven with various ornamented figures, excepting the forms of animals. Over this inner covering was another, made of goats' hair, which was spun by the women of the camp. Cloth made of goats' hair forms the customary covering for the tents of the Bedouin Arabs to this day, and it still continues to be spun and woven at home by the women. Over this covering was another of rams' skins dyed red, and over that the fourth and outermost covering of tahash skins. These curtains, after covering, or rather forming, the roof, hung
down by the sides and west end of the Tabernacle, those that were outside being calculated to protect the more costly ones within, while the whole combined to render the Tabernacle impervious to the rain, and safe from the injuries of the weather."

We commence with

I. THE COURT OF THE TABERNACLE.

In this enclosure every Israelite was permitted to enter. It symbolized the world, to whom the privileges of worship or the service of God were offered. It contained an altar of sacrifice and access to the laver or place of washing, preparatory to an entering into the holy place. The priests passed from it into the holy place. The sacrifice of Jesus Christ was made out of the church, in the world, for the sins of his disciples, indeed, but not for them only, but "for the sins of the whole world." Contemplating the effect and application of this sacrifice, Isaiah thus addresses the church symbolized by the wife of Abraham and by the Tabernacle.—liv. 1–34:

"Sing, O barren, thou that didst not bear break forth into singing and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy God shall inherit the Gentiles, and make the desolate cities to be inhabited."

II. THE ALTAR OF SACRIFICE.

This altar was a square chest of chittim wood overlaid with brass. It was three yards square and five feet high, and had a horn at each corner. It was hollow within, and on the top was a sunken grating of brass to hold the sacrifice, upon which the fire was placed, and through which the ashes fell. It had two rings on each side, into which poles of wood, covered with brass, were inserted when the altar was to be moved from place to place. The grating or net-work had also four rings for lifting it out.

Its typical import, like that of most objects, persons and institutions, is not the subject of direct affirmation in the Christian Scriptures, but rather of pointed allusion equally unequivocal. The New Testament does not expressly assert that this or that corresponds with realities in the Christian system, but it so alludes to them and so uses them as to recognize the typical principle. Typical interpretation has been grossly abused, and the most enormous absurdities have been inculcated by it; but a sober and well regulated judgment need not run into these absurdities, but may render them profitable to all who read and reflect.

1. In considering the typical import of the altar, the first thing that strikes our attention is its peculiar sanctity. "Then thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it. Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy; whatsoever toucheth the altar shall be holy."

In allusion to this our Savior says "the altar sanctifieth the gift." It was called by the Jews the "mediator altar," paraclete or intercessory altar.

2. It was a table or board of feasting. The fire that consumed a part of it was God's method of partaking, whilst the priests had their part and the people theirs. This was the case in all sacrifices laid upon the altar except in the holocaust or "whole burnt offering." The sacrifices are therefore called "food, or bread of God"—"Offer ye my bread and burnt sacrifice." Num. 28: 1. "Ye offer polluted bread upon mine altar." Mal. 1: 7. And hence the Apostle says, "Are not they which eat of the sacrifices, partakers of the altar," 1 Cor. x: 18. Eating together has ever been a pledge of peace, friendship and common interest. To offer a sacrifice upon God's altar was equivalent to eating at His table—to entering into closest intimacy and fellowship with Him.

3. The altar afforded shelter and succor to the weak and the pursued. Hence Adonijah and Joab fled to it when their lives were in peril. "They laid hold upon the horns of the altar."

Christ Jesus, "holy, harmless, undefiled and separate from sinners;" the sacrifice appointed by God of which all may partake;
the altar at which all may eat and have fellowship with the Father and his Son; the hiding-place, the altar of protection and refuge for all who believe; “the horn of David” the horn of Salvation; “the Lamb having seven horns” emblems of his irresistible power; the Almighty Savior invested with royal dignity and able to subdue all things to himself; is the antitype of this altar of sacrifice. “We have an altar of which they are not permitted to partake who serve in the Tabernacle.” “Christ is our sacrifice slain for us.”

**The Laver.**—Ex. xxx: 18–21.

The information with respect to this sacred basin is very brief and nothing is said of its form and dimensions. That modeled by Solomon after the pattern of the Tabernacle was an immense circular reservoir, called a “sea.” Its position was between the altar and the Tabernacle.

Its typical design is clearly intimated by the allusions of Paul, Titus iii. 5:—“God has saved us by the washing (Loutron, laver) of regeneration, and the renewing of the Holy Ghost.” It cannot with strict propriety be said that it was intended to pre-signify the place that Christian baptism now holds in the New Testament dispensation, but it aptly illustrates that place. The ablution of the body with water was a significant method of teaching the necessity of inward cleanliness. The priests washed before they entered into the service of the sanctuary; before they partook of the bread of the Presence, or offered incense upon the altar, and would by this washing have been reminded, if the veil which shadowed the spirit of their dispensation had been taken away, of the necessity of purity in all their ministrations. Their feet trod the hallowed precincts of the sanctuary; their hands offered the appointed sacrifices; and hence the law required Aaron and his sons, upon pain of death, to wash their hands and their feet before they entered the Tabernacles of the congregation, or “came to the altar to burn the offering made by fire unto the Lord.” Baptism is the only washing that pertains to the Christian Church. It is called a “washing with water,” and consists in washing “the whole body” instead of the hands and feet, (Heb. x: 22,) thus exhibiting the truth that we are wholly consecrated to God. To the believer in Christ it is that institution in which he receives the salvation of Christ; the remission of sins; adoption into the kingdom and family of God; and the answer to the demands which conscience makes to be freed from condemnation.

The Priest made his offering upon the altar of sacrifice, and then washed in the laver before he entered upon the service of the sanctuary. The sinner by faith in the sacrifice of the Son of God advances to Christian baptism before he enters into the service of the Christian priesthood; before hecompasses the altar of the Lord and offers the incense of gratitude for sins forgiven; before he partakes of the loaf and cup which represent the body and blood of his Savior.—Christ, the High Priest of our holy profession, himself came by “water and blood,” and we must be “born of water and of the spirit,” must have our consciences cleansed by faith in his blood, and “our bodies washed with purifying water,” before he has promised to own us as sons of God.

**The Golden Candelstick or Candela-brum.**

The holy place was so enshrined with curtains and skins that the light of the sun was excluded, and it was entirely dependent upon the lamps of the golden candelstick or lamp-bearer. This was curiously wrought and beautifully ornamented, and like the other sacred things with which it was connected, it had a design suited to the ceremony of which it formed a part. Viewed as a whole and viewed with respect to its lamps it had a most significant typical import.

I. **As a whole,** it represented a Christian Church or Churches: “The mystery of the seven candlesticks is the seven churches.” Rev. 1: 20.

II. **The church is composed of Christians, each one of whom is called a “light in the world.”**

The candelstick was constructed like a tree of many branches, bearing flowers and fruit.

* Mark xvi. 16; Acts ii. 38; Gal. iii. 27–29; 1 Peter, iii. 19–20.
The church is an olive tree, a vine, a grain of mustard seed becoming a tree, a tree of the Lord's own planting. Christians are a flower-decked and a fruit-bearing people. They are adorned with spiritual graces and bear substantial fruits. "Every branch in me that beareth fruit he purgeth it that it may bear more fruit."

The pure olive oil that fed the lamps indisputably represented the Holy Spirit of which all Christians partake. The candlestick had seven branches, and we read of the seven spirits of God. Rev. v: 6; i: 4. The number seven is used by the sacred writers to denote totality and perfection. Seven spirits is equivalent to one all-pervading spirit producing perfect results; as an indefinite number of churches united make but one Catholic church. The Holy Spirit fills the church with divine knowledge, removes its darkness of ignorance and delusion, and makes it a lighted lamp-bearer. This light has been dispensed through such media as Christ has been pleased to adopt. He himself is the light of the world. His Apostles are so many light-bearers. All Christians are light receivers, and in turn, lights amongst men. He stands in the midst of the golden candlesticks and trims their lights and makes them moral stars or lamps in the darkness of this world. He holds these stars in his right hand. "Men do not light a candle to put it under a bushel but on a candlestick, and it giveth light to all that are in the house." But let us turn to Zachariah iv: 1-3, and read:

"And the angel that talked with me came again and waked me, as a man that is wakened out of his sleep; and said unto me, what seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps which were upon the top thereof; and two olive trees by it, one upon the right side of the bowl and another upon the left side thereof. Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again and said unto him, what be these two olive branches, through the two golden pipes, empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, no, my lord. Then he said unto me, these are the two anointed ones, that stand by the Lord of the whole earth."

There is a remarkable variation here from the Mosaic model, but the general significance is doubtless the same. The Church, it should be remembered, is a multiplied unity, has many ministers and mediums by which it sheds abroad the beams of revealed truth amidst the darkness of a benighted world.

The natural light of lamps is sustained by oil, so spiritual light is sustained by spiritual truth. The Old and New Testaments, the Old Testament having the veil taken off its shadows and types by the New, as a shrouded candle is uncovered, are represented by the two witnesses,—Rev. xi: 4, —who are also called two olive trees; or perhaps more appropriately, the Scriptures and the Churches. These have been prophesying in sackcloth by reason of the Apostacy for twelve hundred and sixty years; they have been put to death or extinguished in the great city, but they will arise and in an open and public manner exercise their suspended functions.

Let the Church, then, arise and shine; let all her lamps be fed by the pabulum of revealed truth; let them be trimmed and burning; and the world will be illuminated and the gloomy regions of ignorance, superstition and crime will be filled with knowledge, life and the glory of the God of the whole earth.

J. B. F.

THE GOSPEL AND ANATHEMA.

A DISCOURSE—BY JOHN R. HOWARD.

In the first part of our discourse, after having seen the anathema pronounced against those who should preach any other gospel than that which the Lord Jesus Christ authorized his Apostles to proclaim, we showed the time when, and the place where, that Gospel was first to be proclaimed. We now proceed to show what that gospel is, or in what it consists:

I. We have Christ presented to us as the great Christian Lawgiver. In Genesis, xlix. 10, we have a prediction of his legal chara-
acter: “The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come; and unto him shall the gathering of the people be.” Hence Paul says, “our Lord sprang out of Judah.” And James says “there is one Lawgiver who is able to save and destroy.” We also have Him presented to us as the great Christian Prophet or Teacher: “The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me, [Moses,] unto him ye shall hearken.—I will raise them up a Prophet from among their brethren, like unto thee, [Moses,] and I will put my words into his mouth; and he shall speak unto them all I command him.” (Deut. xviii. 15, 18.) Accordingly we read in John i. 45: “Philip findeth Nathaniel, i: 1, 2.) Accordingly on the first Pentecost after Jesus ascended, being “all of one accord in one place,” in the city of Jerusalem, “they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.”

The Apostles became, therefore, the Ambassadors and Ministers Plenipotentiary, of the Lord Jesus Christ to the world: “Now, then, we [Apostles] are ambassadors of Christ.” “Who [God] hath made us able ministers of the New Testament.” “God hath given to us the ministry of reconciliation.” We are, therefore, to hear them, and them alone, to the exclusion of everyone who would endeavor to usurp their place or to share with them in authority: “Believe not every spirit, but try the spirits, whether they be of God, because many false prophets [or teachers] have gone out into the world.” What is to be the test? “We [Apostles] are of God: he that knoweth God heareth us, [Apostles:] he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.” 1 John, iv. 1, 6.

II. The Apostles had to preach what they were taught and inspired: “When he, the spirit of truth, is come, he will guide you [Apostles] into all truth: for he shall not speak of himself; but whatsoever he shall hear, that he shall speak: and he will show you things to come.” (John xvi. 13.) Again: “But the Comforter, the Holy Spirit, whom the Father will send in my name, he shall
teach you all things; and bring all things to your remembrance, whatsoever I have said unto you." John xiv. 26. Hence said the Apostles, through Peter and John: "For we cannot but speak of the things which we have seen and heard." (Acts iv. 20.) And again: "And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead." (x, 39, 42.)—Thus commanded, qualified and inspired, they declared the whole counsel of God: "For I [Paul] have not shunned to declare unto you all the counsel of God." (Acts xx, 27.) And hence the command of Paul to Timothy: "Preach the word." They were faithful to their Master and to the cause, for they had no party system to sustain,—the truth, the whole truth, and nothing but the truth was their object: regardless of consequences, the authority of systems, or the fear of men: "Let a man so account of us [Apostles] as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment; yea, I judged not mine own self; for I know nothing by myself, yet am I not hereby justified: but He that judgeth me is the Lord." (1 Cor. iv. 1-4.) They were to carry out the whole commission, as recorded in all its parts, by Matthew, Mark, Luke and John. They were to "disciple all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever Jesus had commanded them." They were to preach the gospel to every creature; and "he that believes and is baptized, shall be saved; but he that believes not shall be damned;" "repentance and remission of sins were to be preached in his name, among all nations, beginning at Jerusalem;" and "whosoever's sins they remitted, [in this way,] were to be remitted to them; and whosoever's sins they retained, were to be retained." If they thus carried out the whole commission, in all its parts, in their preaching and teaching, they were faithful; if not, they were unfaithful. But, as we have seen, they were faithful.

III. We have seen that the Apostles preached what they were inspired to preach by the Holy Spirit. On Pentecost, "they were all filled with the Holy Spirit, and spake" "as the Spirit gave them utterance." Hence says Paul: "Now we [Apostles] have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual." (1 Cor. ii. 12, 13.) Now, on that memorable day, could not Peter have preached something else than he did? could he not have varied, in some particulars, and have so preached remission of sins, as to make it obtainable on the condition of faith and repentance; or of "faith alone?" He could not; and why? Because he had to preach just as he was commissioned and commanded, and as he was inspired by the Holy Spirit; and to have deviated would have subjected him to the anathema of heaven. He was specially commissioned to open the kingdom of heaven to both Jews and Gentiles. "I will give unto thee," says Jesus to him, "the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." (Mat. xvi. 19.) "Keys" imply authority; and thus did Jesus give him authority to open the kingdom of heaven, by proclaiming and making binding, the plan of remission and salvation. Thus specially commissioned, he was also commissioned, in general, as we have seen, with the other Apostles: "Repentance and remission of sins should be preached in his [Christ's] name, among all nations, beginning at Jerusalem." (Luke xxiv. 47.) Here we find remission of sins connected with the name of Christ; and as Luke has recorded this part of the commission, and is also the writer of the Acts of Apostles, we may there expect to find the record of its fulfilment.—We accordingly find that Peter connected remission of sins with the name of Christ, just as he had commanded him. When, in
reply to the question of the believing, penitent and enquiring Jews, he said, "repent;" he preached "repentance," and when he said, "be baptized, every one of you." "Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus." (Acts xix. 4, 5.) And with this also accords Paul's own case, in connection with his teaching to the Romans: "Arise," says Amnias to him, "and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts xxii. 16) "Whoever calleth on the name of the Lord shall be saved." (Rom. x. 13.)

We have now seen in what the gospel consists, and how it was preached, and the man who preaches any other gospel or any other plan of remission or salvation, if there be any truth in God's word, lays himself liable to the anathema of heaven! "Let him be accursed!" Amen.

EUROPE—ITS CONDITION AND PROSPECTS.

Now shake the hills with thunder riven,
Now rush the steeds to battle driven,
And louder than the bolts of heaven
Far flash the red artillery. —Campbell.

A night of storm and desolation seems about to settle down upon Europe. The year of our century forty-eight was one of revolution; that of forty-nine bids fair to be one of blood. All the governments of Europe are threatened, and many are already in the conflict. Before the first quarter of the year had passed, there had been two desperate conflicts in India; two disastrous struggles in Italy and perhaps a half-score murders in Hungary. Rome and Venice are imminent threatened with attack; Denmark and Prussia have a respite only in which to breathe for a more desperate conflict, while Sicily and Naples are already marching to the tented field. The dark legions of Magog (Russia) like a portentous cloud, overshadow the fair fields of summer Europe, whilst thousands have already fallen upon Transylvania and Hungary. The shining gold of the Autocrat,—and he commands a Californian mine,—and the bristling steel of his Cossacks are at the command of
the Austrian Aristocracy, whilst already in the East they are doing royal service. The fairer half of all Europe may be trampled beneath their feet ere the ide of November are here. We have written it—we would be glad to write it backwards, but our eye has been upon Europe from the day that the haughty Metternich and Louis Philippe fled in ignominy, and we have seen nothing amid all the cries of Peace! Peace! but what threatened War, with all its devastation.

The fires of Liberty blazed in France, and in six capitals in as many months a kindred flame arose. Milan, Berlin, Vienna, Turin, Naples and Rome, declared against Despotism, and kings trembled and fell. But there was no concert. The time for equality had not come. There was no Washington to lead the united hosts of these infant Republics. Despotism quailed, but soon rallied, and the struggle now comes on. The gold and arms of Russia are on the side of that despotism, and united with the monarchists everywhere, what can stand before them? Alas! for Italy, venerable, once glorious Italy! divided, distracted, confused; the most powerful enemies arrayed against her; her own Princes, nobles, clergy and the might of her spiritual Father, with all the power of Catholicism throughout the world, to beat her down,—how can she stand?

There is now war in almost every quarter of Europe. The firesides and churches of many governments are already stained with human blood, and thousands strew the earth with their dead and mangled bodies. A Tragedy of nations is about to be exhibited, and the fowls of heaven are invited to come and feast upon the bodies of kings and nobles. The old despotisms die amid fierce and bloody struggles, suffering and desolation unspeakable; but the result, though yet to human wisdom incomprehensible, will be useful and may be glorious. The process is terrible, and the soul of humanity quakes as it surveys it, but the prophets of God hold up an encouraging and soul-satisfying result.

This time, and its marvellous character, has not been unexpected to students of prophecy. "The wise" have understood, and although they have never exactly agreed in relation to the character of the events fore-shadowed, they have looked forward to this century, and especially to the period between 1847 and 1866, as one that would witness the downfall of the Papacy and perhaps of every vestige of the ten divisions of the Roman Empire that have so long held the divided sceptre o-er Europe. Divine purposes are developing; astounding revolutions enchain the attention of the world; we should remember the commandment of the absent bridegroom—Watch.

The time pointed out, (Rev. x: 5-7,) is at hand when the mystery of God shall be finished, and the good things (as evangelisite) promised to his servants the prophets shall be perfected. There can be no question that from the computation of prophetic Chronology, we are now brought, in the evolutions of Providence to the very borders of this period. We are not surprised, therefore, to witness the most stupendous changes, intellectual, religious and political, in the affairs of the whole world.

J. B. F.

CALIFORNIA—THE GREAT MIGRATION.

Let us depart! the universal Sun
Confines not to one land his blessed beams;
Nor is man rooted like a tree, whose seed
There where he cannot prosper.—Shakspere.

Among the many marvellous events of the past twelve months, there is none destined to exert a more signal and lasting influence over the future destiny of our country, and indeed of our race, than the mighty emigration to the far West. Thousands upon thousands, cut loose from the moorings of older civilization, are already out upon the oceans of water and prairie, of wilderness and the deep, regardless of the dangers of each, and making severe efforts of endurance and exertion to gain the golden regions of the Sacramento. The same progression of events which brought Columbus to our shores and America to the world, by the very force of circumstances, will open a highway from ocean to ocean, connecting the East with the West, Asia with America, and form a society and governments such as the world has never before seen.

Emigration is no new element. From the
earliest ages of human history it has been the great impulse by which the earth has been subdued and the race preserved. But prior to the discovery of America what it accomplished, scarcely deserves a name in comparison with what it has effected since. And since the Irish famine and the general fermentation in Europe, multitudes upon multitudes are leaving the old world forever to delve and plough the virgin fields of the Great West. Europe, like an over-charged cloud, is pouring out its streams of emigrants, who are hastening from scenes of luxurious corruption, antiquated despotism and burdensome taxation, to the broad openings of a new world, where cheap lands, unburdened with taxes and the oppressive follies of older countries, promise a reward to honest industry which cannot be disregarded.

But the urgency of emigration has become trebly determined by the discovery of the gold country of California. Who would have thought that a vast territory, which is reported as one broad sheet of gold, should have lain three hundred years in the hands of the most gold-infatuated people upon earth, wholly unknown? The Spaniards came to America for gold, and from the Aztec and Inca they obtained it, but like all gold lovers, obtained little else. The emigrants who settled the United States came for civil and religious liberty; and they also have gained their wishes and will yet gain the gold; but future ages must decide whether the granite of New England or the gold of California has given the most advantage in controlling the happiness of mankind. For though the Spaniards sought gold and found it, they have lost it in turn, and now cease greatly to affect the destiny of the race.

The golden regions of California are enticing thousands from every quarter of the world. Long files of men, followed by trains of mules and merchandise, are now advancing over every discovered track of the West, whilst thousands more are out upon the waves of old ocean, destined to the same goal. What will this emigration effect?—Much of everything conceivable by human philosophy or attainable by human effort. They may exhaust the mines but not the soil. Out of new materials they will make a new nation, commanding the commerce of the Pacific, and by the aid of the patient labor of the German, the labor-saving machines of the Yankee, and the enterprise and skill of all people, they will advance the general welfare of mankind. “The desert shall blossom as the rose and the solitary place be glad for them.” The Atlantic and Pacific will be united; the route to China shortened from four months to six weeks; the perils of navigation around South America will be avoided, and the unexplored glories and exhaustless opulence of new worlds will open to Asia, Africa and Europe. The golden fleece now dazzles the vision of many—of many, alas! who will return shorn and naked or never return at all; but the foundation of new empires will be laid; the centre of power and trade will be transferred. For after all that is said in reference to the scum of society leaving for California, we know that there is more intelligence, skill and enterprise on their way thither than ever was so suddenly carried to any portion of the habitable globe. Bad men are there in scores and hundreds—gambling, dissipated, murdering men—who have outlived respectability at home and are going elsewhere to reform or commence a new career of crime and debauchery. But there they will find their proper level, for a larger number of the self-respecting, intelligent and virtuous, spiced, indeed, with the feeling of adventure not uncommon to the noblest minds, are there. Men who will live by respectable professions; who will tire of hunting the shining dust and will turn their attention to cattle raising, grain-growing, manufacture and manufactory building and their kindred pursuits; and cities will go up to receive the rich products of the grassy glades of the Sacramento and San Joaquin. California will become the Italy of the new world without its spiritual and soul-blasting despotism, and with printing press, regular mails and Christian ministration, the land of law and order, and the happy home of millions of people, skilled in all the arts of modern civilization, and irradiated by the light of a less corrupted Christianity.

Let man have possession and dominion over the whole earth,—“Let him be fruitful
and multiply and replenish the earth and subdue it,"—is the original mandate which guarantees lordship and authority over the earth itself to manage it for his advantage and comfort, and over all its creatures and productions. He must subdue it; by the labors of agriculture, by the possession and use of its mineral treasures, by levelling its hills and filling up its valleys, and by making it in every possible way conducive to his well-being, present and future. This being the original design of God, it cannot be thwarted. If one race will not subdue it, it must fade before, or be engrossed in, another whose superior energy will obtain the sceptre. If cities fill up with crowded thousands, more than ought to be congregated in one place, they breed desolating pestilences or civic wars, which drive out, into the untenanted wilderness the surplus multitude. If man will not, by choice, fulfill the purpose of his being, he is compelled in some degree by force: the force of disease and prolific despotism, famine and war. Let the tide come, then—let it swell like the upheaving ocean, from the sands of Arabia to the shores of the Atlantic,—there is yet room enough and to spare, and a new, wide and, let us hope, glorious dominion awaits the thousands of our migratory race beyond the heights of the stony mountains; and let those who fear and tremble, remember that God reigns and his purposes ripen to the final accomplishment of all that prophets have promised of a regenerated earth in the fullness of the latter day glory. A mighty future, growing out of all the past and a wonderful present, yet unrevealed, of world-wide significance, will grow out of the great element of migration now so powerfully at work. A new centralization of the nations of the earth must take place in America, and Asia and Europe must reach forth across our continent to shake their hands in the peaceful advancement of the whole race to its grand maccabees. The divine idea which underlies the whole history of the human race must yet be realized in the historical life of humanity.—God is in history. He touches the springs of human action, and, whilst to all outward appearance the labors of man accomplish man's purposes, they also secure God's.

His hand is to be seen in the fates and fortunes of nations—in the rise and fall of empires—the revolution of dynasties, the battles, sieges, treaties and conquests with which the pages of human history are filled. We are not now able to make out the divine purpose, but we will reflect another month, and perhaps his hand may be then distinctly seen.

J. B. F.

**QUERULOUS AND DELECTATIO**

A Dialogue with Preachers.

**Delectatio.** Good evening, Bro. Querulous; after so long a separation, I am most happy to meet with you. From your letters while at the South, I feared I should never see your face again in the flesh. I suppose, however, you had a pleasant tour with the exception of the loss of health. The good cause, I hope, is prospering, and our infant congregations advancing in the intelligence, piety and social happiness of the gospel. How is your health? Have you recovered from your late attack?

**Querulous.**—My health, sir, is not good; I seldom ever see a well day; for between fogs and damps and sudden changes in the weather, my constitution is kept continually on the rack. Indeed, I believe there is no such thing as health to be enjoyed in this country. Between loss of health and heart from the negligence of the brethren, I have determined upon leaving the gospel field.

D. I am sorry to hear you speak of leaving; for in truth I am always distressed to hear that any of our preachers are willing to leave so ripe a field. You know that in many places the battle of Sectarianism has been fought and gained, and no cause was ever placed under such flattering prospects, with reference to a final and complete victory. We should not, therefore, desert the cause now. The infant state of many of our churches forbid it. Besides, many of the older ones need lessons in order and personal reformation. In a word, we have arrived, after much exertion and much obloquy and reproach, at a crisis—not only with reference to the Sectarianism we have so

*This dialogue was published in another periodical, some two or three years since. It appears now somewhat revised and improved.*
successfully opposed, but also with respect to the future peace, happiness and prosperity of the churches we so dearly love. A bias in favor of truth and piety, or of Sectarian and worldly pomp, is now to be received; and the consequences for weal or woe will be felt for generations.

Q. I agree with you with reference to the great success that has attended our efforts. But it has all been achieved, you know, by the sacrifices of the preachers. They have lifted up the cause and carried it upon their shoulders; and if the brethren do not come to their assistance it must fail. I believe we ought to desert the field for twelve months, and let them come to their senses, so as to open their purse strings and supply our wants. It does seem to me they are the most churlish, niggardly, covetous, stingy mortals I have ever had to do with. I did not receive fifty dollars in all my Southern tour; and you know they give us precious little here.

D. But, my dear Brother, we should not complain; they are doing more than you are aware; and a brighter day awaits—

Q. Don’t tell me anything more about complaining. That is your old hobby; you always talk to me as though I was a murmuring, complaining, impatient hypochondriac. I have suffered till suffering ceases to be a virtue. I have sacrificed everything to the cause. I left a popular church in which I would always have been supported—a good practice in my profession of medicine; have borne all the scoffs and jeers and contempt of our enemies; and my reward has been to see young upstarts take the place I should have occupied, and receive the-at-best scanty contributions of the brethren. Do you call it complaining for me to refer to these things? I see by your countenance you do not like to hear them; but you cannot deny their truth!

D. True, they may be, so far as a statement of facts is concerned! But I am satisfied it is an ex-parte statement, and that your conclusions and the course you propose to pursue are not only untrue, but entirely opposed to the spirit and character of Christianity. Pardon me for speaking thus plainly. You know I seek your good and happiness—both are now at stake, if I have understood you and have read the Christian Oracles aright.

Q. Let me interrupt you. I do not believe my course is opposed to the Christian Religion, and I think it highly unchristian in you thus to reproach me.

D. I did not intend to reproach you, my brother; and God forbid that I should wound a single feeling of your already too sensitive heart. I know, too, that the brethren have frequently neglected their preachers; that at times they act ungenerously. I will not apologize for such; nor will I include in a general condemnation those whose sentiments of integrity to the profession they have made and liberality in its support, are equal to any of this age. And I believe that with many of those of whom we complain, their conduct is more owing to incorrect teaching, or the result of false delicacy among our preaching brethren, and some other adventitious circumstances, that can be imagined better than named, than to any inherent disposition in them to be more churlish than others. I regret, however, that their illiberality will lead you to desert the standard we have raised amidst such violent opposition, or the result of false delicacy among our preaching brethren, and some other adventitious circumstances, that can be imagined better than named, than to any inherent disposition in them to be more churlish than others. I regret, however, that their illiberality will lead you to desert the standard we have raised amidst such violent opposition, simply because those who are so much benefitted are not bringing their good things to give us a feast around it. I thought we sought a heavenly, and not an earthly reward.

Q. You need not talk thus to me. I have determined to leave; and if I do hereafter devote myself to preaching at all, it will be where my brethren will sustain me. If I preach without support, I will do it among the destitute.

D. I entirely approve of your last remark. I believe that if we give our time publicly to the cause we should do it among those who are either unable to pay, or who are unwilling because of the prejudices they have formed against us. But in the latter class I believe are the majority of our churches in this region. They heard the gospel from us; their prejudices were removed—they embraced it. Some of them are now prejudiced against bestowing their goods to sustain the gospel. But were we to take the same
course upon this subject that we did to re-
move their prejudices against the ancient
order of things, doubtless we would be as
successful. I do not think you have ever
attempted affectionately to show them the
inconsistency of professing to believe the
gospel to be the priceless treasure of heaven,
and their refusal to sustain those who faith-
fully proclaim it at home and abroad. Few
of our brethren have learned that as Christi-
apany proposes the only proper object for
which we should live, we should devote our
life, our talents and our education, our
substance—in a word, all that we are, to it.
But, my brother, would you not do as much
evil in allowing the ill-feeling occasioned by
the illiberality of the brotherhood to cause you
to sell your talents to the world, or to bury
them in the earth. "He that sows to the
flesh shall reap corruption."—
So, to be candid with you, I do not look up-
on any man either as being under the influ-
ce of Christianity or as appreciating any
one of its leading principles, who will refuse,
so far as he has power, to proclaim its truths
abroad, even though he fall a sacrifice to his
exertions. There is no good design in plac-
ing mankind, as it were, in a chain of mu-
tual dependency, if it is not that they should
be beneficial to each other. Christianity pre-
sents to me the only rational end to be se-
cured by our relations to each other; and
gives us the only principle—love—by which
that end can be secured. Incalculable misk-
chief, misery and destruction, have been vis-
it upon the earthly relations of man by
reason of the prevalence of hatred, selfish-
ness, and individual aggrandizement. Chris-
tianity alone can correct the evils of our lot;
for it gives the only rational object for which
we should use our present probationary ex-
istence, viz: to be actively engaged in secu-
ring the greatest amount of good to our fel-
low-men. The irregularities of this world
are leading it to ruin—its judgment slum-
bers that a people for the Lord may be gath-
ered and saved. No consideration, therefore,
not even the neglect, indifference, or positive
crimes of my brethren—their covetousness
or fleshly slavery—can divert me from that
salvation which is to be obtained with ever-

nal glory. Indeed, their ignorance of their
obligations; their lack of devotion to the
cause of piety and humanity, their failure
to labor assiduously to spare a portion of
their incomes to the furtherance of the gos-
pel; as such conduct is condemned by the
spirit and laws of the religion we mutually
profess to believe in and love, it only calls
the louder for seasonable admonition and af-
fectionate warning, and affords an additional
reason why I should not quit the field. The
greater the prevalence of sin, the greater
reason that our light should shine, that its
darkness and criminality should be made
manifest. But, if the darkness occasioned
by the self-devotion of our brethren to the
wages of unrighteousness; if the alienation
of their powers and substance from the
Lord, that they may expend them upon their
lusty, cause our light to be extinguished,
how great must that darkness prove. If the
spirit of irreligion is so powerful that it has
now gone out among our own kindred, car-
rying in its train its vile and genuine off-
spring of sordid, insatiable, selfish avarice,
and private luxury, we should throw our-
selves before it, and if possible stop its pro-
gress ere the generous and god-like spirit of
benevolence and usefulness be devoured or
driven away. Let us, ourselves, have more
self-denial, more frugality and economy.—
Let us also have less delicacy in teaching
our brethren the truth of that divine maxim
of Solomon: "There is that scattereth and,
yet increaseth; and there is that with hold-
eth more than is meet, but it tendeth to pov-
erty."

Q. But I have done that and failed. Some
have even reproached me with preaching
for the "loaves and fishes," and I now be-
lieve that the best way to serve them is to
leave them and see what they will come to.
Christianity does not require me to do more
than live in obedience. This I can do and
stop preaching.

D. That will never do. Admit you have
admonished and failed. Even then—al-
though I do not believe such a course pru-
dently pursued will ever fail—you cannot as
a Christian stop. You talk of obedience.
But tell me what is obedience to the princi-
QUERULOUS AND DELECTATIO.

pieces of Christianity? Can you carry out one of its principles without laboring to save your fellow-man? Is there any such thing as negative Christianity? Does not the gospel pronounce as alarming denunciations, lively remonstrances, and affectionate exhortations against neglect of doing good as against positive evil? Remember the tree which bore no fruit; the lamp which had no oil; the unprofitable servant who made no use of his talent. These are equally denounced as corrupt fruit, or talents ill-employed. Do not forget that omitted, neglected opportunities will furnish no inconsiderable portion of the future condemnation. You and I certainly view this matter differently. Let me state plainly what I have only referred to. Considered in the light of reward there are no honors, no worldly emoluments that can ever repay me for my time,—my life. All the gold of Ophir, the diamonds of Golconda, and the honors of a huzzaing, applauding world, cannot repurchase for me the extension of my life for one moment. When, therefore, I give my life, I give my all. I cannot be repaid. The wages of my life expended are in the bosom of my God. To be his heir, and consequently have a right to everlasting life, is the only reasonable reward I can seek. My life will certainly be spent; either in usefulness, idleness or crime, against my being and my God—it will be spent. When I have given it to him who gave it to me (and how can I give it to him unless by devotion to his service—the salvation of my race) though I receive nothing on earth in return, I receive all for it. If, then, he requires me, in returning it to him, in instructing and saving others in the proper use of their lives, how should my heart swell in admiration of his benevolence and philanthropy to me—to my race. Truly, Christianity is a communicative system. And hence, if my brethren, conceiving that my talents would be more extensively useful by taking them entirely from the pursuit of those things that satisfy my temporal wants, and by furnishing me with means, allow me to give myself wholly to the work—well; I will rejoice in it, and ask my Heavenly Father "that it may abound to their praise; a fragrant odor; a sacrifice acceptable, well pleasing in his sight." But if not, I shall not be prevented from being a sacrifice.—Their contributions increase my responsibilities, and whether at times I am really benefited by them or not, I know not. Still, how I can be sanctified or set apart, body and soul and spirit—how I can present my body a living sacrifice—how I can live godly or godlike in this present world—how be perfect as my Father in heaven is perfect—how not be unfruitful in the knowledge of my Lord and Savior—how follow the Apostles as they followed Christ,—and yet refuse to devote my life, my whole life, to the cause of God, simply because my associates are idolatrous slaves to this transitory world, I confess I have not yet learned from the teaching and example of Him whose life, labors and death were all upon the principle of self sacrifice. Say not, my brother, that you will retire. By so doing you will prove that you do labor for the loaves and fishes. I for one shall certainly not believe that you labor for an heavenly reward, when you abandon the cause because you cannot obtain an earthly. I said in the beginning of our conversation that your happiness in your present determination is at stake. I hope I have proved it.

Q. But sir, the shades of evening admonish my departure. I will say to you that your remarks have made some impression upon me. I always have found you my friend; although I believe you exhibit less charity for me than you do for any of the ignorant brethren whom I have heard you exhort and admonish. I will not complain of it, however. Good night!

D. Stop—say you will not abandon the field before you leave. Will you abandon a profession so pure, and having such immeasurable rewards? Answer me, and tarry with me till after evening devotion.

Q. Excuse me from answering your question now; but I will be happy to join with you in prayer.

Here ended the interview for the evening; but I tarried also to hear the 2d chapter of John's First Epistle read and to join with the family in prayer; and I observed as the
reader came to the 17th verse he read with emphasis—"the world passes away, and the lust of it; but he who doeth the will of the Lord shall abide forever." I cast a glance at the eye of my friend Querulous, and a tear that was starting from it betokened that it had its effect. The meeting was broken up in that pious complacency and joy which flow alone from a friendship based upon the principles of Religion, and which are pure and unshaken because their foundation is so. I could not, as we were leaving, refrain from repeating—

"Joy from Truth's pure and lambent fires
Smiles out upon the ardent seeker;
Joy leads to virtue man's desires,
And cheers as suffering's steps grow weaker.

High from the sunny slopes of faith
The gates her waving banners buoy!
And through the shattered vaults of Death,
Springs to the choral angel's joy!

Bear this life, Brothers—bravely bear;
Bear this life for the better one!
See ye the stars—a life is there
Where the reward is won."

J. B. F.

Pulpit Orators of France and Switzerland,
Sketches of their character and specimens of their eloquence, by Robert Turnbull, 1849.

Such is the title of a volume of 300 pages recently issued from the New York press.—It sketches the character, and gives specimens of the eloquence of Bossuet, Fletcher, Bourdeloue, Fenelon, Massillon, Saurin, Vinet, Monoda, Grandpierre, Lacordaire, Daubigne and Gauzen. It has been generally thought that the eloquence and power of the French Pulpit has become null; and the oratorical genius which formerly thundered there, has betaken itself to the Bar and Senate to determine the civilization of future ages. And this opinion is true to some extent. Many of her preachers, like many of ours, are content to be mere imitators of those who have gone before, and they ring the changes upon the effete themes which once gave illustrious character to men of superior mould. Still France is not destitute of preachers, eloquent, high-souled, powerful, whose names may well be ranked with Bossuet, Massillon and Saurin, of which the specimens in the work before us give proof. We present a specimen upon a trite subject, discussed with peculiar originality. It is from Lacordaire, and of course cannot appear as well in a translation as in his native tongue. He is a French Catholic, learned and popular, and professes the singular paradox that the establishment of monarchy and the Popedom is the only safeguard of true progress. He was originally a lawyer, and to the surprise of his friends and even of his own mother, suddenly cast off the robe of the lawyer for the gown of the churchman. He gives this account of his conversion:—"I had lived nine years in Infidelity, when I heard the voice of God recalling me to himself. If I seek in the depths of my memory for the logical causes of my conversion, I discover none except the historical and social evidence of Christianity,—evidence which became clear to me as soon as years had dispelled the mist of doubts which I had breathed like air at the University." He is described as a man of impassioned spirit, penetrating voice, picturesque and harmonious language and as great a curiosity and attraction as Macready, the prince of actors.

But with all his peculiarities and devotion to Monarchy and Catholicism, he delivers some admirable discourses of which the following may be received as a specimen. We hope that no one of our readers will find himself so bigoted as to refuse truth because stated by a Catholic. In this country we can scarcely account for a renunciation of Infidelity to adopt a corrupt and effete Romanism. We do not appreciate the dilemma of a good man in Europe. Where faith is ridiculed it is almost a virtuous extravagance to rush into superstition. He must choose between a corrupt religion and philosophical unbelief; and it is not strange that in such a choice a noble spirit, hungering with religious appetites, should eat the bitter book of Roman infallibility when it takes the place of the Book of Life. The day has come to us when such a choice is no longer necessary. In refusing to feed upon the thin air of scepticism, we eat of the bread of a pure primitive Christianity, and despise the corruptness which the gormandizing
priest would force upon us. We need not mistake the dead corpse of either Catholic or Protestant traditions for the living body of Immortal Truth. We need not seek in a sepulchre full of dead men's bones for the resurrected, life of the Law of God. We may reject the ephemeral fables for the eternal realities. And we should do this, but at the same time we may exercise proper charity for those who have not so favorable a choice.

We confess that we were entertained and edified by the sentiments so forcibly expressed below. We may give a discourse of Gaussem in our next.

"From Conference de Notre Dame."

HUMILITY.

The first and most natural object of knowledge to man is himself. It is on himself that his attention first falls, and it is to himself that it always returns. He can detach himself from every other thought, from that of God, from that of the universe, even; but let him attempt to shut the eyes of his soul by an act of his all controlling sovereignty, and he cannot separate himself from himself. It is on this account that the sentiment of man, in reference to himself, the sentiment which springs up in a man the moment he looks at himself, is of the highest moment. For every other sentiment, however dominant in its nature, he can master, because he can separate himself from the objects which produce it; but the sentiment which he has in reference to himself, the sentiment corresponding to the view which he incessantly forms of himself, he cannot throw off for a single day or a single instant. And since the sentiment affects the will, you can see that the question touching the sentiment which we have of ourselves, is a capital one.

I open then, with trembling, the heart of man; and for this purpose I need not go far. Alas! I have only to open my own, to discover what transpires in that of my fellow creatures. I open the heart of man and I see that he loves himself. He loves himself, and I blame him not: for why should he hate himself? But he more than loves himself; he loves himself more than all; he loves himself beyond all; he loves himself exclusively; he loves himself even to pride, and so as to wish to be the first, the only first. Let us descend into ourselves; whether destined to a throne, or to the shop of the artisan, at heart, and from the first moment that moral life has awakened in us, we have never ceased to aspire after exaltation and supremacy. Caesar, it is said, passing a certain village in the Alps, and perceiving in that little forum the agitation respecting the election of a chief, lingered a moment to gaze on the spectacle. His captains around him were astonished. "Is it possible that in this place, too, there should be disputes for supremacy?" And Caesar, great as he was, replied, "I would rather be first in this little village than second in Rome." That is the true cry of nature. Whatever we are, we wish to be first. Artists predestined to reproduce objects by the chisel or the brush; orators seeking to communicate their ideas to the multitude; generals commanding battles, and promising them victory; ministers conducting the affairs of empires; kings agitated under their purple; all aspire to supremacy, and not only so, but exclusive supremacy. We are satisfied only when, gazing upon all around us, we find a void, and beyond that void, at the greatest possible distance, a world upon their knees ready to adore us.

A young man has received from nature an agreeable countenance: he has fair hair, blue eyes, a noble expression, an amiable smile. Frivolous creature!—you suppose he aspires only to the destiny of a flower. You are mistaken; he dreams, yes he dreams, of supremacy and dominion; by those feeble ties which bind hearts, he seeks to make himself an ephemeral object of admiration upon the lips of the world, where may be counted all those petty distinctions and triumphs which fade as soon as they blossom.

In a word, Messieurs, we aspire to supremacy, even by the power of nothing. I shall not further insist upon this truth. It is a commonplace, and thanks to Heaven, I have a horror of commonplaces.

But see what happens. When man, thus
intoxicated with himself, looks around him, does he find a spectacle corresponding to the illusions of his pride? No: he finds just the opposite; he sees ranks formed in which he has no place; the hierarchy of birth, recollections of an ancient glory transmitted through ages, and which, on the brow of many without merit, yet shames through the influence of history; hierarchy of talent, which nature has distributed at her pleasure, and which, in spite of all her protestations, places itself above us, and casts upon our self-love magnificent insults; hierarchy of fortune, derived from virtue, from vice, or from capacity; hierarchy of every form and name, resting upon laws, traditions, and necessities, upon those abysses ever ready to open, when time destroys what time has built.—Seeing all this, man, fallen from nothing, awed at the thrones which defy him, becomes indignant; he resists with all the force of that power of command which is in him, and which can struggle against nature itself; as Ajax, ready to die, menaced with the stump of his sword the majesty of the gods, and defied the universe; the hatred of the superiority to which he must yield unites itself to the hatred of the equality which he rejects. Is it not Mahomet who has somewhere said,

"Equality! long has Mahomet had none!"

And do you not know that the modern Caesar, receiving in Egypt a letter from a member of the Institute, which commenced with these words, "My dear Colleague," crushed the paper with the hand that was wont to countersign victory, and repeated with contempt, "My dear Colleague! What style!"

In vain, Messieurs, have we decreed equality in our charters; pride ratifies the proclamation only to abase those who are above us, not to elevate those who are below us! The pride of superiority only calls to its aid the hatred of equality and the contempt of inferiority. These are the three legitimate children of pride. Unless indeed in that heart fascinated with the desire of supremacy, should reign a true elevation. But pride allies itself too readily with baseness; a sordid baseness lives in pride, and forms for itself means of degradation which the cruellest tyrants have never invented. That con-science so delicate on the throne where it is placed, may be bought or sold; it stoops to rise; on its knees it begs the purple which covers its nakedness; it accepts contempt in order to have the right of rendering it.

Such, Messieurs, is man as he is; such the sentiment he has of himself, and the normal consequences of that sentiment. But how evident it is, that this is a sentiment false, inhuman and wretched. It is a false sentiment; for it is impossible that all the world should be first, so that neither the voice of nature nor of Providence, whatever name you may give it, calls us to the primary. If superiority were our aim and vocation, one being only could exist, and even he could not be first, for in order to this there must be others who are inferior. It is an inhuman sentiment, for it is gratified only by the degradation of all others, by a contempt for all others who may not rise to its elevation. Finally, it is a wretched sentiment; for it is in contradiction to all the realities of life. Pride makes an infinite demand, but life can give but little; pride is cruel to others, in proportion as she raises her chosen favorites to envied elevation.

The Catholic doctrine, Messieurs, (the author ought to have said Christianity,) proposes to overturn from its foundation the sentiment which we naturally cherish respecting ourselves. She has attacked that sentiment which has appeared indestructible, and as it were a part of our essence; she cherishes the hope of forming another and opposite sentiment; and I admire that hope and that singular confidence. I admire a doctrine which does fear to overturn the entire basis of human action, not only to extinguish a radical sentiment, but to create one entirely opposite, and which promises to en-throne it in the depths of the soul. Man has lived by pride; he shall live by humility. And what is humility? Humility is a voluntary acceptance of the place assigned us in the hierarchy of beings, the possession of one's self with a moderation corresponding to our real worth, and which induces us to descend to that even which is beneath our worth. Pride tends to mount; humility seeks to descend. Pride involves the ha-
tred of superiority, the hatred of equality, and the contempt of inferiority; humility includes in itself the love and respect of superiority in those whom Providence has made our superiors, the love and respect of equality in those whom Providence has made our equals, the love and respect of inferiority, not only in those whom Providence has made our inferiors, and that too in an absolute way. Pride aspired to the first, humility aspires to the last, rank. Pride wished to be king, humility wishes to be servant. Incredible sentiment! which had no name in the language of men, and which has made for itself a name, a history and a glory!

I say a glory, for do not believe that humility can have for its aim to degrade you; it has for its aim only to elevate you. No other doctrine than that of Christianity proposes to the soul of man an ambition so great and extraordinary. It speaks to him only of his divine origin and destiny. It substitutes eternity in heaven for immortality on earth; it gives God in Jesus Christ for a brother, and eternity for a home; it inspires him with a feeling of such profound self-respect, that the least departure from right causes him the deepest horror, and thus prevents him from living in peace so long as the slightest stains mar the splendor of his personal dignity. Thus, under the influence of Christianity, the highest exaltation of the soul ought to ally itself, and does ally itself, to the profoundest humility. But how is that? How can an ambition without bounds be compatible with an aspiration in the opposite direction?

I will not attempt the explanation of this apparent contradiction, as I am treating only of the phenomena of doctrines; nevertheless it is not without utility sometimes to touch the interior secret of things. Let us then raise the veil and penetrate into the essence of humility. You know that true elevation does not consist in the elevation of nature, in the material or exterior hierarchy of beings. True elevation, an elevation essential and eternal, is one of merit, one of virtue. Birth, fortune, genius, are nothing before God. For what is birth before God who never was born? What is fortune before God who made the world? What is geometrical virtue before God, who is an infinite mind, and from whom we derive that little flame which we honor by so fine a name? Evidently, nothing. That which is something before God, which approaches him, is personal elevation due to an effort of virtue, which, in whatever rank of nature we are placed, reproduces in the soul an actual image of the Deity. But the more that virtue elevates itself from a low place, the greater its merit. To imitate God, when we touch the highest steps of his throne, when we almost see him face to face, is an easy merit; but when a creature placed in an inferior rank,—when a man of low birth, without fortune, without genius, bending under the burden of servile toil, and occupied in the vilest drudgery, when such a man, by a movement of his soul, elevates himself to God, and although far from Him, offers to God an image of himself, surely his abasement in the hierarchy of being will augment his elevation in the hierarchy of merit. Humility does not then exclude exaltation, it aids it, nay, even produces it. For what is that virtue which constitutes the hierarchy of merit? Virtue undoubtedly is nothing but the devotion of one's self to others; but can one devote himself to others without self denial? Can one sacrifice himself, without first sacrificing pride? For what is pride, if it is not self, ever self, self more than another, self more than humanity, more even than God? What is pride, if not selfishness itself? And as selfishness and virtue are words which exclude each other, it follows that the things themselves exclude each other, leaving it clear that virtue and humility have the same definition, and that to abase one's self is to rise. Pride is only the form of selfishness, that hungry passion which would draw every thing within itself, and crush the whole world besides; humility is the form of love, that passion of a being truly great which would make itself little, the better to devote itself to others. Thus God himself is the most humble of beings; He who is without an equal except in the triplicity of his divine personality; He who is height without measure abases himself towards nothing, to create being, towards
JUSTIFICATION BY FAITH ALONE.

BROTHER FERGUSON—The subject of "justification by faith alone" has for some days been bearing on my mind, and I have concluded to offer the public my reflections on the subject, and if you think them worthy a place in your excellent paper, you may put them there.

This doctrine is mainly relied upon to counteract the doctrines of reformation, and hence it is so much harped upon at the present time. But, unfortunately for its advocates, in trying to establish it, they overturn the Bible, by making the Apostles contradict each other. Paul's letter to the Romans is the irrefutable text taken by all those who have joined in the crusade against the Reformation to prove this doctrine; and if it is true that Paul intends in this letter to convey the idea that the sinner is to be pardoned upon the condition of faith alone, he contradicts himself, for in the third chapter of Romans he says emphatically, that we are justified by grace. Peter preaches not only faith as a condition of the justification of the sinner, but also repentance and baptism, and places his pardon subsequent to all three. James (2d ch.) asks the question, Can faith alone save a man? and answers it by saying, if it have not works it is dead, being alone. And after arguing at some length to disprove this very doctrine, says that, "Ye see then how that by works a man is justified, and not by faith only." Jesus, in the commission, couples faith with baptism in order to the justification of the sinner. How unfortunate and dangerous is it for a man to become wedded to a false theory in religion! His zeal for God then avails him nothing, for blinded by his theory, its doctrines must be sustained, even though in the effort to do this, the Bible is held up in the most ridiculous light, and made to contradict itself a thousand times. Now I ask, how these discrepancies are ever to be reconciled by the votaries of this doctrine of faith alone? It is absolutely impracticable. Convince me that Paul, any where, teaches this doctrine, and I will ever after view the Bible as a bundle of contradictions, unworthy the attention of any intelligent man or woman.

But fortunately for the world he does not say that a man is justified by faith alone; and those who make him say so take upon themselves an awful responsibility, and will bring down on their heads the denunciation pronounced against those who should add to, or take from the word of the Lord. Paul is trying, in his letter to the Romans, to convince the Jews that they must not any longer expect to find favor with God by the observance of the ceremonial law of Moses, which had been nailed to the cross of Christ; that its sacrifices and ceremonies were typical of, and pointed to the great sacrifice which had been offered up in the person of Jesus, and that it had been fulfilled by him, and its demands cancelled by the shedding of his blood, which was shed not only for the Jews but also for the whole Gentile world, thereby placing all upon an equality before God, "who is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him;" and also that they must now look for justification by faith in the Gospel of Christ, (but not faith alone.) I cannot conceive how any denomination of Christians can hold to a doctrine that is only mentioned once in the Bible: and that to condemn it, which James does in a most unequivocal manner. And he as unequivocally shows how a man is saved by faith. Hear him, ye votaries of the doctrine of faith alone. He says, (2d ch.) "Was not Abraham, our father, justified by works when he had offered Isaac his son upon the altar?" Seest thou how faith wrought with his works, and by works was faith made perfect, and the Scripture was fulfilled, which saith, Abraham believed God, and it was imputed to him for righteousness; and he was called the friend of God. Thus we see that Abraham was not justified until he had not only believed God but also obeyed him, and that his faith was not perfect until he had brought forth works. So it appears, most clearly that he was justified, by faith and works, and could not have been
JUSTIFICATION BY FAITH ALONE.

justified by either alone, the one being the legitimate offspring of the other, and must be taken together if any benefit is derived from either of them. For the Apostle declares that "faith alone is dead," and if dead it is without life, and cannot impart life, and of course the sinner cannot be justified by it. Abraham was ever willing and ready to obey the injunction of God, whether he could see the motive of God or not. He confided in God, and knew that his duty was to obey through faith, and that God would bless him. Think you that a man who offered up his only son upon an altar when God commanded him, would have refused to be baptized for the remission of his sins, if God had commanded him? No indeed, he would have obeyed with joy, and his faith would have been imputed to him for righteousness. And so will the faith of all those be imputed, who go forward in obedience to God's commands, like faithful Abraham. Faith in the Lord Jesus Christ comprehends a great deal more than the simple facts contained in his Gospel. It lays hold of every promise, and obeys implicitly every command uttered by the Savior and his Apostles. And he who claims to be the seed of Abraham by faith, and rejects any part of God's word, will find, when too late, that he has been most wonderfully deceived.

It is strange that any man should infer from Paul's argument with the Jews, that the observance of the ordinances connected with the Christian dispensation was not necessary to the remission of sins or justification of the sinner. The Apostle James places those who trust to faith alone on a level with devils, who, he says, also believe and tremble. By this we are left to conclude that the devils will be as much benefited by faith as ourselves unless we couple it with works. But those who teach justification by faith alone, are not consistent; for if you ask one of them, Sir, can a sinner get religion without repentance and prayer? he will tell you, no indeed. So he couples faith with repentance and prayer, in order to justification. The fact is, they work harder than any people on earth for the remission of sins, and they do not always confine themselves to the works of God, but substitute their own in the place of his. Faith may be said to bear the same relationship to the Christian system that the steam bears to the machinery of a boat. The boat is said, and truly, to be moved by steam, but not steam alone, for what would it avail without the engine, or the wheels? These constitute the medium through which the propelling power, steam, is applied to the boat. The engine also moves the boat, but take away the steam and it ceases to act. So with the wheels, they move the boat, yet disconnect them with the engine, and they immediately cease their evolutions. Now place them all in harmonious connection, and the boat moves off gracefully. So faith is the propelling power in the Christian race, but before we can be benefited by it, it must be brought to act upon us through the proper medium, the ordinances and commands of the Lord.

But says one, you claim justification as a reward for obedience, or in other words, as a merited favor. You are mistaken, sir. It is the unmerited grace of God that saves us through faith, and this grace is the gift of his Son to die for us; and we merit nothing at all by simply complying with the conditions upon which we receive this grace. I would ask you, did the blind man claim his sight of our Savior as a reward for washing in the pool? Surely not. If he did, he charged a pretty high price for the small amount of labor performed. As to my part, I look upon the trouble of immersing as a small affair, and meriting but a small reward, if it was done for earthly gain; how then could I, for so simple an act claim of the Lord the richest boon within his gift, eternal life, which would be too cheap if it had to be purchased with my life? Oh ye that cavil, and "make void the commands of God by your traditions," repent and be baptized for the remission of your sins, that your faith may be attributed to you for righteousness.

Truly yours,

R. A. ARMISTEAD.

CADIZ, KY., May 26th, 1849.

Trust in the Lord with all thy heart; and lean not unto thine own understanding.
QUERIST'S DEPARTMENT.

JEFFERSON COUNTY, Ark.,
March 27, 1847.

BRO. J. B. FERGUSON—You will oblige a number of disciples if you will explain in the Magazine from the third to the twelfth verse of the second chapter of Paul's second letter to the Thessalonians. Especially the latter part of the 4th verse: "So that he as God sitteth in the Temple of God."

Your Brother in Christ,

WM. BIRDSONG.

By a reference to the Christian Magazine, Vol. I, page 194, July number, you will find your question answered in a Discourse on the passage to which you refer.

The idea seems simply, That an apostacy would arise in the Christian Church which would clothe men with divine prerogative, and induce them to exact and receive from their deluded followers the honors and titles which belong to God alone. But you will see the passage fully explained in the number referred to.

Mr. J. B. FERGUSON—Dear Sir: Will you be so good as to explain what constituted the wickedness of the people, causing the destruction of the world by the flood, seeing there had been no law violated except one, and that only by Adam and his wife.—

From the violation of law, and as sin cannot be inherited, what law had the people violated at the time, constituting their wickedness as sin. The sins of our day seem very apparent, but the sin or sins of that people seem to be a mystery. I see you, as well as the Christian world, have in my opinion, fallen into error and much difficulty to make the death of Adam conform to the law and time he was to die. As he did not die in what we call a day, some suppose he must have died a spiritual death, others he began to die in twenty-four hours, &c. Now, to my mind, we cause the difficulty by not computing the day or time correctly. Instead of twenty-four hours constituting the day, suppose we take a thousand years as the day or time, and there appears to be no difficulty, for Adam did die a natural death in that time; and why not take a thousand years as the day, as it is said a thousand years is as a day, and a day as a thousand years. To my mind, seeing Adam died a natural death, as well as all flesh within that time, and seeing the difficulty we involve ourselves in by saying because a child has the seeds of death in him the day he is born, therefore he dies the day he is born—These difficulties all vanish by computing a different time, and that time agreeing with the word of God. The measure of time in the formation could not have been by the light of the sun constituting the eve and morn, because several days had passed before the sun was placed in the heavens to give light by day, and the moon by night.—These were placed there to govern and regulate light and darkness, but in no place before or after does that regulation refer to the eve and morn in the formation. This eve and morn might have been a thousand years for anything we know. The regulation of light and darkness we call a day, but to say the eve and morn was the same is to go back before they were created, or before they were placed in the heavens. Be this as it may, the death of Adam must have been confined within a thousand years, and not a day, as we compute time.

I might enlarge, but as I profess to be ignorant, and want light, and not being satisfied with any explanation here-tofore, be so good as to explain.

Your sincere friend, and a friend to truth,

JOHN GILMER.

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They seem to have lost all knowledge of God, and were given up to the vilest sensual pleasures.

II. There has been much idle speculation upon everything connected with the history of Adam, and upon nothing more than the meaning of the penalty attached to the violation of the law under which he was placed. I do not recollect that I have ever written an opinion on the subject. Bro. J. R. Howard has expressed the opinion to which you refer. He adopts the translation of many interpreters: "Dying thou shalt die," by which he understands that Adam entered upon a dying state, which would eventuate in dissolution and decay. Our own opinion is that the object of the language, "in the day thou eatest thereof thou shalt surely die," is to express with the utmost precision the absolute certainty of the punishment denounced, rather than to convey the idea that upon any literal day it would be inflicted. Anything further than this we have been wont to regard as human speculation beyond the record.

Your interpretation is as plausible as many that have been heretofore adopted, and we would unhesitatingly rely upon it if we could be certain that the Apostle Peter included this passage in the general rule he lays down. His object, however, appears to be, to show that God's purposes are not effected by time as man's are, but all his promises or threats will come to pass, whether the time be one day or a thousand years afterwards. He does not mean that God does not distinguish the difference in duration between one day and a thousand years, but that that difference cannot thwart his designs and actions. What he fulfils the next hour after he makes a promise is not more certain than what he delays for any indefinite time. There is nothing more important either in criticism or morals than to distinguish between things that differ. He that will observe the distinction will never greatly err, either in judgment or conduct.

The phrase "thou shalt surely die," or "dying thou shalt die," is one of doubtful disputation. We have never seen anything entirely satisfactory upon it. The philolog-
son and of full investigation, as it is of the Bible. Here is wisdom, and had the Theologians have learned it we would never have known Calvinism or Arminianism, Pelagianism nor Antinomianism, nor any of the half true and half false theories which have so long distracted the Christian world. But of this more fully at a more convenient season. All of which is respectfully submitted by your friend,

J. B. F.

For the Christian Magazine.

THE BIRTH OF ISAAC AND MARRIAGE OF ABRAHAM TO KETURAH—MISTAKE CORRECTED.

Mr. Ferguson—Dear Sir:—My object in writing this is to caution you not to contradict yourself in your writings. In the Magazine for February, page 43, you tell us that Isaac was born by promise, and that both his natural parents were supernaturally, Abraham impotent in body and Sarah devoid of the power of parturition. In the May number, page 177, you tell us that after the birth of Isaac, Abraham married Keturah, and begat six children. This looks like a contradiction.

CONSONANS.

REPLY TO CONSONANS.

Our correspondent fails to appreciate the fact that when Abraham was supernaturally capacitated to beget children, that his capacity was not taken from him after the birth of Isaac! Even after his impotency of body, Isaac and six sons by Keturah were born to him.

There is no contradiction, therefore, in what we have said of the birth of Isaac or that of the sons of the concubine. Our correspondent will see, also, that we had his difficulty before our mind when we penned the Lecture in the May number. There are five distinct arguments there given to show that Keturah was a concubine before Sarah's death, and the opinion is expressed doubtfully as to when she became such. “Perhaps,” we remark, “shortly after the birth of Isaac.” She may have been his secondary wife long before that event, and before his impotency, but we have inclined to the opinion that it was afterwards: after he obtained renewed vigor to become the father of other nations than that of the Ishmaelites. The birth of the six sons was in consequence of the miraculous continuance of his physical vigor. Paul says he was as good as dead when Isaac was begotten. Either, then, this was the correct view or Keturah was a wife long before that event.

We are gratified that our correspondent suggests his difficulties. We lay claim to no infallibility; but in this case his caution was unnecessary, unless it were to direct his attention more closely to the narrative and to what we have said thereupon. We would be glad to hear from him at any time upon the result of his reading.

MINERVA COLLEGE.

REPLY TO CONSONANS.

June 1st, 1849.

Mr. Ferguson—In requesting you to publish the following communication, it may be truly said that it has been prepared with a sincere desire to promote the cause of female education, and for the information of the many friends of the interesting Institution whose progress is thus briefly noticed.

Minerva College is situated within five miles of Nashville, on the left of the Murfreesborough Turnpike, leading from the city. The building occupied by the young ladies, and in which their studies, recitations and musical exercises are conducted, is commodious, elegant and substantial. While its exterior is beautiful, the interior construction and arrangements are well adapted to the purposes for which it was designed. In front of the College is a grove of forest trees, extending some three hundred yards to a main road leading to the Turnpike. On the North side a similar grove extends about two hundred yards to a beautiful woodlawn. Near the College Building, on the North side, are several springs of pure water.

The College grounds being on an elevated plateau, extending east and west, with a gentle descent to the north and to the south, the air is very pure, and after much rain readily recovers its usual dry and elastic temperature. In the pursuit of knowledge the fair student here enjoys, in an eminent degree, health comfort and convenience and the beauty of rural scenery.

To the west of and near to the College, is the residence of President Fanning, whose accomplished lady is Instructress in English,
French, German and Greek. With Mrs. F. is associated, in the immediate and constant care and superintendence of the young Ladies, Mrs. Catharine Jones, Instructress in English and Latin. All the useful branches of Science, Literature and Fine Arts are taught by these highly accomplished Ladies and by Professors of ability, who discharge their duties faithfully.

The best testimonial of the competency and fidelity of the Teachers and Professors in every Institution is the progress which the pupils under their care and tuition make.—The recent semi-annual examination at Minerva College, which was held in May, afforded to the visitors, among whom was the writer, the most satisfactory and convincing proof of the skill and success with which this young and promising Female College is conducted. The young ladies were examined thoroughly and in detail, on their respective studies of the last session. Their proficiency excited the commendations of all who had the pleasure of hearing them.—Were I to express myself as freely as I would be justified in doing, I should use the very strongest terms in praise of the fair students who, on an occasion so interesting and exciting to them and their friends, acquired the highest honor and credit, evincing, by the promptness and manner of their answers under examination, that they had most assiduously used the advantages which they enjoyed, and that their minds were imbued with the true and noble spirit of emulation and improvement.

This Institution is destined to make sure and steady progress towards public favor and patronage. It needs only to be well known in order to be fully and properly appreciated. To Parents, who desire that their daughters should partake of all the facilities and advantages of education afforded by the best schools, without being exposed more than at their own homes, or perhaps as much, to the influence of Epidemic Disease, Minerva College, in its healthful, rural location, and in the ability and high character of its Teachers, offers the strongest inducements for their patronage.

A VISITOR.

The following is from the Philadelphia Ledger. It is to the point, correct and frank: "A high and low class" certainly do exist in all cities. But who constitute the high class? Why the orderly, the sober, the quiet, the law-loving and the peace-preserving citizens, without reference to rich or poor. Were it otherwise, society would not hang together for an hour. Who constitute the "low class" but the law-breakers, the peace disturbers, the riotous, the brawling inebriates and the incorrigible loafers. Not the poor, for there are at least as many poor among the quiet portion of the community as rich. The distinction of "high and low," in classes, when properly defined, involves no inviduous sarcasm, ignominious degradation on the poor. Who constitutes the poor? The poor. Who make up the ranks of the militia? The poor. If the Sheriff calls out his posse comitatus, who obeys the call? Not the rich, but the poor. Who fight the battles of the country in war? The poor. Who produce property and then protect it, but the poor? We have but two classes, the idle and the industrious, and the latter only discharge all the duties of good citizens.

CLEANLINESS.—A neat, clean, fair-ai red, sweet, cheerful, well-arranged and well situated house, exercises a moral as well as physical influence over its inmates, and makes the members of a family peaceful and considerate to the feelings and happiness of each other; the connection is obvious between the state of mind thus produced and habits of respect for others and those higher duties and obligations which no law can enforce. On the contrary a filthy, squalid, noxious dwelling, reared still more wretched by its noisome site, and in which none of the Decencies of life can be observed, contributes to make its unfortunate inhabitants selfish, sensual, and regardless of the feelings of each other. The constant indulgence of such passions renders them reckless and brutal, and the transition is natural to propensities and habits incompatible with a respect for the prosperity of others, or the laws.
A PARABLE FOR TO-DAY.

BY THOMAS L. HARRIS.

And of the learned, which, with all his lore,

And greatness—seen upon their darker side

**A PARABLE FOR TO-DAY.**

**BY THOMAS L. HARRIS.**

And of the learned, which, with all his lore,

And greatness—seen upon their darker side

**The passions— that aforetime

*PROMINENT EVILS.

*BY HENRY TAYLOR, ENGLAND.

*Ambition, Envy, Avarice and Pride—

*These are the tyrants of our hearts: the laws

*Which cherish these in multitude, and cause

*The passions that aforetime lived and died

*In palaces, to flourish far and wide

*Throughout a land—call them what applause

*We may, for wealth and science that they nurse—

*Paradise is near,

*That was Night—but now flames in the Morning!

*That was Godless—Heaven itself is here!

*Elen comes the new-born world adorning,

*All thy past shall die and disappear,

*Paradise is near,

*Sternly confronting stood the twin,

*When, lo! a radiant stranger came;

*Mortal he seemed to somnious view,

*And yet inspired, Immortal too;

*Stone like the light of all the Past;

*And in his smile, with kindling ray,

*The Future's hopeful glorious lay;

*His presence, like a living hymn;

*Awoke the “better soul” within.

*Peace filled the heart and love the eye

*That felt his mild divinity;

*And Youth and Age in blending sweet,

*Sank listening at the Saviour's feet.

*The Eternal Father poureth forth His Spirit,

*So worlds and heaven and men and angels are;

*From Him outflow the splendors they inherit,

*Love to the spirit, beauty to the star.

*There is no wreck, no waste, no retrogression

*Through all the calm, God animated vast.

*Upward, still upward sweeps the august progression,

*And all the Future blooms from all the Past.

*The thrones, the principalities, the powers

*Of thought, and love, and virtue never die;

*The outward form may change with changeful hours,

*The inward spirit lives immortally.

*Therefore uprear thy temples, young Reformers!

*On the foundation ancient time hath wrought.

*With living faith and valor shape the corner

*From massive forms of olden worth and thought.

*Therefore, O patriarch! gray, thy treasure!!

*Our! mains and deeps, our innermost heart.

*That was Night—but now flames in the Morning!

*That was Godless—Heaven itself is here!

*Elen comes the new-born world adorning,

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*That was Godless—Heaven itself is here!

*Elen comes the new-born world adorning,

*All thy past shall die and disappear,

*Paradise is near,
On converse grounds and with reluctant pain,
Confess that England proved, Wash first the stain
Of worldliness away, when that shall be,
Us shall "the glorious liberty" best
Whereof, in no farther than earthily strain,
The Jew of Tarsus writ.

"So shall the noble nations of our land
(Ohf! noble and more deeply founded far
Than any born beneath a southern star.)
Move more at large; be open, courteous, bland,
Be simple, cordial, not more strong to stand
Than just to yield,—nor obvious to each ear
That makes the proud: for Independence walks
With staid Humility, eye bent in head,
Wilt Pride in temnor stalks.

"From pride plebeian and from pride high born,
From pride of knowledge or less vain and weak,
From overstrained activities that seek
Ends worthless of indifference or scorn;
From pride of intellect that exists his birth
In contumely above the wise and meek
Exulting in coarse eruditions of the pen,
From pride of drudging seals to Mammon sworn,
Where shall we flee and when?

GEOLoGY AND THE BIBLE.

Do men of science teach that the phenomena of nature contradict the statements of revelation? By no means. Why, then, do many of those who seem to think it their peculiar province to defend the Bible, charge upon Geologists "ignorance, arrogance and infidelity"? It is not only possible, but probable, theologians are themselves the authors of the supposed scepticism amongst naturalists. Quite a large number of religious writers imagine and teach that some six thousand years ago, God originated all things, that the strata of the earth, thousands of feet thick, extending, indeed, from the base to the summit of the highest mountains, were deposited by the flood of Noah, and that in a short time the universe will be blotted from existence. Geologists, who do not always read the Bible for themselves, supposing that Theologians understood the scriptures, are loath to give their assent to such propositions. The infidelity then of naturalists in the nineteenth century resembles the infidelity of Galileo, in the seventeenth century. Galileo said the sun was the centre, and the earth moved; but the monks proved to the world that the earth stood still, and for this infidelity he was compelled to make a most humiliating confession or lose his life. The skepticism of Geologists in rejecting the false interpretations of Scripture, should not be regarded as very criminal. Moreover, it may be asserted with confidence that many of the most enlightened theologians of the age, now, not only reject these false interpretations of Scripture, but are the warm friends of natural phenomena, as at present admitted by the learned world.

But these charges of arrogance, ignorance and infidelity of religious men against naturalists evidently create strong prejudice in the minds of the unlearned, and thereby do much harm to the cause of science. To say the least, it is certainly a very unnecessary war. The writer at present has no intention of arguing any point extensively, but it is possible a very plain statement of the views of Geologists in regard to the present form of the earth, may not be out of place.

Naturalists, generally, pretend to give no theory as to the origin of matter and of the universe. Their labors are with the structure of the earth's surface—its changes, formations, characteristics and the agencies that have been employed. They have no objection to the plain statements of Moses. In Gen. 1st, 1, it is asserted, "In the beginning God created the heavens and the earth." This, all naturalists, and the enlightened world agree, refers to the origin of all things. But the reader will notice this beginning was a period anterior to the six days work of our creation. The length of this period no one can imagine. In this period races of animals lived, and became extinct, as their fossil remains now abundantly testify. Most of these remains were marine animals, and after successive ages and deposits in water, the Almighty saw proper to elevate these marine formations, and fit up the earth for man's dwelling place. They have no objection to the plain statements of Moses.

On converse grounds and with reluctant pain,
Confess that England proved, Wash first the stain
Of worldliness away, when that shall be,
Us shall "the glorious liberty" best
Whereof, in no farther than earthily strain,
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In contumely above the wise and meek
Exulting in coarse eruditions of the pen,
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Where shall we flee and when?

GEOLoGY AND THE BIBLE.
the writer reads correctly, Moses teaches the same.

Again, no geologist tolerates the idea advocated by so many religious writers, that the strata forming our mountains, were produced by the flood, or indeed, that there are any marks of the Noachen deluge now on the face of the earth. As it is presumable only a part of Western Asia was populated in the days of Noah, and the intention of the flood was to sweep man from the face of the earth, it is, by no means certain the deluge extended beyond the dwelling places of the beings Jehovah wished to destroy. But the same rivers and localities described as existing before the flood, were recognized and acknowledged by Noah after the water was assuaged. This fact alone shows that the flood did but little in changing the face of nature in Asia, where all admit its effects were felt; but it would seem most puerile to attribute the vast mountains and wondrous changes marked upon the face of nature on this continent, to waters that perhaps never reached these shores.

As to the idea that the universe will soon be annihilated, naturalists care to have no controversy. Should the Bible teach such a doctrine, men of thought might doubt its truth, but the idea of this whole framework being blotted out as for mere sport, is tolerated by no one of proper reflection. "The New Jerusalem may come down from God out of heaven," and the tabernacle of the Creator may be upon this earth. To be sure there will be another renovation of things to fit up a better habitation for such as may be educated to enjoy it.

These are suggestions which may occasion some to think on a very grave subject, but the design of the remarks mainly, is to contribute a small amount to the removal of the prejudice that Naturalists are Infidels. Next to the Bible, the book of nature is by far the most important volume to man, and happy will he be who can read and translate both correctly.

T. F.

Honour the Lord with thy substance, and with the first-fruits of all thine increase.

So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

REPORT OF EVANGELISTS, NO. XVI.

DEAR BROTHER FERGUSON:—Since our return from the South, and during the months of February, March and April, we visited some of the churches and towns in the counties of Wilson, Sumner, Decalb, Cannon, Rutherford, Williamson, Maury, Giles, Marshall and Lincoln.

The object of those visitations was twofold. First, the spiritual improvement of the churches, and secondly, to solicit annual subscriptions and donations, in order to carry out the benevolent designs of our State co-operation. The result of these efforts is truly gratifying to the benevolent, and promises much good in the future. If we can obtain the men, the noble hearted brethren and sisters will furnish the money, to send the gracious gospel of the blessed God, all over the three great natural divisions of Tennessee, and to destitute portions of adjoining sister states. Six evangelists might at once be engaged, two for each division of the State, namely, two for East, two for Middle, and two for West Tennessee. But they must be men wholly devoted to the work of the ministry. Not to revolve in a little circle around home, and preach occasionally, as often as the care of lands, negroes and mules, and the pursuit of wealth, will permit them. He that would live of the gospel must preach the gospel. This double policy will do but little good for either state or church. The preachers have blamed the brethren hitherto for the inefficient course they supposed they were compelled to pursue; but thanks to the Lord, we have many intelligent brethren and sisters, in whose bosoms the liberal and Heaven-descended benevolence of primitive Christianity is kindling to a holy flame; which will soon, very soon, consume the chaff and selfishness of those who imagine that it is more blessed to receive than to give. They are now saying, by their liberal contributions, to the preachers, "O! men of God, flee from the pursuit of earth's vain treasures; give your silver wholly to the more glorious work of saving souls; all good things shall be yours; your wives and your little ones shall have all the
kind attentions they need; we pledge ourselves, and all we have, as Heaven's guarantee, against the wants and misfortunes of this pilgrim state, we will pray for you and sustain you and yours as long as you labor in the word and doctrine; and when you become old and feeble, and unable to perform the vigorous deeds of youth, we and our children will still remember you with grateful hearts for the noble deeds of former days; your gray hairs shall not go down in sorrow to the grave, but you shall be honored as fathers in Israel, and when you are gathered to your fathers, we will follow you to the Christian grave yard, busy you with Christian honors, and mingle our tears of hope with those dearest to you in life. All this will we do, and more still, for our christian charities shall not grow cold as the grave in which you sleep, but shall be still more pure before God and the Father in visiting the fatherless and the widows in their affliction."

Brethren in the ministry, will we hear this voice from Heaven! Will we not arise and go hence, even unto the fields, which are now white unto the harvest? Have we no desire to reap fruit unto life eternal? The Lord put it into our hearts to go forth to battle!

We give the following as a specimen of the increasing benevolence of the brethren, and as an evidence of their fixed determination, the Lord willing, to send forth the word of life to the sons and daughters of mortality.

The brethren at Nashville, you know, have pledged themselves for $300 annually. The brethren at Alexandria have subscribed $20 annually. The brethren at Bethlehem have subscribed $20 annually. The Church at Union, Sumner county, donated $20. The church at Franklin College contributed $25.

We visited the infant Church at Columbia, reorganized and set in order last year, and had the pleasure of preaching to large and increasing congregations in their new meeting house, erected principally by the liberality of the few brethren, members of the church there. We had three additions, the brethren were much refreshed and encouraged, and in addition to their other heavy expenses, subscribed $25 annually to the State co-operation. A good impression was made in favor of reformation.

In addition to these annual subscriptions, many donations of various amounts were made by brethren, who propose giving in this way, all of which, together with many other subscriptions, will be reported in regular order hereafter.

We had an interesting meeting at Paris, and have a fine prospect, we trust, of doing much good in the District. Particulars in our next. In good hope,

J. J. TROTT,
J. EICHBAM.

JACKSON, May 31, '49.


I have intended to write you, also, in relation to our labors in Sumner; but an accumulation of duties during my absence has prevented. To-morrow I start for Wallonia near Cadiz, to hold a protracted meeting. A church could be established in Gallatin now if a proper effort were made. I feel strongly inclined to urge you, if possible, to follow up my labors there; but I suppose, upon reflection, that sister L's health, and your many onerous duties will not admit of it. I know you will go up when you can. A worthy Baptist, Clerk of the county, and another gentleman, united with us. We had also two immerisons in the country. We preached,—Bro. Wilcox and myself, at several points throughout the county, and the Brethren assure us that much good was effected. Of our prospects in this country at another time. Your brother truly,

J. D. FERGUSON.

CLINTON, Ala., 29th April.

Bro. Ferguson—Dear Sir—the Magazine is very popular among our brethren—stands first on the list of our Periodicals. It has been to us, who are young in our Redeemer's cause, as a two-edged sword in defence of ourselves from the assaults of our sectarian friends, and in our individual improvement. By its use we have succeeded in greatly reducing the amount of misrepresentation which our opponents are wont to
heap upon us. The little band of Disciples who have congregated here, fight manfully for the cause of our Savior. We have become quite formidable to our enemy. The letter to F. Bradshaw has had the desired effect. It has put a quietus to the continued abuse we received from other churches.—Since its distribution in the neighborhood we have received the respect of those who had looked upon us as heretics; at least, if we do not receive their respect, they have in a great measure quit slandering us.

We have not yet appointed church officers, but will meet to do so on Saturday before the second Lord’s day in May. Our little band, I mean a few of us, meet on the Lord’s day morning, at our place of preaching, and read the word and break the loaf in remembrance of the death of our Lord Jesus Christ. There are about sixty-five brethren that I suppose will unite with us at this place when we become properly organized.

Your brother in Christ,
F. P. STROTHER.

COOPERATION MEETING IN GILES.
LYNNVILLE, May 26, 1849.

Bro. Ferguson—On the 12th inst. the churches of Christ in this county held a cooperation meeting at Weakly’s Creek. Bro. Wade Barrett was called to the Chair. W. N. Hackney, Secretary.

The following reports were received from the different churches:

From Weakly’s Creek: Since September, no additions; gave letters of commendation to 4; died 1; Evangelists in Congregation, 1; Elders 2; Deacons 2; additions during the meeting, 5; present number, 38.

Robinson’s Fork—Additions by immersion, 3; excluded 2; died 1; Elders 3; deacons 2; present number, 160.

Lynnville—Additions 6; excluded 1; died 1; Elders 2; Deacons 2; present number, 37.

Shoal Creek and Richland Churches made no report.

Mt. Horeb, Lawrence county, co-operated with us. This Church was organized in Feb. last, with 21 members; Evangelists 1; no other items.

The above churches have agreed to appropriate, for the support of the gospel, for the present year, $150.

Resolved, That the proceedings of the meeting be forwarded to the Christian Magazine for publication.

Resolved, That the meeting adjourn to meet at Mount Horeb, Lawrence county, on Saturday before the third Lord’s Day in October, 1849.

WADE BARRETT, Chairman.
W. N. HACKNEY, Sec’y.

MEDICAL ERRORS—SEASONABLE MEDICINES.

There are a great number of people who believe that they must take a certain quantity of medicine at regular intervals. It has long been a popular notion that every person would be the better of taking physic in the spring. Salt have been generally considered the best medicine, as being in vulgar phrase “very cooling to the blood.” This we suppose, is to fit the stomach for the heats of Summer. It has long been customary for doctors to prescribe calomel for persons landing on some tropical coast, to prevent fever incident to regions of a malarian climate. But experience has proven this to be a practical piece of injudicious nonsense, it having been found that persons who landed on the coast of Africa without being salivated, generally were not so readily attacked by fever as those who submitted to the mercurial dose. No person should take physic unless he or she is sick. There are some who take medicine as regularly as they do their food, and seem to place inestimable value on their apothecary establishments.—These people are never well, and never will be while they are in league with that old Serpent “physic.” Frequent bathings, good nourishing diet regularly taken, plenty of exercise in the open air, regular hours of sleep, and a cheerful disposition, are the best medicines in the world.

There are some people who think that saw dust bread (Graham’s) is the very thing for health, long life and happiness. Such kind of food, unless used with plenty of good meat, is more nourishing to the grave than the human body. As there are a number of people engaged in sedentary occupations
it is not possible for them to be often in any
other than an ailing condition. They fly to
medicine for relief and soon find it in the
ground. Those who labor in cotton factories:
do not breathe the pure atmosphere, and
are too long confined to daily labor, as the
hours of toil in our country are generally
admitted by those capable of judging to be
more than the human system is well able to
bear. This is the reason why so many men
engaged in such occupations become invalids after forty years of age, helped to such;
success-but the latter is but the comple-
ment and fruition of the former. They ad-
mit the particular fact, but shut their eyes to
the general principle, and the very next re-
form that is commenced finds them as blind
and shallow as ever.—Tribune.

A FABLE.—The sword of the warrior was
taken down to brighten; it had not been
long out of use. The rust was soon rubbed
off, but there were spots that would not go
out; they were of blood. It was on the table
near the secretary. The pen took advantage
of the first breath of air to move a little fur-
ther off.

"Thou art right," said the sword, "I am a
bad neighbor."

"I fear thee not," said the sword, "I am more
powerful than thou art; but I love not thy
society."

"I exterminate," said the sword.

"And I perpetuate, answered the pen—
where were thy victories if I record them
not? Even when thou thyself shalt be one
day, in oblivion."

THE TRADE OF REFORM.—All great changes
proceed slowly, and if any seem to be sud-
den, it is because the real change had long
been going on unnoticed, and that which is
mistaken for it is only the disclosure or dis-
cover. You will only hear from the vulgar
and shallow that repeated attempts at reno-
vation have failed or broken down, until at
last the ignorant and credulous are astound-
ed by the admission that what they have so
often been told had exploded has actually
 triumphed! Even now they will not com-
prehend that what they have been taught to
consider failures was but the necessary foun-
dation of what they must now admit is
success—that the latter is but the comple-
ment of the former. They admit the particular fact, but shut their eyes to

THE LECTION on Genesis in this number
is worthy of attention on account of the ir-
refragable evidence of the truth of prophecy
it affords. From it will be seen that Esau
lived by the sword and perished by the sword;
and that the Edomites have died and made
no sign by which the memory of the world
should note their existence. They live in
the memory of man through the records of
the wiser and more peaceable race of Jacob,
and they are immortalized by the denuncia-
tions of Israel’s Prophets. The vision of
Isaiah directed to Edom saw only the war-
rior dressed in the “dyed garments of Boz-
rah.” He comes not in the spirit of lofty
wisdom, nor is he wrapped in the mantle of
love, and crowned with the olive of peace,
to go forth and enlighten and bless the world,
but as the Avenger of the Almighty with
garments stained with the blood of unright-
egeous men; he trampled down the earth, and
in turn was trampled, until his inheritance
has become a desolate wilderness. Every
family and tribe of Abraham’s descendants
are wonderful monuments of the truth of
divine revelation. No reflecting man can
study the present condition of any one of
tem, and not be assured that the “Script-
ures cannot be broken.” Thu teaching and
solemn events which have stamped the earth-
ly inheritance of the grand-son of that pa-
trarch with eternal barrenness, turning his
cities into sepulchres, and his name into in-
famy, stand up as startling realities which no
skepticism can gainsay. Let the reader
bridge the wide interval and troublesome revo-
lutions of ages and go back and stand in awe
of these wonders, and his heart will swell in
wonder, whilst his lips will declare "the por-
tion of them that spoil and the lot of them
that rob."

Upon the subject of "Geology and the
Bible," presented to our readers by Brother
Fanning, we wish to make one or two ob-
servations:

1. He, in common with many Bible read-
ers, takes the position that Moses refers the
origin of the materials of the universe to an
indefinite period, called "the beginning;"
and therefore when Geology assumes that
innumerable ages have passed since the or-
igin of the earth, there is no conflict. We
came to this conclusion in our earliest inves-
tigations of the subject, more than ten years
since. We stated and enforced it in a Lec-
ture on the first Chapter of Genesis, deliver-
ed to a crowded house in this city some two
years since, which was received with such
favor as to induce us to continue a series of
Lectures on the Pentateuch, which are still
in progress, and the interest seems increased.
The substance of that Lecture we published
in the second and third numbers of the first
volume of the Magazine, and it was repub-
lished in one of the most respectable jour-
nals of the Union, and in several minor
prints. We feel, therefore, that we contrib-
uted our humble part to the correction of the
false interpretations of which he complains;
and we are glad to see that correct views are
becoming general upon this subject. We
have numerous assurances that much skep-
ticism was removed, and many infidel sneers
turned upon their uninformed authors by
the Lecture we refer to, and the effect of it
is still felt in our community.

2. We do not know that any person of
ordinary information pretends to believe that
the strata forming our mountains was pro-
duced by the flood; though many pro-
found naturalists are of opinion that the
flood extended beyond "Western [Eastern]
Asia," and was as universal as the literal
interpretation of the Bible language would
indicate; and that "all the high hills (mount-
tains) under the whole heaven were cover-
ed." We have never conceived that this in-
terpretation was necessary, as the main ob-
ject of the catastrophe was the destruction
of man. Everything may be admitted which
is claimed by naturalists upon this subject:
—it may be admitted that Moses was not ac-
quainted with the form and size of the
earth, and that there are now, to them, no
physical evidence of the Noachian deluge;
and still the spirit of inspiration in Moses
may have led him to a statement accurately
coinciding with the fact. The emphasis of
the expression "under the whole heaven," to
the common reader, would impart nothing
less than the absolute universality of the del-
uge. But it is a mistake that all naturalists
deny that there are no physical evidences of
that deluge. Some deny the evidences usu-
ally referred to; but many of the first char-
acter state those evidences. The truth is
this: Some Naturalists, so called, did scoff at
the idea of an universal deluge, and when
Geology revealed her wondrous discoveries,
then these same naturalists,—pretenders
they should be called,—scoffed again; and
told us the deluge was not sufficient to pro-
duce the tremendous devastation the strata
of the earth reveals! The Christian Phi-
losopher has replied to them in both cases,
and to the latter scoff he says, if the deluge
was not sufficient, perhaps the amorphous
state of the earth before the six days' forma-
tion was; and having shown their ignorance
of the Bible in both cases, is it unreasonable
that he now ask that hereafter they be modest
when they pronounce either upon the word
or works of God? I would very respectfull-
ly state, as a believer in the inspiration of the
Bible, that I feel prepared to prove to any
enlightened assembly, that the Infidelity of
the so called Naturalists of one age has al-
ways been contradictory of that of another;
and that they need no other refutation than
that of arraying their own theories against
their own theories.

3. The complaint upon this subject is mu-
tual. The naturalists complain of the inter-
pretations of some Theologians that they
contradict facts; and the unlearned complain

of the theories of some Naturalists, that

their authors have never read their Bibles;

that they denounce a Book of which they

show themselves ignorant. Whereas the

patient, who is generally the modest, en-

quirer, who reads with judgment unheated,

would take sides with neither, whilst he

might admit the general statements of both.

It is the pretension upon the subject of sci-

entific discovery which is repulsive, not the

truth in those discoveries. And if there is

a melancholy sight upon this earth—one that

would justify the use of the harsh epithets,

ignorant, arrogant, presumptuous—it is that

of a man using the strength of the intellect

which God has given him in seeking, by dis-

coveries in the works of God, to account for

the origin of the sun, earth, and sister plan-

ets, with all their wonders, without God, or

so as to deny their living Author! For ex-

ample, the French Compte says, parodying

the sublime words of the Psalmist, “the

heavens declare no glory but that of Newton.”

This may be wit, but we would rather call it

madness. A child might ask, whose glory

does Newton display? A man who can

study the wonders of the universe and not

believe, admire, adore, shows a perspicuity of

intellect which, however it may be pitied,

merits all that has been said against it. And

it is a notorious fact that Atheism, without

limitation or disguise, has often been blend-

ed with an extensive acquaintance with nat-

ural philosophy. I do not wonder that such

are referred to as melancholy monuments of

imbecility, for it is but a re-echo of the

Psalmist’s declaration, “The fool has said in

his heart there is no God.”

But our feelings should not enter into an

investigation of this character, or if they do

they should be feelings of commiseration

and not of denunciation. A man who can-

not believe is himself the greatest sufferer,

and is really an object of pity. The world

is full of misery, we are all heirs of disease

and death, and if we have no faith in the

remedy which the Bible proposes, we must

be, if we retain our sensibilities, miserable

indeed.

We are gratified that this subject is a-

gain presented to our readers by President

Fanning. There is no conflict between his

views and those which we have previously

expressed. And we heartily concur with

him, in the opinion, that there are few pur-

suitso calculated to invigorate the intellect

and give dignity to our knowledge, as the

study of nature. But all have not leisure

for the study. Life is short and knowledge

is inexhaustible. We must be content to be

ignorant of much and seek that knowledge

which is best suited to our station, profession

and partialities. Religion in this view, the

view of utility, has a higher claim than Sci-

ence. Above every thing pursued or neg-

lected, mortal and sinful men must be Chris-

rians. Next to Christianity are our social

duties, which it sanctifies. We must per-

form our part in the world; we must con-

tribute to its instruction; we must be useful

citizens, good neighbors, agreeable compan-

ions, and these are more important than the

imperfect knowledge of the laws of light,

water, air, or the origin of the sun, moon

and stars. Philosophical Christians we may

be, but Christians we must be. Philosophy

and Religion do not clash, and may go hand

in hand in their investigations, but many

have no leisure for the former without the

neglect of their social duties, and they are

therefore to be pardoned for despising a pre-

tended philosophy, which would rob them of

their Religion. If Naturalists would make

Science attractive, they must cease to shock

the common sense of men by hurling futile

shafts at divine Revelation. Let them de-

velop a natural truth, but before they array

it against Bible truth, let them at least show

the people, whose ignorance they affect to

despise, that they know what Bible truths

are. It is a profound fact that many day-la-

borers know more of the Bible than these

boastful philosophers. Naturalists, as well

as Theologians, have their conceits and af-

fections. Both indulge too much in insin-

uations and missiles: The cause of truth

needs not these aids in either department.

Of the annihilation of the world we have

nothing to say. We are wont to look for a

regenerated earth, free from the physical

and moral evils of this, and where we may
CHOLERA—ITS RELIGIOUS IMPROVEMENT.

“Lord, when thy judgments are in the earth, the inhabitants of the world will learn righteousness.” Isa. xxvi. 9.

“For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and pestilences in divers places.” Mat. xxiv. 7.

“If any man suffer in obedience to the will of God, let him commit his soul in well-doing to a faithful Creator.” 1 Peter, iv. 19.

“They blasphemed the name of God, who had power over the plagues and repeated not to give him the glory.” Rev. xvi.

This direful pestilence is spreading thro' our land. Already the churches of God in common with many private dwellings, mourn the loss of many of their dearest and most devoted members. The groan from the family altar is echoed from the sanctuary, and names of familiar utterance now fall from our lips in broken and mournful accents. I have felt that it would be improper to call further attention to its ravages; that they utter stronger language than any that can be used by the preacher and essayist; that a fruitful imagination, always active under the excitement which they produce, will make impressions too vivid and exaggerated; and that we must wait till the immediate terror has passed before we seek to make the wonted spiritual improvement. Still the hearts of those who have been bereaved and are still threatened with the disastrous plague, will go to the house of God and to the religious teacher for relief and guidance. It is right that they should. As preachers, therefore, we have an imperative duty; and for ourself, we have sought to discharge it by an address to the community such as the Scriptures quoted above would suggest.

Our times are calamitous. Wars and rumors of wars from almost every quarter of the old world arrest our attention with the arrival of every steamer. Famine, with haggard jaws, is opening her mouth to swallow up thousands, and the heavy wings of pestilence are blowing the poisoned vapors of disease over every quarter of the globe.—Our sister cities have suffered from destructive fires and floods, which with raging epidemic disease now threatening all, are calculated to spread anxiety, distrust and distress far and wide. “Men’s hearts fail them for fear, and for looking on those things which are coming on the earth.” Like the ocean in storm, as one wave of commotion succeeds another with more violent surge, so do the calamities of the world now fall upon it. “Distress of nations with perplexity.”

What is the duty of the preacher under such circumstances? He must admonish and warn, some one will say. But any one can do that. Can he not also comfort and guide? To do this he must assure his hearers that God knows; that he has dominion over all the elements and laws of the universe he has made; that he is present in calamity; that suffering is not the result of chance or accident in our system; that God intended it and has provided for it,—in a word, That as there is a God who made us, there is a Providence upon which we may rely. That Providence can be easily vindicated, though it may not be fully explained. Its wisdom may be seen though not fathom ed. Darkness may surround us and hem us in on every side, but a narrow path is illumined for our steps. Let the preacher point it out.

The Providence of God may be studied so as to reconcile us to every dispensation, even the most calamitous, for His goodness may be seen in its darkest pictures. Indeed, where there are doubts of that goodness, there is either unpardonable ignorance of the design of the divine government or there is crime. Perhaps many of us still labor under the delusion that our enjoyment is the end of our existence, and if so it will be impossible to see the goodness of God in any scene of suffering. Our existence has a higher end than mere enjoyment. We are loth to learn it, or we would not be so greedy of accumulation, so anxious for earthly pleasure. If long life were the object of our being upon the earth, we would live longer. If pleasure were the object we would have it in profuse indulgence. To hunger and thirst after righteousness; to purify our hearts from selfish and fleshly principles; to attain to impartial justice and unbounded love...
to count all things but loss for the excellence of Christian knowledge; to gain heaven and be prepared for heaven's society,—these are the objects of life. Life, and pleasure and suffering are but means to gain such ends.

I have thought, long, patiently and calmly upon these and kindred subjects. I thank God that I have ever been able to see his hand or what is more virtuous, to trust that it is present when not seen. I have learned that sufferings, either in himself or others, for the Christian has a two-fold object, they are either chastisements for his correction, (Heb. xii.) or trials of his faith and patience. (1 Pet. i. 7.) In the first place, properly received, they yield the peaceable fruits of righteousness; and in the second, being more precious than that of gold, they will be found unto praise and honor and glory at the appearing of Jesus Christ. Sometimes they are the means of taking away the righteous from the evil to come.

But they may be vindicated in the eyes of all rational men, and made most powerful religious instructors by showing that they minister to the production of the highest excellencies of human character. They call forth the most noble and magnanimous virtues; they nourish the tenderest and dearest sympathies of our nature; they develop the energy and force of our moral power; they stimulate us to toil for the goods of this world that we may be defended against them, and then, strange to say, they wean us from them and raise us above them; they admonish the heedless, reprove the presumptuous; humble the proud; arouse the sluggish; soften the hardened; awaken the slumbering and open the hearts of all to a sense of duty, gratitude and God.

The preacher should see that these and similar uses shall be secured by our present and threatened calamities. Meanwhile our Savior has warned us of their approach, and of the great event which they precipitate and foreshadow, and with reference to them has said to his disciples, "Watch ye therefore, and pray always that ye may be accounted worthy to escape all these things, and stand before the Son of man." J. B. F.
LECTURES ON GENESIS.

LECTURE XXVI.—GENESIS XXIX CHAP. 1.

The life of Jacob, in contrast with the quiet and contemplative life of his father, was busy, perplexed and wearied. His days were full of evil, from the strife which commenced with his brother in the womb until, far from the land of promise, in the country of the stranger, he yielded up the ghost. It has been thought that on this account the people of God, who in every age have been made to suffer persecution and imposition, and to encounter much strife and warfare against sin and sinners, have taken their name from Jacob instead of the other patriarchs, and have been called Israel rather than Abrahamites or Isaacites. It is very certain that there is a strong resemblance between the history of the church and that of the oftentimes doubtful, comfortless and persecuted life of him who in Egypt confesses that "few and full of evil have been the days of the years of my pilgrimage." But it is equally remarkable that the days of severest earthly affliction to this patriarch were the days of his brightest and most cheerful comfort. Angels attended him and opened to him the visions of glory and God, when his head was pillowed upon the hard rocks of Bethel. His years of servitude were days of joy, and the impositions of Laban were made occasions for God to bless and multiply his substance. Camps of angels surrounded him when Esau, filled with the spirit of revenge, sought his destruction, and revenge was turned into friendship.—The loss of Joseph was the elevation and honor of his favorite son; and his death in a foreign land gave occasion for the brighter manifestation of his faith in the promises of the God both of the earthly and heavenly Canaan. And what is the history of Jacob but the history of every true Israelite? God is always near him and delights to manifest himself to him when in his greatest dejection, and when cut off from all hope of relief.—"I will be with him," says Jehovah, "in trouble, I will deliver him and honor him." How comforting the promise: how delightful to know that all who love God and acknowledge his authority, may with confidence expect the presence of their heavenly Father in the day of distress, and, through him, protection, deliverance and at last honor, glory and immortality. Father! I would be with thee where thou art, that I also may behold thy glory; and if the intermediate years must be years of disciplinary trial and affliction, assist me not to be weary of thy correction, and give me strength to bear all until thou shalt take me to thyself, that where thou art there I may be also! Amen!

The history of this chapter is briefly narrated: On the morning after Jacob arose from his hard bed at Bethel, he lifted up his feet for gladness of heart, and pursued his journey to Mesopotamia. Arriving in the neighborhood of his uncle Laban, he beheld a well—a great place of resort for shepherds and their flocks, to which he directed his steps. He enquired the residence of those he there met, and found they dwelt in Haran. He made enquiries concerning Laban and his family, and he learned that they were well, and that Rachel, his daughter, would soon be there with her flock. While conversing with the shepherds the beautiful shepherdess, with her fleecy charge, drew near, and Jacob obligingly watered her flocks. His heart with mingled emotions at meeting with his lovely kinswoman, overflowed, and in his simplicity of affection he kissed her; and in the rush of his
recollections of the precious disclosure made
him at Bethel, and his unattended situation
in the land of strangers, and his unexpected
meeting with one who at once captivated
his heart, caused him to give vent to his insup-
pressible feelings in a flood of tears. “He
lifted up his voice and wept.” He disclosed
his relationship to his cousin, and she at
once ran to acquaint her father, who immedi-
ately came to receive his nephew, and with
proper affection and kindness took him to his
home.

Jacob soon applied himself to business,
and Laban, with a show of generosity and
justice, informed him that it was not reason-
able that he should receive his labors for
nothing, and desired that he should name his
wages. The lovely shepherdess had from
the first captivated the heart of Jacob, and
at once he names her as the reward of seven
years’ labor, to which her father readily
consents. He completes his service, and
the nuptials are solemnized with great mag-
nificence. But in the evening an unfair trick
was passed upon him, and instead of the
beautiful Rachel the bleary-eyed Leah was
conducted to his bed in the darkness, cover-
ed with a veil. In the morning he who by
subtlety and falsehood had circumvented his
brother, finds Leah instead of Rachel in the
nuptial couch. He remonstrates with Laban
who, with magisterial dignity tells him it was
unprecedented to marry the younger sister
before the elder; but if he would fulfill the
nuptial week with Leah, and continue her as
his wife by serving seven years longer, he
could have Rachel also. Jacob consents,
and at the close of a week he was married
also to Rachel. God gave him four sons by
Leah before he gave him one by Rachel, who
received their names by the prophetic inspi-
ration of their mother: Reuben, you see a
son; Simeon, hearing, or the Lord hath heard; Levi, joined; Judah, praise.

Upon this history we remark:
1. That we are equally astonished at the
overbearing and deceptious impositions of
Laban and at the cheerfulness and patience
with which Jacob submits to his lot. It was
avarice, that evil and hellish passion, that
prompted the arbitrary and unjust conduct
of the uncle. We should recollect that this
is the same Laban who was so attracted by
the splendid retinue and costly present
which Eleazar brought from Canaan when he
came to seek a wife for Isaac. And he who
had no higher motive in consenting to the
marriage of his sister than the consideration
that she married wealthy, and that he would
receive a large marriage present, could eas-
ily be induced by the same craving disposi-
tion to fraudulently sell both his daughters,
and under pretended motives of caution and
prudence, and a compliance with the custom
of his country, sell the virtue of the elder
one for hire. To such ungodly lengths does
this fell passion lead its willing subject.—

Well did Messiah say: Beware of covetous-
ness; and well have all the sacred writers
borne a united testimony and warning
against a passion which, in the case of La-
ban, led him to disregard the ties of kindred
in his nephew; to deceive the unwary and
unsuspecting; to practice fraud upon the
trust-worthy stranger; to oppress the weak;
and for the sake of gain, to propose and
consummate the diabolical deed of the pro-
stitution of his own flesh and blood; and
which, in the case of all, leads to the slavery
of sense, to violation of the principles of equi-
ity, justice and benevolence: to oppression
and tyranny, to rob God and destroy the
soul. The passion of avarice or covetous-
ness is a sin which marvellously prevails in
the heart of man, and is the more danger-
ous because it often retrenches itself under
the resemblance of virtue. It will flatter
its unhappy captive with the notions of pru-
dence and discretion, and never allows him
to see a proper object for benevolence, and
seldom an opportunity of gain, however il-
licit, of which it will not take advantage. It
ought to be analysed in this money-getting
and self-seeking and self-indulging city; that
all may beware of it as they would flee
from a consuming fire. 1. It is foolish, for
it destroys sleep, it prevents the perform-
ance of domestic and religious duties, and
disqualifies for the enjoyment even of the
good things of this world. 2. It is unjust,
for it leads to circumvention, fraud, hidden
methods of gratification. 3. It is ungrateful, for it forgets the highest obligations and rends the purest friendship. 4. It is cruel as the grave, for it never has enough, and it hardens itself against the plaintive voices of humanity, misfortune and suffering. 5. It is idolatrous, and offers contempt to God. Gold or lands, or other earthy possessions are made to take the place, in the affections and homage of the creature, of the ineffable God. Yea, its slave practically exhibits more confidence in wealth than in Him who built the heavens. And it is a profound fact, 6. That although many faults and imperfections may be found in the character of the saints, whose names are mentioned in the word of God, yet we never read of one who was charged with covetousness. Abraham was guilty of deception, Moses of speaking unadvisedly with his lips; David of the horrible crime of adultery; Peter of dissimulation; but where is the man charged with the habit of covetousness? Its unfortunate subject has no right to the name of a servant of God; for it bars to all such the kingdom of Heaven. We can now see why it is easier for a camel to pass through the eye of a needle than for a rich man, trusting in his riches, to enter the kingdom of Heaven. My hearers, do not pass over these remarks to your more wealthy neighbors: for I have seen as many covetous men in the humber walks of life as among the more elevated. Let us all beware, lest for earthly ease or gratification we sell immortal treasures. Remember Laban, remember Esau, remember Judas, remember the rich man, and choose ye this day rather to be a poor Lazarus, outcast by men and licked by more friendly dogs, than to give to the creature that which alone is due to the Creator!

The patience and cheerfulness of Jacob under the toils of fourteen years may have arisen from the love he bore for Rachel, the remembrance of the fraud he had practised upon Esau, and the assurance he had, ever since he had slept at Bethel, that God was his protection and his reward, able to make all things contribute to his welfare, present and eternal. Besides the solemnization of his marriage with Rachel evidently took place at the expiration of the bridal week, immediately preceding his second service of seven years; so that he was in possession of the object of his love during the seven remaining years of that hard service.

2. It has been asked whether Jacob was not guilty of incest in his second marriage? We answer no; not according to the usages of that age of the world. The law of Moses, which, by a penalty of death, forbade intermarriage with sisters, was not then in force; and the regulations of chastity which are the honor of the Christian Religion were not then known. By a higher motive than either the law of nature or of Moses, all Christians are called to honor God with their bodies. “For you are not your own, but you are bought with a price; therefore, glorify God in your body and your spirit, which are his.” Polygamy was not criminal in the days of Jacob, though even in those early times it was attended with difficulties, jealousies, and domestic discord, which prepared the way for its final prohibition under the curse of heaven.

I cannot close my observations upon this narrative without remarking the similarity of customs which obtain now in the east with those that characterized the days of our patriarch.

1. We learn that the people lived in villages for mutual protection and benefit, and all the district around that village was common to all its inhabitants. Thus the shepherds at the well informed Jacob that they dwelt in Haran. And so also Eliezer came near to the village of Nahor. We are informed that this circumstance is characteristic of Oriental civilization, and that these village communities prevail in almost every part of the East. Some cultivate the soil and others tend the flocks and by this means support the other classes of their little society, “among whom the different trades of blacksmiths, carpenters, bricklayers, masons, barbers, bakers, tailors, shoemakers and others, are divided; each member of which is bound in his own profession to contribute, sometimes by money, at others by a return in kind, to the wants of the other members of the community. The general tax, or rather tribute, which is imposed upon the whole, is levied by certain persons chosen by all the
members, who allocate with great nicety the share of the burthen upon each individual, charge themselves with its collection, and account for it to the pacha or other collector of the revenue. The attachment of the people to these little commonweal enjoyed its end, and the same. Thus amid the depopulating wars that oftentimes have threatened the extermination of the human race in those regions, in this “village system has been provided an unheeded but enduring and effectual refuge for mankind.”

2. The business-like manner of conducting a marriage manifested in this history also yet prevails in the East. “Better,” said Laban, “that I should give her to thee,” &c., and “so say fathers in the East under similar circumstances. The whole affair is managed in a business-like way, without anything like a consultation with the maidens. Her likes and dislikes are out of the question. The father understands the matter perfectly, and the mother is very knowing; therefore they manage the transaction. This system, however, is the fruitful source of that general absence of domestic happiness which prevails there. She has, perhaps, never seen the man with whom she is to spend her days. He may be young; he may be aged; he may be repulsive or attractive. The whole is a lottery to her.—Have the servants or others whispered to her something about the match? she will make her enquiries; but the result will never alter the arrangements: for though her soul abhor the thought of meeting him, yet it must be done,” Roberts. “We have already remarked, that the propriety of giving a female in marriage to the nearest relation who can lawfully marry her, is in this day generally admitted among the Bedourin Arabs and other Oriental Tribes. The same principle was certainly in operation in the patriarchal times, but its close application in the present instance seems to have escaped notice. It will be observed that Jacob was the first cousin to Laban’s daughter, and, according to existing Arab usages, he had in that character the best possible claim to them, or one of them, in marriage. His elder brother, Esau, had perhaps in this view a preferable claim to the elder daughter, Leah; but Jacob, himself a younger brother, had
a claim to Rachel, the younger daughter of Laban, and therefore, independent of his affection for her, it was quite in the customary course of things that he should apply for Rachel in the first instance. Among all the Bedouin Arabs at the present day, a man has the exclusive right to the hand of his first cousin; he is not obliged to marry her, but she cannot be married to another without his consent. The father of the girl cannot refuse him, if he offers a reasonable payment, which is always something less than would be demanded from a stranger. For this, and much other information in the course of these notes, we are indebted to Burckhardt, whose work on the Bedouins supplies a valuable mass of information, the applability of which to the illustration of the Scriptures does not appear to have been hitherto perceived.'—Pict. Bible.

3. A man still has to purchase his wife. Among many people of the East, in ancient and modern times, the custom has always been, not for the bride to bring a dowry to the bridegroom, but the bridegroom must, in a manner, purchase the girl whom he intends to marry, from the father. Therefore Shechem says, (ch. 34. 12.) to Dinah's father and brothers, 'Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.' In the same manner Tacitus relates that among the ancient Germans the wife did not bring the dowry to the man, but the man to the woman. 'The parents and relations are present, who examine the gifts, and choose, not such as are adapted to female dress, or to adorn the bride, but oxen, and a harnessed horse, a shield and a sword. In return for these presents he receives the wife.' This custom still prevails among the Bedouins. 'When a young man meets with a girl to his taste, he asks her of her father through one of his relations: they then treat about the number of camels, sheep or horses, for the Bedouins never save any money, and their wealth consists only in cattle. A man that marries must therefore literally purchase his wife, and those fathers are most fortunate who have many daughters. They are the principal riches of the fam-
tries distant from each other, Out of various illustrations which we could quote, we shall content ourselves with one mentioned in Buckhardl’s ‘Travels in Syria,’ which not only affords a striking parallel, but is the more interesting from its occurring at no very great distance from the scene of the patriarchal narrative. In his account of the inhabitants of the Hauran, a region south of Damascus, this traveller says: ‘I once met a young man who had served eight years for his food only; at the expiration of that period he obtained in marriage the daughter of his master, for whom he would otherwise had had to pay seven or eight hundred piastres. When I saw him he had been married three years, but he complained bitterly of his father-in-law, who continued to require of him the performance of the most servile offices without paying him anything, and thus prevented him from setting up for himself and his family.’ In his account of Kerck, the same traveller describes it as a customary thing for a young man without property to serve the father five or six years as a menial servant, in compensation for the price of the girl. Thus Jacob also served seven years for Rachel, and it was well for him that, according to the touching and beautiful expression of the text, these seven years ‘seemed unto him but a few days, for the love he bore to her.’ Pict. Bible.

Thus the pictures of the social system which are given in the simplicity of the Bible narrative, are still a fair representation of the customs of the East, as described by modern travellers. Although four thousand years have rolled away, during which time all Europe and America have been peopled by new races and have undergone countless changes in their manner of life and government, manners and habits and governments in the birth place of mankind, are the same as portrayed by the pen of the sacred writer; and thus a monument of his truth and faithfulness is perpetuated to the present generation, the wonder of the philosopher, and the boast of the Jew and Christian.

LECTURE XXVII.—GENESE'S XXX & XXXI.

We continue the history of Jacob. For fourteen years he served the rigorous and avaricious Laban. During the second term of which, he had six sons and one daughter by his marriage with Leah. The honor thus conferred upon the less-loved led to jealousy and strife on the part of Rachel. She who enjoyed the largest share of the husband’s affection is doomed to sterility, which dooms her to grief and threatens despair, and under the burden of her sorrow and envy she reproaches Jacob and says: ‘Give me children or I die.’ This speech provoked him to sharply rebuke her for laying the blame of her sterility upon him. ‘Am I in God’s stead, who has withhold children from thee?’ The mortifying answer led her to adopt her grandmother Sarah’s expedient by giving her servant Bilubah for a concubine to her own husband. By her she had two sons, Dan and Napthali. Leah having left off bearing, followed her sister’s example, and by her servant she had also two sons, Gad and Asher. Meanwhile it pleased the Lord to remember Rachel, and he blessed her with a son, whom she called Joseph. Shortly after his birth, Jacob having completed his service, determined to return to the land of his fathers, and accordingly he demanded of his father-in-law that he and his family be dismissed. But Laban was too well satisfied of the advantages that would accrue by retaining such a servant, and he begs him to stay, and promised to give whatever reward he would name. Jacob reminds him of the great increase of wealth he had received since he had care of his flocks, and alleges that Laban ought to be satisfied with his abundance, and allow him to provide for his own family. Laban renew his proposal, and asks what shall I give thee? Jacob, doubtless prompted by inspiration, agreed that if a separation were made in the flocks and the white cattle were given into his hands, he would receive for his wages only the spotted increase of the herds and flocks. To this Laban readily agreed; and the flocks and herds were parted and the spotted cattle delivered into the hands of Laban’s sons, and they were separated from Jacob, who had charge of the remainder, by three day’s journey. Jacob, evidently from suggestions of divine wisdom, cut twiggs of green-wood and peeled off the rinds in slips, and laid
them in the watering places, which caused
the cattle to produce partly-colored young.
Upon the strong and healthy he produced
this effect, while he left the weak and aged
and bring forth their natural color. Soon
the mean and miserly Laban repented of his
bargain, and arbitrarily altered the condition
of Jacob's wages; but each alteration was
turned by God to Jacob's advantage. Grudg-
ing and complaint on the part of the sons,
and coldness and oppression on the part of
the father, at length determined Jacob to
gather together his substance and family
and retire to his own country. He left du-
dring the absence of Laban, and passed over
the Euphrates, and gained the mountains of
Gilead before Laban knew of his absence.
Laban, however, determines to pursue him,
and to visit revenge upon him, but God, in a
dream, prevents him from committing any
violence, and turns his revenge into expostu-
lation. Jacob, in a very just and manly
manner, recounted the meanness and op-
pression of his father-in-law, the hardships
he had undergone, the cruel and unequal
terms he had borne. The odious father,
finding himself defeated by his pitiful pro-
fessions of kindness, and fearing the future
resentment of his son-in-law, proposes a cov-
enant of peace, to which Jacob agrees, and
we are glad, as doubtless was Jacob, to part
with the name and history of a human being
so studiously mean, niggardly and odious.
We should not forget that Rachel partook
sufficiently of her father's disposition to
steal his gods, and when search was made
by him for them, among the goods of Jacob,
to conceal her theft.

Upon this history we remark:
1. Though as glad to get rid of the name
as Jacob was of the person of Laban, we
cannot forbear to remark again the shifts,
cunning and artifices of avarice. His con-
duct induced even his daughters to say of
him, "we have no portion in our father's
house—he has counted us as strangers, and
quite devoured us of our money!" Men
usually love and provide for their children
and grand-children, and delight in encourag-
ing them in their efforts for success and in-
crease. But here is a man for the base love
of gain, who has sold both, and prostituted
one, of his daughters for hire, and who de-
frauds them out of the hard earned sub-
stance of their husband. He undermines,
and seeks to destroy the interests and hopes
of his children and infant grand-children.

But when Jacob, his family and sub-
stance, are clean gone, hear the hypocritical
creature talk of the generous things he in-
tended to do for them. When the opportu-
nity is passed, and it is impossible for him to
fulfil his promises, then (good soul!) he
says: "Wherefore didst thou flee away se-
cretly, and steal away from me? and didst
not tell me, that I might have sent thee away
with mirth and with songs, and with tabret
and with harps? and hast not suffered me
to kiss my sons and my daughters? Thou
hast now done foolishly in so doing." Thus
speaks a man who is foolish enough to avow
that he had pursued Jacob with violent in-
tent. I confess I am almost constrained to
weep over such melancholy exhibitions of
the folly and wickedness of men sold to
their sinful passions. But are there not
many Labans? If I address one to-day, I
am persuaded that a view of himself in the
mirror which this sacred history presents,
will cause him to ever mortify and destroy a
passion that will certainly destroy the nobil-
ity of his nature. It is impossible for a man
who has allowed himself to be enslaved by
the sin of covetousness to do his duty either
to God or man. It assumes so many forms,
and disguises itself in such varied delusions and
false reasonings, that it is impossible. This
is a solemn and deliberate conclusion to
which I have been forced by much reading
and personal observation. I have seen ava-
acious men adopt as low and mean methods
to serve Mammon as those which excited our
contempt in Laban; and its unfortunate serv-
ant really unconscious of the disguises in
which he had sought to conceal his guilt.—
He refuses a charity or defrauds a fellow, or
circumvents a trafficker, because he must
provide for a "rainy day;" and he calls this
disguise prudence; and kindly pities those
who possess it not. He would often give,
too, but many give for mere parade, and he
does not think it right to give society an ex-
ample of prodigality even in giving. And,

then, he is not like other men who do not
love their children, and who consequently do not provide for them: he will provide an estate for his, and he is confident he is better able to take care of it than they are, and therefore he will keep it till he sees they have learned how to use it. Of course as long as he lives he knows no better guardian than himself, and he might prevent their industry and frugality by giving it to them now. This he calls parental love. Again, he would give, but he is not certain that a good use would be made of the gift. He has given to preachers who were faithless. He has seen houses of public worship built and their doors closed to good men. And he has given to the poor who were wasteful and dissipated. He does not like to see his money abused. This he calls thoughtfulness. And again: he has already (liberal man!) given more than he ought to give, and it is not right that he should throw away the fruit of his own labors. Equity says he has a better right to his own than any other man. This he calls conscience. And thus by the most flimsy excuses and deceptive subterfuges, he makes of his degrading vice the veriest virtue with all its lovely branches of prudence, love, circumspection and justice! "Woe unto them who call good evil and evil good." The love of money is the root of all evil—for it drowns men's souls in perdition, and many hurtful lusts."

2. In the envy of Rachel at the fruitful- ness of her sister, we see the dreadful length to which female resentment will lead to mortify a rival. It defeats itself. I am confident that there is more goodness in the female sex than in ours; but at the same time I know that when they forget their place and office, and assume the duties of the other sex, or descend to be the ministers to vice, there is no conceiving of what mischiefs they are capable. The female character, when sustained by its peculiar virtues, and adorned by the graceful ornaments of a meek and quiet spirit, opens to our admiration with singular excellence and beauty.—Their souls are susceptible of a most tender and persevering attachment which seems to strengthen most when subjected to severest trials. They are capable of conduct at the same time modest and timid, and resolute and undaunted. They inspire love by their gentleness and complacency, and respect and admiration by their firmness and patience. Eloquent alike by words and actions, their hearts flow from their lips in speech copious and redundant, or by looks and gestures more expressive than human language. From such a view of the peculiar excellencies and capacities of the female sex, it is painful to look at the other side of the picture, and we spare our hearers the sight, with a passing observation upon the jealousy and strife of the sister wives of Jacob. Rachel appears upon the sacred record as jealous, discontented, and impatient: jealous of the fruitfulness of her sister; discontented with her cheery lot, though in full possession of the attentions of a devoted husband; and impatient to be rid of her barrenness. And Leah, though less beautiful, and partaking of the scheming disposition of her sister, as favored of the Lord, quietly rejoicing in the heritage of her children, and willing to purchase the affections of her husband. The language of passion used by both of them is highly reprehensible, and detracts greatly from the character of each. Nothing in woman so excites the love and admiration of man, as a calm, moderate, modest and unassuming demeanor.—The rival sisters, to mortify each other, degraded themselves, and raised their handmaids to a participation in their husband's bed. Thus envy will injure its possessor to injure a rival.

But in this history we notice another confirmation of the great truth of divine providence, that there is less difference in the comparative happiness of mankind than superficial observers imagine. All men, like all countries, have their advantages and their disadvantages. One thing may be placed over against another: Rachel is beautiful but barren. Leah is ill-favored but the mother of favored children. Let us learn to acknowledge the hand of God in the most ordinary circumstances of human life, and the mysteries of his providence will clear up even in advance of the day of perfect light.

3. Of the device of Jacob to increase his substance, we have to remark, that if under any circumstances it be lawful for any per-
son to make reprisals, that the treatment of
his father-in-law, in the various impositions
practiced upon him, gave a sufficient provoca-
tion for his conduct. Indeed, it is evident
that God took the matter into his own hands,
and made all the impositions of Laban of
no avail to the injury of his servant. And
this he testifies and acknowledges when he
gives expression to his feelings to his wives:

"And he said unto them, I see your fa-
ther's countenance, that it is not toward me
as before; but the God of my father hath
been with me. And ye know that with all
my power I have served your father. And
your father hath deceived me, and changed
my wages ten times; but God suffered him
to hurt me. If he said thus, The speck-
led shall be thy wages, then all the cattle
bare speckled; and if he said thus, The
ring-streaked shall be hire, then all the cat-
tle bear ring-streaked. Thus God hath taken
away the cattle of your father and giv-

We recollect that he had made a solemn
vow at Bethel that he would reverently serve
the God of his fathers if he would take him
under his protection. I have no doubt that
in all his hard service with Laban he had the
immediate direction of God, and that it was
the consolation of this direction that prepar-
ed him so often to allow the cruel imposi-
tions. Certain it is that an angel from heav-
en informs him—even the Jehovah angel
who met him at Bethel, and to whom he
made the vow—that he had directed the in-
crease of his flocks and prevented the injury
of Laban, and would now conduct him and
his family to the land of his fathers. 31:
13–42.

We should notice, also, that God greatly
exceeded the stipulations of Jacob's vow,
made at Bethel. "Bread to eat and raiment
to put on," and a safe return to his father's
house, was all that he asked, but far beyond
his expectations and desires, and contrary to
all the avaricious devices of his mercenary
uncle, he is allowed to leave Haran with
great substance as well as a numerous fami-

And I cannot close this desultory Lecture
without calling your attention to the manly

indignation of the patriarch when charged
by Laban with the theft of his goods! We
have hitherto looked upon him as perhaps too
submissive; as wanting in courage to vindi-
cate his rights and defend his honor. But a
happy change comes over him, and his true
character appears when charged with a
crime which of all others he detested.—
There was nothing, perhaps, more odious in
his eyes than idolatry, and he repels with
just contempt the imputation that he had
stolen the odious teraphim. In a most dig-
nified strain he recapitulates his past services
and sufferings, and boldly defies the malice
and resentment of his enemy, which shows
that it was a sense of duty to God that had
induced him so patiently to bear the toils and
disappointments and insults of his lot while
the servant of Laban. "And Jacob was
wroth, and chode with Laban, and said to
Laban, What is my trespass, what is my sin,
that thou hast so hotly pursued after me?—
Whereas thou hast searched all my stuff,
what hast thou found of all thy household-
stuff? set it here before my brethren and thy
brethren, that they may judge betwixt us
both. This twenty years have I been with
thee; thy ewes and thy she-goats have not
cast their young, and the rams of thy flock
have I not eaten. That which was torn of
beasts I brought not unto thee, I bare the
loss of it; of my hand didst thou require it,
whether stolen by day, or stolen by night.—
Thus have I been twenty years in thy house;
I served thee fourteen years for thy two
daughters, and six years for thy cattle; and
thou hast changed my wages ten times. Ex-
cept the God of my father, the God of Abra-
ham and the fear of Isaac, had been with
me, surely thou hadst sent me away now
empty. God hath seen my affliction and the
labor of my hands, and rebuked thee yester-
night."
became a houseless wanderer, far from his father’s house, and the pleasing associations of his kindred and home; to which he again returns with a large retinue and great substance. So Jesus, though rich in glory, and surrounded by all the hosts of light, and love, became poor—wandered homeless and houseless upon the earth, the object of derision, the subject of insult, hardship and thankless servitude, that we might be rich, and form a part of that glorious retinue that ere long shall return to Zion, with songs and everlasting joy upon its head.

After the covenant between Jacob and Laban, and the departure of the latter to his home, we hear no more of Laban. The parting seems to be final, and in all probability his whole family sunk into gross idolatry, and was lost among the Heathen nations of the earth. His heart was taken up with the world, which is the first step towards idolatry, whether among the rude ancients as they are called, or the more refined moderns. It is because of this tendency that Paul, with great wisdom, declares covetousness to be idolatry, for every covetous man instead of trusting in God for the support of his life and for his enjoyments, places his dependence in his riches, which become the subject of his cares and the objects of his strongest affection, and thus constitute him really an Idolator. He that trusts in this world must perish when it perishes; for “the world passes away.”

J. B. F.

SACRIFICES.

THE DOCTRINE OF CHRISTIANITY A STATEMENT OF FACTS—CHRISTIANITY NOT RESPONSIBLE FOR THE EXISTENCE OF EVIL, BUT A REMEDY FOR IT—THE ORIGIN AND DESIGN OF OFFERINGS AND SACRIFICES.

In examining the subject of sacrifices an important truth should always be kept in view, viz: that what the world denominates the doctrine of the Bible is merely a statement of facts. The sacred writers do not philosophize; they do not make systems of theology, but they state facts. For example, upon the modus of the divine existence, they do not define a Trinity, but state facts concerning the existence and attributes of God. Upon the fall of man they have no theory of total depravity, but a statement of events as they occurred. Of the means instituted for his recovery the same simplicity obtains. They state what has been, what is, and what will be in the moral government of God. Happy had it been for the world had their simple statements remained as they were given, and the office of the preacher have continued that of calling attention to them, and enforcing their influence upon every relation of life. Again: It should never be forgotten that Christianity is not responsible for man’s sinful, suffering condition. It did not plunge him into sin. He would have remained an ignorant, guilty, or at least mortal, being, had Christ never been born: ignorant of the nature and requirements of that invisible power that brought him into being; of his will concerning his creatures; of his own origin and destiny; and exposed to the fearful sundering of all the strong ties of interest and affection which death so triumphantly effects. Christianity is a system for man’s recovery, and is in no way responsible for the condition in which it found him. However, therefore, men may speculate upon the origin of evil, the introduction of sin into the world; whatever faith or lack of faith they may manifest with respect to the accounts given of that origin, still both for the philosopher and the illiterate there is a sad reality: man lives in the perversion of his noble faculties, passes through life under many delusions and dies under the thick shroud of fear and doubt.

CHRISTIANITY IS A PROPOSED REMEDY; not a philosophy of the fall. He, therefore, would act as rationally who would hold the science of medicine responsible for the diseases and death of our race, as the skeptic who holds Christianity responsible for the ignorance, sinfulness and misery in which it found the world. Both find man already in a certain condition: a condition that demands alleviation and relief; both propose a remedy, and the only question that can arise, is, Is the remedy proposed adequate to the evil existing?

We have said that Christianity is a statement of facts. With reference to the recovery of man from his present condition it affirms that God has provided a MEDIATOR.—To this statement of fact our doubting hearts offer an objection, and demand, why not con-
For upon man the remedy he needs directly and without the intervention of another?—

Which objection may be met by remembering that all the gifts of God in nature are bestowed by means of mediations, and we have received nothing, not even life itself, directly. The first man, we may admit, was created by a direct act of Omnipotence. But since his creation the race has been perpetuated by the media of procreation. The first trees were created fruit-bearing at once, but we now enjoy their delicious products, because of the cultivation given them by our fathers and ourselves. Our harvests ripen and bend with golden loads to meet the demands of appetite; but our fathers handed us the seeds, and our exertions are called forth to produce and reap their abundant supplies. We obtain knowledge, but it is brought near to us by the patient labor of others. Others labor, and we enter into their labors; we labor in turn, and our successors will soon be here to be blessed or cursed by what we may, may must, leave to them.

Now in a world where knowledge, wisdom, food, raiment, and all the happiness or misery of life in its family, social and national relations, are dependent upon media and substituted instrumentality, could we imagine greater evidence of folly than that which objects to the gospel on this account? 'Tis objecting to the organization of the universe. 'Tis the thing formed saying to him that formed it, Why hast thou made me thus? 'Tis a dispensation of that condescending benevolence which in mercy adapts itself to our condition. 'Tis asking Jehovah to reverse an universal order for what we fancy would be our individual good. And this objection, like all urged against the moral government of God, ends only in the melancholy exhibition of that ignorance, not to say presumption, which doubts without reason, and reasons but to doubt. There is one God, but man does not approach him directly, neither for the supply of his natural or spiritual wants; and as there are mediums for life, health and comfort in the natural world, so in the spiritual. "There is one mediator between God and man, the man Christ Jesus, who gave himself a ransom for all."

From the earliest records of our race, therefore, we read of sacrifice. It antedates all profane history; and no idea is, perhaps, more universally prevalent. Even when nations have lost the knowledge of God, we find that loss is replaced by such a dread of his power that they have sacrificed their own offspring to avert his anger; they "give their first-born for their transgressions, the fruit of their body for the sin of their soul."

Sacrifices were instituted by divine appointment. This the Bible affirms and reason is compelled to admit. For, I ask, how could it have entered into the mind of man to imagine that the blood of a beast would be acceptable to God? What conceivable connection can be seen between the blood of a brute animal and the sins of a human being? Would there not, rather, have been good reason to believe that God would be displeased by the unauthorized slaughter of his creatures than that it would be so pleasing to him as to accept it as the offering of a considerate heart, and as the occasion for the forgiveness of the iniquity of the offerer?—Without his appointment it would have been the veriest superstition and will-worship.—Even Paganism is more rational than modern skepticism, for it refers sacrifice to the appointment of the gods. The argument is therefore simple and unanswerable. Sacrifices have been offered from the earliest periods of human history, and are recognized acts of divine worship by universal man.—They are repugnant to human reason. Their universal observance, therefore, cannot be accounted for except upon the admission of our proposition that they were appointed by God. The Bible declares that God clothed our first parents in the skins of animals. As the grant of animal food was not given till after the flood, the presumption is that these animals were whole burnt offerings to the Lord, and that the first blood shed upon the sinful earth was the blood of sacrifice.

The design of sacrifices and offerings was,

1. An acknowledgement on the part of the offerer of his dependance upon God for all the good things which he enjoyed, and hence he brought a part to the original owner and disposer of all things.
2. It became a means by which humiliation and repentance on account of sin were expressed.

3. It served to aid the faith and hope of the offerer that the promised sacrifice or atonement of the Son of God would in due time be made by which all his offerings would be ratified, and the gracious purposes of God be eternally secured for all his servants.

(a) In the first sense, sacrifice was called food and God was represented as eating in fellowship and peace with the offerer. He sent down the hungry fire from heaven and consumed the offering which gratitude had brought to him, and thus on his part manifested his friendship, whilst the offerer ate before the Lord. They ate and drank together as men eat and drink in token of peace and friendship. Eating together at the same table has ever been accounted the most unequivocal pledge of peace, friendship and common interest, and accordingly the altar of sacrifice is called the table of the Lord; the sacrifice is called bread and food generally; and the Apostle, even under the Christian dispensation, which has made an end of all bloody sacrifices, speaks of the closest possible relation and fellowship when he says, “Are not they which eat of the sacrifices partakers of the altar?” and again, when he assures us, speaking of Christ, of the benefits of whose sacrifice we partake, That “we have an altar whereof they have no right to eat which serve the tabernacle.”

And hence also, with peculiar force, he calls the cup of blessing which presents to the Christian the sacrificial blood of the Lamb of God, “the communion (koinonia, fellowship) of the blood of Christ; and the bread which we break the communion of the body of Christ; for we being many are one bread and one body; for we are all partakers of that one bread.” (1 Cor. x: 16-21; Heb. xii. 10.) And, indeed, it is in this figurative yet forcible sense of the words eat and drink, in allusion to the original design of sacrifices, that our Saviour says, “Except you eat my flesh and drink my blood, you have no life in you.”—And it is with this idea of fellowship with the Father through his teaching, spirit and sacrifice, that he calls himself the bread of Heaven, of life and of God. Jno. vi. His teaching would truly give life to the soul; his death or sacrifice would procure pardon and eternal life for man, and every Christian partaking of this teaching and sacrifice, has fellowship with God and heaven as if he were eating bread with him there. And in confirmation of this, after our Savior had explained what he meant by eating his flesh and drinking his blood, and had assured his Disciples that his word or teaching was spirit or spiritual and life giving, (v. 63.) Peter for all, says, “Lord thou hast the words (not flesh nor blood) of eternal life.” The acknowledgment of the being and benefit of God and the privilege of holding fellowship with him was the first object of offerings and sacrifice.

(b) In the second sense, It afforded an opportunity for humiliation on account of, confession of, and reformation from, sin.—This will be seen by any one who will read the Book of Leviticus, and notice the custom of laying on of hands upon the victim, the confessions and vows then made.

(c) But it is the typical or spiritual intent of these sacrifices which most concerns us. The Apostles call them shadows of good things to come, of which the body or substance was Christ. They speak of Christ as the Lamb of God,—the Lamb devoted to God,—as the Lamb slain from the foundation of the world,—an expression which has no meaning unless it refer to the significant and emblematic rite of sacrifice, instituted to prefigure the death incurred by sin and the reconciliation secured by it. His death was retrospective as well as prospective.—He died for the remission of sins which were committed under the former dispensation as well as for those which have followed his death. He fulfilled that which the sacrifice of lambs, &c., prefigured; and hence we affirm that they were instituted that the death of the great Redeemer might be impressively set forth from the beginning. The requisite qualities of the sacrificial victims, the imposition of hands upon their heads, the shedding of their blood, the consumption of their members upon the altar, are but practical hieroglyphics of the great ges-
pet truth, That he who was “holy, harmless, undefiled and separated from sinners,” had violent hands laid upon him, and was crucified for our sins, and has become an offering to God for a sweet-smelling savour.—This one idea takes the veil or outward covering off all the Jewish ceremonial, and discloses that spiritual radiance of its splendid materialism, which at once shows its various appointments worthy of its divine author. All previous sacrifices and offerings obtained their chief end for the offerer, when by them his mind was directed to the Messiah; and the subsequent death of the Savior gave them efficiency and ratification. The death of Christ is thus made the great center of the spiritual government of God. All previous ceremonies and services looked forward to it; all subsequent faith and obedience looks backward. By faith the ancients offered their sacrifices, built their arks, made their pilgrimages, entered Canaan, kept their feasts. And the anticipated death of Christ has made that faith and obedience effectual for their pardon and acceptance. By faith now, the sinner is baptized “into the death” of Christ; by faith the disciple eats the bread and drinks of the cup, “discerning the Lord’s body;” by faith he offers “the sacrifice” of prayer and praise, “the fruit of his lips giving thanks to the Father through him;” and by faith he “does good,” communicates of his substance to the necessities of the saints, and for the spread of the gospel, being assured “that with such sacrifices God is well pleased.” By faith he continues a follower of God as one of his accepted children, walking in love even as Christ hath loved us and hath given himself for us an offering and “a sacrifice to God for a sweet-smelling savour.” Every act of faith, every labor of love, every exercise of the patience of hope, whilst they are our natural, necessary and indispensable duties, obtain their efficiency and rewardable character from their relation to the sacrifice of the Lamb of God, who was slain for us.

Let us rejoice, then, that sinful as we have been and imperfect as we ever are, we can offer voluntary sacrifices acceptable to God, we can offer them in the manner his own appointments have prescribed, we can lay hold by faith upon the victim which he has appointed, and thus convert the odor of our obedience into a perfumed and refreshing incense to the Father of our spirits.

J. B. F.

MACAULAY’S ACCOUNT OF THE JESUITS.

In the sixteenth century the Pontificate, exposed to new dangers more formidable than had ever before threatened it, was saved by a new religious order, which was animated by intense enthusiasm and organized with exquisite skill. When the Jesuits came to the rescue of the papacy, they found it in extreme peril: but from that moment the tide of battle turned. Protestantism, which had, during a whole generation, carried all before it, was stopped in its progress, and rapidly beaten back from the foot of the Alps to the shores of the Baltic. Before the order had existed a hundred years, it had filled the whole world with memorials of great things done and suffered for the faith. No religious community could produce a list of men so variously distinguished: none had extended its operations over so vast a space; yet in none had there ever been such perfect unity of feeling and action. There was no region of the globe, no walk of speculative or of active life, in which Jesuits were not to be found. They guided the counsels of kings. They deciphered Latin inscriptions. They observed the motions of Jupiter’s satellites. They published whole libraries, controversy, casuistry, history, treatises on optics, Alcian odes, editions of the fathers, madricals, catechisms, and lampoons. The liberal education of youth passed almost entirely into their hands, and was conducted by them with conspicuous ability. They appeared to have discovered the precise point to which intellectual culture can be carried without risk of intellectual emancipation.—Enmity itself was compelled to own that, in the art of managing and forming the tender mind they had no equals. Meanwhile they assiduously and successfully cultivated the eloquence of the pulpit. With still greater assiduity and still greater success they applied themselves to the ministry of the con-
Throughout Catholic Europe the secrets of every government and of almost every family of note were in their keeping. They glided from one Protestant country to another under innumerable disguises, as gay Cavaliers, as simple rustics, as Puritan preachers. They wandered to countries which neither mercantile avidity nor liberal curiosity had ever impeled any stranger to explore. They were to be found in the garb of Mandarins, superintending the observatory at Pekin. They were to be found, spade in hand, teaching the rudiments of agriculture to the savages of Paraguay. Yet, whatever might be their residence, whatever might be their employment, their spirit was the same, entire devotion to the common cause, implicit obedience to the central authority. None of them had chosen his dwelling place or his avocation for himself.—Whether the Jesuit should live under the Arctic circle or under the equator, whether he should pass his life in arranging gems and collating manuscripts at the Vatican or in persuading naked barbarians in the southern hemisphere not to eat each other, were matters which he left with profound submission to the decision of others. If he was wanted at Lima he was on the Atlantic in the next fleet. If he was wanted at Bagdad he was toiling through the desert with the next caravan. If his ministry was needed in some country where his life was more insecure than that of a wolf, where it was a crime to harbor him, where the heads and quarters of his brethren, fixed in the public places, showed him what he had to expect, he went without remonstrance or hesitation to his doom. Nor is this heroic spirit yet extinct. When, in our time, a new and terrible pestilence passed round the globe, when, in some great cities, fear had dissipated all the ties which hold society together, when the secular clergy had deserted their flocks, when medical succor was not to be purchased by gold, when the strongest natural affections had yielded to the love of life, even then the Jesuit was found by the pallet which bishop and curate, physician and nurse, father and mother, had deserted, bending over infected lips to catch the faint accents of confession, and holding up to the last before the expiring penitent, the image of the expiring Redeemer.

But with the admirable energy, disinterestedness and self-devotion, which were characteristic of the society, great vices were mingled. It was alleged, and not without foundation, that the ardent public spirit which made the Jesuit regardless of his ease, of his liberty and of his life, made him also regardless of truth, and of mercy; that no means which could promote the interest of his religion seemed to him unlawful, and that by the interest of his religion he too often meant the interest of his society. It was alleged that, in the most atrocious plots recorded in history, his agency could be distinctly traced; that, constant only in attachment to the fraternity to which he belonged, he was in some countries the most dangerous enemies of order. The mighty victories which he boasted that he had achieved in the cause of the Church were, in the judgment of many illustrious members of that Church, rather apparent than real. He had indeed labored with a wonderful show of success to reduce the world under her laws: but he had done so by relaxing her laws to suit the temper of the world. Instead of toiling to elevate human nature to the noble standard fixed by divine precept and example, he had lowered the standard till it was beneath the average level of human nature. He gloried in multitudes of converts who had been baptized in the remote regions of the East: but it was reported that from some of those converts the facts on which the whole theology of the Gospel depends had been cunningly concealed, and that others were permitted to avoid persecution by bowing down before the images of false gods, while internally repeating Pater's and Ave's. Nor was it only in heathen countries that such acts were said to be practised. It was not strange that people of all ranks, and especially of the highest ranks, crowded to the confessional in the Jesuit temples: for from those confessinals none went discontented away.—There the priest was all things to all men. He showed just so much rigor as might not drive those who knelt at his spiritual tribunal to the Dominican or the Franciscan
church. If he had to deal with a mind truly devout, he spoke in the saintly tones of the primitive fathers: but with that very large part of mankind who have religion enough to make them uneasy when they do wrong, and not religion enough to keep them from doing wrong, he followed a very different system. Since he could not reclaim them from guilt it was his business to save them from remorse. He had at his command an immense dispensary of anodynes for wounded consciences. In the books of casuistry which had been written by his brethren, and printed with the approbation of his superiors, were to be found doctrines consolatory to transgressors of every class. There the bankrupt was taught how he might, without sin, secrete his goods from his creditors. The servant was taught how he might, without sin, run off with his master’s plate. The pander was assured that a Christian man might innocently earn his living by carrying letters and messages between married women and their gallants. The high spirited and punctilious gentlemen of France were gratified by a decision in favor of dueling. The Italians, accustomed to darker and baser modes of vengeance, were glad to learn that they might, without any crime, shoot at their enemies from behind hedges. To deceit was given a license sufficient to destroy the whole value of human contracts and of human testimony. In truth, if society continued to hold together, if life and property enjoyed any security, it was because common sense and common humanity restrained men from doing what the society of Jesus assured them that they might with a safe conscience do.

So strangely were good and evil intermixed in the character of these celebrated brethren; and the intermixture was the secret of their gigantic power. That power could never have belonged to mere hypocrites. It could never have belonged to rigid moralists. It was to be attained only by men sincerely enthusiastic in the pursuit of a great end, and at the same time unscrupulous as to the choice of means. — History of England, Vol. II.

The wise shall inherit glory; but shame shall be the promotion of fools.

Introduction of the Gentiles into the Gospel Dispensation of our Lord and Saviour Jesus Christ, as recorded in the Tenth Chapter of the Acts of Apostles, which event is supposed to have taken place three and a half years, and by others seven years, after the occurrence of the events recorded in the Second Chapter of the Acts.

Prior to the events recorded in this chapter and subsequently to the ascension of the Saviour, it does not appear that the Christianized Jews, as well as the Apostles to whom the Master had delegated all the power he had from the Father (John xvii: 14-18; Matt. xxiii: 18-20) had entertained the most remote idea that they were to preach the Gospel of our Salvation to any other people than the legitimate descendants of Abraham, or to those who had become children by submitting to the rites and ceremonies of the Mosaic constitution, which conferred upon them the title of proselyted Jews, and forever separated them from the abominations of heathenism. It is true, that the Prophet Isaiah had said of the Messiah’s reign, in connection with the gross darkness which should at this time cover the earth, “The Lord shall arise upon thee; and his glory shall be seen upon thee; even the Gentiles shall come to thy light, and kings to the brightness of thy rising;” it is true, that the promise made to Abraham was, “in thee, and in thy seed shall all the nations of the earth be blessed,” and the promise was repeated to Isaac, and to Jacob, and repeatedly spoken of by the Prophets; and, it is true, that when the Saviour had ended his mission on earth, and just on the eve of his departure to his father and our God, said to his Apostles, “Go teach all nations—Go preach the Gospel to every creature”—“thus it is written, and thus it behooved Christ to suffer, and to rise from the dead on the third day; and that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem;” and it is true, that Peter on the day of Pentecost, and shortly afterwards in Solomon’s Porch of the Temple, repeated the same thing in substance; —still, up to the period of time of the events recorded in this chapter, it does not appear, from all the evidence before us, that they, or that any of the Disciples, en-
tained the truth that the Gentiles were to receive, in common with themselves, like blessings and privileges, through the Gospel of our gracious Redeemer. With the Jews had grown up a prejudice against the Gentiles, arising out of the fact that they had been God's chosen and peculiar people in former ages, which had caused them to cut off from the favor of God those who were not members of their commonwealth; and so strongly was this prejudice engraven upon their minds it caused them entirely to overlook the promises to the Gentiles in the books of Moses and the Prophets. The Apostles were all Jews, and notwithstanding they had the benefit of the personal teaching of the Saviour with reference to the objects of his mission they were so filled with this common idea among their brethren, that a wall of partition had grown up in their minds against the Gentiles, which could not be broken down by any ordinary means. The first converts to Christianity among the Jews walked also behind this wall of prejudice, and were so devoted to many of the ceremonies of the law, and traditions of the elders, that, though converted to Christinnity, they not only adhered to these ceremonies, but contended for their incorporation into the Christian dispensation. That we are authorized to say thus much, is evident from the fact that, when Peter returned to Jerusalem after preaching the Gospel to Gentiles in the house of Cornelius, he was called to an account for having overstepped the barrier, and broken bread with the uncircumcised Gentile—an accusation from which he successfully defends himself. (See Acts xi and xv.)

Nor does it appear that the Gentiles themselves expected any special divine interposition to release them from their state of darkness and place them upon an equality with the Jews in a religious and social point of view. They had been made to know by direful experience in former days, that the Jews, as a people, were under the special providence of God. The heathenish nations had various forms and ceremonies in religious worship as distinctive as those of the Jews, to which they adhered with as much pertinacity as did the Jews to the Mosaic ritual. Each nation regulated their own religious ceremonies, and as they had a plurality of Deities, and each family could have as many Gods as they chose and establish and regulate their own forms and ceremonies, it is not surprising that some families among them, whose locality and professions brought them near Jerusalem the city of the true God, should in their religious ceremonies approximate somewhat that of the Jews, and receive the Jewish faith in relation to the one only true God, and worship him only as such; which they could do without renouncing their nationality, or abridging any principle of religious devotion.—And hence we may infer that Cornelius' occupation bringing him in contact with Jews, and having many opportunities of witnessing their ceremonies and religious festivals, was brought to believe in Jehovah as the only Supreme Being worthy to receive the adoration of man.

These, then, appear to have been the relative positions of the two great divisions of the human family.—The Jews prejudged themselves the favorites of God as of old, whilst those of them converted to Christianity, believed in Christ yet contended for much of the law—and the Gentiles appear contented with their position, not knowing the riches of the grace of God in Christ Jesus concerning them.

But the time had now fully come when the gospel must be preached to the Gentiles in accordance with the provisions of the great commission, and to set in motion and finally carry out the design of Christ's mission to earth—that salvation in the name of Jesus Christ should be declared in every nation, tribe, kindred and tongue under heaven; and this brings us directly to the subject matter contained in this chapter.

Of the general scope of this portion of divine inspiration, so much has already been written and spoken that, perhaps, not any thing new can be brought forward; we only wish to notice a few matters, upon which, notwithstanding all that has been said, there is yet either much honest ignorance or wilful stupidity, among both professors and
non-professors of the Christian Religion in a land and day of so much light and knowledge.

Cornelius is here represented as being a God-fearing man—a praying man—an almsgiving man—not only of himself, but with all his house. From the context, we are led to believe that he was not fully satisfied with his situation in a religious and moral sense; for, from the fact that a heavenly messenger was sent to him at a time when he was at prayer, to tell him to call in the aid of one to whom the power of making known God's plan of salvation had been committed, we are led to the conclusion that he was praying for light and knowledge with reference to his duty towards the God in whom he believed, and to whose protection he confidently looked. Can any one, Christian or infidel, contemplate the character here given of Cornelius, without a feeling of respect and a wish to be just such a man—a character? Here was a man belonging to a heathen nation, honored by all who knew him—high in the confidence of his government—himself a believer in the only true God—devoted to the practice of pure benevolence—bowed down in the presence of Jehovah, and pouring out before his high throne, the feelings and aspirations of a heart willing to receive instruction, that he might know and do his will! Does some one ask—is not this all that God requires of man, to know and do his will? We answer—yes. But to do that will now as well as then, it is necessary that we be placed within the influence of the death of Christ upon man's prospects for happiness, both for time and for eternity. And to consummate this, we must have faith in the name of Jesus Christ as the Son of the living God; and through this faith in his name we may enjoy life, (John 20: 31) and by this means arrive at a correct knowledge of the "only true God and Jesus Christ," which faith and knowledge, of the Saviour himself, defines to be eternal life. John xvii: 3. It was this faith that Cornelius wanted to purify his heart, and to induct him into that course of life, which would eventuate in eternal life. In this faith, though a believer in God, Cor-

nelius was deficient, as is proved from the fifteenth Chapter, where Peter declares that the Gentiles first heard the gospel from his mouth, and believed; and if Cornelius was not aware of the nature of his deficiency, no doubt he prayed to be instructed in the whole will of God.

In answer to this prayer he was instructed to send for a fellow-mortal, who could impart to him all that was necessary for him to know. This he did; and Peter, with whom was lodged the keys of the kingdom of heaven came obedient to the summons; but not before God had shown him by a special revelation that the Gentiles must have the gospel preached to them.

But Peter, as we have seen, was a Jew, and although his own prejudices against the Gentiles had been removed by the nature of the revelation just referred to, he was too well acquainted with the deep-rooted bitterness in the minds of his Jewish brethren against the Gentiles, and of the difficulty he would have in convincing them of the purity of his intentions, and of the truth that God had counted the Gentiles worthy of repentance unto life, to suffer himself to go unto Cornelius without taking with him witnesses of his own nation to testify to them; feeling assured that the Lord was about to work some mighty thing among the Gentiles, of the precise nature of which he was as yet ignorant—nothing more having been said to him than "that which God has cleansed not thou unclean;" and to go with the messengers, (from Cornelius) nothing doubting. Consequently he took with him for witnesses six of his Jewish Brethren.

When Peter and his brethren entered the house of Cornelius, he found not only himself, but all his kindred and friends assembled to attend to what should be said by the heaven-commanded messenger: for notice, the angel who directed him to send for Peter, also told him that he, Peter, should tell him what he ought to do; and Cornelius in rehearsing this matter to Peter said he was informed that he would speak to him; and, no doubt his impression was that Peter would give him oral instruction how he
CONVERSION OF CORNELIUS.

might arrive at that state of mind and disposition (to know and to do the will of God) for which he had petitioned a throne of mercy. He also tells Peter that he and his friends were in a proper frame of mind to hear what God had commanded him concerning them.

We have said that faith, in the name of Christ was that in which Cornelius was deficient. Peter knew his business, being inspired by the Holy Spirit to speak forth the words of life and of truth. The full scope of the Saviour's mission now broke upon his mind. He saw that the Jews, as a nation, were no longer the peculiar favorites of Heaven. His prejudices against the Gentiles at once dispelled—the middle wall of partition which had so long separated the two nations, he saw prostrate under the cross of Christ, whilst the law contained in ordinances, and which a Jew alone could comprehend and observe, was nailed to the cross and by the death of Christ taken out of the way. He saw a new foundation, of which the Saviour himself was the chief corner-stone, upon which a more glorious temple than that of Solomon was to be erected—the spiritual temple of the living God. He saw that materials for this last and most glorious superstructure, were to be taken from every nation and kindred and tongue upon the face of the earth; the Gentiles were no longer to be considered aliens to the commonwealth of Israel, and strangers to the covenants of promise, but were to be made fellow-citizens with the saints and of the household of God, and through the preaching of the Gospel of Christ, be brought into the fold and built together with the Jews for an holy temple in which the spirit of God should dwell. Thus inspired, he opened his mouth and said, "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him." He then commenced with the preaching of John and rehearsed the facts of the gospel to the Gentiles present; and while he yet spake the Holy Ghost fell on all that heard the word. This manifestation of the power of God, and the mercy thus shown the Gentiles by declaring them worthy of life, (and of the character of this manifestation there was no mistake, for the Jews were well acquainted with the power of the Holy Ghost) in the outpouring of the spirit, mightily astonished the Jews who accompanied Peter on the occasion, for they heard them speak with tongues and magnify God. Peter then commanded them to be baptised with water in the name of the Lord.

Peter's precaution in taking with him witnesses to the house of Cornelius proved of the utmost advantage to the cause which he plead, as well as to himself; for no sooner had he returned to Jerusalem than he was called to a strict account for overstepping the line of demarcation—an accusation was preferred against him for going into the house, and breaking bread with a man uncircumcised, or, with a Gentile. But Peter stood up manfully in his own defense, and in the defense of those he had visited. He told his Jewish brethren that they knew that God had made choice of him that by his mouth the Gentiles should hear the gospel and believe; that he had been convinced by a vision from heaven that the Gentiles were acceptable with God; that he was not disobedient to the heavenly vision,—as, indeed, he dare not be,—that he went and preached the Gospel to the house of Cornelius; that the Gentiles that heard believed; that upon them on that occasion was poured out the holy spirit as upon the Jews on the day of Pentecost; that then he remembered the word of the Lord when he said, "John indeed baptized with water, but ye shall be baptized with the Holy Ghost;" he calls upon his witnesses to prove what had been done, and concludes his defense by saying, "forasmuch then as God gave them the like gift as he did unto us who believe on the Lord Jesus Christ, what was I that I could withstand God." Then his accusers held their peace, and gave glory to God because to the Gentiles he also had granted repentance unto life.

To this "gift," or "baptism of the Holy Ghost," we now invite attention. And we commence by asking the question: with what design was it conferred on the Gentiles on this occasion? We know that there is much contention in the religious world on this subject, but we do not wish in this letter to become a controversialist. But we do think that if those who contend for a mirac-
ulous display of the power of God in the
convention of sinners at this day, and for the
outpouring of the spirit for the purpose of
producing faith, would attend a little more
closely to the reading of the context—if they
would only do as did Cornelius and his
friends: place themselves and their hearers
in a proper frame of mind to hear what
God requires of them, there would be little
room for doubt or speculation, or deception
on the subject.

We have seen that Cornelius wanted faith
in the name of Jesus Christ—he did believe
in God already—Peter was sent to him to
preach Jesus Christ. He preached the gos-
pel, and if he is to be credited in his de-
fense in the 11th chapter, the Gentiles did
believe upon his preaching the word to them
—and then, and not until then, was the holy
spirit poured out upon them. What then
was the design of this baptism? To produce
faith in God? No: for they already believ-
ed in God, even before they heard Peter.—
Was it to produce faith in Jesus Christ as the
Son of God? No: for Peter says that
God made choice among the Apostles of
him, that by his mouth (not the baptism of
the spirit) the Gentiles should hear the words
of the Gospel and believe. What then?

Peter answer. "And God, which know-
eth the hearts, bare them witness, giving
them the Holy Ghost, even as he did unto us;
and put no difference between them and us;
purifying their hearts by faith." Acts xv: 8
-9. Does not this make the matter as plain
as the light of the noon-day sun. They
heard the gospel by the mouth of Peter, ac-
cording to God's election; they believed that
gospel; their hearts were purified by that
faith; they then received the baptism of the
holy spirit, as a witness from God that their
hearts were purified by faith, and that they
were acceptable with him. Here was no
more room for doubt with the Jews, about
the acceptance of the Gentiles with God,
for his favor was bestowed upon them, mea-
sure for measure, as upon the Jews at the
first. Their national prejudices, which had
for so many hundred years separated the
two nations, vanished in the grace of God,
as the morning mists before the rays of the
sun; and they saw that God was a respecter
only of such a character as feared him and
worked righteousness. This, then, was the
design, and the only design, so far as the
Jews were concerned; but there was anoth-
er with reference to the Gentiles, and it was
this: It convinced them that they were no
longer inferior to the Jews in the dispensa-
tion of God's mercy, for they saw that by
being endowed with the like power with the
Jews at the first, that though they were last
called into the kingdom, they would not
come a whit behind the Jews in gifts of the
spirit; and that by this gift was completely
abolished all pretensions to superiority the
Jews might set up, as they soon afterwards
did; and which pretensions were met and
defeated by this very circumstance. Sup-
pose, for a moment, that God had not thus
approved them, and placed them upon an
equality with the Jews, who so dull as not
to see at a glance that the unchristian dis-
tinctions and prejudices of the Jews would
have been perpetuated to this very day?—
But such was not the design of the Lord,
and in the most effectual, and the only effec-
tual way, did he forever silence the prejudices
of the Jews.

Our argument then is, that on this occa-
sion the Gentiles were baptized with the Holy
Ghost as a witness from God that they were
acceptable in the Beloved, after that their
hearts had been purified by faith from hear-
ping Peter preach the Gospel; and that it
was neither to produce faith nor work con-
version in the hearts of the Gentiles. And
if this is tenable, with what propriety are
we now taught to look for a miraculous out-
pouring of the spirit in order to faith and
conversion?

We say to all, prepare your minds as did
Cornelius and his friends, to hear all that
God has commanded you, and when you
hear, obey, and then abstract and specula-
tive theories and questions will give you no
more trouble.
is calculated to injure another, I may say nothing but the truth, so far as I go; but I may suppress, or not bring forward in its proper connection, something that materially affects the sentiment or conduct, ascribed to the person who is the subject of my animadversions.

In this way the sentiments expressed in public discourses, are often grossly misrepresented by those who retail what they hear, either neglecting to observe or omitting to mention the connection in which a particular sentiment is introduced. The following example may be selected as an illustration of this remark. It is not long since a friend of mine heard it roundly asserted in a sermon, that it was the express duty of every one to partake of the Lord's supper. Such an assertion, in this insulated form, might at first appear a little doubtful, or to indicate in the person who made it, rather lax notions of the sacred nature of that ordinance. But the connection in which it was introduced removed every difficulty. It was the object of the preacher to shew, that what was the duty of one man was the duty of all. But that there was a certain order in which these duties were to be observed. Thus it is the duty of all to remember the dying love of Christ at his table. But it is a duty necessarily previous to this, their believing the testimony of God concerning his Son. To have spoken of the preacher then, as maintaining the proposition above mentioned, would have been nothing more than the truth. But it is obvious, that had nothing more been stated, a very material circumstance would have been kept back, which gave the sentiment expressed a very different aspect from what it would have had if mentioned in its detached and solitary form.

This may be considered as a strong illustration. But it bears but too striking a resemblance to many cases that daily occur, in which, from the influence of prejudice or party spirit, the conduct, or the language, both in private conversation and public address, of one class, is grossly misrepresented by another. That man must have a very lax conscience indeed, who can content himself with merely telling the truth, so far as he goes, while in speaking of the sentiment or conduct, even of those who most decidedly differ from him, he can occasionally conceal, or place in a false light, any circumstance, which tends to give a just representation of them. This is an obvious violation of the royal law of love, and is manifestly inconsistent with that simplicity and godly sincerity, in which every Christian ought to have his conversation in the world.—W. Innes.

GRACE AND WORKS.

GRACE AND WORKS.

ON THE HARMONY OF CONTRASTS.

"His thoughts were combinations of disjointed things,
And forms inscrutable and unperceived
By other's sight, familiar were to his."

There is one thought, which if well registered in the mind, will save it much difficulty in its investigations, both of nature and religion; and that thought we know not how so well to express as by the harmony of contrasts. The antagonistic divisions of the Christian world have been made by, and built up upon, mere half truths, or mere fragments of truth. Truth as a whole upon every moral subject is the union of apparently conflicting elements, and must ever, in the very nature of its own essence, be so. The reason of this is obvious, and affords our first example of the harmony of contrasts.

1. Man is so organized in this world, that almost every contradiction harmonizes in him. To make him in the first place, then, was a union of contraries, spirit and matter, body and soul. Viewed with respect to his body, he is a pure animal, and in point of physical strength and acuteness of sense, inferior to many of the brute creation.—Viewed with respect to the capacity and aspirations of his spirit, he is allied to angels and God. He is at once a worm of the earth and an heir of heaven. And so apparently inexplicable and contradictory is he, when opposing elements in him are viewed separately, that many ancient philosophers believed him composed of two hostile natures. By the power of reason, lord of creation, by the power of appetite, vain and craving slave of childish delusions. In his hope a boundless existence stretches itself
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before him, whilst his life is a vapor, a dream, a shadow. Heir of the universe, and yet pensioner upon the bounties of a moment. 

To-day we observe him restraining the proud steed, bending the dull ox and breaking the cold clod, flying by steam, and using the lightning of heaven as the coursers of his thought; to-morrow, the subject of sorrow, disappointment and pain.

"Pendulum 'twixt a smile and a tear!"

Capable of lofty thought, susceptible of noblest sentiments, under-taker of generous enterprises, hero of sublime deeds; still he lives in perpetual delusions, falls into grossest errors, yields to shameful passions, plunges into vice, and commits most flagitious crimes.

Such is man: originally created happy, he fell by the abuse of his reason, and though but a wreck of what he might have been, yet he retains enough of the divine impress to show his mysterious origin and eternal destiny.

Now, is it not natural to expect that in forming a religion for a being combining such contrariety of nature and character, there would be found in it contrasts equally great with those found in man? And we find them accordingly. We find the doctrine of Predestination or divine sovereignty and human liberty—a powerful contrast, yet a harmonious truth. The doctrine of unmerited grace and virtuous human action. The doctrine of justification by faith and of justification by works. The doctrine of the holiness of God and the pardon of the guilty. And in all this there is contrast indeed, but not contradiction; for "mercy and truth embrace, righteousness and peace kiss each other."

Predestination, with respect to an inanimate or irrational object, would be and is fatality, unalterable; but with regard to a rational creature, it only forces a choice, whilst it leaves that choice free. God decrees, for he is sovereign; man acts, for he is rational. God decrees, but his very decrees call into exercise every faculty which he has conferred upon man, and thus develops his brightest nature, and makes him a voluntary co-operant with himself. Man believes, loves, watches, prays and acts incessantly, and feels that he is accountable to God for all good works, whilst at the same time he knows himself not to be sole arbiter of his actions, for God gave him the capacity and sustains him in its exercise. The adoption, by man, of the idea of Predestination, is the adoption of a half truth, and tends to fatalism; whilst the adoption of the idea that we are masters of our actions is another half truth, and tends to egotism, presumption and spiritual pride. Unite both, as they are united in the Bible, and like the union of body and spirit, you have a harmony in contrasts, a whole truth, which, if it do not remove, will silence the difficulty. The Bible teaches both: one as the act of pure reason, and the other as the dictate of our consciousness.

So the Bible teaches the indispensable necessity of good works, whilst it detaches from them the merit of procuring that which does not belong to them. God's grace before we were born originated a system of salvation of infinite magnitude. Before we were capable of works it was; and now that we are capable there is no act of ours that can be commensurate with the blessing promised. Still we must work, for we are not machines; for our good works are the object of this grace; are commanded by its law; are the natural and necessary fruit of its faith; are the condition of its happiness, and we cannot have it without them. "By grace are you saved," but it is "through faith." This "salvation is not of works," yet we are "created unto good works." "Of his mercy he saves us," but it is through the "washing of regeneration, and the renewing of the Holy Ghost." "God works in us of his own good pleasure," but we, also, "must work out our salvation with fear and trembling." Human reason oscillates between these two truths from right to left, the Bible maintains the admirable proportion, neither contradicts reason nor facts, but makes the former bow to the latter, and establishes the harmony.

The controversies upon these subjects in modern times we think unnecessary. A person unheated by disputation, and not haunted by inveterate prejudices and associations, would see that disputants agree in
everything but the name. Words have been made, by long partisan use, to express false ideas, and have survived the mistaken theories and errors which gave them origin.—Each man has within himself, in the union of spirit and body, a perpetual exemplification of the harmony of conflicting tenets, and so long as he notes his homely self he need not be disturbed by any apparent conflict between Predestination and free will,—salvation by grace or works. J. B. F.

THE TABERNACLE AND ITS FURNITURE. WITH THEIR SYMBOLICAL IMPORT.

(Continued from page 307.)

THE TABLE OF SHEW BREAD, EXODUS xxv. 22-28.

Bread has been well called the staff of life. It stands the representative of all bodily nourishment. The shew-bread, or bread of the presence, (i. e. the bread placed before the presence of God, as manifested in the visible symbol in the sanctuary,) was of twelve loaves, answering to the twelve tribes of Israel, which were eaten by the priests, and renewed every Sabbath. The law with respect to it is found Leviticus xxiv. 5—9:—

“And thou shalt take fine flour, and bake twelve cakes thereof; two tenth deals shall be in one cake. And thou shalt set them in two rows, six in a row, upon the pure table before the Lord. And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord. Every sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant. And it shall be Aaron’s and his son’s: and they shall eat it in the holy place; for it is most holy unto him of the offerings of the Lord made by fire, by a perpetual statute.”

The place which the shew bread occupied in the Jewish worship is supplied in the Christian by the bread and wine of the Lord’s supper. The priest partook of the former: all Christians are priests, and partake of the latter. The shew-bread was renewed every week: “on the first day of the week the primitive disciples met together to break bread;” and but for the confusion of their worship, superinduced by the Apos-

tasy from Primitive Christianity, all the disciples of Christ would follow the hallowed custom. In the Jewish Tabernacle there were twelve loaves answering to the twelve tribes: in the Christian there is but one loaf, as there is but one body.

But we conceive that both the shew-bread and the emblems of the Lord’s broken body look forward to a more full realization of their import in the New Heavens and New Earth. We shall indeed eat in the presence of God and the Lamb. “The marriage supper of the Lamb,” in the consummation of the gospel economy, is prefigured by the symbols of both dispensations, at which all his saints shall forever eat and drink with him. He will then sup with them, and they with him, and they shall be abundantly satisfied when the coming glory and presence of Jehovah shall be “shewed” them, when they “shall see his face,” “be like him,” and partake of an eternal feast. The abundant happiness, fellowship and glory of the future state of the church, are frequently presented in the usages both of the old and the new covenant. Believers are invited by these to be guests of a feast of the Lord; to have on the garments of righteousness, and go up to the marriage festival of Christ and his chosen, faintly prentimated by the splendid garments of the priests and their feasting before the Lord.

In every generation and every age, therefore, till they shall be permitted to see the Lord, and there be no farther need of such emblems to remind them of him, Christians should break the loaf, and drink of the cup, according to the affectionate injunction, Do this in remembrance of me, till I come. Till then, whilst as a church we break the emblematic loaf, may the bread of life be broken to us fully and plentifully—the bread of knowledge and understanding—that our souls may be nourished to everlasting life.


“Thou shalt make an altar to offer incense upon.” The primary use of this altar is sufficiently plain from its name. As the table was for the shew-bread, the Candlestick for the lights, the brazen laver for the water of ablation, and the brazen altar for the sac-
ritice, so the golden altar was designed for the incense which was burnt in a golden censer upon it. The general import of incense is that of praise and prayer. Hence David says, “Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice.” (Ps. cxli. 2.) John, also, in the Apocalypse,—the imagery of which we have before intimated, is borrowed from the Tabernacle worship,—speaks thus: “And when he had taken the book, the four beasts and four and twenty elders fall down before the Lamb, having every one of them lamps and golden vials, full of odors, which are the prayers of saints.” Again, Rev. 8: 3, 4, “And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints, upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel’s hand.” Here it is evidently implied that while the sacerdotal angel was officiating at the golden altar, the saints were to be at the same time engaged in offering up prayers which might, as it were, mingle with the fragrant incense, and both come up in a grateful and acceptable cloud before God. In like manner it is said, Luke 1: 9, 10, that while Zachariah was “executing the priest’s office, according to the custom, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense.” Here the two services were performed together, the one being an emblem of the other. As then the idea of prayer is prominent in the symbolic purport of the act of offering incense, we may safely consider the intercessory office of Christ in Heaven as primarily shadowed forth by the golden Altar and its Levitical uses. As the brazen altar, which was placed without the sanctuary typified his sacrifice, which was made on earth, so the Altar of Incense, stationed within the sanctuary, represented his interceding work above, where he has gone to appear in the presence of God for us, and where his intercession is as a sweet-smelling savour. This is to be inferred from the fact that it occupied a place—directly before the mercy seat—which represented the appropriate sphere of the Savior’s present mediatorial functions.—Whatever service was performed by the priest within the precincts of the Tabernacle had a more special and emphatic reference to Christ’s work in Heaven; whereas their duties in the outer court had more of an earthly bearing, representing the oblations which were made on the part of sinners, and on behalf of sinners, to the holy majesty of Jehovah. As, however, scarcely any of the objects or rites of the ancient economy had an exclusive typical import, but combined many in one, so in the present case, nothing forbids us to consider the prayers and devotions of the saints as also symbolically represented by the incense of the golden altar. As a matter of fact they do pray below while Christ intercedes above; their prayers mingle with his; and it is doing no violence to the symbol to suppose their spiritual desires, kindled by the fire of holy love, to be significantly set forth by the uprising clouds of incense, which every morning and evening filled the holy place of the sanctuary with its grateful perfume.

Still it may be doubted whether the full and complete design of the golden Altar as a symbol can be reached, without assigning to it, as well as to the Candlestick and the Table, a prospective reference. Can it be in keeping with the rest of the furniture of the Tabernacle, unless it points to the heavenly state as yet to be developed? There no altar of sacrifice is found, because the one offering of the Savior was consummated in his oblation of himself upon the cross. But the Altar of Incense is there, and bears a name, (mizbeah,) the leading idea of which is that of slain sacrifice. Why is this idea to be carried forward into the upper sanctuary in connection with a structure intended mainly as a shadow of prayer, thanksgiving and praise? Why, but to intimate that there is still, and is ever to be, to the saints, a real and indissoluble connection between the atonement of Christ and the praises and doxologies in which they are engaged in heaven?—between acquittal from guilt and acceptance to favor. Were it not
for the virtue of his atoning sacrifice how could they be in heaven to praise him at all? In the ministrations of the earthly sanctuary, the coals on which the incense was burnt on the golden Altar were to be taken from the brazen Altar. This taught the Israelite from whence the efficacy and acceptableness of their prayers and praises was derived.—So in the heavenly sanctuary, the instrument of incense is called by the otherwise inappropriate name of altar, (sacrificatory) to keep its blessed inhabitants in mind of the fact that the blood of atonement and the fire of sacrifice, must be forever that which imparts all its graceful fragrance to the songs, ascriptions, and hallelujahs of the ransomed throng in glory.”

J. B. F.

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QUERULOUS AND DELECTATIO.
A DIALOGUE WITH PREACHERS.
(Continued from page 261.)

Querulous.—Good morning, Brother Delectatio. I received your note of yesterday evening, inviting to a continuance of our social interview, and I, though somewhat reluctantly, have complied with your affectionate request. I delight generally, to converse with you; but at times when you impugn my motives, by what you call “candid expressions,” I feel the spirit of recrimination swelling my temporal muscles. I feel, too, this morning, like commencing our conversation by “candidly” telling you that your remarks are frequently too tart and condemnatory in your reflections upon my proposed conduct. I did not mean to say that I would desert Christianity, but that I would stop preaching it unless the churches would afford me a reasonable compensation. Immediately your reasoning and your rhetoric seem addressed to me as though I were a traitor to the common cause. I confess I do not like this, especially from you. You profess to be my friend—our Christian and neighborhood associations would seem to indicate that you are particularly so. Yet you are more positive and criminating in your remarks to me in reference to my supposed or real derelictions from the “good way,” than you are to those who are less worthy of your kindness, and whose conduct you know to be criminal. In settling the difficulties of the church at Zelotypia, the other day, I observed that you heard with patience the details of each party; and oftentimes when you knew that the informed-against party was guilty of many mis-steps from the dignity and propriety of Christian conduct, you did all in your power to convince the informing party of the correctness of the intentions of the offender, and to extenuate his conduct. Your discourse, too, upon the forgiveness of injuries, which I listened to with pleasure, seemed to contemplate a state of mind which you exhibit to every person but myself. I do not know how to understand you. Your course, although impartial and even extenuating towards others, is rigid and harsh towards me. Besides I have a charge to bring against you in another court.

Delectatio.—You will remember, my brother, that Solomon says, and experience proves, “that faithful are the wounds of a friend” and “open rebuke is better than secret love.” Your case and that of the offended brethren at Zelotypia are different. All the difficulties there originated in misunderstanding and unfounded jealousy of each other in the church. The parties were exasperated by those, who, while appearing to allay, were stirring up strife. I had confidence and complaints of both parties knew that all desired the good of the cause, or could be induced to do so, although about to wound it in the house of its friends. I labored, therefore, to encourage a forgiving disposition; and correcting the misconception of each other’s motives, all were made willing to forgive and forget the little indiscretions into which they had accidentally fallen.—Thus would all difficulties of that nature end, were it not for the pride and mercenary motives of those who count gain godliness. But I do not justify my remarks to you; they may have been harsh, but the joy at the close of our last meeting assured you, no doubt, that no unkind spirit dictated them. I do not believe you will desert the proclamation for any honor this world can bestow, although tempted to it by those of the brotherhood whose zeal and endeavors to promote their own selfish and worldly aggrandizement or convenience, keep them from laying up
But what is your charge against me?

Q. Why, sir, in your absence, when I think over the reproofs you give me, I feel like making my charge; but no sooner do I come into your society, and hear your affectionate method of stating the defects to which we are all liable, than I feel that I would be doing injustice to you and my own attachment for your society to prefer it.—But as you never become offended at me, I believe I will prefer it. You talk to me frequently of the impropriety of preachers deserting the cause for lack of support; of their laboring all they can, if even driven to the farm and workshop for a supply of their temporal necessities. Example, you know, speaks more forcibly than precept. Ever since I have known you, you have been liberally sustained. Even now, you receive as much, if not more, than any proclaimer in the state. Being comparatively a young man in the cause I never could account for this; and coming from you I think a reproof falls with a bad grace. You see I have not made a charge at last; only another complaint, as you would call it. Do you understand me?

D. Yes; I think I do. I am sorry and glad for your remarks. Sorry that the force of the principles of self sacrifice I have laid down, and sustained by the irrefragable authority of reason and the scriptures, have lost their effect by reason of my supposed or real example; and glad of an opportunity of giving you a brief history of my life as a messenger of the gospel of peace, which I proceed to do.

Five months after my obedience to the gospel I was thrown into a region almost entirely destitute of proclaimers. My views of Christianity would not allow me to be idle. And having been to some extent successful in gaining for the gospel a favorable reception among my friends and companions; and being regarded by those whose opinions I was bound to respect, as possessed of some capacity for public speaking; and being urged by pious and devoted men to dedicate my education to the Lord, I became by force of circumstances a public advocate of Chris-
the failure of those to whom my worldly affairs were committed, in absolute bankruptcy. I had just taken to myself a companion for life, who was destined to see with me a wreck to all our worldly prospects. I hesitated with regard to my conduct. Difficulties arose in the churches with which I was most intimately connected. I knew not what to do. I often determined and as often changed my determination, not only to abandon preaching but society; for in my misfortunes the public men with whom I had labored, and who had looked upon my success with jealousy, now eyed me askance, or entirely neglected me. My evenness of temper and gentleness of deportment gave way. I became restless and unhappy.—Gloom gathered around my wounded heart, and all the bright joys of "society, friendship and love" could not penetrate it, much less disperse it. O what a life this is! How often its golden visions fade in the night shade of disappointment. The friends of my youth were my friends no longer. In a word, all the bitter lessons of the chilling experience of man were mine in that state of mental agony. But I abandoned not the proclamation. I cried unto the Lord. My nature was pliable, and through the providence of Him to whom I had early committed my all for life or death, the cause which rendered my sweetest pleasures transient was made tributary to the formation in me of a disposition that I retain to this day. I looked to Christianity as the only unalloyed consolation for man; and to it in the most gloomy hour of my life I pledged afresh my life—my all. That hour was the winter of my life; but it prepared the soil of my heart for the spring by freezing out the last earthly twig to which it clung; in the harrowed soil I deposited more of the seed of the Kingdom of Heaven, and I have lived to reap a nutriment and abundant harvest. But not to weary you. I started from my home to seek in the opening west a place, where, devoted to some business, I could relieve my affairs from bankruptcy and again extend my usefulness. I stopped on the way in this state—preached the gospel, and although with a heart filled with sorrow, with almost unqualled success. My time wore away, and I failed to reach the place of my destination. I returned to my family, expecting to seek another opportunity. Letters followed me—I engaged here as an Evangelist.

My brethren, without knowing my situation, have been liberal. And now I can say, I owe no man any thing but love. My usefulness is extended; my fondest wishes are gained, though not in the way I anticipated. My efforts of a worldly character at home and abroad have succeeded, and I find myself now as well provided for and better than I ever was at any period of my life.—The seasons of the past have fallen silently upon my soul and preserved it, and an era of self-denial, sobriety and resignation, has taken place in my history.

Such, my brother, is a brief view of my situation and the causes that led to it. I regard them all as providential, and should so have regarded them had they been less fortunate. I still receive a liberal support. It is a voluntary offering of my brethren; and I hope to use it to the praise and glory of God. I have unbounded confidence in his all-wise direction; and I believe that if unreservedly we give ourselves to him, "he will never leave us nor forsake us." Long before my misfortunes I believed this, but now my faith is confirmed.

Others complain of the illiberality of the brethren. So do I, in many cases, but I have made a rule never to complain till I have used proper means to correct the evil complained of. Should I be neglected again, I shall certainly ask myself seriously the questions: Am I unreservedly devoted to the cause of the Lord? Have I no other object in view but its prosperity and prevalence? And if I can answer these affirmatively I shall always expect in the use of the proper means to be provided for, or to die a sacrifice to it. Would to God with Solomon we could all say, 'Give me neither poverty nor riches; but feed me with things convenient for me; lest I be full and deny thee, and say who is the Lord? or lest I be poor and deprived, and take the name of the Lord in vain.'

Q. But others have not been so fortunate as you.
D. That is true; and in my good fortune I have no disposition to boast. I have long since learned, that however unequal in life our situations may be, yet the blessings of life are not so unequal. I have only referred to a single blessing conferred upon me; perhaps had you the history of others, even those who struggle apparently against fortune, you would find them as much or more deserving than I am, and equally happy and contented. And if it were not that men make false estimates of things, and false comparisons between the riches, honors, and general condition of each other, no man professing Christianity would have a just reason to repine or be discontented with his condition. Paul says with reference to this very matter, 'I have learned in whatever state I am, therewith to be content.' Would that all could learn the importance and happiness of this lesson. Then with him, if need be, we could suffer want or abound, 'yea, do all things through him who strengthen us.' Few of the calamities of which we complain are real; they are generally comparative; and those which are real have many incomparable advantages with which to compensate for their inconveniences, and properly used, lead us to the sure pledges of that life and immortality which is yet to come.

Q. But why is it that our brethren seem willing to sustain some and not others?

D. There are many reasons for this; and if you tarry with me to-day I will present several of them before you. Meanwhile let us receive some refreshment. J. B. F.

Sept. 29th, 1844.

THE PUBLIC EXPOSURES OF OFFENDING BRETHREN, AND THE NECESSITY OF CHRISTIAN LOVE.

Our most respectable religious exchanges are exciting attention to the great lack of self-denial, and humility, of zeal, spirituality and heavenly-mindedness of the present Christian profession. From our inmost soul we respond to their views, wishes and prayers. We need the heart of our people awakened to love and good works. This is the last, most powerful and least tried, of the evidences of Christianity, to conquer unbelief,—unbelief amongst ourselves, in the obligations, spirit, moral delight and future rewards of the faith of Jesus. We need actions rather than sayings—actions which show that we desire the salvation of our Brethren and the world, and which need not the vanishing of explanation or eulogy—actions which look to heaven for their approval, and await a future judgment for their reward. We need the gospel view of those actions, even the best of them: we need to know that our most sincere and successful endeavors are incomplete as a whole, imperfect in their nature and always incomparably less than that redemption which offers us acceptance and eternal glory; and that having done all we are unprofitable servants, we have conferred no favor. We need to estimate and love each other, not so much for mere artificial excellencies and advantages, such as education, wealth and position, as because we partake of a common humanity, and may be made fellow co-operants, each in his place, in the indispensable work of saving ourselves and those who hear us. We need less intolerance and more love for each other, and that love for Christ's sake. As a religious people we have had lessons of adversity enough to have softened and amended us in many particulars, but our distrust in the vindications of Providence, which come late but certainly, have often indurated and perverted our hearts, and our deeds, which should have been those of equity or mercy, have become those of harshness and severity.—We have cased ourselves in defiance, we have been fermented by a sense of injustice, and have allowed our kindlier feelings to be nipped or blighted by the darker passions of our nature. Contemplating the causes of shame and animosity which have come upon us to try us as in a furnace, and looking often anxiously and prayerfully, for their removal or sanctification, our hearts at times, full and oppressed, cry out in despair.—Why can we not go hand in hand together?—fathers in Israel with sons in Zion, the one
PUBLIC EXPOSURES OF OFFENDING BRETHREN, &c.

patient and lenient and forgiving, the other
filial and respectful and laborious,—why can
we not find sympathy in each other? why
can we not interpret each other in justice or
if need be, in our nearest and dearest ties,
forbear in mercy, that mercy which we daily
ask of Him who forgiveth all our iniquities,
and promises to remember them no more?
Why must every year have its calumnies and
exposures? But so it is, and so it ever has
been, and we must cease from man, whose
breath is in his nostrils, and who cannot
be accounted for. Perhaps when we are
dead, and the grave shall close over ourfol-
lies, and the outward distinctions we value so
vainly be lost forever, repentance may come
too late both to friend and foe, and our won-
der at last may be, how little there was in
each other to forgive, or rather, how much
we were alike, though to all outward seem-
ing, so different. I know,—for who does
not?—that there are wounds amongst us that
need caustic: but that caustic should be ap-
plied cautiously and tenderly; its object
should be to heal, and like the tender Phys-
sician, who applies to the internal sore some
outward irritation, which by a gentle wound
may draw away the venom of that which is
more deadly, so in the rankling festers that
now gnaw at the core of our most important
movements, we hope that timely appliances
will draw to a milder sadness on the surface
the pain that consumes within. We love
the spirit of the old hymn, which says of
our Master,

"A tender Physician thou art,
Who woundest in order to heal,
And comfort divine dost impart.
To soften the anguish we feel,
And answer thy gracious design;
In comforts so healing as thine."

Such is our example. The spirit of benign-
nity, mercy and peace must pervade our
hearts; we must forgive and bless and love
even our enemies, and we must love each
other even unto death. Our King has loved
us with a love that led him to associate with
our miseries, and "bear upon himself the
iniquity of us all." He commands us to
love each other as he has loved us. And
this, his love, we commemorate every Lord’s
day with its striking emblems in our hands,
professing before Heaven and earth to hold
communion with him by holding fellowship
with his brethren,—aye, the humblest as
well as the highest in the world’s estimation.
He loved us, all, "when we were children
of wrath even as others, God, who is rich in
mercy, for the love wherewith he loved us,
even when we were dead in trespasses and
sins, hath quickened us together with Christ,
and hath saved us by his grace," when we
EACH, ALL, were without strength, sinful,
deceived, living in malice and envy, (the
darkness and deception in which every man
still lives, who has not attained to the love of
Christ,) hateful and hating one another, even
then he saved us; he justified us freely by
his grace. Herein is love, the love of God,
which overlies human infirmities and sins,
as it passeth human understanding. We
are called upon to imitate it. We must pos-
sess it or we are nothing—our intellect, our
attainments, our labors, tongues, miracles,
prophecies, and even the body given to be
burned, are nothing. This is that eternal
life of which they that believe partake.—
This forms the new creature, which after
God is created in righteousness and true ho-
liness. We must love as we have been lov-
ed. We must love God because he loved
us. We must love our neighbor because
Christ died for both him and us. Ah! it is
this alone which can compensate for offences
which must needs come; for disappoint-
ments we could not anticipate; for carnality,
earthly ambition, and selfishness we least
expected; which will give us joy, not in our
own will and the vain pleasures and honors
with which sin and a perishing world would
allure, but in believing—joy in what we suf-
fer for Christ’s sake, in privations, in sacri-
fices, in reproaches, in labors, and if need be
in tears, by day and by night. May our
Brethren labor for it, and may the day be
far off when the conduct of any shall re-
quire the exposures and censures with
which our most influential periodicals have
so often been burdened.

In conclusion, I must express my entire
and cordial approval of the memorial pre-
sented to our Editors, by our Brethren of
We deeply regret the necessity that urged the exposure of the difficulty between Brethren Hall and Arny: we regret it because we have had so many public exposures of the follies and sins of prominent Brethren, that their continual repetition is most discouraging to the efforts of all who seek the safety and prosperity of the cause; because it affords a new occasion for the reproach of opponents who were being forced to respect us; because it makes violent and unrelenting enemies of men, who to say the least of them might have been saved; because it apologizes for the repeated violation of Christian Discipline which makes the church and not the periodical the tribunal for the adjudication of offences and especially of personal offences, which violation, if continued as heretofore through many years, will as inevitably meet the marked disapprobation of Providence as that Christ reigns;— but more than all, because to many Brethren and a large number of friends we appear to have forgotten that we all are Brethren, children of the same Heavenly Father, Disciples of the same Divine Master, fellow-heirs of the same immortal and glorious hopes, accountable to one Infallible Judge before whom we must shortly appear, stripped of all the delusions in which we vainly seek to shelter ourselves here. The truth must be told, and we ought not if we could, conceal it. There is no religious denomination with whose history I am acquainted, who have so repeatedly violated the laws of Christian love and discipline in its public journals as we, and the reason will yet appear, for our history is not yet written. It is folly for any amongst us to flatter themselves that there is ignorance upon these laws; there is less ignorance than is supposed, for the requirements of Christian relationship are natural, and are easily recognized by the most superficial minds. There is a deep, powerful, controlling cause, one the world has seen and the faithful servants of God have felt, and which must be removed or we will be disappointed in our dearest religious prospects and labors. But to analyze it requires more experience, more prudence and more forethought than we lay claim to, and the occasion, though hastening, seems not to have come.

Whilst we thus freely express our convictions, we are not blind to the truth that those who have spent their lives in this cause ought to have the most abundant means of judging of the evils that beset it, and of the manner by which they are to be overcome. We are not blind to the difficulties of their position, and we know the need of cautious, as well as modest judgment, in pronouncing upon such public exposures. But we also know that the public exposure of private wrongs has a withering and blasting influence upon the purest and best efforts of the most self-sacrificing men in our ranks, and
that as a general rule they serve only to light up momentary passions, without giving any permanent strength to those who are heartily in earnest in pleading Reformation.—

They are sometimes applauded, but not by men whose judgment is to be relied upon as a guide in action. Appeals to the generous sentiments would win over enemies and strengthen friends; and though candor would compel us to give a just appreciation to the difficulties and evil-workers that beset us, still I cannot but say that I am heartily sick and disgusted with the repeated public exposures of offending Brethren, to which attention is so often and so familiarly called.

J. B. F.

For the Christian Magazine.

BURDENSOME DEMANDS UPON BENEVOLENCE.

BROTHER FERGUSON:—Dear Sir—From information received from you I regret to learn that my former remarks upon this subject were regarded as invidiously reflecting upon Minerva College. Being a friend to the avowed principles upon which that Institution has been founded, and having a deep interest in its prosperity and permanent success, I take the earliest opportunity of disclaiming all intention to injure her fair prospects in any way. The object of my communication must be obvious, and can injure no one unless he make his own injury. We have too great a zeal to establish Colleges; our efforts are defeating themselves, and our older Institutions—Bacon, Bethany and Franklin—will be made to suffer materially if they cannot command the patronizing and fostering care of the Brotherhood, at least until they are relieved from debt.—It will be time enough to establish new ones when they are placed in a condition for permanent usefulness.

Towards Minerva College I have the most kindly feelings. Like the Pallas Athena, of which she is the namesake, we could most cordially wish her to become the embodiment of wisdom and skill, the Foster Mother of all the liberal arts and sciences. Like that infant goddess she has leaped forth from the cleft brain of her sire,* and in his full panoply is ready for glorious service.—

May she bloom like her favorite emblem, the olive, and long be filled with the delightful music of her own invention, the Pipe. Her success can in no way interfere with her humble co-operant.

COMMON SCHOOLS.

LIVE THEM DOWN.

Brother, let their poor and lowly,
Tolling, drudging, day by day,
Journeying painfully and slowly,
On thy dark and desert way?

Pass not—though the proud ones frown:
Shrink not, fear not—LIVE THEM DOWN!

Though to Vice thou shalt not pander,
Though to Virtue thou shalt kneel,
Yet shall not cease the slander—
Jibe and lie thy soul must feel—

Just of redding—curse of clown—
Need not either—LIVE THEM DOWN!

Hate may wield her scourgis horrid,
Malice may thy word deride;
Scorn may bind with thorns thy forehead—
Every sw'eet may pierce thy side!

Lo! through cross shall come the crown!

Fear not前方—LIVE THEM DOWN!

EARTH THE NATURAL FRIEND OF MAN.

The great Roman naturalist, Pliny, in one of the most beautiful passages of his elaborate history of nature, observes:—It is the earth that, like a kind mother, receives us at our birth, and sustains us when born. It is this alone, of all the elements around, that is never found an enemy to man. The body of waters deluge him with rains, oppress him with hail, and drown him with inundations; the air rushes on in storms, prepares the tempest or lights up the volcano; but the earth, gentle and indulgent, ever subervient to the wants of man, spreads his walks with flowers, and his table with plenty; returns with interest every good committed to her care; and although she produces the poison, she still produces the antidote, tho' constantly teased to furnish the luxuries of man rather than the necessities; yet, even to the last, she continues her kind indulgence, and when life is over, she piously hides his remains in her bosom.

A TOUCHING THOUGHT.—To an afflicted mother, at the grave of her deceased child, it was said, "There was once a shepherd, whose tender pastoral care was over his flock night and day. One sheep would neither hear his voice nor follow him; he took up her little Lamb in his arms—then the sheep came after him."
MEETINGS—CONSULTATION AND CO-OPERATION—OBITUARIES.

MEETING FOR GENERAL CONSULTATION.

We believe in the necessity and propriety of such a meeting. We think Cincinnati the most eligible point for such meeting, and would make an effort to have the churches of our state represented there. We would be gratified that the meeting should take place so as to include the 4th Lord's day in October next. We are confident our State meeting, which will convene some ten days prior to that time, will make arrangements to be represented.

Our interest in, and the value we set upon, a common cause, and our belief that the peace, harmony, safety and prosperity of our Brotherhood would be promoted by a general convention, induce us to make the above statements. We feel assured that a meeting numerously attended will serve to prevent threatening evil, will soften sectional and personal prejudices; will rebuke selfishness; will harmonize our hearts, if not our minds; will give a proper estimate and aid to lawful agencies for general good, and in various ways promote the great work of Christian knowledge and philanthropy; that it will serve to elevate our hopes and enlist in the proper objects of Christian interest our best and most efficient powers.

We look out upon the causes of difficulty and danger that have sprung up in different and unexpected quarters, not with the prophet's inspired glance, but the Christian's clear vision, and we see struggle and conflict, impatience and disappointment, delay and disaster;—but among all these elements of confusion and suffering, we see the energies of a powerful people, whose restlessness may be subdued, whose misfortunes may be sanctified, and who may be made lights in the world, guiding to God and heaven, through the knowledge of the pure and primitive gospel of the Lord Jesus Christ. Our duty to the present age and people imposes the necessity of a general convention, and our interest in the future leads us to hope that its deliberations, sympathies and efforts, may lead to free, cordial and successful co-operation in all good works. We wait not without anxiety, nor yet without patience: we wait in hope.

May the spirit of complacency and charity, of earnestness and sincerity, pervade all the efforts to call that meeting together.

T. FANNING,
W. H. WHARTON,
J. J. TROTT,
J. B. FERGUSON.

CO-OPERATION MEETING.

A letter from Brother WADE BARRETT, states that their Co-Operation Meeting will take place at Mount Horeb, Lawrence county, commencing on Saturday before the Second Lord's day in October, instead of Saturday before the third Lord's day.

WILLIS CALVERT.—Seldom has such a thrill of grief and horror been felt in a community as pervaded our city during the 14th and 15th of June, 1849, when upwards of eighty persons, and mostly resident in one locality, fell victims to the Pestilence which is now sweeping over so many parts of the globe. Among the number whose loss their respective families and acquaintances mourn, we are called upon to record the death of Brother WILLIS CALVERT, formerly of Burlington, Ky., and for some two years resident in our community. He was a man of remarkable personal kindness, universally esteemed by all his acquaintances; a professor of the Religion of Christ from early life; exemplary in the discharge of his religious duties, public and domestic; though decided in his religious opinions, he lived upon the kindest terms with men of every sect; and without bigotry, he was earnest, humble and devoted. He fell a victim to his efforts to rescue from death a favorite servant, whose life was preserved only a few days to follow his respected and beloved Master to that land where Master and servant are unknown. He has left a widow and seven children to mourn the departure of their almost only stay and guide; and numerous friends, both here and in our sister state, will long cherish the memory of his many excellencies. His family has been greatly distressed. In addition to his loss, his infant son and four servants were taken away within the course of a few days. To the Husband of the widow and the Father of the fatherless, many Christian hearts in our community will often commend them. May the consolations of the gospel abound to them in this, the hour of their sore trial, and may the fullness of Heaven's peace abide in their hearts and the hope of a happy re-union be the anchor of their souls in life and in death!
Sister Parmelia E. Davis, many years a widowed Sister in our Zion, upon the same fatal day, was summoned from the presence of five children, to whose nurture and education she had devoted long years of weary toil, anxiety and care. She was an exemplary member of the church of Christ, and had her heart stayed upon the gracious promises of the gospel, by which she was enabled to bear up under many heavy burdens, and at last meet death with the confident assurance that the hour of her release had come, and the day of the opening of perfect purity and faultless bliss, amid the gloom of earth and death, had dawned upon her soul with eternal brightness. She rested from her toils with those upon whom the benign spirit of our God has pronounced a blessing: “Blessed are the dead who die in the Lord.” The writer of this will often recur to the scenes which he witnessed that day. He stood within the halls of the great and beheld an honored President of a mighty Republic, with stirring ceremonies and long procession, borne to the shades of eternity, an hour after, in a lonely cottage, with scarcely enough to perform the last sad duties, he saw five children give up a toil-worn mother, and almost her only attendant, borne to the city of the dead, and perhaps the fortieth person entombed in the same yard that day. Departed Mother! Bereaved, yet not deserted children! there is One who, from the heights of His Holy Heaven, looked down upon you, and has long since declared, “I will never leave—I will never forsake.” “Though others may forget, I will not forget.” Your tears are treasured up as in a bottle; beneath you are everlasting arms, and in his own good time and way he will make your saddest misfortunes minister to your everlasting good. In a land whose dawning light shall forever overshadow the phantoms, the splendor and the splendid titles of the great of this world,—a land where a sigh, a prayer, a cup of cold water given in the name of the Savior, is of more avail than all the well deserved honors of departed greatness,—there, in the eternal dwelling of our God, your griefs may be redressed, an union with the redeemed be formed, perfect and inseparable. May it be ours!

Mrs. Adeline S. A. Oliver.—Of chronic disease, made more violent by the existence of the cholera epidemic, our Sister Oliver, in the 36th year of her age. She was a young woman of rare personal beauty and accomplishments; of quick penetration, most refined sensibilities and poetical turn of mind, to which she had added that knowledge which passeth understanding. Though as a flower, blooming in beauty and freshness, she has been nipped by the chilling frosts of death, she had previously seen much sorrow, and had been made to drink of the bitterness of disappointment's cup. She left a beloved mother,—in whose arms, when far away from kindred and home, she had sighed to die, and lived to be gratified,—whose strong and long cherished affections have been smitten with a blow which, but for the hope of a future union, would be distracting and overwhelming. A cherished younger Brother feels a vacancy in the departure of an only and a lamented sister which a brother alone can appreciate. Once gone upon earth there is no recovery. Tears may flow and hearts may throb, but the movements of death no finite skill or power can arrest. It becomes, therefore, the duty of earthy pilgrims to bow submissively to the divine will, awaiting in calm, yet steadfast hope, the day when God will gather together all the members of his purified family, and receive them into everlasting habitations.

COLUMBIA, July 23d, 1849.

Dear Brother Ferguson,—My dear wife, Elmira J. Warren, died on the 31st day of June, in the 31st year of her age, after being confined two months with consumption. She became a member of the Christian Church in the year 1844, and up to her decease cherished unshaken faith in the blessed promises of her Redeemer. Only two days before her death she expressed her readiness and willingness to go, and said she had made her peace with God long ago, and, was now willing to follow her only son, little Joel, who had died two months before. She was a kind and affectionate wife, a good mother and an exemplary Christian character. Thus I am left, with three little daughters, to mourn the loss of an only son, and the bosom friend and companion, who was ever ready and willing to share with me in all the troubles and trials that belong to this God-forgetting and unfriendly world. But thank the Lord for the blessed hope of being again permitted to meet where parting will be no more.

THOS. WARREN.
LECTURES ON GENESIS.

LECTURE XXVIII—GENESIS XXXII.

ADDITIONAL INSTANCES OF ANGELIC INTEREST IN HUMAN
SUCCESS—THE WRESTLING BETWEEN JACOB AND THE AN-
GEL—THE CHARACTER OF HIS ANTAGONIST, AND THE NA-
TURE AND EFFICACY OF PRAYER.

This chapter opens with a reference to the
great truth that angels are interested in, and
employed to subservive the interests of, hu-
man affairs. Jacob, after leaving his father-
in-law, holds on his way to Canaan, and is
met by the angelic hosts, or encampments
of God. Behind him were his enemies in
the family of Laban, who had just been sent
back without inflicting a harmful blow, and
before him were the hosts of his revenge-
ful brother; but on either side of him were
the invisible encampments of Jehovah, who
now reveal themselves to his eye, and afford
him assurance that no evil can befall him.
By this vision the faith of the patriar~h is
confirmed in Him who commands the mighty
hosts of angels to keep his people in all their
goings. Throughout the sacred history we
have repeated instances of the wonderful
manifestations of invisible armies, ranged
on the side of the people of God. Joshua,
when he stood before the walled city of Jer-
icho, lifted up his eyes and beheld, as it
were, a man who stood over against him
with a drawn sword in his hand, who claim-
ed to fill the high office of captain of the
hosts of the Lord. He was the same evi-
dently who appeared to Moses at Horeb, and
he encouraged his successor with the pros-
pect of a speedy conquest of Jericho. Sig-
nally did he fight for Israel, and display
the supernatural power of his supernatural legions.
The walls of Jericho fall; hailstones de-
stroyed the confederated armies of her allies
of the South, and the gad-fly and the hornet
the nations of the north, and even the sun
stood still, by his command, over Gibeon,
and the moon over the valley of Agelon, to
give victory to Israel and the land of Ca-
nan to the favored of Jehovah. Joshua 5:
13-15; 10: 12-27; 24: 12. It was God
whom these nations had provoked and in-
sulted; it is God who overthrows them; no
human arm shall claim the victory! To the
servant of Elisha, also, in answer to fervent
prayer, was the privilege granted of behold-
ing the heavenly powers that were placed
for his defence against the king of Syria's
counsels and the armies had he sent to Dothan.
His eyes were opened and he saw the vast
angelic hosts, like a train of fiery chariots
and horses, ready to destroy his enemies.—
But his charity and humanity asked only
that they be smitten with blindness, that af-
terwards he might overwhelm them with kind
 treatment, after teaching them that it was
impossible to oppose a people who had such
an invincible protector. 2 Kings, 6: 17-23.
Daniel also was greatly beloved, and was al-
lowed to see and converse with this Captain
also refers to these hosts of the Lord as his
ministers, who do his pleasure, and calls upon
them to bless and praise the holy name,
whilst he declares the consoling truth that
they encamp around the habitation of those
that fear him, to deliver them. Ps. 103: 20;
147: 2; 34: 7. Frequently, then, have they
revealed themselves to the eyes of men, but
never came they on such an errand as when
over the plains of Bethlehem, in their glori-
ous array, they chanted an anthem of glory
to God in the highest, and proclaimed peace
and good will to men, at the glad announce-
ment of a Savior's birth. Luke 2: 3. As-
sured of their existence, and of their inter-
est in our behalf, let us take up the song,
and invoke angels to

"Assist our mighty joys;
Strike all your harps of gold;
But when you chant your loudest notes,
His love can never be told."
Ought Jacob to fear either Laban or Esau with such a formidable host on his side? He does not, and for a time his anxiety is allayed, and he goes forward into his brother's country. Esau, during his brother's residence in Haran, had formed an alliance with the descendants of his uncle Ishmael by marrying one of his daughters. He had settled in Mount Seir, the capital of his possessions. Jacob, as he approaches the land of his brother, is visited again with uneasiness, and he sends his chief servants, with a complacent message, acquainting him of the great acquisition of wealth with which he had been blessed in Mesopotamia; of his intended return to his native land, and of his anxious desire to have his favor and friendship. His messengers returned with the foreboding message that Esau, at the head of four thousand men, was coming out to meet him. The fears of Jacob induced him to believe that he was meeting him with hostile intent. He felt his situation to be distressing. He was unable to fight or to fly. He resolves upon dividing his company, so that if Esau fell upon one the other might have some opportunity of escape; and in the straitness of his circumstances he submissively bows before God and humbly prays: "O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, return unto thy country and thy kindred, and I will deal well with thee: I am not worthy of the least of all thy mercies, and of all the truth, which thou hast showed unto thy servant: for with my staff I passed over this Jordan, and now I become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him lest he will come and smite me and the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude." The same night he selects some of the choice of his flocks and herds, and separating them into companies, he determined to send them as presents to appease his brother, upon the principle that a man's gift bringeth favor, and favorably introduces him to the great. Prov. 18: 16. And he sent his wives and his eleven sons over Jordan at ford Jakób, and himself was left alone. It was here and at this time that one of the most remarkable events on human record occurred in the history of Jacob. An angel in the shape of a man appeared to him and began to wrestle with him. The angel did not overcome him, but to show him the superiority of his power, by a touch displaced his thigh. He then gave him the symbolic design of his contest with him, and after blessing him, changed his name from Jacob to Israel, which signifies a man who has prevailed with God. Jacob, in honor of the wondrous event, called the place Peniel, or the face of God. As we have intimated, this account of the wrestling between Jacob and the angel is one of the strangest adventures in the history of man. Some, unable to reconcile it to their views of divine interference, do not account it as a real event, but as a vision. They suppose that the patriarch, impressed with the danger of his situation, laid himself down to sleep under the influence of fearful apprehensions; that in a dream he saw a man coming to him, and who at once encountered him. He wrestled with him till break of day, when his antagonist, not able to overcome him, desired to be gone, and to convince him of his supernatural power he touched his thigh, and he found himself lame next day by the force of his imagination! It needs an imagination almost as perverse as that which Jacob is supposed to have possessed, to admit such an explication, made evidently to get rid of difficulties its authors felt themselves unable to remove. That Jacob should afterwards be really lame from the effect of a dream—that his name and that of his descendants should be changed, and afterwards appropriated to the people of God, from the same effect, and that he should perpetuate an imaginary conflict by a name expressive of a real one, would be stranger than the real event itself. But still we are asked, who was it that wrestled with Jacob? He appears as man before Jacob, and by him afterwards is called God, or the face of God. 30. Hosea, who was afterwards favored with a
knowledge of this occurrence, says “that
Jacob had power over the angel and
prevailed,” and afterwards calls him by the holy
name of “Lord of Hosts.” He found him
in Bethel, and there he spoke with us, even
the Lord of Hosts; the Lord is his name or
memorial. Hosea 12: 4, 5. It is obvious
from these passages that he was none other
than that illustrious Being so frequently
brought before us in the patriarchial history,
under the title of “angel of God”—the “an-
gel Jehovah”—“angel of the covenant”—
who afterwards appeared in the form of man
and was declared to be the Son of God, in
his holy spiritual nature, by his resurrection
from the dead. Rom. 1: 5. That divine
person, the sent of God—the Messiah that
would come into the world for the accom-
plishment of human redemption—he it was
who in this mysterious manner wrestles with
the patriarch, and gives him a name expan-
atory of the character of all his disciples in
all ages:—Israel, or prevailers with God.
The question comes upon us, then, For
what purpose did he appear? How could
such a peculiar mode of manifestation be
worthy of God? It should be remembered
that in the all wise plans of Jehovah, noth-
ing happens for its own sake alone. There
is a symbolical sign of the highest moment,
both to Jacob and to all his believing children,
shadowed forth in this transaction. Jacob
is in great perplexity. He is agitated and
distressed in prospect of the uncertain issue
of the expected meeting with his brother.
In his distress he calls upon God and by
prayer he asks his protection, to carry him
through his dreadful emergency. In order
to calm the disquietude of his spirit, and
arm him with all needed courage and confi-
dence, the angel of God assumes the form
of his antagonist, and allows him to prevail.
In the close of his encounter, however, he
gives him some indication of his divine char-
acter by the dislocation of his thigh, by
which he might know in whom was his
strength. As, therefore, he wrestled with
the angel, and prevailed, so should he pre-
vail over Esau, and be delivered at last from
all danger, not destroyed, though not unhar-
mend. The angel, at his first appearance,
may have assumed the form and bearing of
Esau, which he did not throw off until about
to leave the patriarch. We should remem-
ber that this method of imparting instruc-
tion was not singular. Actions better than
words were calculated to impart and impress
information. The name of Jacob was an
indication that by wrestling or tripping up the
heels, (as the word signifies,) he should
gain the ascendency over his brother; and
I know not that the fact of his ascendency,
which was predicted before his birth, could
have been more significantly exhibited than
by this athletic strife between himself and
the angel. Indeed, Hosea connects his ta-
kings his brother by the heel in the womb
and this transaction, thus tracing back the
ascendancy here set forth to its commence-
ment, before their birth. He is also taught
that this ascendancy is of God, who had de-
creed that “the elder shall serve the young-
er.” By the especial favor of him who dis-
locates his thigh at a touch, he is to conquer
the revenge of his exasperated brother.—
Esau was coming against him with a force
vastly superior to his own; but his power is
to be held in abeyance, and he himself is to
be melted and subdued by the importunate
supplications of his brother, as by these he
had prevailed over the angel. Jacob after-
wards seems to understand it thus, for after
repeated entreaties he says to Esau, “Re-
ceive my present at my hand; for therefore
I have seen thy face as though I had seen
the face of God, and thou wast pleased with
me.” He had seen his face in that of his
angelic adversary. I know not how other-
wise we can understand the past tense here
used, “I have seen thy face;” and “thou
wast pleased with me;” unless he had seen
it in the face of this godlike representative,
and through him Esau’s pleasure was signi-
fied.

This passage has also been understood to
teach the efficacy of earnest, fervent, ago-
nizing prayer, particularly in seasons of
providential affliction and distress. In the
athletic exercise of wrestling the highest ef-
fort of the corporeal frame is called into
vigorous exercise. Every nerve and mus-
cle is put to its utmost tension; no relaxa-
tion is allowed, or the issue is endangered,
and the whole living energy is concentrated upon the conflict. So it should be in prayer. The thoughts and affections should be concentrated; and every Christian knows it requires a wrestling to effect such a concentration; the emotions of the soul are to be enlisted; pleas based upon divine promises, cogent and powerful, must be urged; earnestness and zeal should be wrought up to the highest intensity; and oftentimes weeping mingled with supplication, yea strong crying and tears, in imitation of the Savior, subsiding at last into the deep and unutterable groanings of the spirit of adoption, which can be understood only by him who searches the heart and knows the mind of the spirit;—will characterize the effectual fervent prayer of the righteous man, which avail not much. "I will not let thee go unless thou bless me." This is spiritual heroism; I wish I could see more of it in our age.

Behold! too, the goodness of God. He allows himself to be prevailed with. He could have paralyzed the arms of Jacob and freed himself from his pertinacious embrace. But he desires not to be freed; he wishes him to cling with all his power, as he desires you, O favored son of love, to cling to the word of his grace when afflictions dismay and sorrows overwhelm thee. But you must feel and recognize his power, that you may rely upon it, which you will do in the dislocation of a thigh, a thorn in the flesh, or some other loss or affliction permitted for your healthful discipline and constant improvement.

Our Savior was once addressed by a Syrian woman, whom he somewhat repulsed, saying, "it is not meet to take the children's bread and give it unto dogs." His object was evidently to excite her to greater teryency in her petitions, and to teach his disciples the universal character of his religion. "Nay Lord," says she, with characteristic humility, "the dogs may eat of the crumbs that fall from the Master's stable," and he granted her request. He will grant thine, if thou art equally humble, equally fervent, equally alive to the nature of thy wants.

The wisdom of God, manifested in this wonderful event, teaches us by example the great lesson of his Son, "that men ought always to pray, and not to faint;" that perseverance is an effect of perseverance; that the promised blessing is withheld only to increase our importunity, our willingness and preparation to receive. Have we power to prevail with the Almighty? Dust and ashes as we are, are we so magnified? Hear then our prayer and regard the voice of our supplication, when we order our cause before Thee O Lord, our strength add our shield!

We would have you notice, also, that the children of God derive not their name from Abraham or Isaac. They are not called Abrahamites or Isaacites, nor even Jacobites; but Israelites, after a name given to Jacob, when he prevailed with God. Can we lay any claim to this name, unless we also persevere and prevail in prayer? Peace and mercy are promised only to the Israel of God, or the prevailers with God. Gal. 6:16.

Briefly summed up, Jacob was taught in this memorable transaction, 1st, that he had prevailed over Esau by the power and mercy of God; 2, that God was displeased by his unbelief. 3, The necessity of reposing his entire confidence in God, if he would be delivered. We are taught, 1, that trials and difficulties attend the people of God to prove and discipline them. 2, The importance and efficacy of earnest and fervent prayer. 3, And that success, though long delayed, will richly repay us for all our wrestling, our toils and our sufferings. And should our hand, our eye, or our foot offend us, like Jacob we had better suffer its loss than lose the favor of God, and an inheritance in the kingdom of heaven.

J. B. F.
heart with natural and fraternal feelings.—

He meets Jacob; but the brow of anger and
revenge wore a complacent smile, and he is
ready with the magnanimity of a noble soul
to embrace his long absent brother with emo-
tions of the purest love. Jacob comes be-
fore him with respectful deference, whilst
Esau runs to meet him and to embrace him.
He falls upon his neck; he kisses him, and
together they weep. What a delightful ter-
nination of all their anxieties and fears. Is
there one of my hearers who has ever in-
dulged in feelings of unkindness towards his
kindred, or who has been so unfortunate as
to be involved in family feuds, let him draw
near and behold this scene; see a proud and
vindictive man, who felt himself wronged in
his dearest interests by his brother, and who
has marched up at the head of four hundred
men, ready and able to overwhelm him,—
behold his revengeful and cruel sentiments
melt away, and with arms extended see him
run and fall upon the neck of his brother,
whilst they weep in the overflow of their
feelings of fraternal love. Look at it and
remember, that the only pure satisfaction
you can obtain for your wrongs, whatever
they may be, is that which flows from a
heartly and unreserved reconciliation. “He
kissed him.” In the Masoretic Bible each
letter of the word here translated “kissed,”
is marked with a point over it, making it em-
phatic. By this means the learned Rabbins
would call the attention of the reader to
what gave unmistakable evidence of Esau’s
change of purpose, and of his sincere affec-
tion.

“Ah, why should there be so many wretch-
ed brothers as there are of us, pass through a
world where there is so much unavoidable
misery, estranged from one another, or mad-
ly, wantonly, wickedly interrupt and disturb
each other’s passage by bitterness and wrath?
What wretched things are wealth and pomp
and state and power, which will not permit
brothers to live together in love as they
might and as, but for one or other of these
disturbances of human quiet, they would.”*

With mutual assurances of regard and
affection, the brothers separate. Esau goes
to Mt. Seir and Jacob quietly pursues his

*Hunter.
him;" Malachi 3: 17. He regardeth us as his special treasure, and has declared we shall be his when he makes up his jewels. The Apostle John, also, places the Master before us as saying "that when he putteth forth his own sheeple, he goeth before them, and they follow him." John 10: 4. He, like Jacob, takes the post of danger, and is ever ready to lead forward or to defend his people. "If any man serve me let him follow me," is his word to all his disciples. He does not, like the martial heroes of earth, send his armies before him, but he leads them, able in the strength of his father, to prevail against every foe. Like Jacob, too, he has prevailed with God, who has heard him in that he feared, and delivered him from death and exalted him as a prince at his own right hand, where he offers effectual intercession for us, and whither he would have us follow, for he is preparing a place for us. The Lord God went before Israel and fought for them; he bore them as a man beareth his son; he searcheth out for them a place to pitch their tents in, and says to them, dread not neither be afraid. Deut. 1: 20-24. And he has promised that when he shall "assemble Jacob again, and shall surely gather the remnant of Israel, he will put them together as sheep in the midst of a fold, and their king shall pass before them, and the Lord on the head of them." Micah. 2: 12, 13. Let the true Israel then rejoice in their forerunner; let them, like their leader, take up the cross and follow him, for he has already entered within the veil and caused the face of God to appear with smiles of love and compassion for his offending creatures; and he has fixed their hope of pardon and eternal life as an anchor sure and steadfast.

2. In forcing a gift upon Esau, Jacob acknowledges that all he possessed had been graciously given him of God, and that he had enough. Both Testaments unite in teaching us, by precept and example, to regard all our possessions, the increase of our substance and the good results of its use, as the blessings of Providence. Paul gives as a reason why we should give liberally to the cause of God, that he is able to make every favor or temporal blessing abound to us, so that always we may have a sufficiency, and be ready for every charitable work. He maketh the earth fruitful; he supplies seed to the sower; and increases the produce of our industry, which, if we will properly use, will secure to us proportionate increase in the fruits of our righteousness. 2. Cor., 9th chap. Paul says of himself that he had always enough, or was contented in his situation. If in want he was not dejected, if abounding in the conveniences of life, he was not elated, but reposed his confidence in God in all situations, knowing that whatever the Lord appoints for his people is best. Phil. 4: 11, 12. Happy condition! To be resigned to the will of God, saved from anxious solicitude, knowing that whilst industriously engaged in honest pursuits, if we commit ourselves to him, he will allow no affliction to come upon us which we are not able to bear, and that he is willing to make all things turn out for our good!

3. We notice that Jacob, notwithstanding the Lord had promised him all Canaan for a possession, purchases a home of the children of Ham for an hundred pieces of silver. He does this evidently for the sake of peace with the inhabitants, and more especially as a pledge of his faith in the promise to Abraham in the future possession of the land by his descendants. When God distributed the lands of the earth, Moses says he marked out an inheritance for the children of Israel, and when the time came, according to the faith of Abraham, Isaac and Jacob, the Canaanites, who without authority had taken possession of it, were dispossessed, and the rightful owners received the inheritance. Deut. 32: 8. Of the sort of coin used by Jacob (for this is the second monied transaction mentioned in the sacred history of these early times,) we remark that the Hebrew word kesitah, lamb, but here to be rendered in the plural, lambs, by which is probably meant a kind of coin, with the image of a lamb stamped upon it. The phrase is entirely similar to the usage among ourselves when we speak of a hundred eagles; meaning thereby a hundred pieces of the coin so denominated. 'The primitive race of men being shepherds, and their wealth consisting in their cattle, in which Abraham is said to have been rich, for greater conveni-
ence metals were substituted for the commodity itself. It was natural for the representative sign to bear impressed the object which it represented; and thus, accordingly, the earliest coins were stamped with the figure of an ox or a sheep.' "Maurice Ind. Antiquities."

Thus the ancient Athenians had a coin called ox, because it was stamped with the image of an ox. Hence the saying in "Aeschylus, Agam. v. 30, 'I must be silent concerning other matters; a great ox walks upon my tongue;' implying that he had received a bribe for secrecy. Thus, too, the Latin word for money, pecunia, is derived from pecus, cattle, from the image stamped upon it. The custom, no doubt, arose from the fact that in primitive times the coin was the ordinary value of the animal whose image it bore.'

4. We cannot pass over this history without remarking that there are admirable traits marking the character of Esau, as he stands before us on the sacred record. His conduct towards him who robbed him of his birthright, is open and magnanimous, and his affectionate reception of him shows that nobility of soul which can bury in oblivion a past offence. 'Tis true that he was profane in disregarding the high spiritual favors that were connected with his family, but at the same time he was capable of what the world calls the most honorable conduct. He was what we would denominate a great man, and though rejected with Lot and Ishmael and the children of Keturah, from being the progenitor of the Messiah, it is no reason why his excellent traits of character should be despised.

This is the last account which we have of Esau, except that he was present and assisted at the funeral of his father. Notice is taken of his wives and his descendants; of the princes of the tribes that descended from him; of the kings who succeeded these, and the chiefs who succeeded the kings. We are glad to part with him under such favorable auspices, and behold him as he leaves us, forgive the perfidy and meanness of his brother Jacob. "Esau returned that day on his way to Sier."

5. Upon the transactions recorded in the thirty-fourth chapter, we barely remark in passing that we know not which most to regret; the calamity which happened to the family of Jacob in the disgrace of Dinah, or the furious and barbarous conduct of Levi and Simeon in deceiving and slaying the innocent with the guilty.

It is said that history is philosophy teaching by example. We may also say that the Bible narrative is religion teaching by example, and accordingly we have examples of every possible calamity that can happen to human nature, and the means by which they can be avoided or turned to a good account.

Inexperienced and credulous young ladies may here learn the intoxicating nature of flattery, and the snares which are often laid for their destruction; and they would do well to study the whole lesson in the fear of the Lord, that they may learn neither to despise the dangers to which they often expose themselves, nor to disregard the anxiety and care of parents and truly faithful advisers. The Apostle would have aged women to teach the younger ones, both by example and doctrine, to be of a calm disposition: of chaste behavior, that they may honor the gospel which they profess to believe and obey. By their modesty, their chastity, their prudent behavior and sweetness of disposition they become the ornaments and glory of our race, whom we love and respect with more than double the emotion with which we regard the other sex.—In the melancholy history of the frivolous and imprudent Dinah we have a sad example of the effects resulting from disobedience to the instructions given by the Apostle. The Holy Spirit, by Peter, also, has declared that which all experience confirms, viz: that "chaste behavior coupled with fear," is calculated to increase the love and admiration of man for his better self. 1 Pet. 3: 2.

--J. B. F.

SACRIFICES.

THE DESIGN OF WHOLE-BURNT OFFERINGS AND THANK-OFFERINGS AND THEIR COUNTERPARTS IN THE CHRISTIAN RELIGION.

(Continued from page 293.)

Where the object of man is the attainment of the religious element, where it is the desire and purpose of his heart to live for God and relish the life, where the service
of his Creator and the attainment of the full development of his religious faculties and the consecration of the natural and necessary business of life to that service, become the ultimate design of the brief period allotted to him upon the earth, every subject connected with religion will become a subject of interest and improvement. And as the subject of Sacrifices connects itself with his history in all ages, it deserves and should receive his attention in all its bearings. In a former article we have presented their general design; in the present we propose to enquire into what they were, and learn if we can the specific object of each.

I. The most ancient and universal class of Sacrifices were what the Greeks call _holocausts_; or whole burnt offerings. The Hebrew term by which they are expressed has the simple idea of ascension in it, which is, also, like the Greek, expressive of their character. They were flayed and then wholly consumed by fire, and made to ascend as smoke from the altar. The first sacrifices were doubtless of this sort, the skins answering as clothing for the external man, and the offering as a covering for his soul in the presence of a reconciled God. Abel, Noah, Abraham and Job's sacrifices were of this kind, and consisted of clean and useful beasts. And it is a remarkable fact that under the restrictions of the Mosaic law, even Jews allowed Gentiles to offer this kind of Sacrifice by the hands of Aaronic priests, seeing that it was common for all nations.

The Jews considered the Holocaust the most excellent of all their offerings. And Moses, in making regulations concerning sacrifices, does not propound them as a new form of worship, (Lev. i.,) but lays down ritual regulations concerning them.

The victims for the sacrifices were males without blemish, the best of the flock and herd; and where a man on account of poverty was unable to bring a bullock, sheep or goat, his humble circumstances were kindly considered, and he was allowed to bring a turtle-dove or young pigeon.

The design of the whole burnt offering, though like everything else the subject of dispute, to the candid must be clear. It was an acknowledgement of the Being and Providence of God, and an emblem of the entire surrender of the worshipper to him. He who presented a whole burnt offering, gave himself up without reserve to the will of that God who can require nothing less than all.

The counterpart of whole burnt-offerings under the Christian Dispensation is most forcibly presented by Paul when he makes the practical application of his matchless argument in the epistle to the Romans:—"I beseech you, therefore, by the mercies of God to present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." As the ancient worshipper would bring his sacrifice to the altar, which was wholly offered to God, so Christians should present their bodies, instead of the bodies of beasts; "living," in all their vigorous, active power, instead of "dead," as were the sacrificial victims, and this he assures them is not an arbitrary but a reasonable service. Our best faculties as their best beasts, all our faculties as their whole offerings, must be devoted and this is a reasonable worship.

The whole burnt-offering, like all the offerings, typified the sacrifice of Him who offered "up his body once for all," "who of his own self bore our sins," and became at once our propitiatory and example. As was predicted by the prophet, he "caused the sacrifice and oblation to cease," brought in everlasting reconciliation to all who receive him, by which living men instead of dead animals, by the consecration of all their powers, may be made at once the acceptable sacrifices and priests of God, to serve and be honored by Him throughout endless ages.

Disciples of Jesus Christ, let us complete the sacrifice; let us fill up that which is behind of his sufferings for his body's sake, the church;" let us no longer belong to the world, though living in it, but be wholly dedicated to God by Jesus Christ, that at least, like the conquerors in the Apocalypse, we may cast our crowns at his feet, while we in turn shall be elevated to crowns and honors forever more. Let us redouble our vows and our prayers and
wholly consecrate our business. And may that God who pierces the profoundest depths of our hearts and seest the most secret intentions of our wills, honor the desires which a contemplation of the service of his saints inspires, gives us courage to fulfill them and at last recompense our toils by admitting us into the everlasting rest which remains for those who believe,—In thy mercy, O Father! which flows to us in the blood of sacrifice, we can alone confide, we pray now and ever, Amen!

II. The second kind of sacrifices were meat or food-offerings, which under the Jewish law were distinguished into peace-offerings, sin-offerings, trespass-offerings, thank-offerings, &c. &c. These were offered 1. for sins of ignorance, 2. for legal pollution, 3. not only to make peace with God, as was the case with the Holocaust, but to preserve it, and were, according to the occasion upon which they were offered or the disposition of the offerer, thank-offerings, votive or voluntary offerings. Some of them were appointed for stated times, as at the great feasts, the accomplishment of the Nazarite’s vow, the consecration of a priest, &c.; but generally they were offered whenever and wheresoever the worshippers pleased.

Their counterparts, under the New Covenant, answer to our sacrifices of praise and thanksgiving—our charitable deeds, and whatever of the good things of this life we may devote to the spiritual pleasure, profit or advancement of the children of our God. “By Christ,” says the Apostle, “let us offer the sacrifice of praise to God continually, the fruit (or calves) of our lips giving thanks to his name.” In the peace-offerings of the Jewish law the worshipper was regarded as already accepted by means of a previous sin-offering, and that now he approached God as a friend, with a thankful acknowledgment for his favors, and with vows in order that further blessings might be received. So the Christian, having become such in the giving up of his body to God by faith in the sacrifice of his Son, now comes before him as a friend or a child, with thanksgiving, confessing and declaring his benefic. The Apostle, also, adds, “that to do good and to communicate,” we must also remember when we present our offerings, “for with such sacrifices God is well pleased.” Accordingly the same Apostle, Phil. iv. 16. speaks of the contribution made by a Christian church to meet the wants of a servant of Christ as an “offering of a sweet savor, a sacrifice well-pleasing to God.”—These are the very words anciently given to the peace and thank offerings of the Law.

In a word, the design of the Christian profession, is, as is stated by the Apostle Peter, that we might be made a living spiritual temple or tabernacle and a holy universal priesthood, to offer sacrifices of prayer and praise, and to perform service of duty, charity and benevolence, which are sacrifices acceptable to God through Jesus Christ. 1 Pet. ii: 5. Blessed be God that we need no mediation of priests, nor rivers of blood nor oil, but that every obedient believer has access to God, and with a broken and contrite spirit standing in awe of his word, we may offer our prayers, make and pay our vows, communicate of our substance, and be acknowledged in the increase of the fruits of our righteousness, as kings and priests unto our Father.

But let us review once more what we have learned upon this subject. God, according to previous pre intimations, which commenced with the fall of man, has given his only and well-beloved Son, a sacrifice for sin, an example of holiness. With that Son he has bestowed an immensity of gifts, such as light, peace, strength and joy; “everlasting life” commenced upon the earth and consumed in heaven, a participation in the divine nature and blessedness of God himself. Our acceptance of these gifts, when we believe and are baptized into the death of the Son of God, emancipates us from all past sin, and consecrates us to the new service of God. A new direction is given to the use of all our passions, affections and faculties; a new purpose to the afflictions and sorrows of life, and all things in us and in the world are made to subserv the purposes of God and augment our happiness under that love which transforms a sacrifice into service, a curse into a blessing, and causes all things, even enemies, to work together for our good.
God gave his Son, and with him proposes to give us all things. We have been loved, beyond conception, and we must love. We must sacrifice for God, for he has sacrificed for us, and all ours is his. We must sacrifice for our neighbor, for Christ has sacrificed for both us and our neighbor. We must be followers, imitators of God as dear children. We must live, and if need be, die, to shed around us the love which has filled our hearts. We must have the joy of gratitude, and find pleasure in our fatigues, patience in our sufferings, resignation in our privations,—eye, we must be constrained by the love of Christ, weaned from our own will to do his will, from the love of money and all perishing objects to the love of God; we must do good, console the afflicted, take care of the destitute, and publish abroad the salvation of our God.—We must have the image of God in our souls. We must dwell in God and he in us by dwelling in love. God is love. We must also be love. Our words, our works, our zeal, our reproaches, our tears, our joys, our afflictions, must be so many sacrifices to God by being bathed in and sanctified by the love of God which gave us a Savior,—must be sacrifices well pleasing and acceptable.

Christian Disciple, this is simple, this is true. Can you offer the sacrifice? Can you complete the service. Remember that sacrifices must be either to God or Satan, to the world or Christ, your own corruption and destructive lusts, or to the love of Christ, to sin or to holiness.

"THE UNITY AND FAITH OF THE CHRISTIAN CHURCH."

A Synopsis of a Discourse delivered at New York City on Sunday, May 6th, 1849—By Austin Craig.

The Apostle Paul, in the 4th chapter of his letter to the Ephesians, verses 1 to 6, beautifully delineates the prominent features of Christianity. One of these features can hardly fail of arresting attention: I mean the absolute unity of the Christian Church. The Church is one, not many; united not divided; harmonious, not discordant. In the strict sense, the Church of Christ is a unity." And this chapter is powerfully illustrated in the 12th chapter of Paul's first letter to the Corinthians, where he "represents the church under the similitude of the human body. He says: 'As the body [human] is one, and hath many members, and all the members of that one body (being many) are one body so also in Christ. For by one spirit we are all baptized into one body, whether we be Jews or Gentiles, bond or free, and we have all been made to drink into one spirit. For the body is not one member but many. If the foot shall say, because I am not the eye, I am not of the body: is it therefore not of the body? And if the ear shall say, because I am not the eye, I am not of the body, is it therefore not of the body? If the whole body were an eye, where were the hearing?—If the whole were an ear, where were the smelling? But now hath God set the members every one of them in the body as it hath pleased him. And if they were all one member, where were the body? But now, are they many members, yet one body.'"
Christ they must show that they contain all Christians. As the Church of Christ is composed of "one head," and has but "one body," so but one spirit actuates the body. There is no discord in the body of Christ, which would be the case if two or more spirits dwelt in it. Christ is not divided, nor should his members be torn and separated. We (Christians) are all one in Christ, and mutually dependent upon each other. There is no exclusiveness in the members of Christ's body; therefore the eye cannot say to the hand, I have no need of you, nor the hand to the ear, I have no need of you; nor the ear to the feet, I have no need of you. So Paul teacheth when he says, "God hath tempered the body (of Christ) together, that there should be no schism in the body, but that the members should have the same care one for another."

"As in the Church of Christ there is one head, and one body and one spirit, so there is but one faith. The church has not a variety or multiplicity of faiths. The head of the church has not taught us that it is a matter of indifference what faith we may embrace. There is but one true faith. By embracing this "one faith" we become members of the "one body," and partakers of the "one spirit." All the members of Christ's Church have this "one faith." To obey this one faith does not bring a man into any one or all of the parties above named, but it does bring him into the Christian Church—into the one body of Christ. To be introduced into any one of these parties, a man must believe either more or less than simple Christianity. If the reception of this faith brings a man into the Church of Christ, but not into any of these denominations does it not follow that these are not the church of Christ. And yet we would not be understood as saying that there are not Christians among them. We only assert that they are not the church of Christ, because they do not contain all Christians, and because to enter them a man must believe more or less than simple Christianity.

A man may be an Episcopalian, a Presbyterian, a Baptist, a Unitarian, a Methodist, &c., and be a Christian, too; but God only requires him to be a Christian. Under what circumstances, and for how long a time, a man may continue to wear these and other party names and be a Christian, we cannot decide. Sooner or later every Christian must learn that though Christ hath many members, yet he has but one "body," and that the members should have the same care one for another.

It is frequently said that in heaven we shall not be asked, whether we are Baptists, Presbyterians, Methodists, Lutherans, Episcopalians, &c., but only whether we are Christians. Why, then, should anything more be asked on earth? Are the sectarian parties on earth purer and more select than the Church of the first born, whose names are written in Heaven? If there will be but one body in Heaven, in which all will have common participation, and all distinctions of party be destroyed, why should it not be so on earth? And if it is not so on earth, is it right or is it wrong? Do not the sufferings of the great Head of the church tend as much to the unity of his mystical body on earth as to its oneness in Heaven? This is an important question, and deserves serious consideration. We ask then, and in kindness, are the various religious denominations acting in accordance with the genius and spirit of the one body of Christ when they refuse Christian fellowship to those who will submit to no tests (such as creeds, confessions of faith, formularies, doctrinal tracts, decisions of councils and fathers, &c.) except those which God requires of his own church? And do not such refusals serve to distract and rend the body rather than strengthen and build up its unity? Let the denominations look well to this matter, for Christ is not divided.

Christ being the alone head of his body, and divinely so, has the alone right to legislate for that body. We oppose all human legislation in the Church of Christ. The articles of faith drawn up in the Scriptures, are the alone articles of faith to which a Christian can lawfully subscribe. The entire revelation of God is the Christian article of Faith. We are required to believe the whole, not a part. Thus the Christian faith
is a unit. Some require faith in the infallibility of the Pope—others require subscription to thirty-nine Articles of Faith—others to the matters set forth in the Philadelphia confession—others to the quarterial alteration and emendation of the M. E. C. Discipline; these are all human, and must sooner or later perish. But the faith of the one body of Christ requires us to believe in the alone infallibility of its Divine Head—to subscribe to its alone article of faith—the entire word of God. The moment a man, or any Council, Synod, Assembly, Association, or General Conference, assumes the prerogative of dictating to man what he must believe in the Bible and what he must not believe, that moment the authority of the great Head of the Church is usurped, and the mark of the prophetic “man of sin” displayed. The man who makes a creed, or a confession of faith, aside from the Bible, or in addition to it, and says to his fellow, “subscribe this or I will not fellowship you,” whoever he be, Catholic or Protestant, minister or layman, that man is anti-Chrest. The Church has but one faith—the word of God. No member of the body has a right to any other faith; and he acts disloyally to his Master, and disrespectfully to the Great Head, when he subscribes to any other faith, or is governed by any other creed.

The great error of the religious world has been that something is necessary for the government of the Church besides the word of God. This shows a want of faith in the Word. Hear it: “Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.” The Scriptures are able to make a man perfect in faith, in works, in life. What more does he need? Human legislation?—human creeds, to enforce his faith, and thoroughly furnish him to all good works? The thought is impious.

But it is urged that creeds and discipline, and confessions of faith, doctrinal tracts, etc., contain nothing contrary to the Bible. This is an assertion more easily made than proved. But suppose it true, and does it follow that they are necessary for the government of the one body? Not at all! For by the same parity of reasoning we could prove the Constitution of the United States necessary to the government of the Church of Christ, i. e., there is nothing in it contrary to the word of God. And yet who would contend for a subscription to the articles of this constitution as a test of moral fitness for religious worship?

No religious creed is free from error, unless it contains all the truth. The creed of the one body of Christ—the Bible—does contain all the truth: therefore the Christian’s creed is free from error. Can this be said of the Westminster Confession? of the Book of Common Prayer? of the Methodist Discipline or of the Philadelphia Confession? It cannot. They do not contain all the truth; therefore they are erroneous—for simply leaving out part or parts of the whole truth is an error. Man has no right to thus mutilate the Word of God. God declares that his word is sufficient for his purpose—that it shall not return to him void—that it shall accomplish what he pleases and prosper in the thing for which it was sent. He has given it in the most simple and useful form. Had it been his purpose to present it in the Creeds and Disciplines of any or all the various parties it would have been so presented. But such was not his purpose. He gave it to us in his own way. Presumptuous man, do not meddle with its doctrines and forms of doctrine. Receive it as a whole—as a unit—but presume not to alter, or amend, or detach or circumscribe, or you may bring utterable ruin upon your soul! Neither individuals, nor churches, nor Synods, nor Presbyteries, nor Conferences, nor Associations, nor Councils, have anything to do with the “one faith” of the Church of Christ, except to obey it.

We have thus seen that the “one faith” of the church is the Holy Scriptures, not a part of Scripture, but all Scripture; not Scripture in some uninspired and man-made form; but in the form which its author gave it—in its God-made form;—and nothing but this Scripture. This “one faith” is not, cannot, be the faith of any sectarian party, for their creeds, &c., do not contain all the Scripture.
given by inspiration of God. The faith of Christ's body is a unit—harmonious in all its parts. The faith of sectarian parties is divided and discordant.

It was asserted by Chillingworth, "the Bible and the Bible alone is the Religion of Protestants," and this assertion has been quoted and professedly adopted by every religious party in Christendom. But is it true? Let us see: A man applies to one of these Protestant sects for admission and fellowship. His faith is enquired after. He replies, I believe the Bible, and I believe the Bible alone. Will he be received? Will the Episcopalians receive him? No: for he must also receive the thirty-nine Articles of Faith. Will the Presbyterians receive him? No: for he must add to his faith the Westminster Confession. Will the M. E. Church? No: or only for a six months probation; and then he must subscribe to the "Discipline," or go back from whence he came. Does not this prove that the "Bible alone" is not the government of these parties, (and with them we include all sectarian parties,) as is asserted by them the world over.

But suppose this man should apply to the Church of Christ for admission and fellowship, and enquiries and answers made and given—what would be the result?—Would anyone present him a little book apart from the Bible, and ask him to subscribe to its doctrine. No: but gladly would he be received into the one body, upon a profession of his hearty concurrence in the "one faith," and men on earth, and angels in Heaven, rejoice that one more pillar is added to the temple of God on earth.

When a sectarian is enquired of why such a man was refused admission into his church, he replies, because the answer "I believe the Bible," is indefinite; and from such an answer no man can tell whether the individual is a Calvinist or an Arminian, a Trinitarian or a Unitarian." This is true; but does the word of God require such a test? In what portion of it are we taught that a man must come under the one or the other of these general divisions, and that it is essential to know which before he can become a member of the "one body"? No where.

The word of God makes no such requirement. This profession would prove him to be a christian, and this is all he is bound to be in order to enter the "body" of Christ. These other requirements are of human legislation—additions to the one faith, and therefore erroneous and anti-christ.

But it is said that creeds are necessary to the purity of the church. "How," says a Trinitarian, "could one who is a Unitarian be kept out of the Church, if we had no test but the Bible?" If your church is the "one body of Christ," where did you learn that the Arminian and the Unitarian are not worthy to enter it? Not from the Bible, certainly, for that says: "Whosoever will, let him come." What divine right have you, then, to exclude them. But your human legislation gives you the power to exclude them, not from the "one body," but from your sectarian party. And did you never think that in excluding these you might be excluding Christians? What says the Savior:—"But whoso shall offend one of these little ones, who believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depths of the sea." Mat. xviii: 6.

But we enquire, what sectarian church has ever been kept pure by creeds, &c., in addition to the Bible? Point out to us one—only one. Is it the Lutheran Church?—How many of its members believe all the Bible teaches, to say nothing of its Discipline? Is it the Episcopalian, the Presbyterian, the Methodist, the Baptist, or any of the long Catalogue that we might name?—Do all the members of these parties believe what their creeds say of the Trinity and of the person of Christ; of the doctrine of election and reprobation; of total and hereditary depravity? Do they all believe that faith alone saves them? or do some of them believe with the Apostle James, and couple works with faith? Answer these questions, and then view the purity of your churches secured by your creeds.

It is perfectly idle to set up such a claim for creeds. Look at the history of Protestantism—view the schisms, and heresies, and corruptions of the strictest Calvinistic par-
ties, and you have a full and complete refutation of the claim. As to the assertion that human creeds are necessary, or even useful in sustaining the purity of the church, it is sufficient to say that if the Word of God cannot accomplish it, in vain do we expect superior efficacy in human formularies and doctrinal tracts.

"The church of Christ is one body, and has one faith. To the one body belongs all that is good in the spiritual universe, and to the one faith all that is true. Every pure soul is a member of Christ's mystical body. And every purifying truth is a part of the one faith of this one body." Can this be said of any other body or association of men?

Some cases in which a man may speak rashly, &c.

In judging of the conduct of one who professes to be a follower of the Lord Jesus, and whose conduct is upon the whole consistent with his profession, it is necessary to take into the account, both the particular method he may have seen it fit to adopt in observing a particular duty, and what may be peculiar in the circumstances in which he may be placed. Suppose, for example, a man's principles lead him to give what property he has to spare for benevolent designs, in a particular channel, and that he has devoted a certain portion of his income to that purpose. It may be, perhaps, indeed, improper to adopt any exclusive plan of this kind, which leaves no room for particular emergencies; but such a plan as that supposed in the case before us, may not only be upon the whole most unexceptionable, but formed after the most deliberate and conscientious inquiry. What he gives, he gives by rule. You come, perhaps, and expect aid in a case to which this rule does not extend, or when the sum he has devoted to such purposes, (and which, if you knew its extent, you would think a very adequate one,) is exhausted. You are disappointed, where you entertained the most sanguine expectations, and are apt to form the most harsh conclusions. In such a case it is extremely necessary to guard against judging rashly. If you fully knew everything that was necessary to qualify you for judging with propriety, you might be constrained to approve, or even to admire where you are so much disposed to condemn.

Again: a rash judgment is often formed, from not taking into view those habits which a man's situation rendered necessary at one period of his life, though a subsequent change of circumstances should render a continuance in them neither seemly nor proper.—Suppose a man in early life has been under the necessity of attending to trifles, in the way of expending his property; if he should afterwards receive a large fortune, the same propensity will sometimes appear. It is a part of his confirmed habits, though upon principle he should expend what he possesses, in the most suitable manner.—"Charity thinketh no evil." When judging of a Christian brother, it endeavors to put the most favorable construction upon every part of his deportment that it will admit, and guards against imputing to improper motives, any thing that may appear doubtful, merely from ignorance of what, in a particular case, may influence his conduct.

When our Lord sent out his disciples during his personal ministry, he told them, "Into whatever city or town ye shall enter, inquire who in it is worthy, and there abide till ye go hence." Matt. x. 11. Much of the divine wisdom appears in this, from the strong propensity men have to judge of the character of others from the company they keep. The disciples had a message to deliver, which was far from congenial with the feelings and prejudices of those they addressed. They were therefore carefuly to avoid any adventitious obstacle that might hinder its reception. Christians are certainly called to act upon the same principle, in every age, and to add nothing unnecessarily to the offense of the cross of Christ.

In forming an opinion of others, however, much caution is requisite, in applying the maxim that we may safely judge a man by the company in which he is found. This is particularly the case where a person is unavoidably ignorant of the character of those with whom, for a time, he may associate. Thus, for example, when a stranger comes to a place for a few days, he is introduced, perhaps by some of his friends, to one whose
character is very different from his own.—
With such a one he must for the time asso-
ciate. He may have no access to know any
thing particularly about this person’s con-
duct, and besides he is acquainted with none
else. Now nothing would surely be more
unreasonable than to form an opinion in such
a case, of a man’s character, from the soci-
ety in which he is thus accidentally found.

Again: we well know it was one of the
objections that the Pharisees brought against
our Lord, that he ate with publicans and
sinners. Before we judge of others, from
the company in which they may be seen, it
is necessary to know whether their keeping
such company arises from a similarity of dis-
position, and a relish for their conversation,
or from a desire to do them good. It was
plainly with this last view that our Lord
was found in such society; and it seems im-
possible exactly to say how far his disciples
may go in this respect in imitating his ex-
ample. But if no precise line can be point-
ed out here, Christians ought to be very
cautious in judging of one another. It is a
case in which every man must be persuaded
in his own mind, and perhaps the same rule
is not applicable to every individual. The
prevailing propensities and the peculiar gifts
of Christians, are very different. One man
for example, finds a fondness for company
his besetting sin; he is naturally of a social
turn, and in an unguarded hour he is apt to
be led astray. The habits of another are
so opposite that it is a burden to him to go
into society, even where he is convinced that
duty calls him. Again: one man has the ta-
lent of introducing what is useful in con-
versonation, and thus giving his intercourse
with others an improving turn. Another is
so destitute of this talent, and any attempt
he makes in this way is done in so awkward
a manner, that he is conscious he is in dan-
ger of injuring the cause he would wish to
promote.

We would caution Christians then against
judging of others, because they may see them
going into situations which to themselves
would not only be unprofitable but danger-
ous. Let none rashly judge that a Christian
brother in such a case is becoming conformed
to the world, unless other parts of his
conduct tend to establish such a charge.—
Separation from the world does not require
keeping at a distance from worldly men,
when we can do them good. We ought to
feel tender compassion for those who are out
of the right way, and to use every legitimate
kind of influence to lead them into it.

It is at the same time necessary here also
to hint, that while Christians associate with
careless and worldly characters, particularly
when such persons have anything captivat-
ing in their manners, they ought ever to con-
sider it as a post of danger. They need
much watchfulness and circumspection, lest
they should receive injury to themselves; or
lest they do harm to others by appearing to
contemplate what is false in principle or
improper in conduct; or lest they let pass
an improved opportunity of introducing
what is fitted to do good. Indeed, we be-
lieve it will usually be found, that it is im-
possible to be sufficiently faithful and cir-
cumspect, in the company of worldly per-
sons, without our invitations to it being con-
siderably abridged, unless where family con-
nections render such intercourse necessary.

To the attention of those Christians who,
from their connections are called more than
others into the company of the worldly, or
who from the hope of being useful, may be
disposed to go; we beg leave to recommend
the useful lesson suggested by the history of
the missions undertaken by some of the an-
cient Jesuits. Many of that society went to
distant lands, apparently full of zeal for the
conversion of the heathen. It was found,
however by those who afterwards visited
them, that the conversion was on the wrong
side; that they shewed such a disposition to
accommodate to the heathen, that they might
rather have been said to go over to their
 idolatries, than to have converted the heathen
to the religion of Christ.

On this part of the subject we only further
remark that family connections may require
some to be much more than others in the
company of worldly persons. This ought
ever to be taken into account; and the great-
er caution is requisite in forming an opinion
of any one’s character on this ground be-
cause the calls to intercourse of this nature
SOME CASES IN WHICH A MAN MAY SPEAK RASHLY, &c.

are generally such that a stranger is in a great measure incapable of judging of them.

Another source from which false views of the characters of others are apt to be formed, consists in not attending to the difference in natural temper among professing Christians. If one, for example, has few or no religious acquaintances, this will be viewed by many as an argument against him. In judging in such a case, however different circumstances ought to be taken into the account. Some are naturally shy and reserved in their manner, with every person; and it is not to be expected that Christianity will altogether overcome this natural cast of the mind. Our judgment of a character in such circumstances, where such a natural temper evidently prevails, ought certainly to be very different from what we might be authorized to form, if a person seemed very frank and communicative with the careless and ungodly, while he was disposed to keep at a distance from his Christian brethren. There would be plainly in this last case something very much calculated to excite suspicion, or rather plainly indicating a want of relish for Christian society.

Where young persons, who seem in the way of inquiry, are but little acquainted with Christians, in their neighborhood, it sometimes happens that the latter are more to blame than the former. There must be a defect in that zeal for the divine glory, and compassion for the souls of men, which ought to animate the breast of every disciple of Jesus, if we do not mark with peculiar delight any symptom of a neighbor beginning to attend to the things that belong to his peace, and if we do not gladly embrace every opportunity of encouraging and cherishing it. Those who are beginning to inquire, naturally expect that the first approaches should be made by those who have more knowledge and experience than themselves; and it is much to be regretted if they are disappointed, by not finding a readiness in Christians to give them all the encouragement and assistance in their power.

In judging of a person's Christian profession by his disposition to cultivate religious intercourse, it ought further to be recollected that a variety of circumstances may have contributed to give him a particular bias on this subject. We all know the strength of early impressions. A man's lot may have been cast, in early life, in the society of those, the whole of whose religion consisted in talking about it, while their temper and conduct manifested they were strangers to Christianity. This we believe has often excited a disgust at such conversation, unless there was a very particular acquaintance with the characters of those who were engaged in it, which even the maturer judgment of advanced years could not altogether remove. Again: how often has it happened that the unfortunate selection of the individual, to whom a man was first disposed to unbosom himself, in communicating his impressions of divine truth, has produced a permanent unfavorable effect on his mind. At the period when the mind was peculiarly susceptible, and big with the immense importance of the subject on which it had long brooded in secret, gladly hailed an opportunity of unburdening itself to one in whom it thought it could repose the most unbounded confidence, that confidence, perhaps, was through thoughtlessness or indifference, either imprudently abused, or coldly repelled. It is impossible to describe the effects which, at the impressible period alluded to, one such incident may produce upon the future character. It may produce a degree of shyness and reserve which the subsequent experience of years cannot entirely obliterate. We need hardly add, that in judging of a person's disposition for Christian intercourse, his external situation, his particular avocations in life, along with the time he may have at his own disposal, and various similar circumstances, ought to be taken into view.

But it is not only when we have to do with the shy and reserved, that we are liable to mistake the real character; this also frequently happens, where we meet with persons of the very opposite temper. Thus the warmth of a man's natural disposition has often been mistaken, both by himself and others, for a zeal for the truth. Such cases may generally be discovered by a very obvious deficiency in two of the leading features of the Christian character, meekness
and humility. Nay, it will be well if these graces be not in some measure treated with contempt. It ought, however, to be constantly recollected that they are not only indissolubly associated with that zeal which Paul approved and exemplified; but that they held a most conspicuous place in the character of a greater than Paul, in that of his divine Master and Lord. Taking him as a model, we must, "in all lowliness of mind, esteem others better than ourselves," and "in meekness instruct those that oppose themselves." As these are essentially necessary signatures of truly Christian zeal, we are sure that whatever a man may profess, where they are wanting, it is a counterfeit; it is something totally different that assumes the name.—W. INNES.

**THE JUDGMENTS OF GOD NOW IN THE EARTH.**

In view of the bloody wars, consuming famines and desolating pestilences, that now, like destroying angels, unsheathe their swords in the face of the nations of the earth, we are often ready to ask why do not the people repent to give God the glory?—Many answers may be given but we call attention to one which we beg leave to consider. The reason why these judgments fail of their intended effect upon many, is because of a confused and uncertain sort of infidelity in the superintending Providence of God. Men have learned, from a deceitful philosophy as we conceive, so to ascribe all calamities to secondary causes, as to displace God from the throne of his government, deify what they call the course or laws of nature, and cause their minds to lament as unavoidable disasters what the Scriptures would teach us to believe were under the directing and controlling hand of the Preserver of man. Now upon this subject we need clear and consistent views: free alike from superstition and infidelity. Of the former my acquaintances are not in much danger, but to the latter, and if possible, greater evil, there are few with whom I meet who are not eminently exposed. Wars they ascribe to the passions of men; Famines to accidents of weather and imperfect agriculture; Plagues and Pestilences come from vapors that ascend out of the earth, and are to be accounted for upon Geological principles yet to be developed. All this would be well enough if men in their reasoning would not stop here. But it is ananrow philosophy and a Godless religion that is satisfied when it beholds merely the second or lower instrumentalities by which an effect is produced. It traces indeed, the effect to a cause; but the cause of causes it does not consider. It sees a weapon sufficiently formidable, to effect the calamity contemplated, but it is blind to the hand that wields it, and is therefore practically atheistic. It forgets that the course of nature is but an empty phrase, and at least means nothing more than the uniformity with which God governs all things.

The passions, counsels and designs of men bring on wars; but what man, twenty years of age, has not learned that by incidents unforeseen those wars as well as the human agencies that produced them, are overruled to quite different results to any intended or imagined. Men plan and devise and execute, but there is a deeper plan and a higher purpose and a more extended execution than humble sagacity ever thought or dreamed. And with respect to what are termed natural causes, they are all unintelligent and do nothing of themselves. They are but uniform agencies under the control, as they originated in the wisdom of the Providence of God.

But does not the difficulty lie here? That which Jehovah does once man is willing to ascribe to him but that which he does always and uniformly he will not. For example if the sun should stand still for a day he would bow down in terror and own the hand of God, but that he runs his shining course every day man singularly fancies that the hand of God is withdrawn, or is not!

Now the Scriptures teach that He causes his Sun to rise upon the just and the unjust; that He sends rains and fruitful seasons; or withholds them and blasts with drought and barrenness; that He taketh care of the ravens and heareth the young lions when they

Atheism comes from the Greek *a* and *Theos* and literally signifies from or without God.
THE JUDGMENTS OF GOD NOW IN THE EARTH.

And although there may be dark and dreadful appearances in human history, and we may find it impossible to fathom any part of the complicated system of his government, yet in the knowledge of his wisdom and power, we may be confident that "ALL THINGS WORK TOGETHER FOR GOOD TO THOSE WHO LOVE GOD."

The error upon this subject most common is that of regarding one event as Providential and another as not. Some, to us, remarkable incident in our own history or that of others we call providential, and we are ready to say this is the hand of God whilst that is not. Now God is in one event as much as in another though not for the same specific purposes; and though from our limited and often perverted powers of observation we may not be able to discover how or wherefore he is present, we should neither deny his presence nor so recognize it as to dispute it in another and a contrary event. "God is in all and through all." And the source of support and comfort to the Christian is, that he is in all things for good to those who love Him, and who have been called according to the purposes of his grace as revealed in the Gospel. Every thing—our national and personal afflictions, all calamities and trials, however numerous, long continued or desolating, shall co-operate together with our faith and obedience to our present and permanent welfare. They do not affect our good arbitrarily, or of themselves separately. They work together, God's power with our zealous endeavors, God working in us of his good pleasure, and we working out our salvation with fear and trembling. The calamities of life, for example, give us a proper estimate of this world, they take from us the cherished delusions which wealth, ambition and lust have thrown over our eyes, and make us sensible of our frail, brief and dying condition; they subdue the turbulence of our spirit, calm our temper, and give us that pliability of disposition that can be moulded into the image of Christ; in a word, they lead us to God for our support, and to Heaven as the full end and hope of our longing spirits.

CHRISTIAN DISCIPLE, do not the calamities
of thy day and of thy life produce these effects? Do they not promote thy piety, thy peace, and thy highest spiritual welfare?

Hast thou not yet learned that thou art not more afflicted than others, and that thou partakest in that whereof all are partakers?

And art thou, too, deluded by the cry of superstition, which comes up from the materialistic or rather sensual philosophy of godless men, which would cheat thee out of thy faith in Him who commands plagues and takes care of ravens? O awake from thy sleep! arise from the death which envelops the living powers of man, and Christ will shine upon thee. Look for the hand of thy father in every smiting that comes upon thee or the world, and for thy doubts thou shalt have faith; for thy murmuring, peace; for thine anxiety, quietude and submission; for thine anger, impatience and hatred, serenity, resignation, and a love which at times may swell to rapture. This is the experience of all the saints of God, and if 'tis not thine, thou 'art defective, either in thy knowledge or thy works. Thy philosophy of this life is wrong.

"O, all preparing Providence Did he;
What mystery is hid within thee, my soul?"

J. B. F.

For the Christian Magazine.

THE EVIDENCES OF AN INTELLIGENT FIRST CAUSE, AND OF HIS POWER, WISDOM AND GOODNESS. AS DERIVED FROM THE CONTEMPLATION OF THE MECHANISM OF THE HEAVENS.

In all ages, when men have looked upon the starry firmament and contemplated the power, wisdom and beauty therein displayed, they have been constrained to admit the existence of an Intelligent First Cause, who is powerful, wise and good. "The heavens," says the psalmist, "declare the glory of God, and the firmament sheweth his handy-work." "When we behold the heavens," says Cicero, "when we contemplate the celestial bodies, can we fail of conviction? Must we not acknowledge that there is a divinity, a perfect being, a ruling intelligence, that governs, a God who is everywhere, and directs all by his power?" And says Plato, "how is it possible for such prodigious masses to be carried around for so long a period, by any natural cause? For which reason I assert God to be the great first cause, and that it is impossible it should be otherwise." Such were the convictions of the ancients, who had but a very imperfect knowledge of the heavens; but to us, to whom the true system of the universe, and the laws by which it is governed, have been unfolded by Kepler, Newton, Laplace, &c., the evidences of an intelligent First Cause, and of His attributes of power, wisdom and goodness, are much more manifestly displayed in its structure.

When we look upon any piece of mechanism and see order in the arrangement of its parts, and especially when we see that all the parts have been arranged with reference to a certain end, we naturally conclude that it cannot be the result of chance, but that there must have been a designer; and from the object for which it appears to be designed, and the power and skill displayed in its structure, we learn something of the character of the designer. If then, in the structure of the heavens, we can discover any order in the arrangement of its parts, and further, if in this order we can discover any design, we will be constrained to admit that it is not the result of chance, formed by the concurrence of wandering atoms, as Epicurus and others have supposed, but that it is the work of an intelligent First Cause; and if, at the same time, we can discover that it was designed for some good purpose, and that power and wisdom have been displayed in the arrangement of its parts, we must conclude that he is powerful, wise and good.

When we look towards the starry firmament, we behold an immense number of luminous points, each of which, astronomy teaches us, is the centre of a system of worlds, but it is only with the laws and structure of the solar system, of which our planet forms a part, that we are fully acquainted. This system, we find, is composed of a great central luminary, more than a million times larger than the earth, with a number of globes revolving around it, in orbits almost circular, and in planes very little inclined to each other. We find, also, that the planetary orbs all revolve around the
sun in the same way, and that they all have masses very small in comparison with that of the central body, and that they are attracted by it in the inverse ratio of the square of their distances. Hence we discover that there is order in the arrangement of the different parts of the system, all of which, as we shall see, is essential to its harmony and stability, and which we cannot suppose is the result of chance. In the first place, we cannot suppose that all the planets received orbits almost circular by mere chance, for the form of their orbits depends upon two circumstances, the initial velocity and direction of their motions, and in order that they might have orbits nearly circular, it was necessary that they should receive a certain initial velocity depending upon the attraction of the sun, and this almost at right angles to their radii. For if their initial velocities had been much greater or much less than what they were, or if the directions of their first motions had not been nearly at right angles to their radii, instead of moving in orbits nearly circular, they would move in orbits very eccentric, which, from the unequal distribution of the rays of light and heat in the different parts of their orbits, would render them unfit for the abodes of animated beings. The number of chances, then, against their receiving orbits nearly circular was very great.

Again, they might have received orbits of any inclination to each other, and masses a thousand times greater, and been made to revolve in different ways around the sun, which, as we shall see, would have been fatal to the durability of the system. When, then, we consider the great number of chances against the planets having received by accident the proper initial velocities and directions, to give them nearly circular orbits, and against their having received orbits almost in the same plane, and masses very small in comparison to that of the sun, and also against their all revolving in the same way around the sun, and then multiply them all together, as we must according to the doctrine of chances, we will find that there are many millions of chances to one against the happening of all the circumstances necessary to form the wise and beneficent system which we behold. We see, then, that the planetary system has received a certain order of arrangement which cannot be the result of chance; and if, in addition to this, we can discover wisdom and design in the arrangement, we cannot for a moment doubt that it is the work of an intelligent being.

Now, the placing of a luminous body in the center for the diffusion of light and heat to the surrounding planets, the causing of the planets to revolve in orbits nearly circular, from which results a uniform diffusion of heat and light in all parts of their orbits, the causing of them to revolve on axis inclined to their orbits, from which results the succession of day and night, and the variations of the seasons, and the creation of moons or satellites to give light by night, are contrivances which must have been designed by an intelligent being, to render the planets the happy abodes of animated beings. In this part of the arrangement the evidences of wisdom and design are manifest to the most ordinary observer, and it would seem that this is the only part necessary to obtain the desired result, but the profound mathematician can trace infinite wisdom in every part of the arrangement. For it has been shown by Laplace that if the system had varied much from what we behold it, either in the eccentricities or inclinations of the orbits, or if the planets had not received masses very small in comparison with that of the sun, and been made all to revolve in the same way around it, the mutual attraction of the different parts of the system, would continually produce very great and even varying changes in the eccentricities and inclinations of the orbits of the planets, which would render them ill-adapted to the existence of animal beings; and also, that if it had varied still more, even the stability of the system itself would not have been preserved.

The planetary system, then, cannot be the result of chance, but must be the work of an intelligent being, who has wisely and beneficiently arranged all its parts so as to secure the harmony and stability of the whole; and if it is any evidence of the wisdom of an artist that he has arranged all the parts of a machine so as to accomplish all his ends
by the most simple means; then the mechanism of the heavens affords a bright display of the wisdom of its Author: for all its movements and operations are produced, and its beautiful and beneficial results are obtained by the most simple means—by matter moving in accordance with the simple laws of inertia and attraction. The contemplation of the heavens, then, affords evidences of an intelligent First Cause, and of his wisdom and goodness. It likewise fills our minds with the most sublime conceptions of his power. The creation of so vast a globe as the sun, and the projecting into space of bodies more than a thousand times larger than the earth, with a velocity far surpassing that of a cannon ball, afford convincing examples of the exercise of great power. But what is this to the conception which we form of his power, when we suffer our imagination to wander through infinite space, whence it can look back upon this whole system of ours dwindled to a point, and then pass on from system to system, till it arrives at the

"Fields of radiance, whose unfading light
Has traveled the profound six thousand years,
Nor yet arrived in sight of mortal things!"

The immensity of space, the infinitude of the number of worlds, together with the idea of great force exercised in launching them forth, render it the most sublime conception of the Creator's power which the Universe can afford. The study of the heavens, then, clearly proves to us that the universe is not the result of chance, but that it has been created by an intelligent Being, who is wise, powerful and good. "The heavens," says Milton, "are as the Book of God before us spread, wherein to read His wondrous works." There is no book, except the Bible, from which we can read more wonderful, sublime and important truths, or which can have a more happy influence on our minds. The study of the heavens enlarges our view of the Creator's works, and our conceptions of His wisdom and power; it teaches us our own insignificance, and creates within us a feeling of humility. It also tends to elevate our minds above every thing that is low or trifling, and to inspire us with a love for whatever is exalted or sublime, and also fills us with sentiments of piety. No one can seriously contemplate the heavens; and the many manifestations of power, wisdom and goodness therein displayed, without being, in some degree, led to reverence and respect, and, at the same time, feel a propensity to adore their Author; and hence it has been said that "the undevout Astronomer is mad."

Although the heavens prove to us the existence and attributes of God, after the idea of a God has been originated in the mind, yet it has been proved by philosophers that the human mind has no power to originate that idea from the contemplation of the works of Nature. Natural Theology, then, is deficient in this, that it cannot reveal to us the idea of a God, but must be dependent upon revelation; yet, this idea being once originated in the human mind, it is interesting to know that revelation is corroborated by reason, and that both concur in proving to us that there is an intelligent First Cause, who is the Author of the Universe, and that he is infinite in power, wisdom and goodness.

WM. FERREL.
the state of probation, would have been intro-
duced into a higher state of existence with-
out having to undergo the painful and igno-
nominous one of death. This supposition, as
it regards human existence, is authorized by
the long life of man, extending to nearly a
thousand years, before the flood, and after
the ground had been cursed, and he had
been cut off from the "tree of life," and had
fallen, and been reduced to the necessity of
subsisting upon vegetable food. It is wor-
thy of our attention to notice the different
kinds of food necessary for the subsistence
of man, at different periods of time. In his
primeval state nothing but fruit seems to
have been required, such was the nature of
his constitution and the material influences
under which he was placed. When a change
took place, and these influences had changed
in consequence of the curse upon the ground,
and deprivation of the fruit of the "tree of
life," vegetables became necessary. When
a still further change was effected by the
curse from the flood, animal food was re-
quired. This is an interesting subject to the
physiologist. He can, from it, form some
idea of the primeval constitution of nature,
both as regards man and the universe, from
this circumstance concerning the change of
his food. How much more ethereal must
his nature then have been! and how free
his spirit from the clogs of flesh and sense!
It was not the animal so much as the intel-
lectual gratification, which seems to have in-
duced Eve to eat of the forbidden fruit.
Adam was prohibited from eating the
fruit of the "tree of life," but not because,
having once partaken of it, it would prevent
him from dying, render him immortal, and
so exempt him from the sentence of death
passed upon him. In the expression, "lest
he put forth his hand, and take also of the
tree of life, and eat, and live forever," the
term rendered "forever" here, as we have
seen elsewhere, does not admit of so exten-
sive a signification, but refers to a definite as
well as an indefinite period of time. The
fruit of the "tree of life" must have been
material in its own nature, and, of course,
only fitted to prolong animal existence, and
could not, while Adam was under the sen-
tence that followed his sin, be the means, by
once partaking of it, of imparting everlasting
life to him, or life of endless duration. Had it been possessed of this property, and
by this means Adam could have escaped
death, it would seem strange that he never
thought of this expedient! and stranger
still that Satan never suggested it to Eve!—
Could he have continued to have had access
to the fruit of this "tree," he no doubt would
have continued to exist, without ever tasting
death, or suffering any, at least as far as dis-
ease and decay were concerned, as its "health
preserving and life-perpetuating qualities"
would have kept his constitution in a con-
stant state of repair and renovation, and his
life would have been one eternal youth, im-
pervious to disease and death! But such
was not permitted to be the case, and we
shall see why. We add here, that how far
Eve might have presumed upon her privi-
lege of eating of the fruit of the "tree of
life," in her violation of the Adamic insti-
tution, and to what extent Satan had this in
view in presenting the temptation,—are
questions worthy, at least, of a passing no-
tice.
The Lord had just informed Adam, in
pronouncing the sentence of the threat, that,
in consequence of his transgression, he had
forfeited his peculiar privileges,—that his
life was destined to be one of labor,—(his
physical powers and energies being weak-
ened and impaired by the "fall,")—that he
should henceforth obtain his bread by the
sweat of his brow, and that the earth, in
bringing forth briars and thorns unto him,
would occasion much toil and sorrow. He
would very naturally prefer to live on the
fruit of the trees of the garden, growing
luxuriously and spontaneously, particularly
as the change in his animal constitution
would now render exertion and labor wear-
some and fatiguing, (which the fruit of the
tree of life might prevent,) and to have ac-
cess to the renovating and rejuvenating fruit
of the "tree of life,"—rather than to eat of
the herb of the field which was to be the
product of his own labor. God, therefore,
I understand from Matt. 28:18, that the power given to the Saviour was divided into two branches—one, to be exercised in heaven, the other, on the earth. That the King retained in his own hands the former, and delegated only the latter to his apostles. I learn that, which he gave to them was the Word, and the power to work miracles in order to confirm that word when preached.

THE POWER DELEGATED TO THE APOSTLES.

Bro. Ferguson:—I have often heard and read the remark, “that all the power which the Father delegated to the Son, he gave to the Apostles.” The last instance in which I recollect of meeting with this sentiment is in the first sentence of an article “On the Conversion of Cornelius,” signed “S”—Aug. No.—Vol. 2d, page 295—Chris. Mag.

My design in taking up my pen this morning is not to criticise “S.” or any other writer or speaker; but to briefly exhibit what seems to me to be the truth in this case.

I understand from Matt. 28:18, that the power given to the Saviour was divided into two branches—one, to be exercised in heaven, the other, on the earth. That the King retained in his own hands the former, and delegated only the latter to his apostles. I learn that, which he gave to them was the word, and the power to work miracles in order to confirm that word when preached.

See John 17:8 and Mark 16:20. This harmonizes with Matt. 16:19—while the apostles as a lower court, went forth in the exercise of the functions of their office, the King held his heavenly division of the power as judge supreme, and would confirm what they “according to law and testimony,” “bound or loosed on earth.” If I glean from the word a correct understanding of the power committed to the apostles, it was as follows: Proclamation, Confirmation and administration—and that which the King retained was, Legislation, Pardon and Judgment. I learn that the Father gave power to the Son—the Son gave power to the Apostles—the Apostles to the Church, and the Church to the World. That the Father gave less than his whole power to the Son is evident, for otherwise he would have been powerless when he had commissioned the Son. Then what was given to the Son?

“The heathen for his inheritance, and the uttermost parts of the earth for his possession,” and “power on earth,” and “power in heaven” sufficient to save “all who would come unto him,” and “dash in pieces and rule with a rod of iron” those who would “harden their hearts and stiffen their necks against him.”—Ps. 2d. But did he commit all this dreadful, fearful power to the Apostle’s hands? Surely not. He authorized them to make a proclamation of this power to the world—to confirm by miracles the truth of their proclamation, and discipline those who received it and came into the kingdom of Christ. Did the Apostles give all their power to the church? They gave to the Church the gospel already confirmed, so that the Church need only to preach and administer the word. Nor did the church give the world all that it had received of the apostles. It gave, or rather is giving to the world a knowledge of the blessed gospel, by which they may, if so disposed, come into the kingdom of our Lord and Savior Jesus Christ, but the Church never did, and never will deliver to the world the power to administer the law of the Lord’s house.

Hence, on review, we find, 1st. That the Father gave to the Son all necessary power on earth and in heaven, to save and judge the world; but he did not give up to him his own dominion over the “hosts of the armies of heaven,” nor his power over universal
A SUBLIME TRUTH—THE END OF PRUDECE.

The great end of prudence is to give cheerfulness to those hours which splendor cannot gild, and acclamation cannot exhilarate. Those soft intervals of unbended amusement, in which a man shrinks to his natural dimensions, and throws aside the ornaments of disguises which he feels, in privacy, to be useless incumbrances, and to lose all effect, when they become familiar. To be happy at home is the ultimate result of all ambition, the end to which every enterprise and labor tends, and of which every desire prompts the prosecution. It is, indeed, at home that every man must be known by those who would make a just estimate of his virtue, or felicity; for smiles and embroidery are alike occasional, and the mind is often dressed for show in painted honor, and fictitious benevolence.

LISTENING TO EVIL REPORTS.

The longer I live, the more I feel the importance of adhering to the rule which I have laid down for myself in relation to such matters:

1. To hear as little as possible whatever is to the prejudice of others.
2. To believe nothing of the kind till I am absolutely forced to it.
3. Never to drink in the spirit of one who circulates an evil report.
4. Always to moderate, as far as I can, the unkindness which is expressed towards others.
5. Always to believe that, if the other side were heard, a very different account would be given of the matter. —Carus' Life of Simeon.

It is a mark of a depraved mind, to sneer at decrepit old age, or to ridicule any one who is deformed in his person or lack of understanding.
A DIALOGUE WITH PREACHERS.

(Continued from page 307.)

Delectatio.—I promised you, my dear Querulous, at our present interview, a few reasons why our brethren seem more willing to sustain one class of preachers than another, although equally possessed of talent. I will now endeavor to fulfill my obligation. Some of our preachers are not sustained, because,

1. **THEY ARE VAIN, HAUGHTY MEN.** I do not mean to say that they have a pride of character, or a desire to excel in knowledge, in usefulness and piety. Those who seek this excellency are generally the most modest, humble and amiable of men. But I speak of those who find themselves in the possession of new and neglected truths or discoveries, become vain in their imaginations, and thinking themselves superior to the common lot of men, act as though they were worthy of more honor and reward. They exhibit, consequently, a haughty and imperious air in all their conduct and teaching, by which ultimately they bring themselves into contempt and their profession into disgrace. Never condescending to make themselves agreeable in their conversation, in order that their supposed or real superiority in knowledge might be felt in their associations, they pass into neglect and imagine themselves injured. And as such men are very easily offended, and when made enemies, are unrelenting and uncompromising ones—they become the dupes of those who fail to point out their imperfections for fear of their venom-like hate,—so that, instead of being able to bear their injuries with patience, they lose their courtesy, and as a consequence, the support of their brethren. Such soon exhibit their lack of devotion to Christian principle, and their supreme devotion to self, by fretful, peevish outbursts against their former supporters. —They take advantage of their public station, and from the pulpit give vent to those sarcastic reproofs and rebukes, which if deserved, are defeated in their object by reason of the authoritative, overbearing manner in which they are delivered. They seem to reprove for the love of reproof, and like a vulture to feast on the follies and misfortunes of their erring brotherhood. They obtrude private conversation into public discourses; and after describing the character of some one against whom they have taken up an unfavorable opinion, say those things publicly which should not be said even in the private ear, if the salvation of the individual is what we aim at.

Querulous.—You draw a strong picture. Think you that such can be reformed?—What course would you recommend?

D. I have found it hard to reform any man who would pursue his own petty interest, when the feelings of whole communities were at stake—who would sacrifice to his own monstrous selfishness the peace of hundreds, when it lay as an obstacle in the way of the gratification of his pride or his interest. Self-love, you know, limits the intellectual horizon to a very narrow compass, and like a leaf before the eye, will hide an universe. The prosperity of the cause and the people of God cannot be seen by one whose eye is filled with a Jupiter-like globe of self. Perhaps the correct course for such would be to learn that modesty and kindness attend all superior natural capacity, and all genuine wisdom. They could be courteous to all, without flattering any; with the dignity of their standing connect suavity in their manners; and by cultivating an obliging disposition, throw off their reserve, without being endangered to trifling. Above all let them pray for the spirit of their Divine Master. I confess that this class of men are hard to reform. They indulge jealous dispositions towards those whose influence is superior to their own, and by their indirect opposition to such, lose all they themselves possessed.

"The jealousy of Hell! which, by infecting human hearts, clogs all the springs of social happiness, and blinds the finer feelings of the soul."

Yet, I have known such reformed, and become truly wise, influential and useful. All would be so if they could learn that the fruit of the righteous is a tree of life, and he that winneth souls is wise. May the Lord assist us all to be sincere in our profession;
that our companionship may be agreeable and delightful, filled with sweetness, amiability and tenderness. May we go forth under the honest, humble and high principled profession to which we have been called.

But there is a second class, whose character sometimes is distinct, and sometimes is not:

II. THOSE WHO ARE UNFAITHFUL IN THEIR DUTIES. They take no pains to satisfy the brethren that they are using the 'good things' committed to them by those who must give an account of their stewardship to God. They forget the earnestness and zeal that the importance of their calling demands, and seek their own pleasures, rather than the interest, peace and prosperity of the cause.

Such persons ought not to expect support from any respectable community. They are an incubus to any cause, a pest to society, a disonor to the church, and an abomination in the sight of God. To these may be added a third class:

III. THOSE WHO ARE INDIFFERENT TO THE QUALIFICATIONS THAT MAKE A GOOD EVANGELIST—one who makes a full proof of his ministry. Some spend a great deal of time in idleness and frivolity that should be spent in reading useful books, disciplining the mind to study and continual improvement, preparatory to a faithful discharge of all those public and private duties that devolve upon their responsible station. Such often complain of the lack of order, discipline, and intelligence in the congregation, when perhaps they take not one step for its advancement or perfection. But a fourth class:

IV. THOSE WHOSE MORAL CONDUCT IS OPPOSED TO CHRISTIANITY. The three classes above might be thrown into this, as preaching the gospel is a moral duty, and every hindrance to its spread we make is a violation of its principles. But I make a distinct class here, as I refer to positive infractions of the moral and Christian code. However sound the principles we teach, however brilliant the genius we possess, however superior our intellects may be, or however extensive our knowledge,—if our daily deportment is not as becomes the gospel of Christ, we ought not to receive the countenance, much less the support of our brethren.

Nothing short of a good example merit the esteem of those who are willing to devote their substance to the Lord. Nothing short of it will receive the approbation of God. But possessed of this, other deficiencies will be made up; we will gain that dignity and energy of character which will prove a blessing to all around us.

I might mention other distinct classes, and some mixed ones, but these are sufficient. So long as our brotherhood adhere to the great and redeeming principles of our holy religion, they will encourage no man who will not humble his pride, faithfully discharge his obligations, industriously carry out the design of his profession, and make himself "a pattern in all things; in word, in behavior, in charity, in spirit, in faith, in purity."

Q. But they do not always select pious, discreet and devoted men?

D. Admit it. Unfortunately it is true. We are all liable to be imposed upon. But no congregation having the least respect for its character for honesty, in the profession of primitive christianity, will long suffer such imposition, especially in the deficiencies to which I have called your attention. But it was of the providence of God of which I was speaking. No can expect long to be sustained by the people, who are emphatically the Lord's, (and he is ashamed to acknowledge any who do not live in the use of their lives and substances as strangers and pilgrims upon the earth: Heb. 11: 13, compared with v. 16,) who refuse in their "teaching, to show incorruptness, gravity, wholesome speech, which cannot be condemned," and fail to "be a pattern in good works."

Titus 2: 7.

Q. But I believe our preachers generally are purer, more intelligent, worthy men, than those of any of the sects by which we are surrounded.

D. That may be. But I have long since ceased to draw comparisons of this character. We have professedly left sectarianism; many of us have left it because we could not there carry out the design of our holy religion. We should, therefore, be a peculiar
people. It will be seen in the last day that there was but little propriety, so far as ourselves are concerned, in leaving Babylon and her mystic daughters, unless we can produce more of the genuine fruits of Christianity than they.

Q. Many of our churches are scarcely equal, much less superior, to the sects. I know of but few of them who are equal in their liberality; and at least we must test a man's devotion to his principles, by the sacrifice he makes for their prevalence.

D. Very true. And I sometimes fear that as it is a principle in the divine government that whenever individuals or nations fail to carry out the design for which they have been created and preserved, that others are raised up in their places, who receive their reward, that our present effort at Reformation will prove in the end more beneficial to others than to ourselves. The design of God in every providential movement of this character, will be accomplished, but we, like the Jewish nation, and many of the primitive churches, to whom the oracles of God were of old committed, proving unworthy of our trust, will be rejected and cast away.

The whole history of the government of heaven proves that if we will not be honorable vessels in the House of the Lord, he will make us effect his purposes as dishonorable ones. If we will not be gold, silver, and precious stones, he will make us as wood, hay and stubble, burn to purge from dross those that are such. Rest assured, my brother, the designs of God will be perfected, although you and I may lose our reward. Remember this when you feel like retiring from the field for lack of support, or any other trial of your faith that may come upon you.

Q. Well, brother Delectatio, I have listened to all you have to say; have been surprised at many of your positions, though compelled in general quietly to acquiesce in their truth. But I have heard no position assumed which sounds so strangely in my ear as your last. How is it? If a man refuses by his conduct to be an honorable vessel in conducting the blessings of Christianity to his fellow men, he will be used for that purpose as a dishonorable one?

D. Yes; you have stated correctly my position with reference to all the providential dealing of my heavenly Father. Pharaoh and Moses lived to effect the same end—the deliverance of Israel from Egyptian tyranny. The one being already a desperate and condemned man, did it unwillingly, dishonorably—the other as a chosen vessel of the Lord, willingly, honorably. But not to particularize. The whole Jewish nation to this day bear the great and saving truth that Jesus is Messiah, Son of God, among all the nations who will examine their history. The Christian Church does the same. The design of God is subserved by both—though the one denies what its very existence proves, and the other would give the life of its members in spreading abroad that truth. The one gains a reward; the other loses it. So with all corrupt Christianity. Its very corruptions show the necessity of the pure principle it has repudiated in order to save and regenerate man. So it will be with you and I, though upon a smaller scale. If we do not honorably—that is piously, actively—maintain in our lives the object for which Christianity was bestowed upon us, the pure eternal principles of rectitude and safety, God will use us as he did Hymenius and Philetus, and all the hosts of apostates and those who love the wages of this world. Remembering, then, that our lives will be spent either in the service of the world, or of God, let our choice be settled now and forever.

Q. I am almost ready to extend to you my hand in that determination. I know that by so doing I will secure the end of my being; make the misfortunes of this life tributary to the glories of the next, and thus by faith overcome the world. But oh! I have seen so much of the hypocrisy of this age—so many wearing the garb of piety only to secure an honor or an interest that could not so easily be secured in the world, that I fear to make another determination, until I see how I can endure the trials to which such hollow-hearted, nefarious impiety will subject me. You see I lack much of your satisfied spirit. Indeed I fear my disposition to make complaints has given me a spirit opposed to the Spirit of the Lord. But as I
cannot put an end to all the trials that beset
my faith, I will endeavor, as your philosophy
and example would dictate, to use them for
my own good, and check as many of the evils
as I can. I have no idea of allowing all the
history of the evils and misfortunes of my
race to be expended upon me in vain. And
as the whole history of man may be made
tributary to our happiness and usefulness;
and as God has afforded me a knowledge of
much of it for some useful purpose: I shall
not seek longer to frustrate that purpose by
my weak and stubborn disposition.

D. Heartily do I rejoice in your determina-
tion; as heartily concur in the remarks you
make with respect to the use and design of
the crimes and misfortunes permitted in the
life of man. The design of God, as seen in
the Bible, is to redeem a people from the earth
—an innumerable company. We have the
privilege of being one of the number if we
will use our probationary existence with ref-
ERENCE to the salvation of others. All we
know of man should be made tributary to
this end; and then we may wear the noble
and heavenly dignity of being co-workers
with God, however humble our lot. Let us
be taught wisdom by the evil conduct of
those we are sometimes thrown among, that
their misdeeds can never sully or effect. —

And if sometimes we find a hypocrite under
the sainted garb of Christianity, let us re-
member that Christianity is no less an angel
of light, of truth, and of loveliness; her
consolations as sweet, her promises no
less sure. Let us never, then, from the sin-
fulness of its professors and, alas! sometimes,
of its proclaimers, (though it may be made
to hide the foulest deformity—the most ab-
ject idolatry of the passions and wealth.—of
this poor perishing vessel,) allow its fire
within us to burn less steadily and clearly.
Let its holy light still be to us a guide in the
path of rectitude and safety and duty, that
we may have strength to resist in the hour
of temptation, and the faculty of distingui-
shing aright between the proclamation and the
unfaithful proclaimer.

He that is slow to anger is better than the
mighty; and he that ruleth his spirit than he
that taketh a city.

From the Ecclesiastical Reformer.

THE MIND OF CHRIST.

"Let this mind be in you, which was also
in Christ Jesus."—Phil. ii: 1—11.

BELOVED BRETHREN:

What was the mind of Christ?—1. The
mind of Christ was the mind or spirit of hu-
mility—"who, being in the form of God,
thought it not robbery to be equal with God:
but made himself of no reputation, and took
upon him the form of a servant, and was
made in the likeness of man: and being found
in fashion, as a man, he humbled himself,"
&c. Wonderful humiliation! Do we hum-
ble ourselves to do good? or are we too
proud to do good? O, God, may we all have
this mind of thy Son!

2. The mind of Christ was the mind or
spirit of obedience. "He humbled himself,
and became obedient unto death, even the
death of the cross. Behold the obedience
of Christ! Do we obey the Lord in all
things! Or, are we too stubborn to obey
God in doing good! Heavenly Father! may
we have the mind of thy dear Son!

3. The mind of Christ was the mind or
spirit of benevolence.
The wonderful benevolence of Christ was
manifested,

1. In not thinking on his own things. He
was rich and all glorious, but was not absorb-
ed in those things. His thought were not of
himself nor for himself.

2. In thinking of the things of others.—
He looked on our things, and so looked as
to think, and feel and act for our good.

3. In making sacrifices for our good.—
He sacrificed his riches and glory in heaven,
and ease and pleasure on earth, that we
might be rich and glorious and happy for-
ever.

4. In suffering for the good of others, he
suffered in life and death, not for himself,
but "the just for the unjust, that he might
bring us to God."

Dear brethren, have we this mind? What
is our benevolence? Do we look on the
things of others, in order to do them good?
Who now becomes poor in doing good?—

Christ did. The Apostles did. The prim-
live disciples did. But do we? Do we sell
houses, goods and lands now to supply the
necessities of all the saints, and to convert
the world? Or do we not rather lust after
more lands, more negroes, fine houses, fine
clothes, and luxurious living, appropriate
our surplus means to their acquisition, and
thereby consume our means of doing good
to others upon our lusts! The Lord grant
we may have more of the mind of him who
loved us, and gave himself for us, that he
might purify unto himself a peculiar people,
zealons of good works!!

Is this hard preaching? Very hard to
those who think Christ, the Apostles, and
primitive christians, were under a divine ob-
ligation to think, and feel, and do, and suf-
er, so as to overwhelm the heavens and the
earth with astonishment, for the good of oth-
ers, but that they are only to be wondered
at, not imitated. You know it is utterly im-
possible to please all the people in the mat-
er, the manner and spirit of our discourses.
I pretend not to infallibility in these matters.
I cannot please myself, much less others. If
I have erred in either, (and who does not,) the
Lord forgive me! I love my brethren,
and therefore wish them to lay up much trea-
sure in heaven. The Lord grant we may not
be paupers at the gates of Paradise

THE PREACHER.

A story is told of a very good and pious
man whom the church of Rome had enroll-
ed among her saints on account of his great
holiness. He was living at one of the Ital-
ian universities, when a young man, whom
he had known as a boy, ran up to him with
a face full of delight, and told him what he
had been long wishing above all things in
the world was at length fulfilled, his parents
having just given him leave to study law;
and thereupon he had come to the law school
at this university on account of its great
fame, and meant to spare no labor or pains
in getting through his studies as quickly and
as well as possible. In this way he ran on
a long time; and when at last he came to a
stop, the holy man, who had been listening
to him with great patience and kindness,
said:

"Well, and when you have got through
your course of studies, what do you mean
to do then?"

"Then I shall take my doctor's degree,"
answered the young man.

"And then?" asked Filippo Neri, again.

"And then," continued the youth, "I shall
have a number of difficult and knotty cases
to manage, shall catch people's notice by
my eloquence, my zeal, my acuteness, and
gain a great reputation."

"And then?" repeated the holy man.

"And then," replied the youth, "why then
there can't be a question; I shall be promo-
ted to some high office or other; besides, I
shall make money and grow rich."

"And then?" repeated Filippo.

"And then," pursued the young lawyer,
"and then I shall live comfortably and hon-
orably, in wealth and dignity, and shall be
able to look forward quietly to a happy old
age."

"And then," said the youth, "and then—
then I shall die."

Here Filippo lifted up his voice, and ask-
ed, "And then?" Whereupon the young
man made no answer, but cast down his
head and went away. This last And then?
had pierced like a flash of lightning into his
soul, and he could not get clear of it. Soon
after he forsook the study of law, and gave
himself up to the ministry of Christ, and
spent the remainder of his days in godly
words and works.

The question which St. Filippo Neri put
to the young lawyer, is one which we should
put frequently to ourselves. When we have
done all that we are doing, all that we dream
of doing, even supposing that all our dreams
are accomplished, that every wish of our
heart is fulfilled, still we may ask, what will
we be then? Whenever we cast our thoughts
forward, never let them stop short on this
side of the grave; let them not stop short at
the grave itself; but when we have followed
ourselves thither, and have seen ourselves
laid therein, still ask ourselves the searching
question, And then?

A WORD TO BOYS.

BE POLITE.

Study the graces, not the graces of the
dancing master, of bowing and scraping; not
the foppish, infidel etiquette of a Chester-
field, but benevolence, the graces of the heart, whatever things are true, honest, just, pure, lovely, and of good report. The true secret of politeness is, to please; to make happy—flowing from goodness of the heart—a fountain of love. As you leave the family-circle for retirement, say good-night—when you rise good-morning. Do you meet or pass a friend in the street, bow gracefully with the usual salutations. Wear a hinge on your neck—and keep it well oiled—and, above all, study Solomon and the Epistles of Paul.

BE CIVIL.

When the rich Quaker was asked the secret of his success in life, he answered, “Civility, friend, civility.” Some people are uncivil, sour, sullen morose, crabbed, crusty, haughty, really clownish and impudent. Run for your life! “Seest thou a man wise in his own conceit? There is more hope of a fool than of him.”

BE KIND TO EVERYBODY.

There is nothing like kindness. It sweetens everything. A single look of love, a smile, a grasp of the hand, has gained more friends than both wealth and learning. “Charity suffereth long, and is kind.” See 1 Cor. xiii.

VULGARITY, SLANG, ETC.

Avoid vulgar common-place, or slang phrases, such as, “by jinks,” “first-rate,” “I'll bet,” &c. Betting is not merely vulgar, but sinful, a species of gambling. Gentlemen never bet.

THINK BEFORE YOU SPEAK.

Think twice, think what to speak, how to speak, to whom to speak, and withal to hold up your head, and look the person to whom you are speaking full in the face with modest dignity and assurance. Some lads have a foolish, sheepish bashfulness, shear off, hold down their heads and eyes, as if they were guilty of sheep-stealing? Never be ashamed to do right.

COURTESY.—Shall courtesy be done only to the rich, and only by the rich? In good breeding, which differs, if at all, from high-breeding, only as it gracefully remembers the rights of others rather than gracefully insists on its own rights, I discern no special connection with wealth and birth: but rather that it lies in human nature itself, and is due from all men toward all men. Of a truth, were your schoolmaster at his post, and worth anything when there, this, with so much else, would be reformed. Nay, each man was then also his neighbor’s schoolmaster; till at length a rude-visaged, unmannered peasant could no more be met with than a peasant unacquainted with botanical physiology, or who felt not that the clod he broke was created in Heaven.—[Thomas Carlyle.

HYMN.

We will not weep—for God is standing by us,
If an enemy will blind us to the blessed light;
We will not doubt—if darkness still doth try us,
Our souls have promise of serenest light.

We will not faint—if heavy burdens bind us,
They press no harder than our souls can bear,
The thorniest way is lying still before us;
We shall be braver for the past despair.

O, not in doubt shall be our journey’s ending;
Sire, with its fears, shall leave us at the last;
All its blest hopes in glad fulfillment blending.
Life shall be with us when the death is past.

Help us, O Father—when the world is pressing
On our frail hearts, that faint without their friend,
Help us, O Father! let thy constant blessing
Strengthen our weakness—till the joyful end.

JUDGE GENTLY.

O, there has many a tear been shed,
And many a heart been broken,
For want of a gentle hand stretched forth,
Or a word in kindness spoken.

Then, O! with brotherly regard,
Great every Son of sorrow;
But let the harshness of reproof
With kindest tones be blended.

The seeds of good are everywhere;
And in the guiltiest bosom,
Sun’d by the quickening rays of love,
Put forth their tender blossom.

While many a tempted soul hath been
To deeds of evil hardened,
Who felt that bitterest of griefs—
The first offence unpardoned!
The issue of this paper for August 4th contains a communication from its regular correspondent, "J. R. B." upon "Campbellite views of Baptism." Passing by the not very courteous epithet, "Campbellite," we have to say of this communication, that there is scarcely one statement in it, with reference to the teaching of Brother Campbell, or any of our Brethren, which is not, either in whole or in part, a bare-faced misrepresentation. Now, we have never expected that one Editor of a Religious paper in our city would do us justice; and hence we never pay any attention to what he may choose to say of us; but that a regular contributor to the "Record"—a paper under the direction of men of character and standing—should repeat the often exposed and refuted slanders of our public teaching, and that, too, in a community which thongs our public religious services, and has every opportunity of knowing what we do teach, is to us as unexpected as it is reckless. He says, for example, that we "make baptism everything in a sinner's salvation;" that "we do not believe that any person can be saved who has not been immersed;" that "we are duped to believe that we are qualified for heaven merely because we permitted ourselves to be immersed in water;" "that we have made the grand discovery that it is through water instead of Christ that we are saved," &c. &c. To all of which we have only to say, that such unblushingly false perversions of our religious sentiments, after all that has been written and said to present them fairly before the community, are, to say the least of them, indecent. It is not decorous to repeat a slander which has been once met and corrected, much less one which has so often received the attention of our public journals. And well would it be for religious society, could all such writers as "J. R. B." be made to feel the moral force of an old commandment, which he may have learned from his catechism, and which reads "thou shalt not bear false witness against thy neighbor."—We sincerely compassionat the perversity of mind or morals that would allow any man, having a sense of self-respect, to say nothing of the obligations of a Christian profession, to deliberately assail us with such weapons as the above. They cannot injure the men he opposes where their sentiments are known,—and they will be known generally, if they are not,—but they injure the heart of the man who can use them, they injure the cause of common justice, so far as he has real or fictitious influence, and they may confirm enemies in the wickedness of their attacks.

We cannot be induced formally to reply to the efforts at argument presented in the communication of "J. R. B." As he now appears we cannot place ourselves in contest at the point of his attacks. To attempt a serious polemical discussion with a man so utterly reckless in his representations of our sentiments, would be like following a lost traveller in an everlasting circuit. But if either of the worthy Pastors of the First and Second Presbyterian Churches of this city will assume the responsibility of the statements in that communication, we will hold ourselves responsible to this community to show that they are false, and indecorous, and utterly unwarrantable misrepresentations of our public and private teaching. These gentlemen will pardon us for making this call, as we do it, not for a moment conceiving that they believe the representations which appear in their paper, but that we may assure those who have never made themselves acquainted with our sentiments, that we are prepared to show that all such statements are totally unauthorized and groundless, and that we regard it as moral indecorum to repeat them. We put the question to the Editors of the Record, could you do less in similar circumstances? If we were seriously and perseveringly to lay the charge against you, that you are Romanists, Universalists or Infidels in disguise, and, with all your protestations before the world, with all your preaching and prayers, and labor, by day and by night, to illustrate and enforce the teaching of the Holy Scriptures, with all your books, tracts and periodicals, with all the labors of your churches in the common duties of the household of God, still to charge you with teaching, "that all baptized persons are saved, and that
nothing else is necessary than to go under the water,"—these are the very words.—I ask you, would you not consider it a violation of the rules of common decency to argue a point with a man who could make such a charge? So we regard it, and until some one whom this community has recognized as capable of sustaining such charges assumes their responsibility, we must commend "J. R. B." to the mercy of Him who says "put not thine hand with the wicked to be an unrighteous witness."

It is proper for us to state, for the benefit of those whose knowledge of our teaching has been derived from such misrepresentations as "J. R. B.'s," that we do teach baptism for the remission of sins to the believing penitent. We do not believe in "baptismal regeneration," however, and hence we do not baptize infants, who are incapable of faith and repentance. We teach, with our Lord and Master, that he that believeth and is baptized, shall be saved; with Peter, we command believers to "repent and be baptized for the remission of sins;" and when we meet a believing penitent—one who like Cornelius or Saul at Damascus, believes in the Lord Jesus Christ, and is willing to obey him, like Annanias—we require him to "arise and be baptized and wash away his sins, calling on the name of the Lord."

Nor are we singular in this. It was the uniform teaching of the Apostolic age, as the most superficial reader of the "Acts of Apostles" may discover. Besides it was taught by the founder of genuine Presbyterianism, and is recognized by the Westminster Confession of faith, in language as strong and stronger than any we ever thought necessary to use. Indeed, John Calvin, the great Presbyterian Reformer, teaches that baptism was appointed not only for the remission of past sins, as we teach, but in some sense, of past, present and future! Hear him, and then judge of the information or consistency of all such reckless writers "as J. R. B."

"Baptism (says John Calvin, see his works, chap. xv.) is a sign of initiation by which we are admitted into the society of the church, in order that being incorporated into Christ, we may be numbered among the children of God. Now it has been given to us by God, for these ends, which I have shewn to be common to all sacraments; first, to promote our faith towards him; secondly, to testify our confession before men. We shall treat of both these ends of its institution in order.

"To begin with the first:—From baptism our faith derives three advantages, which require to be strictly considered. The first is that it is proposed to us by the Lord, as a symbol and token of our purification; or to express my meaning more fully, it resembles a legal instrument properly attested, by which he assures us that all our sins are cancelled, effaced and obliterated, so that they will never appear in his sight, or come into his remembrance or be imputed to us. For he commands all who believe to be baptized for the remission of their sins. Therefore those who have imagined that baptism is nothing more than a mark or sign by which we profess our religion before men, as soldiers wear the insignia of their sovereign as a mark of their profession, have not considered that which was the principal thing in baptism; which is, that we ought to receive it with this promise, 'He that believeth and is baptized, shall be saved.' Mark, xvi: 16.

"Nor must it be supposed that baptism is administered only for the time past, so that for sins into which we fall after baptism, it would be necessary to seek other new remedies of expiation in I know not what other sacraments, as if the virtue of baptism were become obsolete. In consequence of this error, it happened in former ages, that some persons would not be baptized except at the close of their life, and almost in the moment of their death, so that they might obtain pardon for their whole life; a preposterous caution, which is frequently censured in the writings of the ancient bishops. But we ought to conclude that at whatever time we are baptized, we are washed and purified for the whole life. Whenever we have fallen, therefore, we must recur to the remembrance of baptism, and arm our minds with the consideration of it, that we may be always certificated and assured of the remission of our sins. For though, when it has been once administered, it appears to be past, yet it is not abolished by subsequent sins. For the
purity of Christ is offered to us in it; and that always retains its virtue, is never overcome by any blemishes, but purifies and obliterates all our defilements."

The Confession of Faith of the Presbyterian church, also, it should be remembered, holds the following language, than which we have never spoken or written anything giving more importance to the design of this ordinance:

"Q. 165. What is baptism? "Baptism is a sacrament of the New Testament, wherein Christ has ordained the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, to be a sign and seal of engrafting into himself; of remission of sins by his blood, and regeneration by his Spirit; of adoption, and resurrection unto everlasting life: and whereby the parties baptized are solemnly admitted into the visible church, and enter into an open and professed engagement to be wholly and only the Lord's."

The doctrine of the Confession is more fully declared in chap. 28, sec. 1;—to which we invite attention:

"Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party into the visible church; but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life: which sacrament is, by Christ's own appointment, to be continued in his church until the end of the world."

With such scriptural and venerable Presbyterian authority for teaching baptism for remission of past sins to believers in the blood of the Son of God, we presume it is hardly necessary for us to say more in exculpation of the charge that we are heretical upon this subject. We are in good company, for we teach nothing but what the most learned, respectable and pious ecclesiastical authors of every age of the church have taught, what is recognized in some form by almost every creed in Christendom, and what is more than all; nothing but what the Apostles of our sovereign Lord and King have promulgated and enforced with the Holy Ghost sent down from heaven.

Whilst, however, we thus teach, in common with "Presbyterian divines" of the first standing, without boasting we may say, that we are as urgent as they or any in enforcing that holiness of life which is presented as the end of faith, penitence and baptism, and "without which no man shall see the Lord." We teach baptized believers that by a "persevering continuance in well-doing, seeking for glory, honor and immortality," and by this alone, can they promise themselves that God will bestow upon them eternal life.

J. B. F.
I venerate them more for their antiquity. — Are we not one body? Is not this union something real? It is not men's coming together in one building which makes a church. Suppose that in a place of worship I sit so near a fellow-creature as to touch him; but that there is no common feeling between us, that the truth which moves me he inwardly smiles at as a dream of fancy, that the disinterestedness which I honor he calls weakness or wild enthusiasm. How far apart are we, though visibly so near! We belong to different worlds. How much nearer am I to some pure, generous spirit in another continent, whose word has penetrated my heart, whose virtues have kindled me to emulation, whose pure thoughts are passing through my heart whilst I sit in the house of prayer! With which of these two have I church union?

Do not tell me that I surrender myself to a fiction of imagination, when I say, that distant Christians, that all Christians and myself, form one body, one church, just as far as a common love and piety possess our hearts. Nothing is more real than this spiritual union. There is one grand, all-comprehending church; and if I am a Christian, I belong to it, and no man can shut me out of it. You may exclude me from your Roman church, your Episcopal church, and your Calvinistic church, on account of supposed defects in my creed or my sect, and I am content to be excluded. But I will not be severed from the great body of Christ. — Who shall sunder me from such men as Fenelon, and Pascal, and Borromeo, from Archbishop Leighton, Jeremy Taylor and John Howard? Who can rupture the spiritual bond between these men and myself? Do I not hold them dear? Does not their spirit, flowing out through their writings and lives, penetrate my soul? Are they not a portion of my being? Am I not a different man from what I should have been, had not these and other like spirits acted on mine? And is it in the power of synod, or concclave, or of all the ecclesiastical combinations on earth to part me from them? I am bound to them by thought and affection; and can these be suppressed by the bull of a pope or the excommunication of a council? The soul breaks scornfully these barriers, these webs of spiders, and joins itself to the great and good; and if it possess their spirit, will the great and good, living or dead, cast it off because it has not enrolled in this or another sect? A pure mind is free of the universe. It belongs to the church, the family of the pure in all worlds. Virtue is no local thing. It is not honorable because born in this community or that, but for its own independent, everlasting beauty. This is the bond of the universal church. No man can be excommunicated from it but by himself, by the death of goodness in his own breast. All sentences of exclusion are vain, if he do not dissolve the tie of purity which binds him to all holy souls.

Our common social unions are poor by its side. In the world we form ties of interest, pleasure and ambition. We come together as creatures of time and sense, for transient amusement or display. In the church we meet as God's children; we recognise in ourselves something higher than this animal or worldly life. We come that holy feeling may spread from heart to heart. The church, in its true idea, is a retreat from the world. We meet in it, that, by union with the holy, we may get strength to withstand our common intercourse with the impure. We meet to adore God, to open our souls to His Spirit, and by recognition of the common Father, to forget all distinctions among ourselves, to embrace all men as brothers. This spiritual union with the holy who are departed and who yet live, is the beginning of that perfect fellowship which constitutes heaven. It is to survive all ties. The bonds of husband and wife, parent and child, are severed at death; the union of the virtuous friends of God and man is as eternal as virtue, and this union is the essence of the true church.

We ought, indeed, to seek help for ourselves, and give help to others, by upholding religious institutions, by meeting together in the name of Christ. The influence of Christianity is perpetuated and extended, in no small degree, by the public offices of piety, by the visible "communion of saints." But it is still true that the public means of reli-
An instructive example.

The following letter explains itself. We publish it, and our brief reply, because we believe that a knowledge of the dangers to which our nature is continually exposed will be of service to all who are seeking to be complete in the will of God. We suppress the name and date, or otherwise we would violate a confidence which we hold most sacred. We sincerely hope that our correspondent, like the sinful Jew, will be able to bring his peace-offering to God, an humble and a contrite spirit; make confession thro' that Propitiatory which has been provided for us all, and reparation so far as in his power, and yet be able to exercise love and gratitude to God, who has preserved his life even in rebellion; secure to himself the spirit of a child of our Heavenly Father; partake of the blessed privileges which belong to His worship and people; and enjoy that peace, reconciliation and assurance of divine favor, which they only know who know the mercy of our King. He must expect to feel deep abasement for his alienation and disaffection. He will often think of his utter unworthiness to appear before God, whose religion he has dishonored; but he will be affected to tears of joy, as he realizes his permission to approach his reconciled Father through the sacrifice and sufferings of “Him who is touched with the feeling of our infirmities.” And he may yet rejoice in the Lord, who has provided for his acceptance in all the emotions of gratitude, affiance and love. “If we confess our sins, God is faithful and just to give us and cleanse us from all unrighteousness” of which he has given everlasting assurance in providing a propitiatory or merciful seat, in the death of his Son!

Tenn., Aug. 12, 1849.

Mr. Ferguson—Dear Sir: Once I could call you brother, but I no longer have the right to call any christian so. I once obeyed the gospel, after making a vow to do so on a sick bed, from which I thought it doubtful whether or not I would ever recover.—After my restoration, for the sake of my vow, I obeyed, but not understandingly.—For a year or so I met regularly with Chris-
tions, and this time was the happiest of my life; although I have ever doubted whether my conversion was such an one as God requires. Since then I have wandered, and am now in the broad road to Hell. I have plunged in sin, and drank largely from its bitter cup. Disappointment has befallen me! The bright being to whom I pledged my fidelity, and upon whom all my hopes of happiness hung, is torn from me. I am alone without hope and God in the world. I desire now to be a Christian, to live happily and go to heaven. Please write to me and tell me what must I now do to inherit eternal life. Must I commence anew, and obey from the heart, and be immersed again? Would to heaven I could see you, for I am sick with sadness and sorrow. Most willingly would I spend my life in the service of the Gospel. Give me your views of my condition by a private letter.

With sincere esteem,

NASHVILLE, 14th Aug., '49.

Mr. ————, Dear Sir:—Your case is one well calculated to excite commiseration in the heart of any man having proper moral sensibilities. Men sympathise with those who have been made the subjects of temporal disaster, such as loss of health, property and reputation; but who weeps over the loss of the soul? I wish I could see you; my duties are so numerous and pressing, it is impossible for me to do either myself, or you, or the cause of our Master, justice in anything I can now write. I have met with cases like yours; I have studied one especially, and labored for his salvation through long years, and not without good results, I have hope. I know you can be saved, but your conflict will be severe and often overwhelming. Life is to all of us a scene of hardships, task and trial. It was intended to be so for the highest purposes. You will find it especially so; but you may obtain the greatest possible strength of moral and religious purpose, by meeting your condition manfully and with constant, humble reliance upon divine aid. But you ask me for advice. I cannot give particular advice unless I knew the particulars of your history. Generally, I can say,—and do not be discouraged at the difficulty of the task,—you must repay, make up, make good, whatever injury you may have allowed or participated in against others, so far as in your power. You must give yourself to the study of the Book of God, not simply to grow in its knowledge, but to partake of its strength. You must become a man of daily and hourly prayer, cultivating a continued dependence upon God, whose name and character dwelling in your heart, will prove your safeguard in every hour of trial. When assailed by temptation, cast yourself upon Him; summon up his promises as so many angels for your defence, and remember that it is the hour of the power of darkness, which if you safely pass, will be more brief and less trying upon every return. You must study yourself, your peculiar propensities to evil; you must open your eyes to whatever they allow no cherished delusion to lead you to a misjudgment; calmly look your enemies in the face, and meet them not presumptuously, but firmly, remembering that it is only through Jesus Christ we have the promise of doing all things. Seek religious society, however humble. Despise no man's experience, for in many things we are all alike.

In a word, reform what you know, or may hereafter know to be wrong. Study the Bible and yourself; (no knowledge like self-knowledge.) Pray to God always, and seek a spirit free from murmuring and complaint, and filled with gratitude and love.

"Wherewithal shall a young man cleanse his way? By taking heed thereto, according to thy word." Ps. 119: 9. See also John 2: 14, 15, 16, 17. And though a stranger to you, I will pray "that with your whole heart you may seek the Lord; that you may hide his word in your heart, lest you sin against him."

The Lord Jehovah, Merciful and Gracious, have you in his safe keeping!

In the Service of Christ, yours,

J. B. FERGUSON.

P. S. If you were a Believer in Jesus Christ when you were immersed, you ought not to repeat your baptism. The promise remains true, though you were unfaithful.—
Repent and pray God for help in future obedience, confess and forsake your sins, and he has promised to forgive. Baptism has been appointed for the remission of the past sins of the believing penitent. But if any man be overtaken in sin after his baptism, he is not called upon to repeat it, but to confess his sins and ask God for the sake of Christ to forgive him. 1 John, 1: 9, 10; ii, 1-3.

Baptism, like the whole burnt offerings of the ancient worshippers, is emblematic of a solemn and entire surrender of the whole man to Christ, whose death ratifies the promises connected with it. Confession of sins, after baptism, like the peace and trespass-offerings of the Law, is that institution in which Christians recognize their sins before God, and seek forgiveness and peace; and through the same sacrifice. Both baptism and confession look to the blood of atonement for their efficacy, though they respect different conditions of the person baptized or confessing.

TENNESSEE CO-OPERATION MEETING.

Having spent most of my life from youth in Tennessee, and being familiar with most of the important movements connected with the Christian religion during the past eighteen years, it will not be considered presumptuous in me to address my brethren with reference to the responsibilities that rest upon the household of the faithful.

Ours is an enviable position before God, Angels and men! Contrary to the example of all other reformers, we have declared that the Bible, and the Bible alone, is the only Book of authority in all matters of religion. But while we can justly boast that immense good has resulted from our humble labors within a few years, we have cause to regret our inactivity and want of zeal. True, we have laborers, able, good and faithful, but much of our talent is dormant. We have means to achieve wondrous things, but all our facilities are not bearing heavily upon the enemies of Zion.

The brethren will allow me to remind them that a meeting has been appointed in Nashville, embracing the Third Lord's Day in October, 1849, for the purpose of devising plans to more effectually advance the Master's cause. We have no creeds to make, but we have much to do in learning where our forces are, the means to carry on a successful war, the points at which to attack the enemy, and above all, to ascertain the best plan of a general effort amongst Christians. The voices of many of our old standard-bearers have been hushed for years. Where are W. D. Carnes, Andrew P. Davis, Willis Hopwood, Andrew Craig, James C. Anderson, Wm. Hooton, Joel Anderson, Joshua K. Speer, and a number of others; who have, years gone, battled so manfully for the truth? We hear of them occasionally, laboring in their immediate neighborhoods, but we mourn to think that for want of proper encouragement and co-operation, many of our best men have been driven from the field that is now fully ready for the sickle, to pursuits calculated barely to support their families. Let us turn from this picture, and ask ourselves what can be done to place Christianity in a proper light before our perishing countrymen?

In union of effort, there is strength. The best men, when isolated, are liable to become both selfish and indifferent. No man can educate his family properly, or possess the requisite spirit for a high state of intellectual or spiritual cultivation in a dark corner of the earth, or without coming in contact with suitable society. It may be set down as a fixed fact that no church can grow as it should without having all its parts alive to duty, and no body of people can exert its proper influence on the world without the united and constant efforts of its members.

Beloved Brethren, let it be our settled determination to meet in consultation. Our meeting will renew our acquaintance, remove our sectional prejudices and interests, warm our hearts and make us better, and last, but not least of all, we trust in God it will be the means of calling forth latent energies and of giving a new impulse in all parts of the land. Instead of two or three constant laborers in the Lord's harvest, may we have the satisfaction to see, in the year
1850, scores of earnest, eloquent watchmen proclaiming the coming of the King.

The fact of many of our older brethren having gone into retirement has had the effect of driving many a worthy youth into a popular profession. Brethren, let us rouse up,—let old and young meet and consult as to the best means of doing good. Let no one wait for his neighbor, but let all the teachers, particularly, determine to attend the meeting.

The heartfelt joy arising from a meeting of the many veterans of the Cross in Tennessee, would be invaluable to all. We most cordially and affectionately request our co-laborers in this, and indeed, in other States, to meet us at Nashville in October.—May the good Lord prosper his cause.

T. FANNING.

A CALL FOR PREACHERS AND TEACHERS.

The Brethren at Morrisville, Ala., and Huntsville, Texas, desire very much to get the services, at each place, of a brother capable of teaching school and preaching the Gospel. The School patronage and the aid of the Churches will doubtless give a handsome support. Both are favorable positions for doing good.

Address, Bro. Glover W. Banton, Huntsville, Texas; and Bro. John H. Dunn, Athens, Ala.

T. FANNING.

The Brethren of Little Rock, Ark., also desire a preacher, and are willing to afford a reasonable compensation. We know of no place affording a more favorable opportunity for usefulness. Address D. Skelton.

[Ed. Mag.]

THE CHRISTIAN MAGAZINE,

By J. B. Ferguson for 1850—at $1 per vol.

We are now approaching the end of the Second Volume of the CHRISTIAN MAGAZINE, and we wish to make a few remarks to its friends and patrons.

The Editor (Bro. Jesse B. Ferguson) has no pecuniary interest in the success of the Magazine. He was induced by the solicitations of many Brethren, and by myself particularly, to take charge of its Editorial Department. He has thus far conducted its pages, amid a press of Pastoral duty in a Church of five hundred Members, and a community who crowd his public teaching with almost unexampled interest. We feel ashamed to urge him to conduct it longer, as we know that his attachment to the Church and community, like theirs to him, is fixed and cannot be withdrawn. But if our success is such as we anticipate, we intend next year to reduce the price to one dollar, and procure an assistant, which will relieve him from all the detail business, and enable him with less labor to write as much as at present. Will our Brethren and the many friends who express their approbation of the work enable us to make these arrangements? We expect no monied gain by its publication. We will expend its success upon its improvement and its circulation amongst those who are unable to pay, as heretofore, which was the condition upon which Bro. Ferguson proposed to take charge of it. But our Agents must assist us largely extending its circulation or we cannot make the reduction in the price we propose.

Brethren, we lay these matters before you for your reflection and speedy action. We might give you a long list of complimentary paragraphs in relation to our MAGAZINE if necessary, but we have let it speak for itself. If you desire the work continued, you can easily manifest that desire by paying up your dues, and enlarging its circulation.—There is much due for both volumes, and we would most respectfully request remittances as early as possible.

Address, JOHN T. S. FALL, Publisher.

We have taken the liberty of sending some accounts to a number of Post Offices to our subscribers, which we hope will be taken in kindness, and remittances made, as we greatly desire to close up our payments.

THE COMMENCEMENT EXERCISES of Franklin College will take place in the College Chapel, Wednesday, Oct. 17th, 1849. The friends of the Institution are very affectionately invited to attend.

T. FANNING.
RELIGIOUS INTELLIGENCE.

We were detained over Lord's Day (July 29) at Union, Sumner county, where, after the delivery of two discourses, there were seven additions—four immersions, and one from the Baptists. There was much interest manifested, and we were heard by members of all denominations, many of whom evinced much satisfaction in listening to our presentation of the truth.

There were, we understand, some thirty additions to the church at Rock Spring, Rutherford county, under the labors of Brethren Jones, Fanning and Trott. We have not been furnished with the particulars of the meeting.

Brother J. S. Havenere, Erwinton, S. C., writes us that under the labors of Brethren Hook, More, Mayfield, Bailey and himself, there were five additions at Princeton and nine at Republican, at which latter place the Brethren have recently erected a commodious house of worship. He also says that the Annual Meeting of the Disciples will commence on Saturday, the Second Lord's Day in November, with the Church at Union, Barnwell District, South Carolina. We should be pleased if Brother Shannon and yourself could attend at that time, and publish a notice of it in the Magazine. [It will be impossible, as now situated, for me to attend at that time.—Ed.]


We have organized, or in part organized, a church at Richmond. There are sixteen individuals living in reach of that place who have been baptized into Christ for the remission of sins, of whom about eight of us meet regularly on Lord's day, study the Bible, sing and pray, and break the loaf.

In 1842 Brother Barnes came into this section and located himself at Richmond. He found a few disciples, who had been brought into Christ by the instrumentality of Brothers J. A. Butler, E. A. Smith and A. Graham. He got them together, and organized them into a church capacity, and they continued to meet as such for near two years, during which time Brother J. M. Barnes baptized several. But towards the close of 1843, Brother B. became dissatisfied, and moved to Tennessee. After his removal the little flock ceased to meet, until the second Lord's Day in last May, at which time, through the zeal of a few, some eight disciples met, and formed themselves into a body to keep the ordinances of the Lord's House, and we have been progressing up to this time, with much love for one another, and harmony in mind. We have no preacher, and consequently do not attend to the ordinance of baptism.

My dear Brother, can you prevail upon some brother to come to our relief? There are two churches here within twenty-five miles of each other, and I am confident that between the two, if some Brother competent to do the work, would come and take up his home among us, that they would warrant to him $200 annually, and his board. He might calculate, also, upon increased support. Brother Hooker attended us a part of last year, but we are now without a preacher.

JERE. DUCKWORTH.

[We know of no one at present. "The harvest, indeed, is plenteous, but the laborers are few." Let us pray the Lord of the harvest to send forth laborers. We must pray as well as preach. We have written to a good Brother, who replies as follows:]

GLASGOW, Ky., June, '49.

"Dear Bro. Ferguson—Yours of the 3d inst. was received per last mail. The "Macedonian Cry" from Little Rock, it is impossible for me to comply with. I think I once informed you that I considered myself bound in honor to remain here until the end of the year; although there is no definite covenant or agreement. I do not, cannot, comply with one call in ten which I am receiving. O, that I were ten men, ten times better each man than the present one, and ten times more able to do good. It might be more to my secular advantage to go to Little Rock than remain here. I have no doubt but I might in some measure be useful there, and surely that city is inviting in the extreme, when its location and circumstances are considered. But I do not desire to go so far west. If I am doing good—if I am advancing that cause which has saved
me from my sins and from sectarianism—I am contented, wherever I am; and I am doing that here; and at the present time would be doing much more if it were not for this exciting, destructive war for the "Abolition of Kentucky slavery." "It has risen to a burning heat," and friendship, love, practical Christianity and respect for God's commandments "neither away." When will men cease to pervert the right way in the religious and political world? When will the Almighty say to human passion, "Peace, be still? I hope this hateful subject to which I referred will not get into the Magazine.

Yours, dear Brother, in the glorious work and Hope."

OBITUARIES.

Deceased this life, Friday, July 20th, 1849, at 2 o'clock A.M., in Desoto County, Miss., Mrs. Martha E., wife of Dr. B. S. Rozell. In full hope of realizing the immortal promise at the resurrection of the just. Sister Rozell was in her thirty-third year—was the daughter of Sister Charity Clements, wife of Bro. J. G. Clements, of Miss. Her father, Mr. Sharp, died when Sister Martha was quite young, and she was trained to womanhood by her mother and step-father. It was the privilege of the writer, with Mrs. F., to be the teacher of this estimable woman. While a member of our family in Franklin, Tenn., in the year 1837, though young, her confidence in the Lord induced her to confess him publicly, and to be baptized in his name. It has been our good fortune to have hundreds of pupils of both sexes, and to baptize many, but never do we recollect having seen a young person obey the Gospel, in whose acquiescences had greater confidence, who seemed more intelligent in Christianity, or more determined to act with reference to another world.

She possessed fortune and bad attentions well calculated to make feeble creatures of earth volatile and wicked; but she chose the good path, which was not taken from her in death. Bro. Clements writes:

"Bro. Fanning—Our dear daughter, Martha E. Rozell, was taken ill April 26, and died July 20th, when she breathed her last. We mourn the loss of one so dear, but we are comforted with the happy thought she has gone to a Heavenly, joyous home. She conversed in regard to death most freely—and said she understood well her relations to God, and I will try to be happy in my Father in heaven that her confidence had never been disturbed since she trusted him. She rejoiced till within five minutes of her death."

Secondly, we are called upon to announce the death of our Brother, Nehemiah S. Anderson of our city, in the fifteenth year of his age. He was a man of unblemished character and exemplary life—distinguished for unpretending usefulness, happily blending the elements of kindness and mildness with decision of moral and religious purpose. Though not an obscurantist advocate of his religious sentiments, he was a conscientious and cheerful supporter of the religion of Jesus Christ. His memory will long be cherished by the Benevolent Associations of our city, and by the church of God, of which he was a most worthy member. He was followed to the grave by a large concourse of citizens, amongst whom there are few, if any, more esteemed. We trust his amiable consort will find consolation in her unexpected bereavement in the remembrance of a life which, to us all, gave testimony to religion, encouragement to goodness and proofs and pledges of a bright immortality: and which is well calculated to throw a brightness over the scene of his departure, robbing it of its most depressing influence. "Precious in the sight of the Lord is the death of his saints."
LECTURE XXX—GENESIS XXXV.

The cruel and furious proceeding on the part of Simeon and Levi induced the patriarch to remove from Shechem, where God appears to Jacob to command him to go to Bethel and there perform the vow which he had made when he fled from before the face of Esau. Before leaving, however, that his family might be separated from all the relics of idolatry, he commanded all who proposed to go with him to bring out their idols and change their garments, for the garments of the ancients were often made with a view to propitiate and please the demons they worshipped. His family complied with his request, and not only surrendered their idols, but gave up their ear-rings, which were probably a part of an idolatrous dress, worn as amulets or charms against disease and misfortune, in deference to strange gods. These Jacob buried under an oak in Shechem, and after the purification of his family they set out for Bethel, where they arrived safely, God having visited the neighboring tribes with such a supernatural terror that no one molested them. Jacob arriving at Bethel, where his mother's nurse Deborah had died and was buried, erected an altar, as God had commanded him, where shortly after He appeared to him, and confirmed the change of his name, and re-assured him that he would multiply his posterity until they should become a congregation of nations, and Canaan be conquered as their inheritance. Here Jacob erects a monumental pillar, upon which he pours out a drink-offering, to perpetuate his gratitude and devotion. He tarries but a short time at Bethel, but sets out on his way to Mamre, the abode of his father, and would have reached Ephrath that night, but was detained by Rachel falling in labor with her second child, at whose birth she died, and to commemorate her sorrow called him Benoni, the son of Sor- row. His father, however, changed his name, not willing to perpetuate the remembrance of so melancholy an event, and called him Benjamin, the son of my right hand, or who will be to me as a right hand. Rachel was buried on the way to Ephrah, and a pillar set up to mark the spot which was known seven hundred years afterwards.—After this sad event Israel held on his way till he came to Ephrah, or the tower of the flock, which was the sight of the ancient Jerusalem, or some place near it. Whilst dwelling in the land Jacob was visited by a greater calamity than that of the death of his beloved Rachel. His eldest son Reuben dishonored himself by a crime not named among the Gentiles, by committing incest with his father's wife, Bilhah, with which his father was so grieved that he noticed it not until the day of his death. He soon after left this melancholy place and came to Mamre, the abode of his father and grand-father, where doubtless was a meeting mingled with joy and sorrow. The historian here narrates the death of Isaac, which did not happen for many years afterwards; and also the pleasing fact that Esau united with Jacob as did Ishmael with Isaac, in the burial of their father, with cordial and lasting affection for each other. We have an account also in this chapter of the number and names of the children of Jacob, who afterwards became the heads of the twelve tribes of Israel. We remark upon this history,

1. The appearance of God to Jacob at Shechem, was for the purpose of reminding him of the vow he had made thirty years
before at Bethel. In a mild and affecting manner he directs him to go to Bethel and build the altar he had promised to erect when he fled from the face of his brother. The language of this communication was well calculated to awaken peculiar recollections in the mind of Jacob. He was directed to the place where Jehovah had met him, and favored him with encouraging visions from on high, when he was fleeing from the house of his father, friendless and companionless. Years had rolled away since that solemn and glorious night, and they had been years of care, toil and anxiety, and he was now returning to the land he had left, with a large family, and abounding in wealth.

2. The preparation which the patriarch made for his appearing before the Lord, was a reformation and a purification of his household by separating their idols from them.—His servants were Syrians, and even his wife Rachel was addicted to idolatry, and they seem up to this time to retain their national gods. Besides, it is probable that after the slaughter of the Shechemites, the spoils that were taken were idols of gold and of silver. His family are also required to change their garments; an eastern method of purification. "They washed their whole bodies and put on clean and fresh apparel: and that this was a custom among other nations as well as the Jews, when they set about any solemn or religious office, is plain from that passage in Euripides where Alcestis, being to perform some holy rights in behalf of her children, 'In the waters of the stream she washed their lily skin, and from the cedar-wood halls, bringing beautiful apparel, she gaudily bedecked them,—then, standing before the shrine, she prayed.' But of all other nations, the Egyptians, (as Herodotus tells us, b. 1. c. 37,) and more especially their priests, were most remarkable for this sort of cleanliness. 'They shaved their bodies: all over every third day; they bathed themselves in cold water twice a day and twice a night; and wore constantly nothing but linen vestments, and shoes made of papyrus: for this reason, I suppose, because they were most proper to be washed.' Not that we are to suppose that God respects a worshipper for his spruce appearance, so long as his conscience is polluted within.—In sordidness, indeed, there is something distasteful, and it is an unseemly thing to appear before a great man in dirty apparel: but the principal design of God's appointing this outward cleanliness was to be a sign and memorandum to the person approaching his presence, what the inward temper and complexion of his mind should be; and therefore we find the royal Psalmist, in allusion to this very custom, declaring his pious purpose, 'I will wash my hands in innocency, and so will I go to thy altar.' Ps. xxvi. 6.—Le Clerc's and Patrick's Commentary.

These garments were worn in honor of and apparent dependence upon the false gods they worshipped, and were therefore appendages of idolatry. The descendants of Jacob before they appeared before the Lord at Sinai, were required to sanctify themselves and wash their clothes, that they might appear clean and pure before God. Ex. 19: 10-14. It was an ordinary method of sanctification to bathe the body and change the clothes. It was thus, doubtless, that Job sanctified his family, (Job 1: 5,) and David borrows the figure of inward cleansing when he says, "wash me thoroughly from my iniquity, and cleanse me from my sin. Ps. 51: 2-7) wash me and I shall be whiter than snow." This washing, indeed, became the basis of most, if not all of those beautiful allusions, such as God uses by Ezekiel, when he says "I will sprinkle clean water upon you, and you shall be clean; from all your idols will I cleanse you. Ezek. 18: 31; 36: 25. Its counterpart under the new dispensation is a separation from all filthiness, hypocrisy, and maliciousness, that we may serve God with renewed spirits, and which is very forcibly set forth in our baptism, itself a death and burial to all sinful practices. Hence Peter teaches us to avoid all malice, guile, hypocrisy, envy, and evil-speakers, (1 Pet. 2: 1) and James calls upon the church to cleanse its hand from sin if it would draw near to God, and be exalted by him. (Jas. 1: 8.)

3. We call your attention to the manner
in which Jacob speaks of God,—"Let us go to Bethel and make there an altar to that God who answered in my distress, and was with me in the way which I went." He calls to mind the past benefits of his Heavenly Father, and would impress them upon the minds of his family as common favors. He is now in distress at the conduct of his sons, and exposed to new dangers, and he would have them all look to the God of Bethel for a safe deliverance from all threatened danger. Can there be a more comforting assurance amid the dangers to which we are exposed than that God will, for Christ's sake, answer our requests. He heard Jacob in his deepest distress, and delivered him; he will hear us; and although his answers to our petition may not be always recognized, yet "if we ask anything according to his will, we know that we have the petitions we desire of him." 1 Jno. 5: 14, 15. God answered Elijah by fire, to show that Baal, the God of fire, was no God. 1 Kings, 18: 24. "When the poor and needy seek water, and their tongue faileth for thirst, I the Lord will hear them. I will open rivers in high places, and fountains in the midst of vallies. I will make the wilderness a pool of water, and dry land springs of water." Is. 41: 17, 18. And what worshipper of God cannot unite with David and say, "God is a present help in time of trouble?" "Verily, hath God heard me; he hath attended to the voice of my cry." Ps. 46: 1; 66: 13, 14.

We are always exposed to danger and constantly need the protection of heaven. There are terrors that arise by night, and manifold perils that beset us by day: Diseases, assaults upon our reputation, accidents which can neither be foreseen nor guarded against. And then there are moral dangers, which, like Lions in our path, are ready to destroy us. Avarice and ambition lie in wait for our souls, passion and concupiscence conceal themselves under our beds and tables. Adversity is ready to drive us to despair, and prosperity to lure us on to pleasures that poison as an adder. To whom shall we go but to the God of Bethel, the deliverer, the strength, the everlasting reward of his people.

4. Jacob buried the Gold and silver ornaments of the gods of Shechem lest his family should be snared by them. We bury out of our sight everything foul and loathsome, such as dead bodies. So Jacob acted towards the abominable idols and their appendages, which were given to his family. It became necessary, afterwards, that the example of Jacob should be made into a law. (Deut. 7: 25.) To prevent a return to idolatry the excellency of the workmanship and the value of the ornaments were alike to be disregarded.

We do not feel the force of such prohibitions in this day, as the worship of idols has no enticement for us. But we should remember that it was not so in the days of the Old Testament. Idolatry was not only universally prevalent, but it was the cause and occasion of almost every other crime and vice. It held a similar throne to that which avarice now holds (which an Apostle declares to be idolatry and the root of all evil) and led to the violation of justice, chastity, honor and truth. To preserve the worship of the true God and the holiness, justice and goodness of his government, it was necessary to separate a whole nation from idolatrous associations. It will be necessary, I fear, in this day, in order to preserve the philanthropy and benevolence of the Christian profession for the purchased family Christ, to come out from our present world-loving congregations and devote ourselves and our substance anew to the Lord. The deformity of the passion of covetousness, and the evils which result from it, are most strikingly set forth by the Apostle Paul in the Epistle to Timothy, 6: 10, 11.—"They, who will be rich fall into a temptation, and a snare, and into many foolish and hurtful lusts which plunge men into destruction and perdition: for the love of money is the root of all evil, which some eagerly desiring, have wholly erred from the faith and pierced themselves with many sorrows." In the day when this warning was written, many teachers of Christianity were content to teach false doctrines for the sake of gain, among whom were Hymeneus and Philetus, who denied the resurrection and threw off all restraint, allowing men to indulge themselves in all kinds of gratification which were not forbidden by human laws.
5. "The terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob." This was a miraculous fear infused into the minds of the nations roundabout, not unlike the miracle performed every year when the tribes of Israel went up to worship at Jerusalem, which prevented their enemies from desiring their land during their absence.—Whilst the males of the whole nation went up to Jerusalem to keep the Lord's feast, he kept their families in peace, and preserved their substance from the spoiler. (Ex. 34: 24.) The fear and the dread of Israel was often laid upon their enemies, so that both might know that God was their preserver.

6. Jacob built his altar at Bethel, and called the place El Bethel, i.e. God of the house of God. This method of naming places in commemoration of signal events which had there transpired is one which I greatly admire. It was common amongst the ancient people of God. We have already had numerous instances of it, and the sacred history abounds in them. Thus Moses, when he prevailed over Amalek, built an altar and called the name of it Jehovah-nissi, the Lord is my banner; by which he ascribes the glory of his victory to Jehovah. So Gideon, also, when visited by the angel Jehovah, built an altar on the spot, and called it Jehovah shalon, the Lord send peace. And in accordance with such pious usages, we are informed by Ezekiel, that in the day of our triumph over all our enemies, and our entrance into the new Jerusalem, the city shall be called The Lord is there. Exodus 17: 15. Judge 6: 24. Ezek. 48: 33.

The place which Jacob named is situated not far from Bethlehem the present. It was afterwards called Bethaven, or house of vanity, or idols, because it became a place of idolatry, in the days of Joshua, and was one of the places where Jeroboam placed a golden calf. Here Deborah, Rebecca's nurse, died. She had lived more than a hundred years in the family of Isaac, and had doubtless been transferred to Jacob's family to assist with her matronly advice his years and growing family. But her service, like the service of all, comes to an end, and Jacob's family held such an affectionate remembrance of her that they named the tree under which she was buried, Allon bachuth, i.e. tree of weeping.

7. Shortly after leaving Bethel Jacob is called upon to give up his beloved Rachel, whilst he receives from her dying throes the son of his age, Benjamin. Rachel was the choice of his earliest, most constant and tender affection. He had earned her by long and hard servitude, and she was the mother of his favorite children. But the roses of joy in human life are surrounded with thorns. She had asked for children, and had made her petition the chief desire of her soul.—Her prayer is answered, but at the sacrifice of her own life. Her dying lips, in calling the name of her son, are compelled to designate him "Benoni, the child of my sorrow." She was favored of God, but like all his servants, was not exempt from the common dangers and afflictions of the children of men. Jacob set up a pillar over her grave, and in the division of the land of Israel among his descendants, this tomb was included in the lot of Benjamin.

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and cities obtained character among the ancients, and are honorably mentioned by the classic writers of Greece and Rome. Petra was a name given to their capitol by the Greeks, on account of its rocky situation, being literally a city built in the rock. The celebrated Nabateans, who are identified with the Idumeans, by Strabo and other ancient writers, and who are evidently the same, dwelt in Edom or Idumea, (often called Aarabia Petraea, or Rocky Arabia.) This country was considered the source of all the precious commodities of the East, which made the principal commerce of the ancients.

But it is not from ancient records, whether sacred or profane, however abundant and conclusive their attestations, that we learn its primitive greatness. The imperishable monuments of its desolate cities, and the remains of walls and paved roads, together with many other vestiges of former cultivation, give unmistakable evidence of its former magnificence and splendor. Of the nature of these, we give a specimen that will answer for a description of the whole: "Burckhardt gives a description, of no ordinary interest, of the site of an ancient city which he visited, the ruins of which not only attest its ancient splendor, but they are entitled to rank among the most curious remains of ancient art." Though the city be desolate, the monuments of its opulence and power are durable: There are—a channel on each side of the river for conveying the water to the city—numerous tombs—above two hundred and fifty sepulchres or excavations—many mausoleums, one, in particular, of colossal dimensions, in perfect preservation, and a work of immense labor, containing a chamber sixteen paces square and above twenty-five feet in height, with a colonnade in front thirty-five feet high, crowned with a pediment highly ornamented, &c.; two large truncated pyramids, and a theatre with all its benches, capable of containing about three thousand spectators, all cut out of the rock. In some places these sepulchres are excavated one over the other, and the side of the mountain is so perpendicular that it seems impossible to approach the uppermost, no path whatever being visible—

"The ground is covered with heaps of hewn stones, foundations of buildings, fragments of columns, and vestiges of paved streets, all clearly indicating that a large city once existed here. On the left bank of the river is a rising ground, extending westward for nearly three quarters of a mile, entirely covered with similar remains. On the right bank, where the ground is more elevated, ruins of the same description are to be seen. There are also the remains of a palace and of several temples. In the eastern cliff there are upwards of fifty separate sepulchres close to each other." These are not the symbols of a feeble race, nor of a people that were to perish so utterly. But a judgment was denounced against the strongholds of Edom. The prophetic threatening has not proved an empty boast, and it could not have been the word of an uninspired mortal. I will make thee small among the Heathen; thy terribleness hath deceived thee and the pride of thine heart, 0 thou that dwellest in the clefis of the rock, that holdest the height of the hill; though thou should make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord: also Edom shall be a desolation.

"The ruins of the city here burst on the view, in their full grandeur, shut in on the opposite side by barren, craggy precipices, from which numerous ravines and valleys branch out in all directions; the sides of the mountains covered with an endless variety of excavated tombs and private dwellings—(0 thou that dwellest in the clefis of the rock, &c.—Jer. xl ix. 16.)—presented altogether the most singular scene we ever beheld."—[Keith.

Other and later travellers confirm this description, and describe other remains of art, that to us, who conceive the present age an advancement upon the past achievements of men, are truly remarkable. Public and private edifices—excavations and sculpture, wrought out in all the symmetry and regularity of art—colonnades and pedestals, ranges of corridors and flights of steps chiseled in the rock—altars, pyramids, obelisks; bridges and aqueducts; giving evidence of human ingenuity, energy and pow-
er which were in existence for ages, and of such a degree as to rank the Edomites among the wisest and wealthiest of all the nations of antiquity. Such were the cumulative evidences of their advancement in civilization that Sir Isaac Newton, in his day, considered Edom as the nursery of the arts and sciences, and he supports his opinion by evidences from profane and sacred history.—He contends that the Egyptians learned their Astronomy from the Edomites as well as the art of navigation. Even the knowledge of letters he believes was borrowed from them. The book of Job was evidently written among them, and it betrays no mean knowledge both of Astronomy and letters. Besides, the prophets invariably speak of Edom as the land of knowledge and learning.

Such, then, was ancient Edom, as we learn alike from the Bible, from profane records, and existing monuments. The two latter confirm the records of the former with irrefragable corroboration; and we trust that this fact will make the details of the chapter not uninteresting to the students of the Bible; and especially as we have seen, in a former lecture, that no country upon earth, save Judea, has been the field of more remarkable predictions, with their fulfilment.

The names of Esau’s wives are changed in this chapter, which is not uncommon in the Old Testament. Thus Maacha, the daughter of Abishalom, is called Michaiah. 1 Kings, 15: 2, 2 Chron. 13: 2.

Esau takes his wives and his children and his substance, and, during the absence of Jacob in Mesopotamia, leaves Canaan and settles in Mount Sier and the country bordering on Canaan to the East. He seems to have done this from a sense of the fact that he and Jacob could not dwell peaceably together. Their wealth, like that of Abraham and Lot, requires a separation. God had promised Canaan to Jacob, and strange to say, the means of accomplishing the promise seems to have been the great increase of wealth bestowed upon Esau, which would make it inconvenient for him to dwell in the same land. Thus the prosperity of Esau is made an advantage to Jacob, and he seeks a more eligible situation than the inheritance of his brother. Thus secretly works the providence of God, and whilst men make their own arrangements, God overrules them to effect his purposes.

The land of Edom was possessed by Sier, one of the race of the Horites, who are referred to Gen. 14: 6. We learn from Deut. 2: 22, that he dispossessed this people of their land, and it would seem that after conquering their country, they were incorporated with, and lost in, the Edomites. A mountain of that country still bears the name of Hor, on which Aaron was afterwards buried, whose tomb is still preserved as a sacred place by the Arabs. Num. 20: 25, 26.—This land was evidently given by God to Esau for a possession, as much so as Canaan was given to Jacob; and in the after settlement of the land of Canaan by the descendants of the latter, Esau’s right was respected. “I gave unto Esau Mount Sier to possess it.” Josh. 24: 4; Deut. 2: 5.

There are many names in this chapter which are frequently used in the after writings of the prophets, and which form the basis of many very beautiful and forcible allusions. We learn here the name of one of Job’s friends, by which we are enabled to ascertain the time in which that remarkable man flourished. “And Adah bore to Esau Eliphas.” v. 4. “And Eliphas bore Teman,” &c. A descendant of Teman’s, called Eliphas, was doubtless the one who visited Job, which would fix the time of Job’s life about the same as that of Amram, the brother of Moses. Thus:

Abraham.

1. Isaac.

1.

2. Esau.

2. Jacob.

3. Eliphas.


4. Teman.


Job. 5. Eliphas, the Temanite, Amram 5.

We are introduced in this chapter to a new name: The dukes of Sier and Esau.—In England a Duke is one of the highest order of Nobility next to the royal family; but the Latin word dux, from which it is derived, signifies simply a leader, and this is the meaning of the word in our text. It
signifies a leader, a conductor, a guide, and sometimes the same as the word Centurion, in the New Testament, a captain of a hundred. The relation which these dukes or leaders sustained to the people, so far as we can gather it from the meaning and use of the word, was that of a friendly teacher and commander to his followers, exercising a mild and patriarchal government over them. The word is translated “equal,” “guide,” “chief friend,” &c. Prov. 2: 16, 17; Prov. 16: 28; Micah 5: 7; Ps. 55: 12, 13.—There is no idea of right or arbitrary lordship in the word. In the East the order of rulers called Emirs are the same with those denominated dukes. It would seem from this chapter that the government of the Edomites was at first patriarchal or ducal, not unlike that of the chiefs of the Indians in our country; and these were succeeded by Kings.

The 24th verse of this chapter is one of the most difficult passages of the Word of God. From the earliest history of the church there have been almost as many interpretations as there are interpreters.—Without burdening you with a repetition of these, I will give you my own conclusion upon the subject, and refer the curious to the commentators. “This was that Annah that found the mules in the wilderness as he fed the asses of Gibeon his father.” The Jews believed that he discovered the manner of engendering horses and asses, and the production of the mule. But the word here rendered mules is never elsewhere used, and is not the word translated mule. The word may be translated waters, and hence I agree with Jerome, who translates it “warm springs.” Annah discovered springs in a desert land, and perhaps what was remarkable, he made the discovery by observing that peculiar faculty which animals possess of snuffing the moisture of the atmosphere when many miles from the streams. It may be well to remark that five or six miles south-east of the dead Sea, in the direction of Rocky Arabia, is a celebrated watering place of warm springs, known even among the Greeks by the name Callirhoe.

But a more important difficulty will be found in the 31st verse, in the expression “before there reigned any King in Israel.” It is said that this implies that there was a King reigning in Israel when this was written, and as Israel had no King until the days of Saul, Moses cannot be the author of the Record. For my own part, after a careful examination of what has been said upon the subject, I have no doubt that this sentence has been inserted by some transcriber, from the account given of the Kings of Edom, 1 Chron. 1: 52–54. Similar interpolations are to be found, and I have no doubt that any who will compare the two passages will be forced to conclude that one is a copy of the other.

As we here take leave of Esau and his family, I beg leave to present you that view of his character which is forced upon my mind. He was not without many faults, and yet not more faulty than the men of his age. He seems to have been of a generous and forgiving temper, what we would call a bold, impulsive, but magnanimous man. His chief defect or crime was the disregard of the high spiritual blessings that were concealed in the birth-right which he sold. For this the Apostle Paul calls him profane.—(Bebelos, common, unsanctified—one who despises spiritual things.) He was, in this respect, therefore, not so fit as Jacob to become the father of the favored people, and the progenitor of the Messiah, as Isaac was preferred to Ishmael.

We remark, also, before we leave this chapter, that such genealogical tables as it presents are generally considered uninteresting. But we should remember that they are all standing proofs of the truths of prophecy; for it is just as important, if Messiah was to descend from a particular family, to show that he did not spring from any other as that he sprung from the one designated.

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proclamation of the gospel. I have already profited much by your remarks, as you will discover when I assure you that I have irrevocably determined never to abandon the proclamation so long as I am favored by the providence of God, with life and the good wishes of my Brethren. To the cause of truth I have pledged my devotion, though I should find it down-trodden, in exile and in chains; though disparaged and despised by its professed friends.

Delectatio.—I need not tell you that I am delighted to hear you express the noble impulses by which you are actuated. I most heartily wish that you may obtain the fullest consolation in the faithful discharge of the duties of your rational profession. But may I ask you have you properly considered—

Q. My resolution has not been formed in haste. It is the result of a long, though not very patient, investigation of what is the proper, and as you say, the rational object of life. I hesitated and faltered, in arriving at a conclusion, and had well-nigh fallen. But our conversations commenced at the proper time; and I esteem them a providential interposition to forever settle my resolution.

D. And you have considered and resolutely determined your course? Think you that your resolution can overcome the world? What if your brethren neglect your temporal necessities and thus show you that they do not appreciate your sacrifice to their interests in your devotion to the cause? The matrimonial contract between men and the world is hard to be severed.

“O, sacred hunger of pernicious gold,
What bands of faith can impious lucre hold!”

Q. I understand you. You refer to my former complaints. But let me say to you in all sincerity, that although the world and I were once united, the gospel has divorced us, and that forever. I owe a debt to heaven that must be paid, or I must stand forever unreconciled to Him who has made me his steward. He promises eternal salvation to no man only upon the condition that he use what heaven has entrusted to him—whether time, talent, or money—in the amelioration and salvation of others. How, therefore, to minister to the spiritual necessities, and labor for the eternal glory of my fellow-men, are the great lessons which I wish to learn; and in whatever circumstances I shall find my fellow-creatures, whether in the city full or withdrawn from society, I shall seek my consolation in the faithful discharge of my duties, and in the communion of those who have taken, and whom I may induce to take upon them the government of my King and Redeemer.

D. In the cause of the Bible then you have taken your interest?

Q. Yes, and a deep and abiding interest, I hope.

D. In its prosperity I have no doubt you will have frequent causes for gratitude and joy. But should that cause be injured by the speculations of those who have profess-edly espoused it, as is now feared by very many intelligent and God-fearing men; should the revival of the old and twice dead Saducean errors, of no spirit and no resurrection; (so far as infants, idiots and pagans are concerned;) should strife and faction originate in the mercenary conduct of those who consider fame or gain godliness; should all these evils and more be added to the illiberality of the brethren in sustaining those who are devoted to the spread of the uncorrupted religion of the Bible,—will you be able to maintain undaunted your magnanimous resolution! A fiery trial is coming upon the world, and we need not hope to escape.

Q. “It is good to trust the Lord, and not to have confidence in men.” The Lord being my helper, I believe I can. I have been looking, however, with great interest, at the present aspect of religious affairs, not only with our religious neighbors, but with ourselves. I am satisfied that the speculations of some of our proclaimers are bringing the cause into disrepute, and that they will effect more for its injury than all the slanders and prejudices of its uncompromising opponents. Indeed, the thirst of such men for novelty in their preaching, has made them almost as useless to society, as the sectarian sycophants of the age. Alas! how
many seem to act as though they thought they would be entirely forgotten, if they cannot arrest attention by some eccentricity. It is true that such men are not remarkable for profundity of thought or investigation, but do you not think that the cause we have espoused is greatly endangered by such?

D. No doubt of it, so far as their influence extends, which, by the way, is far less extensive than you imagine. Such men, if they obtain respectability cannot retain it.—They have no power of keeping Disciples, though they may draw them away after them. Those who are not of us, will of course go out from us; and if any good man is betrayed into the snare, he will soon disentangle himself after he discovers that he is devoted to individual, more than general interests. But as we do not design a conversation upon the erratic course of the few meteors that are flaring across our heavens, for many of them having arisen in the east, if they have not already, will soon set forever in the west.—I should love rather to continue our intercourse upon the principles which should influence us in our resolution to be devoted to the Lord.

Q. But some are deserting the cause on account of these things.

D. But is it not a cowardly reason, and unworthy of a soldier of the cross, to withdraw from the scene of contest when the hour of danger has arrived, and our dearest interests are in jeopardy?

Q. But what if all the good we do, should be neutralised by our speculatists?

D. I am happy to say that I have seldom been an eye witness of the shame and dishonor such men are heaping upon our blessed profession. But in the few instances I have seen, it has not been the case. Such men may have arrested the attention of the community for a short time, but so soon as the novelty of their conduct had passed away, they have passed into inevitable neglect, and oftentimes contempt. Men may gaze at comets for a few nights, but they will return their contemplation to the regular galaxy of the heavens, whose stars shed a constant and benign influence upon the earth. But should they succeed—should their most selfish ambition be gratified; should their vain and perverse dogmas gain a popularity deserved only by a better cause; and should their slanders against good and useful men, whose popularity they envy, and whose reputation, by their present course, they never can gain, be made effectual, even then we can call upon our immediate friends to love God and their neighbor, and by a good example, teach them how to do this. And if, perchance, we could soften their hearts by the always timely truths of the gospel, we might ask them with some effect:—would it not be more humane and profitable to proclaim the unadulterated gospel, than to disturb us with metaphysical speculations, that have no virtue in themselves; to distress themselves and others with useless controversies; to settle nothing, but to unsettle everything, even those truths which they themselves acknowledge?

Q. But what, when such questions have no effect but to exasperate and render them more obdurate and self-willed in their crusade?

D. After admonition we must discard them from our fellowship.

Q. But such men are sometimes morally blameless; i.e., they can be charged with no manifest violation of the principles of morality, so called and acknowledged by mankind.

D. Immoral they may not be in the sight of the world; but they all are flagrantly so in the sight of God, who produces "wars and fightings" among the brethren; who, coming in unawares, introduce false doctrines, seditions and heresies; whose conduct lays as an incubus upon the piety and prosperity of the church,—no man can deny who has read the Apostolic injunction with reference to such. They are immoral, because they sap the very foundations of morality, by making nugatory and void the gospel facts, through their dogmas. Morality, with every Christian, should include more than a freedom from positive vice and criminality against the social or political associations of men. It includes such a course of conduct as will exemplify a devotion to the spiritual as well as the temporal interests of man.—And as all faction and heresy have an opposite tendency, they are in the light of the
morality of Christian principles immoral and corrupting. "A man who is a factionist after the first and second admonition, reject, knowing that he that is such is subverted, and sinneth, being condemned of himself."

So taught Paul, and so we must practice if we would have those who believe in God careful to maintain good (moral) works. I would enlarge upon this precept, but as you and I have so recently read the interesting conversation on the "tyranny of opinionism," from the pen of our distinguished Brother Campbell, it is unnecessary. I am fully satisfied, that there is no antidote for the poison of such men's breath but withdrawal from them. My experience is that any church that will allow such men to grow influential, will be corrupted and profaned; weakened and rent; and to a great extent deprived of its spiritual life, in which situation it will prove an abomination in the sight of God, and intolerable to men. Unless the vine of our heavenly Father's planting be kept clear from such fungous excrescences, we cannot expect her to grow and spread herself abroad through the earth.—And if we do not keep the vineyard by his directions, he will take it from us and let it out to others. If by retaining such men, or any other means, we show ourselves unfit for his work, he will give it to those who will advance its prosperity according to his directions, and we will lose the vintage—we will lose the reward.

Q. But my estimable D., you know that sometimes men of the fewest virtues, who have no claim to the good opinion of the church, are warmed and nourished throughout a whole life of selfishness by the good opinion of their contemporaries. It is as often in the church as in the world, that some men, however worthy, do what they will, will not gain favor, whilst men of the greatest scarcity in virtues are reputed rich in all that adorns human nature. I have certainly known men—preachers too—who, of all men, according to the principles you have laid down, should be free from the taints and corruptions of mercenary motives in their profession—who, although they were professedly engaged in healing breaches,

were really doing all in their power to widen them. While teaching love, they were pursuing the very course that would induce men to hate, beneath the hollow form of kindness. Have you never seen men who, though always engaged in sowing discord, could never be detected in the act?

D. I suspect I have. These are days of hollowness and hypocrisy, of selfishness, so much so that I confess it is a refreshing spectacle to see a really ingenuous, straightforward character, and however envied such may be, I am disposed to treat them almost with reverence and awe. Yet, Brother Q., there are such, magnanimous, confiding, generous; regardless of the smiles and frowns of a giddy world; who pursue a course devoted to principle and the interests of all mankind, even their enemies. What you say may be true; but what does it prove to us? What should it prove to men who are spreading abroad that system of Religion calculated, alone calculated, to remedy the defects of apostate and corrupt man? If there were wanting—if ever there is wanting in your heart evidence to substantiate the truth that no rule of life is certain, save that made known in the word of God—no species of design free from harm or danger—no action secure from vice or mischief except those that have their origin in humble and strict obedience to the will of God—if, I say, any evidence of the absolute necessity of such a system for the entire government of man as that which the Bible discloses is needed in your heart, you can find it in the selfishness and perversity of such inconsistent conduct as you refer to. All the apostacies of men—all their crimes and irregularities, are but so many irrefragable arguments in favor of the necessity of such expenditure of love and means as the life, labors, death and resurrection of our Messiah exhibit. God does nothing in vain, and such instances as you refer to prove it, so far as the gospel is concerned. A voice louder than bellowing thunder proclaims the melancholy fact that no loftiness of profession or speech—no amount of high wrought feeling—no fluency or intensity of expression—is a guarantee for purity of conduct,
when obedience, simple, childlike obedience, has ceased to be the spring of every regulating emotion and design of the heart. Ah! when will we learn this truth, that we are servants, not masters, in this world—infants in the arms of a Father. If we stray from his direction there is no security for our safety. God commands, we must obey or be miserable. And if you, my dear Q., would be happy, drown forever the thought or hope of security or rest amidst the angry surges of the ocean of human passion or suffering, in the laws or regulations of your own forming; for like the code of honor of the men who throw aside all honor when most they need it, your resolution will slide away cowardly and powerless, when it should have served you and make you ready for the righteous battle.

Q. Yes; alas that the splendid sentiments of some men, should last only whilst they are speaking. But I have seen such, after their struggles for fame and popularity had subsided, apparently happy.

D. And so have men, after a forgetful night of dissipation, and crime, slept soundly upon a bed of straw. But who dare say that Heaven will grant its blessings of happiness to men steeped in earthliness, and formed without one heavenward aim?

Q. But there is a grasping itch that distinguishes the age.

D. Then preachers should be cleansed from it.

Q. But do not all men exhibit a degree of perseverance and activity for the gratification of their individual interests?

D. True; for be our faults what they may, no one will accuse us of remissness in securing what we conceive to be our good. But may we not make our good and the welfare of the cause the same; and if necessary, fall a sacrifice to it, that the celestial joys and rewards may certainly be ours. It was in this sense, I apprehend, that Paul said for Him to live in the flesh was Christ's (the interests of his church) but to die (to fall a sacrifice) was gain. We may not die by the hand of a Nero; yet if we give our lives to the cause, we truly die for it. Indeed, a man is dead while he lives, unless he do this.

Q. But may not a man, devoted to speculations upon religious subjects, do this, or obtain these rewards?

D. No; nor any others. For however surprising his abilities may be, they are always ill-directed; and though capable of anything, to the last moment of his life he accomplishes nothing. All such men, tho' possessed of a burning ambition for fame, and craving superiority and distinction, never realize that admiration and applause, after which they so ardently seek. They fight for shadows and shadows they obtain.

The page of history affords us many melancholy examples of incompetency and failure—lessons to mankind—of men who have frittered away their faculties upon a hundred trifles, and never concentrated them upon any one object that would have resulted in benefits to humanity or religion. Pride and ambition lead men, year after year, into difficulties and trials, which but plunge them deeper and deeper as they advance.

There is no one object which they can pursue with steadiness and patience—no single mark or prize to which they can apply irresolutely the combined powers of their intellect. Still, such men, by reason of their intolerable self-conceit, think that no person can perform any one thing so well as they.

Q. Then you think, that no man who preaches the gospel in order that he may use his talents in the Master's cause—who gives his heart to the work, and his shoulder to the wheel, honestly and earnestly, will have time for such fruitless speculations?

D. Yes, and the churches will learn, if they have not already learned, not to encourage any who do not go to work honestly and earnestly.

J. B. F. (To be Continued.)

"THE UNITY AND FAITH OF THE CHRISTIAN CHURCH."

A Synopsis of a Discourse delivered at New York City on Sunday, May 6th, 1849—By Austin Craig.

(Concluded from page 36.)

Let all who love and seek for the unity of the church, ponder well this truth:—The one faith of Christ's Church comprehends all spiritual truth. "When he, the Spirit of Truth, is come, (said Jesus,) he will guide you into ALL TRUTH."
The Unity and Faith of the Christian Church.

Every spiritual truth is, therefore, a part of Christianity. All spiritual truths found in any or all the religious denominations are a part of the “one faith” of Christ’s Church, and every Christian has a right to embrace them. If all spiritual truth belongs to Christianity, it should be received, not as of man, but as of God. Paul says: —“when ye received the Word of God which ye heard of us, ye received it not as the word of man, but (as it is in truth) the Word of God, which effectually worketh also in you that believe.” 1 Thes. ii: 13. Hence if a truth be presented to one’s mind, it is not to be received as a part of a human system of faith, nor is it to be believed because taught by any human being,—but simply because it is truth, and is of God.

On the other hand, truth must not be despised because it is appropriated or appropriated by a sect. Men are apt to reject a truth presented to them under an unpopular name. The influence of prejudice is very great; and care must be exercised that we do not reject the truth of God as the word of man.

The Christian has a right to seek and learn all truth. It is his property; and it is both wicked and contemptible to attempt to frighten him from it by calling it hard names. If a truth be stated in a Trinitarian, Unitarian, Calvinistic or Armenian publication, let that truth be received as the Word of God, and do not attempt to array prejudices by calling it Calvinism or Armenism, or any thing else than truth. It is truth, and as such should be received. Truth is older than any of these parties. It belongs to Christianity; and had existence before Catholicism, Mormonism, or any human ism that now characterizes the religious world; and we injure its influence by circumscribing it within the narrow limits of a party name.

All the truth in the spiritual universe is comprehended in the “one faith” of the church of Christ, and of right belongs to every member of the mystic body, and he who has largely imbibed the spirit of Christ has no sympathy with the contracted disposition which inclines its possessor to confine his thoughts within the narrow limits of a party. The pure Christian is a free man, and all truth is his to learn, and all the good it procures is his to enjoy. It is not enough that he simply learns the first principles of Christianity: he is taught to love these and go on to perfection. (Heb. vi. 1.) His researches must extend to all truth, which is his promised heritage, and continue during life, that he may “grow in grace and in the knowledge of our Lord and Savior Jesus Christ.” 2 Peter, iii: 18. And this growth must needs be endless if the spiritual perfections of our Divine Head be proposed to us as the object of our desire and attainment for “of the increase of his government and teaching there shall be no end.” Isaiah ix: 7.

This principle stands in direct opposition to the prevalent opinion that no effort need be made to learn new truths in religion. A large majority of the Christian world suppose that the fathers and founders of the several religious denominations saw all, or nearly all, the light God designed for the world; and therefore their researches after the truth extend but little, if any farther, than to the writings of these fathers and founders of their several parties. In consequence of this narrow-mindedness, new truths in religion have been regarded with the utmost abhorrence. The moment a man advances a new truth, blind prejudice and fanatical zeal assail him from all sides as a perverter of men’s minds, and an enemy to the religious peace of society. “Our fathers (say the religious communities) held the doctrines which we believe. They were pious and holy men—they lived in peace and died in triumph, We choose to be saved by the faith of our fathers. We expect no new light, and are resolved to walk in the “old ways.”

The principle upon which such declarations are based is unsound. It asserts, in effect, that one generation needs no more light than its predecessor. But is it true? Will the Christian world, upon calm reflection, admit it? May we ask, with this view before us, Had such been the spirit and determination of the Jews on the day of Pentecost, would any of them have received the truths taught by Peter! Certainly not.—They would have said—“We will not aban-
don the faith of our fathers. The truths which God gave by Moses were sufficient for them; they must suffice us. Away with your new doctrines. We need no new truth—we want no new light—we choose to go in the way of our fathers." And would they have been saved? No. And why?—Because, "it is as really the duty of men to learn and obey the new truth which Heaven affords, as it is to prove faithful to the measure of truth previously given."

As men become purer and holier, we expect them to find a higher wisdom in the oracles of God. There is that in the Scriptures which mere interpretation cannot evolve. There is deeper meaning in Christianity than has yet been unfolded to the world. There are truths in the Word which only the pure Christian mind can penetrate. The principle is recognized by the Savior when he says:—"I have yet many things to say unto you; but ye cannot bear them now: howbeit, when the spirit of Truth is come, He will guide you into all truth." The time draws near when the spirit of things shall be more studied than their envelopes: when the Christian world shall lift its voice to Heaven in the language of the Psalmist: "Open thou mine eyes that I may behold wondrous things out of thy law."

What is the Christian's duty with reference to this growth in the knowledge of our Lord and Savior Jesus Christ? The Spirit of Truth has been given to guide him into all truth, and God bids him advance. Can he—dare he—refuse, and throw himself for salvation on the faith of his fathers? Can he be accounted faithful who refuses to learn more truth than his fathers possessed, when the command is to him "grow in grace and in the knowledge of our Lord and Savior Jesus Christ?" No: for his safety depends upon his faithfulness to the commands addressed to him, and not to those of his fathers. [All religious parties have, in their elements, some spiritual truth: but no one of them has all the truth, therefore no one of them is the one Church of Christ. Catholicism has in its composition some spiritual truth: but all Protestants say that the day is coming when a Christian can no longer remain a Catholic. The truth will be heard and obeyed: "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." And what is true of the Catholic church is true of all sectarian parties. No one of these parties contain all the truth: but truth is the Christian's promised heritage, and the Spirit of Truth will guide him into all truth.

A brighter day is coming; the day-star will arise in the hearts of all who love the truth; and Catholicism and Protestantism must shrink back to the dark abodes of their origin; and Christians become united upon the "one faith" of the one Church of our Lord and Master.

To us, who believe the principles herein set forth, that day has come. We can no longer be sectarians. We can wear no other distinguishing apppellative than that of Christians. We cannot remain Methodists, Presbyterians, Baptists or Catholics. We cannot be Trinitarians, Unitarians or Armenians; but we must be simply and purely Christians. We say, this day to us has come, and we rejoice in its speedy approach, when good men in all parties will unite to accomplish that desire of ages, the visible unity of all Christians.

We insist that it is the duty of all Christians to increase in religious knowledge, because all goodness is the fruit of truth.—Truth is related to goodness and happiness as the means is related to its end. God cannot impart spiritual perfection and joy to the soul, except through the medium of spiritual truth. The human soul is created to become a partaker of the divine nature, and to enjoy the same kind of happiness which the infinite God enjoys. He has given to us truth that we may know how to exercise our spiritual faculties so as to afford us the highest attainable happiness. This happiness is not of such a nature that it can be poured from one mind to another as we may pour the contents of one vessel into another; but it has a mode of communication peculiar to itself. Every man's mental or spiritual experience is such as his mental or spiritual character is. Every man's character is the natural product of the principles from which he voluntarily acts. In order to come into the enjoyment of a given order of delights,
it is necessary to develop that form of character to which these delights are appropriate. The delights which are appropriate to a given state of the soul, cannot be communicated from one to another, except through an intervening medium. It is a universal truth that every kind of spiritual enjoyment stands in relation to an appropriate form of character; every form of character, in the same manner, is related to a corresponding code of governing principles. Sir Isaac Newton's mind, in all its characteristics and enjoyments, was the fruit of his governing principle—the fruit of his rules of action. The philosopher could teach the principles upon which his mind had been formed to his pupil, the pupil could adopt these principles as his own—could govern his intellectual activities by them; and, as a consequence, would develop the same form of mind which gave to Newton the happiness he enjoyed.

Let us now apply these truths to the point under consideration. The human soul was created to participate in the same kind of delights God enjoys. These delights or joys cannot pass directly into the human affections or will without destroying man's free agency, and thus cause his moral activities and enjoyments to cease. But through the medium of his Word the principles through which these delights flow may be communicated to the human understanding, and the affections may adopt these principles or reject them, as it wills. And thus God communicates himself to the soul in such a manner as leaves its free agency inviolate. [If these principles are adopted and made the rules which govern the mental activities, the character formed therefrom, and the delights thereby enjoyed, are of the same nature with those enjoyed by the Creator.]

The Word of God, then, is the instrumentality by which man comes into a participation of the joys of God and fellowship with the Heavenly world. Accordingly the Scriptures teach us (as the following quotations show,) that God, through the instrumentality of his Word, imparts all the aids and influences necessary to bring man into a state of fellowship with Him:

Thus God gives light to the human understanding through the medium of his Word; for, says David: "The entrance of thy word giveth light."

Thus also God gives faith through the medium of his word; for, says Paul, "Faith cometh by hearing, and hearing by the word of God."—(Rom. x.)

Thus also God influences man to self-examination and penitence by the instrumentality of his Word: "For the word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Hebrews iv: 12.)

Thus also the New Birth is accomplished by the instrumentality of God's word; for, says Peter, We are "born again not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter, i: 23.

Thus, also, God converts the soul by the agency of his word; for, says David, "The law of the Lord is perfect, converting the soul." Psalm xix.

Thus, also, God saves the soul by the instrumentality of his word; for, says Paul, "The Gospel of Christ is the power of God unto salvation." Rom. i: 16.

Thus, also, God cleanses the soul by the agency of his word; for, says Jesus, "Ye are clean through the word which I have spoken unto you." John xv: 3.

And, finally, God sanctifies the soul by the influence of His Word; for, said Jesus, in his prayer for his followers: "Sanctify them through thy truth: thy word is truth." John xvii: 17.

From these facts we infer that such as a man's reception and understanding of God's word is, such must be the character of his spiritual experience.

In these great principles we this day avow our faith; and upon these principles we affectionately invite the co-operation and fellowship of all Christians.

We extend to-day the hand of brotherly fellowship to all Christians. We do not ask, What are your opinions? nor do we feel very anxious to convert you to ours. We
only ask: Are you a Christian? Show us by your fruits—by your life—that you are Christ's, and we recognize you as a brother.

Upon the same conditions we ask the fellowship and sympathy of all Christians.

We do not wish to be tried by tests of human appointment; and we will not be. If we cannot be fellowshipped upon the terms of the Gospel alone, we do not wish to be fellowshipped at all.

If, then, upon these principles, the fellowship of all Christians shall be extended to us we shall rejoice. If, however, any shall refuse us their fellowship upon these principles, the sin of the disunion will lie at their own door; for we shall have done all that is right for us to do, when we have embraced the principles of the Gospel.

**THE SOCIAL POSITION OF THE PREACHER.**

I do not know that I can better introduce this topic than by taking the liberty to relate one or two anecdotes:

I met a gentleman one day in the street, whom I recollected to have seen before, but could not recall his name. I was obliged to confess myself at fault, and to ask whom I had the pleasure of addressing. "Mr. ——," was his reply; and then added, "I must acknowledge that I am equally at a loss with regard to you." "Mr. ——," I said. "Oh! yes," he rejoined, with much added civility, when he found that I was a clergyman. "I remember now; it was at Mr. ——'s that I met you with a party of gentlemen; and do you know, that when we learned, on your retiring from the company, who you were, we began to question ourselves as to what we had been saying—that is, you, understand, whether there might have been anything disagreeable to you." I was silent. "For I always wish, sir," he added, "to treat gentlemen of your profession with particular respect; it is a point I would never fail of, for I think it is proper." Still I was silent; and he resumed, with some increased earnestness, for it was not easy to leave the matter in that way: "Certainly, it is proper; I always choose to treat the clergy with the utmost respect; I presume you agree with me, sir?" "Why, no," I replied; "I cannot say that I agree with you at all."

"No?" he said, with much surprise. "No," I still insisted. "I do not wish to be singled out in this way. I do not want to be made a bug-bear of in society. If I were invited to a company where I knew that profane talk, or other equally disagreeable freedom of language, was the custom, I would not go. But if I am to meet and converse with gentlemen, I choose it should be on easy and agreeable terms, where I may take common part and place with the rest; otherwise I would rather not meet with them at all." —

We parted; and I was as great a mystery to him as he was intelligible to me; for I do not believe there is any real respect in this guarded and irksome deference. When a party of respectable gentlemen, who respect themselves, feel the presence of a clergyman to be a restraint upon them, and, indeed, take good care to avoid the annoyance, it is not because they respect him so much.

Whatever their reasons may be, or however well or ill-founded their reasons may be, I do not believe that they resolve themselves into any such remarkable humility.

For my own part I like better the frankness of a man whom I once met at a law club, then recently formed. I said to him, "I am sorry you have formed this club exclusively of one profession; and I then described to him certain clubs in Boston, composed of four lawyers, four clergyman, and an equal number of physicians and merchants; and remarked, that I thought it a very agreeable and liberalizing plan for society—for interchanging opinions, knowledge, &c. "But, to tell the truth, I do not like the clergy," was the reply. "Very likely you have some good reasons for your repugnance," I answered; "but I should like to hear them." "Why," said he, "they come over me; they do not put themselves on my level; they do not put themselves fairly into argument with me; they patronize me; they preach rather than converse—they talk in homilies—they speak ex cathedra—they speak as if they were never accustomed to be contradicted or questioned. I don't know who it is they are accustomed to talk with—mostly with men or women inferior to themselves, perhaps—not, it seems to me,
with gentlemen, on fair and equal terms."—
I confess I was much struck with this reply
conscience-stricken for my profession, if not
for myself, I could only answer: "What you
allege may be very true; but one thing I will
say: let me form the clergy of this city into
clubs such as I speak of, and I will engage
that more than half of all these disagreea-
able things will disappear from their manners
in a single year. And I hope there are clerg-
men to whom your censure does not ap-
ply."

This criticism reminds me of a passage in
De Wettes Theodore, which would seem to
show that there is something which tends to
prove, if not to justify it, in other coun-
tries as well as our own. One of the per-
sonages in the story, Theresa, is made to use
the following language: "Preachers have
always seemed to me disagreeable, dogmat-
ical, tasteless, without feeling for life, with-
out true gentility, without real soul; with
more or less hypocrisy."—DEWEY.

THE EFFICACY OF A CHURCH—HOW DEPENDENT
UPON A MINISTER.

Am I asked to state more particularly
what are the influences to which a church
owes its efficacy? I reply that they are such
as may be found in all churches, in all den-
nominations. The first is the character of
the minister. This has an obvious immedi-
ate and powerful bearing on the great spiri-
tual purpose of the church. I say, his char-
ger, not his ordination. Ordination has no
end but to introduce into the sacred office
men qualified for its duties, and to give an
impression of its importance. It is by his
personal endowments, by his intellectual,
moral and religious worth, by his faithfulness
and zeal, and not through any mysterious
ceremony or power, that the minister
enlightens and edifies the church. What
matters it how he is ordained or set apart,
if he give himself to his work in the fear of
God? What matters it who has laid hands
on him, or whether he stand up in surplice
or drab coat? I go to church to be benefi-
ced, not by hands or coats, but by the action
of an enlightened and holy teacher on my
mind and heart; not an overpowering, ir-
resistible action, but such as becomes effectual
through my own free thought and will. I
go to be convinced of what is true, and to
be warmed with love of what is good; and
he who thus helps me is a true minister, no
matter from what school, consistory or ec-
clesiasical body he comes. He carries his
commission in his soul. Do not say that his
ministry has no "validity," because Rome,
or Genova, or Lampeth, or Andover, or
Princeton, has not laid hands on him.—
What! Has he not opened my eyes to see,
roused my conscience to reprove? As
I have heard him has not my heart burned
within me, and have I not silently given my-
self to God with new humility and love?—
Have I not been pierced by its warnings,
and softened by its looks and tones of love?
Has he not taught and helped me to deny
myself, to conquer the world, to do good to
a foe? Has he done this, and yet has his
ministry no "validity"? What other valid-
ity can there be than this? If a generous
friend gives me water to drink when I am
parched with thirst, and I drink and am re-
freshed, will it do to tell me, that, because
he did not buy the cup at a certain licensed
shop, or draw the water at a certain antiqua-
ted cistern therefore his act of kindness is
"invalid," and I am as thirsty and weak as
I was before? What more can a minister
with mitre or tiara do than help me, by wise
and touching manifestations of God's truth,
to become a holier, nobler man? If my
soul be made alive, no matter who ministers
to me; and if not, the ordinances of the
church, whether high or low, orthodox or he-
retical, are of no validity as far as I am con-
cerned. The diseased man who is restored
to health cares little whether his physician
wear wig or crown, or receive his diploma
from Paris or London; and so to the regen-
erate man it is of little moment where or by
what process he became a temple of the Holy
Spirit.

According to these views a minister deriv-
ing power from his intellectual, moral and
religious worth, is one of the chief instru-
ments of a true and quickened church.—
Such a man will gather a true church around
him; and we hence learn that a Christian
community is bound to do what may aid, and
to abstain from what may impair, the virtue,
n nobleness, spiritual energy of its minister. It should especially leave him free, should wish him to wear no restraints but those of a sense of duty. His office is to utter God's truth according to his apprehension of it, and he should be encouraged to utter it honestly, simply. He must follow his own conscience, and no other. How can he rebuke prevalent error without an unawed spirit? Better that he should hold his peace than not speak from his own soul. Better that the pulpit be prostrated than that its freedom be taken away. The doctrine of "instructions" in politics is of very doubtful expediency; but that instruction should issue from the congregation to the minister, we all with one voice pronounce wrong. The religious teacher compelled to stifle his convictions, grows useless to his people, is shorn of his strength, loses self-respect, shrinks before his own conscience, and owes it to himself to refrain from teaching. If he be honest, upright and pure, worthy of trust, worthy of being a minister, he has a right to freedom, and when he uses it conscientiously, though he may err in judgment, and may give pain to judicious hearers, he has still a right to respect. There are, indeed, few religious societies which would knowingly make the minister a slave. Many err on the side of submission, and receive his doctrines with blind, unquestioning faith. Still, the members of a congregation, conscious of holding the support of their teacher in their hands, are apt to expect a cautious tenderness towards their known prejudices or judgments, which, though not regarded as servility, is very hostile to that firm, bold utterance of truth on which the success of his ministry chiefly depends.—Channing.

THE NECESSITY OF CAUTION IN RECEIVING INFORMATION RESPECTING OTHER SECTS, ESPECIALLY WHEN IT COMES FROM THEIR OP.ONENTS.

Christians ought to be very careful how they receive reports about those connected with other sects, or listen to information concerning them. I recollect a person of considerable observation and experience, remarking, that the more he knew of the world, the more he was impressed with the truth of that scripture, that all men are liars. The more we know of the world, the more will we be convinced how much misrepresentation abounds in it. Any one who would wish to judge correctly respecting the sentiments of another party, or even respecting the incidents that are said to have happened among them, ought not to derive his information from those who differ from them, but to go to the fountain head to receive the statement of their sentiments, or the explanation of any part of their conduct from themselves.

Every Christian ought to be ready to explain anything in his principles or practice which is liable to misrepresentation, and respecting which others may be disposed to inquire. We are called to be "always ready to give an answer to everyone that asketh us, a reason of the hope that is in us, with meekness and fear," 1 Peter, iii: 15. We should in like manner, have a reason to give for any part of our conduct, which we consider as forming a part of Christian obedience. If at any time we have acted improperly, (as all are liable to err,) we ought willingly to acknowledge it, that the evil effects of our improprieties may be as limited as possible, by our doing what we can to remove the stumbling block we may have put in the way of others. If our sentiments are misrepresented, let us candidly explain what they really are. If any part of our conduct is so, let us state the fact simply as it stands, and those who are willing to lay aside prejudice may have an opportunity of getting it removed.

But does it not often happen that men are apt to become irritated when any inquiry is made into some parts, either of their principles or practice. Wherever this is the case it furnishes a strong presumption that there is something wrong. The following anecdote, told of Dr. Swift, contains a very just remark on human nature. When arguing one day with great coolness, with a gentleman, who had become exceedingly warm in the dispute, one of the company asked him how he could keep his temper so well? "The reason is," replied the Dean, "I have truth on my side." It is certain that a man is chiefly apt to lose his temper when questioned on
a subject respecting which he can give no very satisfactory explanation.

While then it appears the plain duty of Christians to be willing to give an account of any part of their principles or practice, to those who may ask it, it is manifestly criminal, on the other hand, in any man to harbor prejudices against others, from general surmises, which may be totally unfounded, if it is in his power by personal inquiry, to obtain more correct information. Those who, amidst all the collisions of interest and jarrings of sentiment which exist in this world of selfishness and error, are disposed to act with fairness, and to do to others as they would that others should do to them, ought to unite as a phalanx against the whole tribe of calumniators, and detractors, and backbiters, under whatever form they may appear.

An attention to the hints above suggested, would manifestly tend to remove much of that prejudice that so much abounds. But, alas! are there not cases in which men are willingly ignorant of what may be said in vindication of those who differ from them? They not only deliberately indulge prejudices themselves, but manifest a secret gratification in the diffusion of it among others.

Wherever this exists, whatever a man may profess, and however dangerous he may conceive the errors of those he opposes, it is not the spirit of the gospel. It will not stand the test of the day of trial.

As one illustration among many of the misrepresentations that often take place in regard to the conduct of Christian churches, I may here mention the false stories which are often in circulation respecting the grounds on which persons are excluded from them. There are evidently two cases mentioned in scripture where exclusion becomes necessary. The first is that of a wicked person, or one found chargeable with gross transgression. As the conduct of such an one is decidedly hostile to his own best interests, and calculated to bring much reproach on the Christian profession, a church is called to show that they will not bear that which is evil, by immediate exclusion, though upon satisfactory evidence of repentance, the offender should afterwards be restored.

This was the case with the incestuous person in the church of Corinth, of whom we have an account, 1 Cor. v. The other case that requires exclusion is when a person will not hear the church. This point is established by our Lord, Mat. xviii. 16. Whatever the original offence may have been, though it should be something of a comparatively inferior nature, after the previous steps there mentioned are taken without success, it becomes necessary to lay it before the church. Here the offender is unconditionally bound to hear the church; and if he do not it is impossible for him to remain longer in the communion.

Where a member is excluded on this last account, how often is it circulated that the original private offence was the ground of separation; and if this was something comparatively trivial, it is naturally thought a very strange thing that the church should exclude a member for such a cause. In such a case, however, and indeed we may add in many others, exclusion is founded, not on the original offence, but on that which it was the means of bringing to light. In pursuing the plain rule of scripture, the offender, instead of manifesting the spirit of the gospel, discovers pride and obstinacy. The application of the laws of Christ makes manifest what was not known before. They, like every other part of his word, tend to search the hearts of the children of men. When at last, the offender peremptorily refuses to hear the church, it is on this account, and this alone, exclusion takes place. The wisdom of this regulation is sufficiently obvious. Pertinaciously indulging a spirit of pride and obstinacy, is as really inconsistent with Christianity as open iniquity. But the laws of Christ are so graciously constituted that while his disciples receive from the observance of them all the benefits that can be derived from association, they are equally guarded against injuring one another by administering to the self-deception of any.

While, by indulging such a spirit, then, a man manifests a departure from Christian obedience, the mutual confidence and union between him and his brethren are destroyed, and separation is what the benefit of both parties imperiously demands.
THE CONVERSION OF THE THIEF ON THE CROSS.

This is often made a stumbling-block in the way of many in understanding the appointment of faith, repentance and baptism for the remission of past sins. When these terms of pardon have been shown to be the appointment of our Lord and Saviour for "all nations"—for "every creature"—sanctioned and promulgated by the Holy Spirit, through the Apostles, and exemplified by the practice of all the primitive saints after the resurrection of Christ from the dead, some will urge as an apology for their disobedience, that the thief on the cross was saved without baptism. And so he was, and so was Abel, Enoch, Abraham, Elijah, and for the most manifest of all reasons, they, in common with him, were saved before the appointment of Christian baptism as a term of pardon in the general commission; they were accepted, indeed, before that commission was given! No one expects now to be acknowledged as an accepted worshipper of God by bringing a bloody sacrifice to the altar, by building an ark, by offering his own son, or even by John's baptism, anticipative of a Savior to come; and for what reason? The dispensation is changed. —"The priesthood being changed, there is of necessity a change also of law"—the law for dispensing pardon. The death, resurrection and priesthood of Jesus Christ, has changed the relations of all mankind since those events, and now the law of pardon must be found predicated upon those events as having already transpired, and it is to be found in the provisions he made for the changed condition of the race.

During his personal ministry he dispensed temporal and spiritual blessings from his own hands, directly. By the exercise of power over man's physical distempers, he proved himself possessed of authority to forgive sins: "But that you may know that the Son of man hath power on earth to forgive sins, he saith to the sick of the palsy, take up thy bed and walk." The assurance of acceptance given to such persons was given thee; thy faith hath cured thee," this day shalt thou be with me in Paradise," were the words of assurance and consolation which they heard for themselves and from himself, and not from or even by another. Now it must be clear to every mind—to every mind not led astray by blinding prejudice or fanaticism, that such cases afford no precedent to us so far as presenting the terms of our pardon is concerned. Have you ever seen Jesus Christ? Did he ever say to you, Thy sins are forgiven thee? To-day shalt thou be with me in Paradise? Are you paralytics at his feet, or thieves on the cross? And if not, what right, what reason have you to claim the benefits personally conferred upon the paralytic or thief, when your circumstances are as different as it is possible to conceive them to be? If you claim that seeing they were saved, you can be, I grant the justice of your claim. If Christ would save a thief on the cross, he is certainly willing to save you—
to save all. But the question we are examining respects the manner in which we receive assurances of pardon and not the willingness of Christ to bestow it. And in this view the question comes home to us at once, could we ever be assured of our pardon if left to the evidence of such a case as that which the thief on the cross affords? I unhesitatingly aver that we could not. He has never spoken to us as he spake to that thief! If the mere fact that he was saved, will give assurance that we are saved, why not claim that we will be translated to heaven, as were Enoch and Elijah, for the mere reason that they were so translated? You can gain as much evidence for the one as for the other; and you have just as much scriptural reason for expecting to be conveyed to the region of eternal glory from the pangs of death, as to be saved as was a thief upon the cross. The truth is; you are not in the circumstances of either; you are not thieves upon a cross; you are not expiring by the side of the Son of God, amid the wondrous and exigencies of that great hour. And as well might you claim that you have seen his power and heard his voice, and that he has from his own lips assured you of
a seat in Paradise, as to urge the case of the thief as an example setting aside his authoritative appointment for all nations.

The thief had assurance of acceptance from the word of the Lord. You can have the same, though delivered under different circumstances. The Savior has respected not only the condition of the dying malefactor, but all conditions. After his crucifixion—after his resurrection—immediately preceding his ascension to the throne of God—when his wondrous mission was ended—the sacrifice for sin made and honored of God by bringing up his crucified body from the grave—when provision in the atonement by his blood had been made for all men and the ministry of reconciliation appointed—when pardon for sinners of every description, of every class, of every grade of depravity, was ready to be dispensed, according to the law of the new and everlasting covenant—when the fountains for sin and uncleanness had been welled up, and were ready to be opened to flow forth in full tide over the highest mountains of sin and rebellion—it was then, and not till then, that Christ gave forth an authoritative document, the sinner's warrant of acceptance, sealed in his blood, and to be published and confirmed by his spirit, which runs in these words: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, he that believeth not shall be damned;" "go teach all nations, baptizing them;" "repentance and remission of sins shall be preached among all nations, beginning at Jerusalem."

Comply with these terms, and you may have the assurance which the thief upon the cross had; you may have the unalterable word of Christ, that all your sins are forgiven you on account of his name. The gospel offers pardon, peace and acceptance to all. The assurance of which must be obtained in the word of Christ, that word which respects us; for it is written that the "Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God and obey not the gospel of Christ, who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power."—You will not be condemned for not hearing the words which were addressed to the thief; but for not obeying the gospel. Let me, then, beseech you to comply with the terms provided for your acceptance; make the provisions of the gospel to yourself personally, and you may have full and unequivocal certainty of the forgiveness of your past sins; and if you persevere in your obedience, of your final triumph over sin, death and the grave. "He (of every creature) that believeth and is baptized shall be saved," i.e., pardoned, and "he that patiently continues in well doing, seeking for glory, honor and immortality, shall obtain eternal life." There is no uncertainty in these promises. It is the language of God addressed to you—of the blood that was shed for the remission of your sins; of all the promises predicated upon the death of your Lord and of every example of obedience to Christ in the history of His Redemption.—"Let him that hath ears to hear, hear."—

J. B. F.

**QUERIST'S DEPARTMENT.**

**PARADISE—HEAVEN—SCRIPTURAL EXPOSITIONS.**

1. What are we to understand by the word Paradise as used in the New Testament Scriptures?

C. A. N.

Paradise, from the Greek word Paradiesos, is a word of Oriental origin, and signifies, elevated and cultivated land, a garden abounding with all that was pleasant to the eye and grateful to the taste. It was applied to the parks and gardens which surrounded the palaces of eastern kings: Neh. 2: 8; Eccl. 2: 5; Cant. 4: 13. The Garden of Eden, by way of eminence, was called by the Greeks Paradise, and hence the Septuagint translated the Hebrew for Garden of the Lord, by this word: Isaiah 51: 1; Ezek. 28: 13; Joel 2: 3. By metaphor it came very naturally to signify the region of the blessed, both in Hades and in heaven, which is its use in the New Testament; Luke 23: 43; 2 Cor. 12: 4; Rev. 2: 7. As the word was used to designate the most beautiful and pleasurable localities upon earth, parks, gardens, woodland enclosures, protected by
PARADISE AND HEAVEN.

wells, watered by pearly fountains, and abounding in fruits, flowers, and all that could regale the senses, it was, as we have said, very natural to make it a metaphorical appellation for heaven, or the seat of the blessed.

2. And what of the word Heaven?

Setting aside the use made of the word as descriptive of the visible expanse in which the sun, moon and stars are fixed, I have been wont to regard it as the abode of the just, whether confined to Hades, as between death and the resurrection, or the most holy place; their abode after the resurrection. Every thing said to be with God is always spoken of as in heaven. God is therefore called the God of heaven; Christ is said to have come down from heaven and as returning thither after his resurrection, and as coming again from thence to judge the world; the Holy Spirit and angels as descending from thence; and the righteous receiving it as their final and glorious home.

The difficulty upon the subject exists in regarding it as a place rather than as a state. We cannot think of Heaven as a place of definite boundaries with any distinctness of idea. But there is no difficulty in regarding it as a state of blessedness, made so by the presence of God, which is there manifested as it is not upon earth. In this view, regarding Paradise as a place of blessed spirits, and heaven as that final and perfect state to which those spirits shall be elevated after they receive their glorified bodies at the resurrection of the just, the allusions to the subject in the Bible become clear. Heaven embraces Paradise: but Paradise does not necessarily embrace Heaven. Tennessee embraces Nashville, but Nashville does not embrace Tennessee; or, to speak with more consonance to the subject, a state of perfect happiness, such as all saints will attain after the resurrection, will comprehend all the happiness of previous states, whether earthly or Hadean.

Solomon speaks of the Heaven of heavens, and Paul of the third heaven. Christ also declares that no man hath ascended into heaven but the Son of man, whose abode is heaven. With strict distinctness of idea, therefore, we may say that Christ had an abode in heaven in a sense which no inferior being ever had, and that abode may be spoken of comparatively as the heaven of heavens, the third Heaven, and if ever called Paradise, it is called the Paradise of God!—Angels, proportioned to their capacity for knowledge and enjoyment, are in heaven, the Paradise of angels; and the spirits of justified men are in heaven, the Paradise of redeemed spirits. What makes each Paradise a heaven is the presence of God, which dispenses its beatitude and glory, according to the enlarged capacity of those who partake of it. To purified spirits, separated from their gross bodies, it is manifested to such a degree as to warrant the use of the term Paradise, and even heaven, in an inferior sense; but to spirits, united to spiritual and glorified bodies, it is manifested so as to warrant the use of those terms in their fulness of meaning. Thus Lazarus was carried to Abraham’s bosom, the thief to Paradise; and all believers enter at death into rest; but after the resurrection, into the mansions which Messiah has gone to prepare, where is the tabernacle of God, his throne, and that of the Lamb, and where they shall reign forever and ever.

I think that these ideas are clear and consistent. We cannot define heaven as a particular region of space; yet while in the flesh we are compelled to speak of it as though it were thus defined in our own minds. Hence we speak of it as above, as a city, as a garden of delights, \\

...
Inexpressible felicity of heaven, which at last is but faintly shadowed forth. It is called a "building and mansion of God;" "a city;" a "better country than Canaan;" "an inheritance;" "a kingdom;" a "crown;" "glory;" "the joy of the Lord;" "Paradise;"

In direct answer to your question we say that heaven may be understood as the abode of God, angels and saints, the state (or place, if you prefer) where is freedom from evil, and inexhaustible sources of knowledge, and bliss. May it be to us ever the object of our deepest interest and our most constant and earnest pursuit!

3. If Paradise be heaven, how could Christ say to the thief, (Luke 23: 53,) "this day shalt thou be with me in Paradise;" and after his resurrection say to Mary, "I have not yet ascended," and how could Enoch and Elijah be translated to heaven, and still Messiah say "no man hath ascended to heaven but the Son of man, whose abode is heaven?"

By paying attention to the distinction drawn above between Paradise and Heaven, and by regarding heaven as a state of happiness proportioned to the capacity of the individual admitted there, the difficulty vanishes. With the thief on the day of crucifixion, Christ was in Paradise; after his resurrection, and the conversation with Mary, he ascended up to that abode which he had vacated when he came into the world. The Jews, whose language our Savior spoke, make mention of three heavens: first, the region of the atmosphere to which they refer when they speak of the birds and clouds of heaven; second, the visible firmament or expanse where were placed the sun, moon, and stars; and third, the place of the throne of God, and of holy angels. The Apostles made another distinction, and call Paradise heaven in the sense which we have explained above. 2 Cor., 13: 3; Rev. 2: 7.


The passage reads: "Jesus said to her, (Mary,) Touch me not; for I am not yet ascended to my Father; but go to my brethren and say to them, I ascend unto my Father and your Father, and to my God and your God." It should be remembered that Mary met the Savior and knew him not until by the familiar use of her name he was at once recalled to her recollection. Thus unexpectedly recognizing him, she was overwhelmed with gratitude and joy, and was ready to prostrate herself at his feet and hold him, while she renders homage, and seems to have feared that as an apparition, he would depart and she would see him no more. Jesus at once removes her fears, and gives her a service by which she could manifest her love more effectually than by touching or embracing his person. His language was therefore equivalent to this: Allay your fears and do not seek to touch me now, as though I were about to leave you. I have not ascended, (or, better read, I will not ascend now,) but I will ascend, and I desire that you inform my brethren that I will ascend, that they may have an opportunity of enjoying my presence. You need not fear that you will not see me again; do not remain to touch me now, but go carry the tidings of my resurrection and prospective ascension to my Brethren, that I may speedily meet them together.

Accordingly we learn that the tidings she carried brought the Disciples together on the evening of the same day, the very day of his resurrection, and he was enabled to present himself to them. I once inclined to the opinion that our Lord made several visits to heaven during the period which intervened between his resurrection and his ascent from Olivet; and was wont in my own mind to refer to this passage as proof. But a more careful examination forces the conviction, that however true it may be, the reply to Mary does not sustain it, and that the above is the most natural, obvious and consistent interpretation.

Upon the whole subject of Paradise and Heaven, to which all your questions refer, allow me to remark that most of our confusion in reflecting upon them would be dissipated were we more disposed to receive the statements made concerning them as statements of facts, necessarily inexplicable, yet nevertheless not at war with any principle of sound philosophy. In my observation there are at least three stages through which
our minds pass in reflecting upon all such subjects. There is the stage of childhood, where every thing is presented to us in individual, concrete forms. At this period we think of everything as having form and shape—ever heaven and God himself thus reach the apprehension of the opening mind.

After a few years of thought the mind takes cognizance of principles, states, and abstractions. We can think of a good boy or a virtuous man long before we can grasp the idea of goodness and virtue. We can recognize the white dove, the black bear, the cold frost and the hot fire, long before we have the ideas of whiteness, coldness, etc.—It is an attainment of the highest philosophy to discover among the ultimate elements of things, a general, harmonizing principle.

This process of thought leads the mind from individuals to principles; and somewhat disconnects it from place or person. It has its abuse, and a very serious and fatal one it is. It is liable to sublimate and diffuse every thing until it makes certain laws of nature stand for the Law-Maker, and God becomes the essence of the universe, and heaven a sublime idea. Its abuse is Pantheism: it makes or resolves all into God. It ascribes effects to Nature rather than to Providence; or to Providence rather than God, and shrinks at the idea of personality in the Deity. It recognizes Christianity, but denies Christ. It states and illustrates the principles of the gospel, but repudiates its authority and examples. It asks in effect, if you have learned the precepts, doctrine and spirit of Christ, what further use have you for him? It believes in the soul of humanity, for that is a large and grand idea, but denies its own. It falls in love with the diffusive, the vast, the infinite, and regards as simple and puerile our primitive conceptions of ourselves, of truth and of God. This we say is the abuse of a natural and proper process of mental culture, to generalize and abstract. The third process to which we refer is the highest attainment of Christian philosophy, and may be described as a return to the same point from which we start in our infant speculations. We begin our reasoning by despising the individual for the sake of the general; we end by basing all the certainty of our knowledge upon the intuitions and personalities we at first despised. We become children again, and realize the wisdom of the Savior when he made the emblem of his kingdom a little child. There is a humility and a teachableness of disposition to be attained by rational investigation; a position attained where we see the folly of pride and ambition in the support of a theory, which alone prepares us for the decisions of philosophy, of Scripture and of common sense.

We must not, then in separating our ideas of Hades, Heaven and God, from place and form, so generalize as to make them mere ideas. God has spoken in accommodation to our modes of thought, but the emblems he has used contain a fulness of meaning, which for vastness and glory is overwhelming, calculated to concentrate the mind upon the height and depth of the unseen world, so as to make all ideas of the visible and material economy less attractive than the stupendous movements and destinies which the invisible and the immortal sustains.

J. B. F.

THE LAWS OF NATURE.

IN ANSWER TO THE QUESTION, IS GOD PRESENT IN ALL HIS WORKS?

(Continued from page 99.)
sidered, unanswerable Natural Theology of Paley. We believe it false, and its prevalence injurious. Injurious to the true interests both of science and religion, making nature a mere skeleton of lifeless contrivances to the lover of the one, and the ordinances of Religion mere mechanical, ghostly forms, to the promoter of the other. But we look at it narrowly and impartially.

I. IT IS FALSE IN THEORY. I ask what do we mean by mechanics either celestial or terrestrial? In mechanical forces there is nothing newly made nor any additional power gained. The screw, the wheel, the lever, the plane and the axle always lose in time exactly what they gain in power. They add not one atom to the matter, nor one iota to the force of the universe. They are but an application of already existing power to new purposes in a new direction. I ask, then, in what sense can the Deity be said to have fabricated such contrivances? He created the matter and the forces of the universe; he did not apply previously existing forces to previously existing materials; and hence to speak of "celestial mechanics" is to speak without meaning. The mechanical theory is impossible and, therefore, not true. It is degrading to the idea of God, for it makes, instead of the infinitely free and active cause of all conceivable effects, a passive mechanical Deity, having been possessed of all power, but having ceased to use it.

But the argument based upon this theory is as defective as the theory and is involved in absurdity. It is the old and often repeat ed argument of Paley, the defect of which Atheists have not seen, because, of all reasons, they are the poorest logicians. It is this: A contrivance proves design; design a contriver. Or a machine unquestionably proves a machine-builder. Now, if it be granted that the universe is a machine, it must have been created. But suppose we deny this: deny that it is a machine, that it ever began to be, and demand the proof of its beginning, what is there in this theory to meet the difficulty? There is a breach in the argument, a mere assumption of what should be proven, and no ingenuity can bridge it over. It begs the question, and takes for granted an historical creation. For a man who believes the Bible it may be a good argument, but he needs it not: whilst for one who does not, it is without basis or point. Let its antagonist assume also. He says these heavens and earth are eternal, and Paley and his followers can give him no answer. A thoroughly logical mind will say present physical powers produce present physical effects, and past physical powers—"laws of nature"—may have previously created these.

But were we to admit, which we cannot, that the argument proves a Creator, it must be clear to the most superficial mind that it cannot afford a shadow of proof for his present existence. For ought that appears to the contrary in this argument, God may have ceased to be, the machine-builder may have gone out of existence, the very day the machine was completed. A watch, says the Palearian philosopher, proves a watch-maker. Admit it: it proves there was a watchmaker; but no watch ever constructed by the art of man can prove that that watchmaker now lives. Unless, therefore, the universe is such a watch or machine as requires the unceasing direction and guidance of its almighty constructor, which is no doubt its true character, there is no view of the works of creation which can prove the present existence of a Creator. But to deny his present existence is absurd, and shocks all rational consciousness; therefore to deny his immediate living direction of the works of his hands would be equally absurd, and shocks all well defined views of his providential government. The hand which formed the metallic teeth and the fingers which wound the slender chain of the watch but yesterday, to-day may be stiff in death, but not so with God's hand in the universe, if you throw off the delusion of a mechanical hypothesis. Present motion proves present power, and present power, present being.

God, then, has stamped the evidences of his being in grand Hieroglyphics upon the limestone of the mountains, the soft wood of the forest, the silken corals of the flowers, and the bright array of the heavens—
His works in the past prove that God was;
The iron chain of necessity releases its coil
around the world, and its clanking links of
dark circumstance melt away in receding
mists, as in the presence of a sun shivered
into spangles of glory. The tears of sorrow
turn on the faded cheek of the mourner in-
to priceless pearls; and prayer and praise
breathe out among blooming roses on white
lips quivering with agony. — The old familiar
faces of the "long, long ago," — the loved,
the lost — ay, the long lost, but never for-
gotten, are around us once more. "Their
smile in the starlight doth wander by — their
breath is near in the winds low sigh," in
music's divinest tone. The endless ages
are crowded into a luminous point. There
is no past or future. The faith that asserts
God, proclaims all things present to the soul.

We repose on the bosom of our Father with
a confidence nothing can shake. Friends
may grow cold and change around us; ene-
 mies may band together for our destruction;
lovers may fly away and leave us, like sun-
ny birds when the cloud lowers, and the
voice of thunder is heard remote. But we
have one immortal friend who stands be-
tween us and all foes, encircling our souls in
the arms of everlasting love.

For shall not he who preserves and blesses
and beautifies all things, take good care of
all those, his human children, especially cre.
ated in his own image of power, wisdom and
love? He paints the wings of the little but-
terfly. He gilds the crimson flower-cups,
where the tiny insect sips honey-dew at
morn. He launches every beam of light.
He adds plumes to every wandering zephyr.
Every sparrow that falls from its leafy bough
with a chill-pain in its dying heart, falls to
sleep on his kindly breast. Never a grain
of sand, nor a drop of dew, nor a glimmer
of light, has been lost out of his embrace
of infinite tenderness, since the beginning
of time, nor will there while eternity rolls
on. Shall he then lose me? Can I lose
myself?

Then "will I trust him though he slay
me." On the summit of this exalted faith,
which is certainty, I rest secure. Nothing
can move me more. The sensuous world
has vanished from beneath my feet. I live
already in the spirit-land. The immortal
SCRIPTURAL DIFFICULTIES.

I hear them holding high converse in the translucent clouds. It is no night-vision, although brighter than all dreams. I am becoming a king, for I am now a son, and heir to the universal empire.—My throne stands on a pyramid of mathematical principles as old as God himself. I have ascended a demonstration that carries me into the heaven of heavens. I have bid adieu to fear. What is there to harm me in the presence of my almighty Father in a universe of brethren? There can be nothing more to desire. Other want is impossible. I have found God, who owneth all things.

Here, then, will I take my repose. The vessel in which I am embarked may drift whithersoever it will on this immeasurable sea of being. It may run riot on the giddy waves; lightning and tempest may rend every sail, and leave its masts bare. Impenetrable stars may hide every load-star in heaven; the angry spirit of the waters may shriek till the whole world is deaf. What care I? Let the storm howl on! God guides it. And on whatsoever shore the wreck is thrown at last, He is sure to be there with all my loves and hopes around him; and wherever he is, there is the open gate of heaven; for there is the everlasting love which is in heaven!"—[Dem. Rev. for 1847.]

J. B. F.

SKEPTICAL DIFFICULTIES.

QUERY I.—How can you reconcile the discrepancy between Matthew's account of the death of Judas, and that given by Luke—Acts 1: 18. One says he "hanged himself," the other, "he fell headlong, and burst asunder, and all his bowels gushed out." Is it not strange that in giving an account of the principal actor in procuring the death of the Son of God, the historians could not agree?

The reconciliation is easy, for the difficulty is only an apparent one. Matthew speaks of the manner in which Judas attempted his death, which he says was hanging. Luke represents Peter as speaking of the result, which was his fall and the bursting asunder of his abdomen, so as to offer a notorious and disgusting spectacle to all who witnessed it. Now, if our querist will distinguish between the mode and the result of an action—between how a suicide effects his own death and the marks which his violence may make upon his body, the difficulty will vanish. And he who can distinguish between how a house was thrown down and the result of the fall, how a temple was set on fire and the result of the conflagration; or how a man becomes a skeptic and the result of his skepticism,—can easily see that the difference between Matthew and Peter is that each one alludes to different scenes in the same tragical catastrophe. The whole history is this: Judas hanged himself, and then fell, burst asunder, and his bowels burst out. When he beheld that his Master, with all his divine power, would allow himself to be crucified, and when he felt the guilt of having betrayed innocent blood, his soul was wrung with anguish, and in his haste and perturbation of mind, he threw down the price, and went out and hanged himself. The cord was too weak, he fell headlong, he burst asunder, and in awful horror died. One narrative confirms the other. Read both, think twice for every idea read, and I will confess I know nothing of human powers of discrimination, if you will not see both narratives to be true, consistent, and beyond the reach of reasonable cavil.

II. If Judas was but an instrument in the accomplishment of what the determinate counsel and fore-knowledge of God decreed should be done, upon what principle can you justify his punishment for the necessary act of betraying the Son of God? H. C.

As you honestly seek the truth, I know you will pardon me for a plain statement of it. Your second difficulty, like your first, and indeed like nine-tenths of all the difficulties of skeptics, originates in a failure to discriminate between things that differ.—This failure is manifest in the early reasonings even of men of fine parts. Hence many young men, just leaving the University, having obtained information enough to discover the errors of their boyish reasonings, and not enough to enable them to reason correctly, are often skeptics, and are apt to remain so, unless accident or inclination induce them to a further investigation in after life.
The most powerful preacher now in France was a skeptic, (a lawyer,) for nine years after he completed his education, and attributes his conversion to a somewhat forced investigation of subjects he had summarily decided upon, which investigation brought him to himself, and dispelled the mists of his doubts. This is the experience of many.—All skepticism originates in limited information or arrogance. And as all are, at best, but limitedly informed, we should not boast ourselves over each other; but feeling the common misfortunes of struggling faculties, lead each other, so far as we can, to more light. The following observations upon your difficulty may relieve your mind:

1. Though God previously purposed the death of his Son, he did not force Judas to the betrayal. His Son came into the world at a time when proper instruments, from the influence of their own sins, were ready to accomplish his purpose. He found Judas, did not make him so,—an ungrateful, covetous, treacherous man. He allowed him to act freely; he gave his wicked heart opportunity, and he did his work, not knowing that he also did God’s.

2. The previous knowledge of an act, or a previous knowledge that a particular person will perform it, does not change its nature. The essential qualities of the act are the same, whether known or unknown.

3. God is sovereign, but man, in his moral actions, is free. Man is not so free as to destroy the sovereignty of God, or to make a God of himself, or of his own imperfect actions; yet is he sufficiently free to choose between good and evil—life and death. God has never surrendered to the imperfect control of a finite creature the final control and effects of human actions; and when Judas, from self-induced avarice, Caiphas, from presumptuous love of spiritual domination, Herod, from a brutal and ambitious disposition, and Pilate from fear, give up Jesus of Nazareth to the death of the cross, they do it, not for the salvation of the world, but from the influence of their own evil hearts,—and it is God who designs it for good, and by their wicked hands accomplishes the great and glorious purposes of Redemption. God determined the event; but they did what they chose. God did not compel them to act contrary to their own will; but having of themselves acted, he does not resign the government of the universe into their hands, but accomplishes his own purpose, whilst they vainly believe they have accomplished theirs. Nor is the guilt of the act taken away because Jehovah overrules it for good, for its nature remains the same. God has indeed been honored, his purposes advanced, and his glory manifested, by the death of his Son, but the men who sought and obtained it had no one of these objects in view, and consequently, in the light of all reason, must stand guilty before God. It may be well, however, to remember that their guilt was not unpardonable, for salvation, through the very death they had perpetrated, was graciously offered them as it has been offered to all the world.

In one brief sentence the whole of this difficulty may be met: Higher purposes than ours are concerned in all human conduct; we cannot therefore act with impunity.

J. B. F.

For the Christian Magazine.

CHURCH AND STATE.

1. Church and State were united during the patriarchal age of the world.

This age continued from Adam to Moses, a period of about twenty-five hundred years. Religion, civil government and human nature, were in their infancy. God was equally the author of them all, and united them in the families of Adam, Noah and Abraham, preparatory to a more spiritual state. There was no separate and distinct organization during this age for religious purposes, and hence there were no initiatory ordinances by which persons passed from the family, tribe or world, into a religious state. All religious ordinances were connected with families or tribes, and all belonging to them, by birth or purchase, had access to them.—Religion proceeded upon an hereditary or fleshly principle, and consequently all born of the flesh of the family were connected with the religion of the family. Hence the members of the family of Adam, Noah and Abraham, were neither circumcised nor bap-
tized to constitute them members of those families, but were members by virtue of a birth of flesh.

I am aware that many connected with, or that have descended from, the church-state arrangements of the old world, contend that circumcision was the door into the Abrahamic church. This great mistake originates, no doubt, in the erroneous application of the adult design of baptism (which is initiation) to the infant subject of baptism. So one error prepares the way for a second.

2. Church and State were united in the Jewish age of the world.

The families, tribes and nations of the Patriarchal age degenerated into idolatry.—They became vain in their imaginations, changed the truth of God into a lie, and worshipped and served the creature more than the Creator. God, in order to counteract the influence of idolatry, restore the knowledge of the true God, and to have an honorable family, according to the flesh, for his Son, elected the family of Abraham to this high prerogative, and in process of time constituted them into a greater nation. The principle was the same in the family, tribe or nation. Church and State were united by the Jewish covenant or constitution, and so continued from Moses to Christ, a period of about fifteen hundred years. All who were citizens of the state were also of necessity members of the church. All born of the flesh were members of state and church. No re-birth or new birth was necessary to introduce them into the Jewish kingdom of God. Hence the phrase “born again” is not found in all the Old Testament. And, indeed, a Jew could not be born again without going out of the Jewish family, the Jewish state and the Jewish church, into some other family, state and church. So that a new birth would have unchurched instead of churching them.

Pagans and Jews continued in the old state-church arrangement till Christ came. Then they were required to come out of that state by being born again—“born of water and spirit.” As the patriarchal age was the infant, so the Jewish was the youthful state of man. The state and church policy was adapted to man while an infant, and a child, but when he became a man God put away those childish things.

3. Christianity is a new spiritual state, incompatible with the union of church and state.

Greeks, Catholics, and all Protestant sects of the paido baptist family, contend for the identity of the Jewish and Christian churches! They have generally united church and state in the old and new world, just so far as they could do so. Preachers and statesmen, flesh and spirit, prayers and swords, have been united in order to unite church and state!

They imagine that similarity is identity! That types of resemblance and types of contrast are the same! They fasten their eyes on those items of the old state analogous to something in the new, and refuse to look at those peculiar to each! There are many things in the British Government similar to things in ours. Indeed, both governments have many things in common, but that does not make them one and the same government. Their peculiarities constitute their identity, and distinguish them from each other; so the peculiarities of the Patriarchal, Jewish and Christian institutions constitute their peculiar identity, and show that they are not one but three.

But to the proof of our proposition:

1. While the old church state covenant was in force, the Lord said, by Jeremiah, that he would make a new covenant with Israel, not according to the old. Jer. 31c. Heb. 8c.

2. John the Baptist repudiated the old church-state principle in rejecting the hereditary plea of the Pharisees and Sadducees. Mat. 3d chap.

3. Christ said, “on this rock I will build my church,”—said the wine was his blood in the New Testament—that his kingdom was “not of this world,” and that a man must be born again, of water and spirit, to enter it.

4. Paul, the infallible expounder of the old fleshly church state institution, and Apostle of the new spiritual state, in his Epistles to the Romans, Corinthians and Galatians, draws to the very life the perfectly antipodal portraits of the two Institutions.
The strong contrasts of the Apostle were flesh and spirit, letter and spirit, slaves and sons, death and life. Gal. 4th chap; Cor. 3d chap. In a word he says we christians have a "new and living way."

4. The union of church and state has constituted the great oppressive and persecuting power since Christ was born till the present time, is the greatest curse now connected with the nations of the world, and will be destroyed in order that all nations may be blessed in Christ.

1. The Jews and Gentiles, by the exercise of this power, oppressed and persecuted even unto death, Christ and the Apostles, and thousands of the primitive Christians. This horrible work was continued by the Jews till their church-state power was destroyed and swallowed up by the Roman Empire.

2. The Pagan church-state power of the Roman Empire continued this outrage on the character, persons and property of the Christians, till it was destroyed under the reign of Constantine the Great.

3. God having destroyed this tyrannical power, as connected with the Jews and Gentiles of the Roman Empire, the advocates of it soon interwove it with Christianity. The mystery of iniquity worked secretly in the days of the Apostles, and was perfected when Christianity became the established religion of the Roman Empire. So Rome only exchanged one apostacy for another.

The religion of Pagan Rome was an apostacy from the Patriarchal religion. The religion of Papal Rome was an apostacy from christianity. The demon of Pagan Rome became the devil of papal Rome.—The pagan apostacy was consummated by the mighty efforts of the imagination in changing the truth of God into a lie, (Rom. 1 chap,) and the papal apostacy by the signs and lying wonders of the devil. (2 Thes., 2d chap.) The Jews and Gentiles, by degrees, commingled the fleshly hereditary principles of their state-church religions with the spiritual principles of christianity, until a majority of Christians were flattered into the support of the union of church and state. Hence the fleshly notion of infant baptism in the room of infant circumcision, has always been one of the strong pillars of state churches. The whole world knows that these state-church despotisms have drenched the old world with Christian blood, and roasted it in inquisitorial fires.

4. The Pagan church-states, the Mahomedan church-states, and the Catholic, Greek and Protestant church-states, of the old and new worlds, were constituted the great oppressive power of the world. This oppressive power, as connected with Pagans, Jews, Mahomedans and Christians, is described by John in his Patmos visions in the following symbolic language:

"A great red dragon, having seven heads, and ten horns, and seven crowns upon his head—a beast rising up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the names of blasphemy. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon—the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. I saw a woman sit upon a scarlet colored beast full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold, and precious stones, and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication: and upon her forehead was a name written, Mystery, Babylon the Great, the mother of harlots, and abominations of the earth—drunken with the blood of the saints, and with the blood of the martyrs of Jesus." God has predestinated the destruction of this blood-thirsty power. The ten horns of the murderous beast rode by this adulterous lady will finally "hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."

The signs of the times are ominous. The day of God draws nigh. Millennial glory will soon be seen gilding the eastern horizon. The Lord prepare us for the day of trial, and for the day of glorious triumph!
TWO POINTS OF DIFFERENCE BETWEEN THE OLD AND NEW COVENANTS

Now, Brother Ferguson, what important lessons should we learn from the above facts and truths?

1. That the fleshly, hereditary and worldly principles of the patriarchal and Jewish ages, growing out of the union of state and church, do not, and cannot, consistently, belong to the Christian Institution.

2. That the great apostacy from primitive Christianity was conceived, brought forth, nurtured to manhood, and continues to live as "the man of sin and son of perdition," by an illicit intercourse between church and state.

3. That infant total depravity, infant possession, infant exorcism, infant baptism in lieu of infant circumcision, infant remission and regeneration in baptism, and infant damnation without baptism, originated with, and are now maintained generally by, the advocates of a state-church.

4. That no one of these churches of this world, as such, constitutes "the church," "a church," or "a branch of the church" "not of this world." God has a people among them, and in bondage to them, but these worldly confederacies are not churches in any New Testament sense of the word church.

5. That the union of state and church in the Roman Empire was an act of religious fornication by which the church so-called became the mother of harlots, for her adulterous connection with the Emperor of the Roman Empire prepared the way to "commit fornication with the kings of the earth," the result of which was and is a family of harlots. Some of these daughters have rebelled against the old lady, but others have perpetuated their allegiance to this day. One thing is remarkable in the history of this wonderful family, they have all manifested a fondness for painting their faces with the blood of the saints!

6. That the wars and rumors of wars in the Old World are nothing more nor less than the result of a family quarrel. The old mother and her daughters are convulsed with a terrible disease called jealousy, and the order of the day is divorce, polygamy and a new lover! The order of ancient times seems to be reversed. Then it was one husband with a plurality of wives, but now one wife with a plurality of husbands! The result of this commotion is hard to divine. Whether the old mother will succeed in monopolizing the husbands of most or all her daughters, and turn them out on the commons as grass widowers for a time, or whether the daughters will so manage the game as to put it into the hearts of their husbands to hate the old lady, and make her desolate, time alone can determine.

7. That "the church" of the apostacy has too many heads to humbug the world much longer with the old song of "Apostolic succession," The "Catholic Church," the "Greek Church," and the "Protestant Church," all claiming Apostolic succession. Their claims are all equally good. Consequently the Pope, Nicholas, and Victoria, constitute the triune head of the church!—This male and female trinity are not one but three. The world is beginning to see the difference between the one Lord of the church of Christ, and these three lords of the three great departments of a kingdom of this world.

8. That it is the duty of all Christians who understand, from the prophetic testimony of God, that the 1260 years desolation of the holy city, the 1260 years prophecy of the two witnesses, the 1260 years wilderness state of the persecuted woman, and the 1260 years blasphemous reign of the beast with seven heads and ten horns, are drawing to a close, to rise up in the purity and majesty of truth, and make one final, united and benevolent effort to deliver the world from this self-condemned, time-condemned and heaven-condemned church state monster, and to hasten the commencement of the 1000 prophetic years, or 360,000 years of millennial glory. Lord help thy servants! —J.J. TROTT.
TWO POINTS OF DIFFERENCE BETWEEN THE OLD AND NEW COVENANTS.

TWO POINTS OF DIFFERENCE BETWEEN THE OLD AND NEW COVENANTS.

Gifted and honored of all the Jewish nation knew or enjoyed no nobler or more elevated rank than that of servant. From Moses, who conversed with God, to John the Baptist, who was the greatest that had been born of woman, no one was known, recognized or acknowledged as a Son of God. The administration of law could produce nothing higher, nothing better, than a spirit of bondage or servitude. From Moses to John, all occupied the relation of servants. Of John the Baptist Jesus said, among those who have been born of women, there has arisen no greater than John. Yet the least in the kingdom of heaven is greater than he. This saying of Jesus can be understood in no other way than that which we have just pointed out. The least in the kingdom of heaven is a Son of God, John, with all his greatness, was but a servant. He knew not the God of Heaven as a Father. To his disciples Jesus first taught the prayer, which begins with the worshipful and sublime words, “Our Father who art in Heaven.” The legal dispensation was incapable of giving life. Hence the impossibility of the idea, or of the relation expressed by the words “sons of God.” To the Romans Paul said, “you have not received the spirit of bondage again, to fear; but you have received the spirit of adoption, by which we cry Abba Father.” These persons formerly under law, were under bondage, and possessed a spirit of bondage. But the Messiah having come, and established the reign of grace, they became sons, and received the spirit of sons.

To the Galatians, Paul uses language of this kind: Now I say that the heir, as long as he is a minor, differs in nothing from a servant, though he be lord of all; but under tutors and governors, until the time appointed of the Father. Even so we, when we were minors, were under bondage under the elements of the world. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons, and because ye are sons, God has sent forth the spirit of his Son into your hearts, crying Abba Father. Therefore you are no longer a servant but a son; and if a son, an heir of God through Christ. In this passage the contrast is made so that he who runs may read. You are no longer a servant, but a son. It can easily be understood by the weakest mind, that the greatest servant in a family is in a lower condition than the least son or daughter. It is not wonderful that Nicodemus should have been filled with astonishment when the Savior informed him that he must be born again in order to enter the kingdom of God. The thought was new, strange, marvellous. But yet, in order to enjoy that new state of which Messiah is Prince, the new birth is indispensably necessary.

I observe here that Nicodemus was wholly ignorant of the idea of the new birth. He had never heard it before: How, says he, can a man be born when he is old? Had there existed any proselyte baptism which was called a new birth to the Gentiles, the idea would not have been new. Nicodemus might have expressed his surprise at a Jew’s being born again; but had he been acquainted with the thought of a new birth, even in the case of a proselyte to Judaism, he could not have asked the question, “how can a man be born when he is old?” His question is positive proof that there was no such idea then in existence, but that a new birth was first taught by Jesus, who came to establish a new state, founded upon a better covenant, and conferring favors which no prophet, priest, king or wise man under the former covenant had ever known. The relation of father and son had to find a development first in the person of Jesus. He came on earth to exhibit it in himself first, and then to establish it firmly in the persons of all his disciples. How often does he remind them of this relationship, and how constantly does he keep it before their minds, by speaking of God as a Father, of them as children and as brethren. The term “brother” is one associated with all that is glorious and holy. God is our Father and we are all brethren, sons of the same great Being, possessed of one spirit, having a brother seated at the right hand of the throne of the Majesty on high.

But the Savior said to Nicodemus, “unless
a man be born again he cannot see the
kingdom of God." To see means in this
place to enjoy. A birth, originating in the
work of the spirit of God, must take place,
or the kingdom of God could not be enjoyed.
That which is begotten of flesh is
flesh; that which is begotten of spirit is
spirit. The spirit of God begets spirit. The
spirit gives its own being to the soul of man.
The spirit of man is impregnated with the
spirit of God: and thus the divine life is given,
and we become partakers of the divine
nature. There is a communication of the
substantial spirit of God to that of man. I
say substantial, because the language of
Christ authorises me so to say; and I wish
to be understood to mean spirit really and
truly, and not disposition, for I understand
disposition to be an effect of spirit, and not
spirit itself. The spirit within disposes him
who possesses it, to act in accordance with
the commands of God. Now, without being
presumptive or dogmatical, I will affirm
that the language of Christ to Nicodemus is
susceptible of no other interpretation. That
which is begotten of spirit is spirit. Our
fleshly bodies reproduce themselves by natu-
ral generation. Flesh produces flesh.—
Our sons and daughters are flesh of our
flesh. The children of God are made his
children by partaking of his spiritual sub-
stance. There is a portion of the divine
in every son and daughter of God. From this
divine nature arises the disposition of sons.
It (the divine nature) grows and strengthens
as we yield ourselves to its promptings, its
motions and holy influences. This divine
nature has its own aliment or nourishment.
It is the word of God. Of this we must be
partakers in its purity: we must drink large
and copious draughts of this "Log eun adolow
yasa," which the common version renders
"the sincere milk of the word." The mean-
ing is, that the word of God is, to the newly
born son of God, what new milk is to the in-
fant. How beautifully does the Prophet
Isaiah, in speaking of the Holy City and its
riches, say, "they shall suck and be satisfied
with the breasts of her consolations." Jeru-
usalem above is the mother of us all. God
is our Father. His spirit within us, and his
word is the milk which makes us grow,
which strengthens us and gives us comfort
and consolation.

This noble relationship was unknown till
the Savior came to earth. How much is lost
of real enjoyment, in not comprehending
that sublime language which our Redeemer
put into the mouth of the disciples, "Our
Father who art in heaven," this is the lan-
guage of those who have become partakers
of the divine nature. This is the language
of that spirit, which, put into our hearts,
says Abba Father. Let us count the value,
if we can, of one soul redeemed by Christ,
possessed of the spirit of God, destined to
occupy the throne with the Savior of the
world, to stand as a pillar in the glorious
temple of God, and to go no more out.—
Well might the Savior say to the disciples,
many prophets and wise men desired to see
what you see, and to hear what you hear,
but did not see them, nor hear them.—
If it would be permitted, I would here ask,
how can the reason and judgment of men so
far lose their powers, as to decide that the
Jewish Church and that of Christ are the
same? When it can be shown that a family
of servants is identical with a family of
children, then may we believe in the identity
of the two. A man may have many ser-
vants and many sons, but are the servants
upon an equality with the sons? Have they
the same rights? Do they occupy the same
relationship? Abraham had three hundred
and eighteen servants, the chief of whom
was Eliezar of Damascus. But who needs
to be informed of the immeasurable distance
between this chief of three hundred and
eighteen servants and the little boy, the dar-
ing of his father, the consummation of his
hopes—Isaac. In the long line of illustri-
ous men from Moses to Christ, none was
greater than John the Baptist. Yet the
least in the kingdom of heaven was greater
than he. The words of Paul are like peals
of thunder in the ears of those who plead
for the identity of the two dispensations—
you are no longer a servant but a son.

To strengthen the position, and further to
elucidate the subject, let it be noted that
under the Mosaic covenant there was no re-
mission of sins—there was no justification.
THE PRESBYTERIAN RECORD—J. R. B.'S MISREPRESENTATIONS, &C. 385

The law had no means by which remission could be obtained. If any person thinks this strange, I would first say to that person he should never sing again the lines,

Not all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away its stain.

But he should particularly remember that the Apostle Paul affirms, "it is impossible for the blood of bulls and goats to take away sin." There was a constant remembrance of sin from year to year for 1500 years. The law could never at no time, make those who did the service perfect as it respects the conscience. The conscience of a Jew was never cleansed from sin, for no sacrifice could take away the guilt. Moses and John the Baptist, Samuel and David, Isaiah and Daniel, were under this economy, where there was no sacrifice that could make the conscience clear. But the least son of God, under Christ, has a conscience cleansed from sin. To have a conscience purged from sin was a favor, a blessing, which David and Solomon did not enjoy. Solomon in his splendor and greatness offered thousands and tens of thousands of sacrifices, which could take from his conscience no stain of sin. But the humble disciple of Jesus beheld in the one offering which was made in heaven the blotting out of all his iniquities, transgressions and sins. The wise king, the ruler of Israel, lived under a law which ministered prohibition and death. The disciple of Christ is under a covenant which gives life, liberty, peace, and secures to him a freedom from bondage and the rights of a son. In addition to the fact of our being constituted sons, the new covenant gives the remission of all sins, and cleanses the conscience, which is another particular which distinguishes it from that of which Moses was the Mediator.

The Letter, or Law of Ten Commandments, ministered death. There was no life within it; but wrath and condemnation.—There could be no justification, for it gave the knowledge of sin. That which gives the knowledge of sin cannot justify. There was no promise of pardon in the Ten Commandments. Those who lived under the influence of such a law—a fiery law—could but receive a spirit of bondage. That which condemns, wounds the spirit of man and casts it down to the earth; that which forgives, removes the burden, and elevates the spirit to the heavens.

Such are a few thoughts which I have penned for the readers of the Magazine. The subject is an extensive one; but I forbear, for the present, from further remarks. Should life last I have in contemplation a Review of Whitby's Treatise on the Millennium, in which he considers at large the contents of the 20th of Rev., making the resurrection there mentioned a reviviscence of the church, and the conversion of the Jewish nation to Christ. I must partly agree with him in his views; for that nation must yet enjoy the blessings of the new covenant, as it has suffered all the curses of the old. I cannot receive all he says, but I am persuaded that the 21st and 22d of Revelations narrate the history of the restoration of Israel. Of this, I shall, if permitted, speak at large in due time. I am gathering my materials as fast as I can. Let this article be considered a preparation for those to come. The wonders of the word of God are great. I pray with David, Lord open thou mine eyes, that I may behold wondrous things out of thy law.

H. T. ANDERSON.

THE PRESBYTERIAN RECORD—J. R. B.'S MISREPRESENTATIONS OF OUR TEACHING.

J. R. B. of the Presbyterian Record of this city attempts the proof of his allegations against our teaching by the following quotations from Bro. Campbell's Christian System:

1. "It is not faith, but an act resulting from faith (immersion) which changes our state."—[Christian System, page 292.

2. "He (i.e. A. Campbell) substitutes immersion for conversion, evidently making them synonymous terms.

3. "Washing of regeneration and immersion are therefore two names for the same thing."—[C. S. p. 209.

4. "As regeneration is taught to be equivalent to being born again, and understood to
5. "To call the receiving of any spirit, or any influence, or energy, or any operation on the heart of man, regeneration, is an abuse of all speech, as well as a departure from the diction of the Holy Spirit, who calls nothing personal regeneration except the act of immersion."—P. 210.

In addition to the above five quotations from the Christian System, he further urges that he, (J. R. B.) "has heard enough to justify him in all the statements he has made." It is as unnecessary as it would be ungenerous to call in question his statement as to what he has heard; but one thing we will say, that if his hearing is as defective as his reading, it would not go far, with any impartial tribunal, in the establishment of any statement. Let the reader notice particularly all the quotations he has made, and then, before his own conscience, answer for himself the following questions: Do either or all of them prove "that we make baptism every thing in a sinner's salvation?" or that "we do not believe that any person can be saved who has not been immersed, and that we consign Abraham, Isaac, Jacob, &c., to perdition?" or that "we (as a religious people) are all duped to believe that merely going under water qualified them for heaven!" "Tis true we teach that, as to become a husband, we must submit to the solemnization of the marriage rites; or a citizen of a country other than our own, we must take the oath of allegiance; or a soldier, we must enlist in the army; so to become a Christian, to enter into the Christian kingdom, we must be baptized, and that thus we pass, as believers in the Son of God, from the kingdom of Satan into the kingdom of God's dear Son; but to affirm that we make baptism a substitute for Christ or a holy life is to bear false witness against us, is to state what no respectable preacher or writer amongst us ever did teach or preach.

But J. R. B. says that if convinced he will rejoice to correct any false statement he has made. We like the spirit of this remark, and to us it would be a refreshing spectacle to see him, and some others who are in the habit of misrepresenting our teaching by garbled extracts from the writings of Bro. Campbell, confess their error when their statements are shown to be false and manifestly slanderous of a large and respectable religious community. Suppose, then, to show further that his statements are without foundation in truth, he read that same Christian System—his own book of proofs—and see how they contrast with the following from the pen of A. Campbell:

We will also make five quotations, where we could as readily make fifty, from the Christian System, pages 232, 233, 237:

"We must seek the excellencies of Christian piety and devotion if we would bring up the Christian character to the standard of primitive times."

"If our affections are not placed on things above, we are unfit for the climes of glory. To see the folly of a profession of christian-
ity without the power of godliness, we have only to put the question, how is that person fit for the enjoyment of God and Christ, whose heart is filled with the cares, anxieties and concerns of this life—whose whole life is a life of labor and care for the body—a life of devotion to the objects of time and sense? No man can serve God and Mammon.—Where the treasure is, the heart must also be. Thither the affections turn their course. There is no room for the residence of the Spirit of God, in a mind devoted to the affairs of this life. The spirit of the policies of this world, and the Spirit of God, cannot dwell in the same heart. If Jesus or his Apostles taught any one doctrine clearly, fully and unequivocally, it is this doctrine, that the cares of this world, the lusts of other things, and the deceitfulness of riches, stifle the word, and render it unfruitful.

"If any one would enjoy the power of godliness, he must give up his whole soul to it. The business of this life will be performed religiously, as a duty subordinate to the will of God." While his hands are engaged in that business which his own wants, or those of his household, make necessary, his affections are above. He delights in God, and communes with him all the day. A Christian is not one who is pious by fits and starts, who is religious or devout on one day of the week, or for one hour of the day. It is the whole bent of his soul—it is the beginning, middle and end of every day.—To make his calling and election sure is the business of his life. His mind rests only in God. He places the Lord always before him. This is his joy and his delight. He would not for the world have it otherwise.—He would not enjoy eternal life, if he had it at his option, in any other way than that which God himself has proposed. He accedes to God's arrangements, not of necessity, but of choice. His religious services are perfect freedom. He is free indeed.—The Lord's commandments are not grievous, but joyful. The yoke of Christ is to him easy, and his burden light."

"We must seek purity, reverence, meekness, holiness and love."}

"There must be written upon the understanding, engraven upon the heart, the will and character of our Father who is in Heaven."

"Fellow citizens of the kingdom, though clothed with the whole panoply of heaven, and headed by the Captain of your salvation, there is no success to be expected without constant and incessant prayer."

We have made quotations just as J. R. B. has done, only more in the spirit of the author from whom he quotes. We might fill our number with similar ones, but it is unnecessary. J. R. B. knows, if he has ever read the essay from which he quotes, that A. Campbell never taught, either directly or indirectly, sentiments such as those he has ascribed to him in the quotations above.

If he has not read that essay, fealty to truth and his own conscience ought to lead him to make a correction of his statements.

But we admit that the quotations from Bro. Campbell do prove that he has called the "washing of regeneration" and baptism the same thing. But is this calling baptism and regeneration the same? Cannot J. R. B. distinguish between the washing of regeneration and regeneration itself? Cannot he distinguish between the cover of a book and the book itself? And does he not know that his own creed refers to the very same passage which Mr. Campbell uses, as having reference to baptism? They both quote Titus, iii: 5, and refer to the phrase "washing of regeneration" as having direct allusion to baptism, and so do the most respectable critics of the Presbyterian church! If, therefore, J. R. B. has proved that Mr. Campbell believes in baptismal regeneration because he uses the phrase "washing of regeneration" and baptism synonymously, he also proves that his own creed, and the standard critics of his own church, believe the same, for they so use baptism and this phrase!

But, again, J. R. B. must know, if he has read the essay of Mr. Campbell from which he quotes, that the term regeneration is not used by him in its popular signification—indeed, his quotation, No. 5, above, proves this. How then, I ask, can he, desiring not to bear false witness against us, with Mr. C.'s oft repeated definition of the word before him, put this term into his mouth so as to convey the directly opposite idea to that intended? And yet he has done this, as every man may see who will read the essay from which he quotes. We apprehend that J. R. B. never read that essay, but has made his quotations from the Rice and Campbell debate, or some other source which he may have supposed did justice to Mr. C. This is the most charitable view we
can take of his quotations; for we are satisfied that no honest man can read that essay and then say that Mr. Campbell teaches baptismal regeneration, having a strict regard to truth, much less, “that all he believes necessary to qualify us for heaven is to go under the water!”

J. R. B., in the close of his article represents us as appealing for sympathy to the Presbyterian Pastors of this city. In this he is mistaken. We believed that they knew that his statements were gross misrepresentations of our teaching, and we did not for one moment conceive, that as Editors of the Record, they would endorse them.—They have not endorsed them, and when they do it will be time enough for us to seek another method for satisfying this community as to whether the charges brought against our teaching are true or false. We seek sympathy with truth and justice. To this standard we have brought up the statements of J. R. B. Let our readers judge how far they are sustained by it. They are either true or false. His references have not proved them; and we here repeat that the uniform teaching of Bro. Campbell and of all our Brethren is directly the opposite of that which J. R. B. ascribes to us.

We have not complained of the character of the extracts which J. R. B. has made from “Christian System.” We have spoken of them as fairly drawn, and as justifiable representations of the connection from which they are taken. This, however, is not the case; but it is unnecessary to point out their defects; for, taken as he has presented them, they afford not the slightest proof of his statements. But we herewith say that no sect in Christendom would stand the scrutiny of such a manner of proving statements. And I will take the writings of the Presbyterians—their most reputable writings—and collect a mass of extracts, after the example of J. R. B., which neither he nor any man would acknowledge as true, or a true representation of Presbyterian teaching; extracts which, were we to make and use them as he has made and used those of Bro. Campbell, would make every Presbyterian indignant at the injustice of our course.

But it was said of our Master that he perverted the nation; that he forbade to give tribute to Cæsar; that he called himself a king; that he stirred up the people; that he proposed to destroy the Jewish temple and build it in three days; yea, “they accused him of many things.” Luke 23: 1–5; Matt. 26; 14. And these charges are just as true of Him as J. R. B.’s are of us. Like him we submit; but in submitting, appeal to the world, and ask that a judgment hastily and unjustly formed be open to change.

J. R. B.

For the Christian Magazine.

Eld J. B. Ferguson—Dear Sir—A copy of your Monthly has been laid upon my Table by some kind friend, and I have noticed with care and interest its contents, and it gives me much pleasure to add my testimony, in connection with its numerous readers, both in regard to the very able manner in which it is edited, and its mechanical execution. I shall not be charged with making invidious remarks in saying that the Christian Magazine will compare with any of its sister periodicals in the South West, and is well worth the subscription.

I have noticed the intention of its publisher to commence the next volume at the exceeding low price of one dollar, if the subscription list shall be raised to 3000. This can easily be done if the friends of Christian Literature will but exert themselves, and I think they will, for I conceive that it is of the utmost importance that we keep pace with the other denominations in our Literary interests. I know of one Brother who pledges himself to raise 200 subscribers, and I propose to raise 200 more, and to begin now, believing that others will co-operate in this important enterprise.

Yours truly,

L. L. Allen.

One of the most beautiful gems in oriental literature is contained in a passage from a Persian poet, Sadi, quoted by Sir W. Jones, the sentiment of which is embodied in the following lines:

The sandal tree perfumes, when riven,
The axe that laid it low;
Let man, who hopes to be forgiven,
Forgive and blest his foe.
DESIRING TO LOVE.

'O love Divine, how sweet thou art!
When shall I find my willing heart
All taken up by thee?
I thirst, I faint, I die, to prove
The greatness of redeeming love,
The love of Christ to me.

Stronger his love than death and hell,
Its riches are unsearchable;
The first-born sons of light
Desire in vain its depths to see;
They cannot reach the mystery,
The length, the breadth and height.

God only knows the love of God;
O that it now were shed abroad
In this poor stony heart!
For love I sigh, for love I pine,
This only portion, Lord, be mine!
Be mine this better part!

O that I could forever sit
With Mary at the Master's feet!
Be this thy happy choice!
My only care, delight and bliss,
My joy, my heaven on earth, be this,
To hear the Bridegroom's voice!

O that, with humble Peter, I
Could weep, believe, and thrice reply,
My faithfulness to prove!
Thou know'st—for all to thee is known—
Thou know'st, O Lord, and thou alone,
Then know'st that Thee I love.

O that I could, with favored John,
Recline my weary head upon
The dear Redeemer's breast!
From care and sin and sorrow free,
Give me, O Lord to find in Thee,
My everlasting rest!

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LIFE AND DEATH.

O fear not thou to die!
But rather fear to live; for life
Has thousand snares thy foot to try,
By peril, pain and strife.

Brief is the work of death;
But life!—the spirit shrinks
to see
How full, ere heaven recalls the breath,
The cup of woe may be.

O fear not thou to die!
No more to suffer or to sin;
No sadness without, thy faith to try,
No traitor heart within;
But fear, O rather fear,
The gay, the light, the changeful scene,
The flattering smiles that greet thee here,
From heaven thy heart to wean.

Fear, lest in evil hour,—
Thy pure and holy hope o'ercome
By clouds that in the horizon lower,—
Thy spirit feel that gloom.

Which, over earth and heaven,
The covering throws of fell despair;
And dews itself the unforgiven,
Predestined child of care.

O fear not thou to die!
To die, and be that blessed one,
Who, in the bright and beauteous sky,
May feel his conflict done;
May feel that never more
The tear of grief or shame shall come,
For thousand wanderings from the Power
Who loved and called him home!

DOUBT NOT,

When the day of life is dreary,
And when gloom thy court enshrouds,
When thy steps are faint and weary,
And thy spirit dark with clouds,
Steadfast still in thy well-doing,
Let thy soul forget the past—
Steadfast still, the right pursuing,
Doubt not! joy shall come at last.

Striving still, and onward pressing,
Seek not future years to know,
But deserve the wished-for blessing,
It shall come, though it be slow.
Never tiring—upward gazing—
Let thy fears aside be cast,
And thy trials tempting, braving—
Doubt not! joy shall come at last.

Keep not thou thy soul regretting,
Seek the good—spurn evil with all,
Though thy foes thy path besetting,
Thou shalt triumph o'er them all,
Though each year but bring thee sadness,
And thy youth be fleeting fast,
There'll be time enough for gladness—
Doubt not! joy will come at last.

His fond eye is watching o'er thee—
His strong arm shall be thy guard—
Duty's path is straight before thee,
It shall lead to thy reward.
But thy ills by faith made stronger,
Mould the future by the past—
Hope thou on a little longer!
Doubt not! joy will come at last.

何 a barren tree is he that lives
and spreads and cumbers the ground, yet
leaves no one seed, not one good work, to
generate him! I know all cannot live alike,
yet all may leave something answering their
proportion, their kind.

How to do an ill action is base; to do a
good one which involves you in no danger,
is nothing more than common; but it is the
property of a good man to do great and
good things, though he risk every-things by
it.
RELIGIOUS INTELLIGENCE.

Bro. Ben. Cooper writes, Aug. 26th: "My recent visit to Gibson County resulted in a gain of fifteen, chiefly by immersion." He also reports a meeting in Dyer County, at which three were immersed.

Bro. J. H. Vandyck writes Aug. 23:—
"Held recently a protracted meeting in the North West of Gibson County—had six additions and a very fine hearing."

Bro. Wm. H. Hooker, writing from Columbus, Miss., Aug. 27th, says that at a late meeting at Gainesville, Ala., he had three noble accessions and much interest manifested.

Bro. S. T. Calloway of Jersey Prairie, Ill., writes us—"We have had some pleasant meetings this summer. At Jacksonville we had six additions, at Antioch twenty-five, at Concord forty, principally under the labors of Brother D. P. Henderson.

Bro. J. R. McCall writes under date of Aug. 30, 1847: "I have just returned from a trip in the counties below us. The prospects are fine for doing much in the Master's cause. Near one hundred additions have been made to the household of faith since Brothers Trott and Eichbaum visited us in May last. The fields are white to the harvest."

We have understood there were over fifty additions to the good cause obtained at the recent meeting at Bethhem, Wilson county.

His notice of Co-operation meeting received too late for last number.

Eld. T. M. Allen reports for the Bible Advocate one hundred and twenty additions in the county of Boon, Missouri, during twelve days, ending 16th Aug.

Eld Fox, by the same medium, reports eighty-one additions at the meetings in Union and Monroe counties.

Eld. H. J. Speed of twenty-one in Lafayette county, same state. These are items of most gratifying and encouraging aspect to the advocates of the good cause in that rapidly advancing state.

REPORT OF EVANGELISTS-NO. XIV.

Dear Bro. Ferguson—Since our last report we visited the Western District, as also portions of Middle Tennessee, and take the present opportunity of briefly noticing results.

At Paris we held a very interesting meeting, embracing two Lord's days, during which there were ten additions to the congregation, chiefly by immersion. The brethren manifested much interest in the plan of cooperation, and subscribed liberally. Our indefatigable Brother, J. R. McCall, has been laboring for the congregation for the most part for two years. We were happy to see exhibited by the Brethren many evidences of zeal and piety.

Leaving Paris, McLemoresville and Roan's Greek, Carroll County, were visited, at both of which the brethren seemed anxious to sustain the co-operation movement.
With the last mentioned congregation Bro. James Holmes resides, who has done much for the cause in the District and Kentucky Purchase. We here also had the aid of Brethren Cooper and Vandyke, of the Paris Congregation. We next visited Jackson, and had a good hearing for several days in succession.

Preaching in passing at Bolivar, our next point of effort was Memphis. We had the pleasure of immersing one into the primitive faith and of encouraging the brethren to love and good works. The cause at this point has been subjected to many untoward influences, yet we rejoice to say that there is a goodly number of disciples who are determined to contend for the faith, once delivered to the saints. The meeting was stope'd by the fatal prevalence of the Cholera, it being impossible to obtain a congregation. The Brethren entered heartily into co-operation measures.

We next visited Nonconnah Church, about twenty-eight miles south-east of Memphis. Three were immersed on confession of their faith. Bro. Webber co-operated with us at this meeting. Several of the Brethren subscribed to the co-operation. During the sickness of Bro. Trott at this place, the writer held meetings at Collierville and at “Union” meeting house. Five were added to the Lord. Bro. Webber resides in the Congregation at Union—well known through that section of country as the persevering and zealous proclaimer of Primitive Christianity.

From Nonconnah we returned to Jackson and in conjunction with Bro. McCall, organized a small congregation on the Bible. There were three immersions at this point. The brethren very cheerfully acquiesced in the annual subscription plan, and seem greatly desirous of sustaining the preaching of the word in the District.

From Jackson Bro. Trott returned to Middle Tennessee, the writer visiting Dresden and other points.

Yours in Christian affection,

J. J. TROTT,
JNO. EICHBAUM.

After leaving Jackson, went to Dresden, and in connection with Bro. Vandyck, held a meeting of several days. A very general hearing was given, and four were immersed on confession of their faith in Christ. Thence went to McLemoresville, according to previous engagement, to attend the Debate between Reuben Burrow of the Cumberland Presbyterian Church, and Brother J. R. McCall. The discussion was protracted for seven days. We delivered several discourses during the discussion. Two were immersed. After having delivered several discourses at Paris, returned to Nashville. On the last Lord’s day in August attended a protracted meeting at Mount View, Wilson Co. Owing to the sickness of his family, Bro. Trott was unable to be present. For want of help we were compelled to do all the preaching. Meeting closed Thursday following with fifteen additions.

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Yours truly,

J. J. TROTT.

MOSHEIM’S CHURCH HISTORY.

Through the politeness of Bro. S. K. Hoshour, we have been favored with a copy of this work, of which he is the publisher. We have barely had time to glance at it. It comprises the first three centuries of Mosheim’s Church History. It is not an abridgement, but contains all that he says of the Church during those centuries. We consider the work eminently calculated to advance the cause in which we are engaged, and are so deeply interested, and would be glad to see it circulated extensively among our Brethren. The terms are remarkably low. The Author offers to send to any Preacher, who shall send five names, with the requisite funds, one copy gratis, so that if he sends fifteen names he gets three copies for his services. We hope our brethren will avail themselves of this generous offer. The book contains 200 pages, bound in board, and got up in a neat, handsome style. Bro. Hoshour has labored long and faithfully in advocating the cause of the Christian
Church, with very little remuneration. He has a large and dependent family looking up to him for support, and has incurred a liability in the publication of this work, and depends upon the sale of it for the liquidation of it and the support of his family.

His Address is, S. K. Hoshour, Indianapolis, Ind. Price 50 cts. per copy.

**Publication of a Debate.**

Bro. John R. McCall of the Western District of Tennessee proposes to publish the Debate between Rev. Reuben Burrow of the Cumberland Presbyterian Church and himself, recently held at McMinnsville, Tennessee, upon the following propositions:

1. **First Proposition:** "The distinctive features of Campbellism, as taught by Alexander Campbell and his adherents, are not sustained by the word of God, and consequently are calculated in their legitimate tendency, to mislead and ruin souls." Burrow affirms, McCall denies.

2. **Second Proposition:** "That the teachings of R. Burrow, in his Book on Baptism, and the doctrines of the Cumberland Presbyterian Confession of Faith are not sustained by the word of God, and are calculated in their legitimate tendency to mislead and ruin souls." McCall affirms and Burrow denies.

He will also append to the publication a Discourse by Bro. Raines upon "Sin and its Cure," a Discourse by himself upon "The Work of the Holy Spirit," and a defence of the New Translation of the New Testament, published by A. Campbell, and of the Bible possessed by some Baptists of the North. The work will contain some 300 or 350 pages octavo, and will be delivered to subscribers at $1.00 per copy. Address J. R. McCall, Jackson, Tenn.

We understand that the discussion was conducted in a manner highly creditable to the Christian courtesy of the disputants, and was calculated rather to allay than excite the partizan ascerbity of feeling which usually accompanies controversies upon religious topics. We trust its publication will serve to correct many misrepresentations of our teaching, and promote the general interests of the cause of truth.

Subscriptions received at this Office.

**Obituaries.**

Shelbyville, Sept. 1849.

Bro. Ferguson:—It becomes my painful duty to inform you of the death of our pious and highly esteemed Brother, Wm. B. Pearson. He died on the 30th day of August, aged about 24 years. In the acme of life he was taken from our midst! We are made to mourn over our loss. A vacuum has been made in this congregation by the death of this young Brother that will not soon be filled, for he was not to be surpassed by any in point of piety and benevolence. He was intelligent and industrious: striving with all his might to become wiser unto salvation.

Would to God that all our young brethren were as he was, except a weak physical constitution.

Brethren, let us be also ready, for "in such an hour as we think not the Son of man cometh."

W. B. RANDOLPH.

Our Sister, Mary Harris, from Childhood a member of the Christian Church, after some years of suffering, fell asleep in Christ on Thursday, the 15th of August, in the twenty-fifth year of her age. She was a most exemplary woman. As a devoted daughter, affectionate wife, kind mistress and obliging neighbor, there were few who commanded such general esteem and love. Possessed of most delicate constitution, she had often anticipated her departure, and by submission to the will of God, was enabled to die as she had lived, in bright expectation of a future and undecaying felicity. May her relatives and friends, who so highly appreciated her Christian virtues, remember how slight the barrier which separates time from eternity, and learn to renounce the love of a fleeting and delusive world for the sake of those higher affections and connections which await the Christian victor after he has successfully fought the good fight, and has overcome the world.
LECTURE XXXII—CHAPTER XXXVII.

HISTORY OF JOSEPH.

We enter this morning upon a somewhat new department in sacred history. New persons and new scenes open to us new views of the Providence of God as manifested in the moral government of the world. From this chapter to the close of the book of Genesis, two chapters excepted, the whole is taken up with the history of Joseph and the circumstances growing out of it. It furnishes us with a narration which for simplicity and beauty of style—for the moving power of the scenes it presents before us—for the depths of the human heart it unfolds—or the interesting and instructive views of divine Providence it opens—stands unsurpassed upon the sacred page. From seemingly insignificant circumstances in Jacob’s family we will be called to witness powerful effects upon the Egyptian monarchy, which have extended themselves from generation to generation, until they have effected the character and features of the whole human race.

The history contained in our chapter is as follows:

Jacob was dwelling in the land of Mamre, the place of his father’s abode, increased in wealth, children and piety, but loaded also with heavy affliction; growing out of the perverse and brutal conduct of his elder children. Still he was not without his enjoyments in his family, and in the prospects which his younger sons, Joseph and Benjamin, held out to him, he took great delight. They were his dearly beloved, for they were children of the departed Rachel, and of most amiable disposition. Joseph, especially, was a lad of peculiar wisdom; and as a mark of his father’s affection he received a coat of many-colored stuff, which was doubtless the badge of birth-right,* and which induced his brethren, who were entitled to precedence by birth to be envious of his exaltation, and to plot his death. They regarded him, also, as a spy upon their conduct, for he reported to his father some abominable transaction in which the sons of Bilhah and Zilpah were engaged, which caused them to treat him with scorn and to refuse the usual friendly salutation. To Joseph God revealed two wonderful dreams, which he was imprudent enough to tell, and by which both his father and brothers were led to understand that God had designed his superiority over them. He dreamed that as they were binding sheaves in the field together, his sheaf stood upright, whilst theirs fell prostrate and did obedience to it. Again that he was placed in the heavens, (as it were) and the Sun, Moon and eleven stars paid him like homage. This so raised the indignation of his brothers that they determined to put an end to his life whenever an opportunity would offer.

Sometime after this the ten sons of Jacob had gone into the neighborhood of Shechem, where Jacob had purchased a parcel of land, to feed their flocks, and having remained a long time from their father, without his receiving any information concerning them, he becomes so anxious for their welfare that he sends his favorite Joseph to make enquiries for them. It was quite natural that Jacob should fear for their safety.

* Reuben was the first-born, and was entitled by birth to the birth-right. But we are informed (1 Chron. 5: 1, 2) that on account of his sin he was deprived of it, and it was transcribed to Joseph, and then to Judah, so far as giving birth to the Messiah, the “chief ruler,” was concerned. I have no doubt that the coat of Joseph was the emblem of this precedence, was a birth-right robe, similar to those in which Jacob dressed himself when he deceived his father Isaac.
in a land where the furious conduct of one of them had been sufficient to exasperate all the neighboring tribes against them. As Jacob approaches Shechem, he ascertains that they had removed about twenty miles north to Dotham. Thither he directs his steps. Hapless youth! never, perhaps, before from under the eye of his father, in a land of strangers, without a protector or experience to guide him. We are interested for him. I observe his young heart flutter with joy as he beholds the tents and flocks of his brethren in the hazy distance. After a tedious wandering, he expects delight and satisfaction among his brethren as he hastens with the anxious message of his father. Whilst yet afar off his brethren behold him. Will they not run to meet him, anxious to hear from their absent father, and willing to forget all past resentment in the embrace of their youthful brother? What is this we read? The trifling incident of the dream rankles in their heart, and as the unsuspecting lad approaches, they stigmatise his name, and coolly and maliciously determine upon his murder and the deception of their father. One of the ten—only one—cannot bear this proposal. Reuben, the eldest, whose filthiness we almost forgive in the kindness here manifested to Joseph, interposes, and by a stratagem saves his life, intending his future deliverance. They strip him of his robe and cast him naked into a pit. In vain he weeps; in vain he uses the tender names of father and brothers; their tender mercies are cruel—his prayers are disregarded, and naked and hungry he is abandoned there. Reuben withdraws to devise some means for his rescue, whilst the savage monsters, as if they had done nothing, sit down with fiendish joy to eat, drink and partake of a frantic revel.

Heart-broken Joseph, even at this distance we can scarcely refrain our tears as we behold thee consigned to a slow and cruel death upon the very brink of despair. Thy brothers are monsters, but a God rules on high, whose eye pierces the darkness of thy dwelling, and whose deliverances no human energy can thwart. He hears thy cries, though those hellish orgies seek to drown them.

A caravan of Medites, Midianites and Ishmaelites, has been started for Egypt. They are on their way, which lies by the camp of thy savage and mercenary brethren. Judah thinks of a method of ridding himself and his brothers of thee without partaking in thy death. He induces thy brethren to take thee up and sell thee to the Ishmaelites. The bargain is struck, and we behold thee on thy way to Egypt, there to be sold to Pharaoh, captain of the kings' granaries! There we leave him for the present.

Meanwhile Reuben, who has been absent, comes to the pit to rescue his younger brother. He finds him not there, and he lifts up his voice in wailings and lamentations, which are pacified only by learning that Joseph was sold into Egypt.

He agrees with his brethren to practice a deception upon their father; and accordingly they tear the coat of Joseph and besmear it in the blood of a kid, and sent it back to Jacob, with a hypocritical but piercing message: "This have we found; know thou whether it be thy son's coat or no?"

O, the anguish of that aged father as he looks upon the fatal coat! In the bitterness of his soul he exclaims,

It is Joseph's, my son's coat;
A wild beast has eaten him,
A beast has devoured Joseph!
His children gather together to comfort him in his sorrow, but it admits of no earthly comfort, and he says in the fulness of his heart,

"My gray hairs shall be brought down in sorrow to the grave,
And in hades I will meet my son in mourning."

Rachel, we wept at thy grave! But now we hail thee happy in death before this sad event. Pangs more agonizing than those of childbirth, which caused thy death, would now have pierced thy bosom hadst thou lived to see that bloody coat.

We leave this scene, for it is not good to look upon it long, to make some reflections upon this history. We postpone our remarks upon the Providence of God which this narrative suggests, to another period. We would have you notice: The imagery of Joseph's dream was peculiarly appropri-
ate, and shows it to have come from God. It was corn or wheat that they were binding together in the field; and we remember that it was of this commodity that Joseph afterwards supplied the wants of his brethren. The propriety and beauty of the imagery is seen in the fulfillment, as is the case in all prophecy. The native pride and elevation of spirit of Joseph's brethren could not bear the thought of subjection in any way to a younger brother. Nothing gives clearer evidence of an unsanctified disposition than this proud and disdainful spirit: "We will not have this man to rule over us," say the Jews of Jesus, and accordingly they put him to death. Yet the sons of Jacob bowed down to Joseph in humble submission; and the Jews must yet own the King of Zion, whom their fathers crucified.

With regard to the second dream we remark that Dr. Hales, and after him Dr. Clark, and many others, suppose that the eleven stars bowing down to Joseph represented the eleven signs of the Zodiac, himself the twelfth. I incline to the opinion.

These signs had their origin in the land from which Abraham had departed, (Chaldais,) and were known very early by many nations. Besides the names of the signs are remarkable for their similarity of signification with the names of the sons of Jacob. The evidence, then, upon which this opinion rests, is,

1. The early knowledge of these signs, reaching back at least, to the days of Joseph, if not farther, and having their origin, certainly, from the nations from which he descended.

2. Their number answers to the number of the sons and tribes of Jacob.

3. The signification of the names is similar, as follows:

1. Reuben—"Unstable, (rather pouring out) as waters"—the sign Aquarius, represented as a man pouring out water from an urn.

2. Simeon and Levi—"The united brethren"—the sign Gemini, or the Twins.

3. Judah—"The strong lion"—the sign Leo.

4. Asher—"His bread shall be fat"—the sign Virgo, or the Virgin, generally represented as holding a full ear of corn.

5. Issachar—"A strong ass," or ox, both used in husbandry—the sign Taurus, or the Bull.

6, 7. Dan—"A serpent biting the horse's heels"—Scorpio, the Scorpion. On the celestial sphere, the Scorpion is actually represented as biting the heel of the horse of the archer Sagittarius and Chela, "his claws" originally occupied the space of Libra.

8. Joseph—"His bow remained in strength"—the sign Sagittarius, the archer, or bowman, commonly represented on the Asiatic Zodiacs with his bow bent, and the arrow drawn up to the head—the bow in full strength.

9. Naphtali—by a play on his name, teal, the Ram,—the sign Aries, according to the rabbins. See Buxtorf's Rab. Lex.

10. Zebulun—"A haven for ships"—represented by Cancer, the Crab.

11. Gad—"A troop or army"—reversed, —Dag, a fish—the sign Pisces.

12. Benjamin—"A ravening wolf"—Capricorn, which on the Egyptian sphere was represented by a goat, led by Pan, with a wolf's head.

1. Two reasons may be given why Moses is more particular in giving the particulars in the history of Joseph than those of the other sons of Jacob: 1. The purity, chastity, prudence and piety of his life; and 2. Because his being sold into Egypt was the occasion of the settlement of the Israelites there, which led to their remarkable departure, which is one of the greatest epochs in their history and that of the world.

2. Jacob's expression, "I will go down into the grave unto my son mourning," is not a clear translation of the original. He did not believe Joseph to be in a grave, for he supposed him to have been devoured by wild beasts. Yet he expects to meet his son by death. The word is Sheol, and signifies the invisible state of departed souls. It is in this sense that the patriarchs, at death, were said to be gathered to their fathers.—The word Sheol, here translated grave, sig-
gages, primarily, craving, insatiable longing, and hence Solomon says of it, it is never satisfied. (Prov. 30: 15, 16.) All the myriads who have died have passed into one or other of the departments of Sheol, and yet it is not filled. David and Peter have declared that Messiah at his death passed into Sheol, translated Hell, the same to which Jacob supposed Joseph had gone.---Gen. 25: 8; 33: 27; 49: 23, afford a good commentary upon this expression; Jacob expected to spend his age in mourning, from which there would be no relief until he entered into Sheol, where he would meet with his son, as he afterwards met with his fathers.

3. Joseph's incarceration in a pit becomes the basis of many very forcible and beautiful allusions by the Prophets. The word signifies a cistern, either excavated out of the rock for the purpose of holding water, or natural pits. Sometimes by earthquakes or other accidents, they were broken, and no longer answered the end for which they were originally constructed. Thus Jeremiah, 2: 13: "They have hewed them out cisterns (originally pits) which are broken and can hold no water." They were often used as prisons for the confinement of criminals. Jeremiah, himself, was once thrust into one of these. 38: 6. And Zechariah speaks of sending forth prisoners out of the pit wherein is no water. Such was the pit into which Joseph was cast by his brethren. Afterwards he acknowledged that he bestowed in the anguish of his soul for pity. But they immured him in the pit and left him without food or drink. It was a cruel fate, but it prepared Joseph to bear the sufferings which were allotted him in another prison. For years he was confined in Egypt, where no doubt the remembrance of the pit wherein was no water, and his fruitless cries for relief, reconciled him more easily to his unfortunate condition.

4. The analogy between this history of Joseph and that of Christ is truly remarkable, and may be typical. It consists of particulars, the enumeration of which will serve to impress the events in the life of each upon our minds. 1. Both left their father's house on an errand of mercy and love to their brethren. 2. Both came to their own kindred and were not received. 3. Both were despised and rejected of their brethren. 4. Both were carried down into Egypt to preserve their lives. 5. Both were sold for a sum of money by a Judah or Judas. 6. Both were stripped of their vesture, which was dipped in blood. 7. Both with tears and bitter lamentations looked for help and there was none to help. 8. The evil designed against both was made to effect great good, "and save much people alive," among whom were their own persecutors. 9. As Joseph was made known to his brethren, so shall Jesus be made known to his.

Yes; while we were enemies, Christ died for us, and provision was made for every starving sinner when he shall become conscious of his own character and hopeless condition. From the anguish of his soul and his baptism of sufferings, we have received the fulness of salvation, which should be to us more than the corn of Egypt to the starving family of Jacob, and enable us to follow him through reproach and tribulation to honor, glory and immortality in the Prince of the King of Glory. Like Joseph, we must bear the cross before we wear the crown.

J. B. F.

LECTURE XXXIII.-GENESIS XXXVII.

The history of Joseph is interrupted by this chapter, to give us some incidents in the life of his half-brother, Judah. Our Lord sprang from Judah and it is important, therefore, that the fact of his having children should be noticed, and, as the circumstances connected with it were calculated to show us the origin of the Jewish nation, it could not well be passed over. Judah married a Canaanitish woman, the daughter of Shnah. It would seem that as circumcision was an act performed upon males, it was not considered so criminal for a circumcised man to marry a woman born of uncircumcised parents, as for a woman to marry an uncircumcised man. Judah, by his marriage, had three sons, Er, Onan and Shelah. Er was "wicked in the sight of the Lord," and for his secret sins was cut off by the hand of the Lord, before he had any child-
Judah ordered his second son Onan to marry the wife of his brother, and, according to the custom of the country, raise up children to his brother. This custom required that the first born son of the second marriage should be reputed as the deceased husband’s heir; and Onan, not willing that any of his children should inherit the name of his brother who was dead, adopted an unnatural way to prevent having children, for which God slew him also. The youngest brother, Shadah, had not yet arrived at an age suitable for marriage, and Judah therefore desired his daughter-in-law to return to her father’s house, and continue a widow until Shelah should arrive at man’s estate. Thamar did so, and finding that Judah was not sincere in promising her his youngest son, she resolved to make herself amends by a stratagem. Judah had recently buried his wife, and after the usual days of mourning were over, in company with a Canaanish friend he went up to Timnath to a sheep-shearing feast. Of his visit Thamar had intelligence; and dressing herself as a courtesan, she took her place where two roads met, where she knew her father-in-law would be obliged to pass.

Judah no sooner saw her, than mistaking her for what she seemed, he addressed her, and with the promise of a kid, for which he gave his signet, bracelet and staff as a pledge, he gratified his sensual desires. According to his promise, he sent the kid by his friend who failed to find the courtesan, which gave much uneasiness to Judah, as she possessed the means of his exposure.

Some three months afterwards Judah heard that his daughter-in-law had played the harlot, and was certainly with child. This highly enraged him, and he ordered her to be brought forth and burnt, according to the custom of a country which tolerated the abominable species of fornication, but punished with death adultery. Thamar seems not to be surprised at this message, but sends the pledges which Judah had left in her hands, with a message that their owner was the man by whom she had conceived. Judah was much affected at this message, and recollecting the injury he had done her in withholding his son, he acknowledged that she was less culpable in the whole affair than he, and from that moment took her home, but never after had connection with her. At the proper time she was confined in childbed, and a child put forth his hand, which the widwife bound with a scarlet fringe, to distinguish him as the first-born, who suddenly withdrew it, and another was quit-born, which circumstance gave the Pharez, or breaking forth, to the one, and Zarah, risen or sprung up, to the other.

Such is the history of our chapter for this morning’s lesson, upon which we remark.

1. That it affords another instance of the impartiality of the Holy Scriptures. The Jews are a people of illustrious name; to them pertained the adoption, the giving of the law, and the promises of God; theirs were the fathers, the Prophets and the Apostles, and from them descended Messiah, who is God over all, yet their historian does not fail to give us their incestuous origin, and to mark the enormous crimes of their ancestry. “We be not born of fornication,” said they to their Messiah, when he was reproving them for their Satanic conduct, forgetting that their very name was indicative of the fact that they were the offspring of sin.—Still not for the crimes of their fathers were they held responsible, but for their own, which were black enough to turn the cheek of darkness pale. Our Lord derives none of his glory as Monarch of earth from a long line of honorable ancestry; for whilst, there are many illustrious names in his genealogy—more worthy, perhaps, than those of any line of human history—yet there were many by no means reputable. He descended low to take our nature upon him, for he was a son of this Pharez, the offspring of Judah’s fornication and Thamar’s incest. “Our Lord sprung from Judah by Pharez of Thamar. Matt. 1: 3. His glory was not the glory of man, but that glory which springs from purity of character which grows brighter the more we look upon it, unimpaired by age, unclouded by shades of sin, the glory of truth, virtue and immortality—the glory of God; for he was the Son of God.”
All lines of human ancestry are stricken by crime. No man can boast of a pure origin. Even of kings may it be said in truth,
"Their noble and ignoble blood has run through criminals ever since the flood."

For we inherit a common nature, capable of great crimes and of great virtues. This humiliating view of man should teach us that we are but parts of a common whole, that we are akin to an universal brotherhood, which continues the best and the worst of a common race, inheriting common frailties and infirmities, and, after life's fatal fever is over, consigned to a common grave.—Hopeless humanity! a contemplation of thy crimes, sufferings and woes would be, as they are, insupportable, but for the Redemption which is in Christ Jesus our Lord. "For the children being partakers of flesh and blood, he likewise took part of the same, that through death he might deliver them who for their whole life-time were slaves of sin of which human beings are guilty, and ultimately, when the secret history of every human being shall be disclosed, all licentiousness, lewdness and crime of heart and life will be exposed, before assembled men and angels, so every mouth shall be stopped, and God's righteousness manifested in the condemnation of sinners to the whole universe. Let us, then, speedily repent of our sins and wash them away in the blood of Christ, that the gracious provision of the new covenant may be ours world without end. "I will remember their sins no more." Heb. 8.

3. We have no account of what was the sin of Er for which the Lord slew him. It is said he did sin in "the sight of the Lord," which is equivalent, according to the Bible use of that phrase, to his having been an exceeding great sinner; what we would call an abandoned sinner. See Gen. 13: 13; 19: 13; 2 Chron. 33: 6. "Before the Lord," or in the sight of the Lord, signifies the highest degree. Hence Jacob 3: 3, "a city before the Lord," signifies an exceeding great city.

The crime of Er was doubtless secret, and of such an enormous character that Jehovah killed him by a stroke of divine vengeance. He was too wicked to live even in this life. Had we as faithful a historian as Moses, there are many premature deaths that would doubtless be referred to the same cause. We learn from this passage that the Lord notices and abhors those secret sins of which human beings are guilty, and that ultimately, when the secret history of every human being shall be disclosed, all licentiousness, lewdness and crime of heart and life will be exposed, before assembled men and angels, so every mouth shall be stopped, and God's righteousness manifested in the condemnation of sinners to the whole universe. Let us, then, speedily repent of our sins and wash them away in the blood of Christ, that the gracious provision of the new covenant may be ours world without end. "I will remember their sins no more." Heb. 8.

4. In the sin of Judah we see to what consequences our actions lead, and how God can overrule even sin to his glory. The crimes of Thamar are made the cause of the
birth of Pharez, from whom descended a
large portion of the Jewish nation, and even
our Lord himself. But as Judah did not in-
tend this, he deserves no praise, nor is he
excluded from the guilt of fornication. Thus
our heavenly Father orders that there shall
be no unmixed evil in this world. Fearful
sufferings and atrocious crimes minister
good, yet is the crime not lessened. Mur-
der often cuts short the life and triumphs of
a master in human guilt. Robbery may
throw into circulation the useless hordes of
wasting anarchy. But who would not call
murder, robbery, despotism, crimes? War
may civilize a barbarous state; may carry
knowledge, art and religion into it, and pro-
duce in its antagonist patriotism, generous
doing and heroic sacrifices. So great vices,
under overruling providence may, by the
very horror that they inspire, give strength
to our moral sentiments. God works. He
gives us the power and privilege of being
agents for good or evil, for honor or dishon-
or, but agents we must be, and his purposes
shall be effected. Many men, like Judah,
whilst giving license to their lusts, often find
themselves involved in unthought-of conse-
quences, and despite all their care find the
very thing come upon them which most they
feared.

Some commentators have apologised for
Judah by saying that the customs of the
age allowed him to have communication
with common strumpets, and that it was not
considered criminal either in the courtesan
or her paramour, where she was not named;
whilst it was the greatest of crimes to violate
the marriage bed. I know not how it is with
others, but I never read such apologies
without suspecting that their authors are
seeking a palliation from personal crimes.
It is like the Jew who considered an oath
by the altar as not binding, but an oath by
the sacrifice upon the altar as of great obli-
gation.

5. Of the sin of Onan we have only to
say that the sin of self-pollution, to which
he has given name, is not the one of which
he was guilty. He seems to have been de-
termined not to raise up children to his de-
ceased brother. His conduct was ungener-
ous add invidious, and if he had any knowl-
edge of the lineage of Messiah, it was impis-
ious. His crime was the unnatural one of
preventing the embryo before it was depos-
ited, for which the Lord slew him. Ungra-
acious as is the task, I cannot forbear copying
what Dr. Clark says of the disgusting prac-
tice for which his sin is mistaken:

"On what is generally reputed to be the
sin of Onan, something very pointed should
be spoken; but who dares, and will do it,
and in such language that it may neither
pollute the ear by describing the evil as it is,
nor fail of its effect by a language so refined
and so laboriously delicate as to cover the
sin which it professes to disclose! Elabor-
ate treatises on the subject will never be read
by those who need them most; and anony-
mous pamphlets are not likely to be regard-
ed.

"The sin of self-pollution, which is gener-
ally considered to be that of Onan, is one of
the most destructive evils ever practised by
fallen man. In many respects it is several
degrees worse than common whoredom,
and has in its train more awful consequences,
though practised by numbers who would
shudder at the thought of criminal connec-
tions with a prostitute. It excites the pow-
ers of nature to undue action, and produces
violent secretions, which necessarily and
speedily exhaust the vital principle and en-
ergy; hence the muscles become flaccid and
feeble, the tone and natural action of the
nerves relaxed and impeded; the under-
standing confused, the memory oblivious,
the judgment perverted, the will indetermi-
nate, and wholly without energy to resist:
the eyes appear languishing, and without
expression, and the countenance vacant.—
The appetite ceases, for the stomach is inca-
pable of performing its proper office, nutri-
tion fails, tremors, fears and terrors are gen-
erated, and thus the wretched victim drags
out a most miserable existence, till superan-
nuated even before he had time to arrive at
man's estate, with a mind often debilitated
even to a state of idiocy, his worthless
body tumbles into the grave, and his guilty
soul (guilty of self-murder) is hurried into
the presence of its Judge!—Reader, this is
QUERULUS AND DELECTATIO.
A DIALOGUE WITH PREACHERS.
(Concluded.)

Querulus.—Since parting with you, my complacent brother, I have been pursuing your train of thought upon the character and disposition that a proclaimer of the ancient gospel should maintain; and as you frequently speak of me as your complaining fellow-labourer, I will indulge my disposition this evening, and then reform. My complaint at present is, that it seems almost impossible for some men to indulge in a conversation upon matters of religion and politics,—the sentiments of gentlemen and Christians. They look upon the least opposition to their established articles of faith as damnable, and consequently exclude him who doubts from every benefit of humanity and Christian forgiveness. Could not such be made to remember, that however demonstrable and self-evident their conclusions may be, a man of most unblemished morals, may by the prejudice of education, or indispensable attachments, devoted even to blame-worthy and pernicious doctrines? How liberal, therefore, to indulge in reflections upon the candor, judgment, or even courtesy of those who for aught we know, honestly differ from us. Indeed it argues, in a majority of cases, that the aggressor, or he who indulges in such feelings, is either in the wrong, or if right, he is so accidentally, and without sufficient knowledge to convince others of the truth of his asseverations. How much we admire that man, who, though supremely devoted to his principles, will industriously avoid every subject of conversation which could give the least offence. Every consideration of caution or restraint will be dispelled from his guest, and if at any time he can be convinced of error, it is when by kindness his friend has unlocked the hidden sentiments of his heart. Such has been your course, Delectatio, to me, and its happy effects double these, you have realized. Yet I know there are some men of weak minds, who will brand every man as an apostate from the cause he has espoused who does not upon all occasions, in season or out of season, bring forth his opinions and maintain them. Such, however, should be treated with respect until his ex parte feelings are dissipated; for he is more an object of pity than blame. I am greatly mortified at the behaviour of many of our companions in the cause we have espoused, who, in the intemperance of their zeal, have acted as though it was their design to give umbrage to every person present who differed with them.

Delectatio.—I am greatly pleased that our interviews have resulted in the conclusions to which you have arrived. And I only desire to add to your reflections one truth—that is, that whilst we should have courage enough never to quail before the face of man in a righteous cause—never shrink when that cause demands our advocacy, at the same time our deportment should not be so unmannersly as to destroy all good opinion of our good sense and Christian feeling in maintaining that cause. I hold it as an established principle, that no man under the influence of Christian feeling, can unnecessarily offend a fellow-creature. But at this point let me return your questions, and ask you what you think of our modern speculatists upon the designs of God, with reference to the eternal death of infants, idiots and
pagans; the mortality of the soul and the annihilation of the wicked?

Q. I will most readily. I think their theories are infantile, idiotic and heathenish, (harsh words, but I borrow them from their harsh theory,) and like what they describe the soul of man to be, destined to mortality and oblivion and annihilation. I look upon these men as religious adventurers; and them and their theories I respect as I do the latest fashion in dress and equipage, for their influence will be as lasting as these. Those of them that I have met with, are men who have read the myths and poetry and dreams of the past ages, until they have imagined them real personages, whilst the bona fide truths and sentiments of the past are regarded as dreams and superstitions. In every popular truth of antiquity, they see, something familiar, with mischief to our rational race; and Don Quixote-like, they have gone forth with lance in hand, to serve the distressed and oppressors of this age, in ridding them of all the ghostly giants that have long worn the terrific name of immortal spirits, and Hope of a Resurrection; and with equal success with the renowned knight of La Mancha. To the everlasting destruction of all the giant-like fables of the so-called wisest men of ancient or of modern note, they have sworn and will not draw back. Their tilts and tournaments, therefore, are about as beneficial to society as the more valorous and unheard of deeds of the Knight of the Sorrowful figure in the service of his king, country, and her who kept the key of his heart and liberty. The life-reconciling truth of the soul's immortality is to be placed amongst the fables and poetry of a childlike period of our race, wherein credulity originated in simplicity and superstition. Away, they cry, with all such antiquated notions—they are fit only for the company of ghosts and witches; and should give place to the more refined ideas of infant, idiot and pagan damnation—eternal death. Pride of opinion, sir, and love of novelty, cannot bow to the philosophy of the authors of the Bible, and those who, after attaining the highest point in the investigations of shortsighted man, have considered their pride and pleasure to bow humbly at the feet of the Son of God. They seem to act as though they could receive no opinion unless it is new or novel. But their views, like the fashions, will soon pass away; and were it not that a great many good persons, who receive second handed their views upon all subjects requiring thought and investigation, are endangered by these speculations to the whirlpool of scepticism upon all matters of belief—who may be disposed to reject a truth simply because it is taught by sect or errorists,—I do not know but it would be best to leave our modern Saduces to unmask themselves, and society to indemnify itself by practical experience, from their imprudence and consequent mortification. But unsuspecting men do not always so readily discover the lack of discrimination, and the loose reign they give their forbidding fancy in all their investigations; and hence, perhaps they should be exposed.

D. This is truly an age of scepticism.—The wide-extending system of German Rationalism, which, while it pretends to a religious faith, denies the very foundation of that faith, by converting Heaven into earth; God into an anima mundi, or universal ether; spirit into sensuality, and the sacred history of the New Testament into a collection of apothegms, songs and allegory—I say this system of rationalism, so called, is seen in all the speculations of the men you refer to. Its devotees in history deny, with Nebuchad, the existence of all the poets from Homer to Macaulay—and all historians, from Herodotus to themselves. We would expect that our religious adventurers would seek refuge for their ignorant attack upon spiritual existences, Hades and the resurrection of the dead, in association with the rationalists of old Germany, as they are ranked by some, among the learned of the world. Fortunately they carry their theories to such extremes, that the common sense of mankind can correct all their prating ignorance.

Q. And I, for my part, would as soon doubt my own existence with Descartes, until I could prove myself alive by logic, as to doubt, as the men you refer to, and their apes in this country, every thing that has existed before my advent into this planet.
have no hesitancy in saying that I would rather believe too much, than too little—I would rather be involved in a few clouds of suspicion than to be raised to the cold and cheerless regions of universal doubt.

D. We are in no danger of either, however, while we retain a modicum of common sense, and adhere to the established truths of sacred history. And when we desire the plain truths of the Bible, which these men doubt, to be reviewed, dissected, and reconstructed into a new theory of human nature, I think mankind will desire men of more learning and acumen, than our speculators have shown themselves to be, to undertake the task.

Q. But I had forgotten to ask you—may we not be allowed to speculate in matters of religion?

D. There can be no doubt but that it is a province of progressive human nature to speculate upon all things that come within the reach of our minds. It is not for speculation that I condemn these men; but it is for giving authority to their speculations. By imposing them upon others, and by using them so as to neutralize the acknowledged facts of the gospel, and to hinder the elucidation of the church, and advancement of the cause of God—it is to this that I most seriously object. Men may offer opinions upon doubtful subjects and those opinions may be canvassed by others, but to make them a part of Christian teaching—to puzzle and perplex the weak and unwary with them, is to make one’s self a heretic, and subject to Christian discipline. It is not the opinion, but the use of it, of which I complain.

Q. The use of their opinions, then, is a good deal like the use the sects make of creeds. I have often said, I have no objection to creeds as such—i.e., I have no objections to an individual, or individuals, writing out carefully what they believe, in opposition to the errors of the age; but I object to their forcing their creeds, as a measure of faith, upon others. A mere writing is not a creed, in the appropriated sense of the word—but the authority to bind it upon the faith of others is derogatory to the authority of Jesus Christ, and calculated to produce discord in his body, the Church.

D. Your illustration is a good one; and unfortunately the effect of creeds has been fully experienced in many of our churches in Virginia, from the introduction of the opinions we refer to. Introduced professedly to preserve the churches from heresy, they have produced more schism than every thing else beside. Our brethren will yet learn that creeds may be unwritten and produce as evil effects as if they were written. But it is time to close our conversations upon this subject, and as you have but a few moments more to spend, I wish to devote them in hearing you express your views of the character a proclaimer of the gospel should endeavor to sustain with reference to all the matters that have engaged our attention. I have no doubt that from your happy method of generalization, you can do so profitably; and as we start together for another year’s service in the cause of our Master, at the end we will perhaps pause to enquire how far we have fallen short.

Q. I will heartily do so; but I must ask you first, not to consider that all the effect of our conversation is to be found in what I have to say upon this subject. Your conversation, besides presenting before me the true character and responsibility of my station, has caused me more dearly than ever to appreciate that eternal reward that awaits the winner of souls, and which is hid to so many by the false and unsubstantial glare of a world of division, selfishness and crime. But to your request.

Passing by that weight of moral standing which we presume every proclaimer, sustained by a Christian community, professes, before he is employed, the first qualification in his character should be Humility. “Be clothed with humility, for God resisteth the proud, and giveth favor to the humble.”—We should never fear that we shall languish forever in obscurity, for in due time we will be raised to that station wherein we may be qualified to shine. If we do not show humility in an humble station, we cannot expect that the providence of God will ever raise us higher, seeing we have relinquished the advantages that might have been secured where we were.
2. We must be industrious, energetic and faithful. "Give full proof of thy minis-
try."—"Be instant in season and out of season." We must sacrifice every thing to the
good of the cause; for by so doing we
give our life to the Lord, who only can give
us a suitable reward.

3. Our manners should be amiable; cal-
culated to endear us to those whose happi-
ness we seek, and to render us an ornament
to the place we occupy. Modesty and gen-
tleness should be seen in all our intercourse
with men.

4. We should discharge all the relative
duties, as examples to our brethren, to whom
we teach them. As husbands, fathers and
masters of families, we should seek to be as
faultless as the imperfections of human na-
ture will permit. Our tempers, though sus-
cceptible of warmth, should be forgiving.

5. Our piety should not be tinctured with
moroseness or asceticism.

6. And all our conduct, under tribulation
or affliction, should be firm and prompt in
the discharge of duty for duty's sake—

D. Enough; I think our good sense will
supply to the rest. The most successful
proclaimer I ever knew, was a man whose
manners were simple and unassuming; his
mind was capacious and well-stored; and his
noble and generous disposition was manifest-
ted in every expression of his countenance.
I saw him in the pulpit, and he seemed as
much at ease as he did in the enjoyment of
the social hearth, and the home happiness
of a union with amiability, loveliness and
virtue, in his excellent wife. But Querulus,
ere I bid you adieu, let me call to your re-
membrance your "besetting sin," that of
murmuring and complaining; and let me add
a seventh to your qualifications of a preacher
of righteousness. That of tranquility and
satisfaction in the hope of the gospel, no
matter what adverse circumstances may
overtake you. Have you ever heard a
bouncing stream, murmuring among the
stones or clefts of the rock that intercepts
its onward course through the savage scenes
of some dark ravine? Remember when thou
hearest, that there is a sea that will receive
it into its bosom, and hush all its murmuring
ing in its own dreadful sounds. And there
is an eternity for man, when his fretful and
hasty course through the vale of time shall
be over; and what the petty foaming of the
stream is to the vast billows of a shoreless
ocean, are our cares, hopes, fears, joys and
sorrows, to the objects that must occupy us
through the awful and boundless succession
of ages. Why chafe, then, with the rocks
that stop thy course only for a moment? Try
and resemble the tranquil flow of a stream,
through plains of fertility beside palaces of
splendor—for all tend to the same ocean.—

Amid all the ills of life,

"We still have hope—in our belief a prize—
A bliss is centered there;—
Eternity itself—go ask the wise—
Never to him who forfeits, re-supplies
The time we spend for air."

Thus closed the interview, and the desul-
tory conversations of two friends and fel-
low-companions, who, as their sentiments
will indicate, well deserve the names ex-
pressive of complaint and satisfaction.—

They parted with the resolved purpose of
devoting unreservedly all their natural and
adventitious gifts to the service of God and
truth, as the only rational and scriptural de-
sign of life. Does the reader ask how they
will be supported and held up amidst the re-
verses of a stiff-necked, rebellious and God-
forgetting age? He is answered by another
question, worthy at all times of his exami-
nation and reflection. What supported and
sustained, comforted and prospered, the al-
sacrificing mind of the Apostles—Paul for
example—to endure the heated persecutions
and awful storms of wrath that were heaped
upon him by his own countrymen? Ah! more.
What animated the blessed Redeem-
er, while, pilgrim-like, he wandered home-
less, up and down the hills of Judea, ex-
posed to the storms and tempests of nature,
and the more pitiless and furious passions
of men? What, in fine, has induced the
virtuous in all ages to submit to a fiery stream
of persecution, overwhelming all their earth-
ly fortunes and happiness? Was it the
withering blight of mercenary motives?—
Was it to hoard up wealth which they could
never need nor enjoy? Was it to live lives
of wantonness, of idleness, of luxury? Or
rather was it not for that heavenly peace
and joy, which flows from obedience to the all-wise will of God, and a consciousness of employing his gifts in accordance with the design of the Beneficent Giver? Was it not for that hope which is the result of approbation—which is the result of patience—which is the result of tribulation? They felt that they had not the right to shut up in their own hearts the great truths or the great faculties with which God had entrusted them, after a long and constant communion with his glorious works. They sought, therefore, an honest, a useful, and dignified employment, in spreading abroad the light of truth and eternal salvation. They allowed not their moral nature to grow torpid by inaction, to slumber away life in a lethargic dream, and lose all the powers of their soul by disuse and profligacy. But in the strength and dignity of their purified nature, they consecrated themselves to the service of humanity and religion, which gave them cheerfulness even in the midst of bodily pain; from the sweet consciousness that they were not spending their lives wholly in vain. Go forth, then, my dear brethren, go forth cordially in the great work of Christian philanthropy, and upon the neglected field of human ignorance, thoughtlessness and ungodliness, pour the pure stream of evangelical light, life and pity, with sincerity, fervor and devotion, and look for your reward at the Resurrection of the just.

J. B. F.

SACRIFICES.

THE DAY OF ATONEMENT, AND THE SACRIFICE OF THE SCARLET COAT.

Continued from page 322.

Leviticus xxi.

The day of atonement was observed on the tenth day of the seventh month, in Jewish calendar, called Tisri, corresponding to a part of our September. It was so called because it was a day of universal expiation for all the sins of all the Israelites from the highest priest to the lowest people. It was a day of humiliation and affliction of soul, and on this account is called a fast, and is so alluded to by Luke in his account of the voyage of Paul, Acts xxvii. 9: "Now when much time was spent, and sailing was now dangerous, because the fast was already past, Paul admonished them, &c."

But its interest and importance to us grows out of its symbolical or typical character, being one of the most perfect representations of the great work of redemption projected by the death and priestly office of the Son of God.

The order and manner of the ceremonies for this anniversary were peculiarly solemn and calculated to impress the mind with its sacredness and divine significance. Seven days preceding, the high-priest was taken from his own house, and conducted to a chamber in the temple, (after the temple was built,) lest he should, by contact with others, incur a seven days' uncleanness, which would prevent his performance of his priestly duties. And lest by inadvertence he should be, in any way, defiled, upon the third and seventh days he was sprinkled with the ashes of the red heifer. On each of these days he was committed to the elders of the Sanhedrin, who read to him the law prescribing the rites of the day, in order that he might become so familiar with his duties as to ensure him against error. He was conducted, also, to the holy place, and to the altar of incense, where he offered the daily sacrifice, trimmed the lamps and offered incense in order that he might, with readiness and precision, make his offering when he entered in the holiest of all. On the morning preceding the day of atonement he was brought to the east gate of the outer court, where the flocks and herds were made to pass before him that he might make selection of the best for the approaching sacrifice. And as his officiating in the holiest could not be observed by another, he was placed under the most solemn adjurations that he would perform all in accordance with the requisitions of the law.

The day having arrived, he laid aside his ordinary dress, bathed his body in water, put on the splendid habiliments of his office, went into the court, killed the morning sacrifice and laid its several pieces upon the fire, entered the holy place, trimmed the lamps and blessed the people from the top of the steps.

Then he offered a bullock, a ram and so-
SACRIFIES.

on lambs, for a burnt-offering; a kid of the goats for a sin-offering, and the appropriate meat-offerings. (Num. xxix.: 8-12.) Finishing these he again washed at the laver, then stripped himself of his rich habiliments, again bathed his body, and put on his plain linen vestments with the sacred mitre upon his head.

He then proceeded to the work of sacrifice peculiar to this day. The bullock was placed with his face towards the temple, and he laid both his hands on his head, confessing the sins of himself and family, and all the people, humbly beseeching God to accept the sacrifice, and grant forgiveness. He then passed to the north-east corner of the court, where two kids of the goats were placed, which were to be selected by lot, the one for Jehovah and the other for Azazel (translated scape-goat in our version.) This selection he made by placing two pieces of gold in a box with a name written upon each, (for Jehovah, and for Azazel.) He then slew the bullock and sacrificed the selected goat to the Lord, after which he filled a censer with live coals from the altar, and putting two handfuls of incense into a vase, he passed into the most holy place. There he poured the incense upon the coals, returned and took the blood of the bullock and goat, and entered again into the holiest. With his finger he sprinkled first of the blood of the bullock and then of the goat upon the lid of the Ark of the covenant, and seven times upon the floor at the foot of the Ark. He then returned to the holy place, and placed blood upon the horns of the golden altar, and jetted the blood seven times over the surface of the altar.

This completed, he again sprinkled the blood of the bullock and goat before the veil and over the altar of incense, as an atonement for the holy place.

Then he proceeded to the ceremonies of the scape-goat. This animal stood in the court, his head bound with a scarlet fillet. The high priest approached it, and laying both his hands upon its head, made confession over it, and it was delivered to a “fit person” to be conveyed into the most deserted region of the wilderness, where it was allowed to escape. After the goat was despatched, the high-priest put off his linen vestments, and offered another burnt-offering and sin-offering, for himself and his people. Then washing his hands at the laver, he laid aside his rich attire, resumed his ordinary apparel, and returned to his own house, accompanied by the multitude, praising God in highest strains that their priest had been before the divine presence and had not been consumed, in token of their gracious acceptance.

Such were the ceremonies of the day of atonement, no one of which needs special explanation from us save that of the scape-goat.

It is now pretty well settled amongst all acknowledged critics, that the term Azazel, here rendered scape-goat, signifies something more than the goat itself, and that it is used as a proper name, most likely designating some evil spirit, to which, by sending it into the desert, the place usually assigned to demons, the goat was consigned. The term is unique and anomalous, and is not elsewhere to be found in the sacred writings. The oldest and best modern Hebrew and Greek critics rendered it the Averter, the expiator, the Div Avaruncti, or the deities who send away or arrest evils. It is the name of an evil demon among the Arabs. The Septuagint translates it by the word Apompio, and the ecclesiastical fathers render this actively, as applicable to the goat itself, which they say “was sent away as an averter of ills.” Origin says what the Hebrews call Azazel and the Greeks Apompios was none other than the devil. Now when we add to all this the popular belief of the Jews that desert and desolate places are the chosen haunts of foul spirits; that our Lord was led into the wilderness to be tempted of the devil; that thither he drove legions of evil demons; and that he himself represents the unclean spirit, after being cast out, as seeking rest, wandering over desert places, this view is not a little confirmed. Besides, it should be remembered that these desert demons were always conceived of as resembling goats, and are described or alluded to as rough, hairy, shaggy creatures, not unlike the Satyrs of the Greek and Roman mythol-
ogy. These were sylvan-deities, half man and half goat, having horns and hairy bodies and the feet of goats. "Thus the prophet Isaiah, in predicting the ruin of Babylon, says, ch. 13: 21, 'Wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures, and owls shall dwell there, and satyrs (Scirrum, goats) shall dance there;' where the Gr. has demons, the Vulg. Pilosi, 'shaggy or hairy animals, and the Chal. 'Demons.' The popular ideas of the external form and appearance of the devil among the rude and ignorant of nearly all nations, both ancient and modern, easily connect themselves with these early traditions, and the language of holy writ in the following passage goes clearly to evince the origin of the vulgar associations. Lev. 17: 7, 'And they shall no more offer their sacrifices unto devils (lit. goats) after whom,' &c. 2 Chron. 11: 16, 'And he ordained him priests for the high places, and for the devils (goats) and for the calves which he had made.' On the peculiar usage of the original term, Kimchi in his Lexicon (voc. Sair) remarks, 'They (demons) are called goats, because they appear in the shape of goats to their votaries.' It would seem then that there are good grounds for recognizing in this term a designed allusion to some kind of desert demon to whom the second goat was in a manner dedicated, devoted or consigned, but not sacrificed, as this would be a direct contravention of the precept just quoted from Lev. 17: 7, 'They shall no more offer their sacrifices unto devils.'"

With this signification of the term Azazel we are ready to ask, what, then, was the typical import? If delivered over to Satan the scape-goat could not have been a type of Christ. The one goat was given to Jehovah and was offered to him and accepted a fit and appropriate type of the Lamb of God. The other was rejected, cast off, sent away to the habitation of demons, where no light and no religious privileges were. What could it signify? We answer that in the history of the crucifixion of the Son of God we see no event at all suited to this significant transaction save that of the casting off and delivery over to Satan of the Jewish people, once, like the goat, having had opportunity of being offered to God.—"His blood be upon us and upon our children" was the fearful invocation which they invoked upon themselves as they chose between Babbabas and Christ; between the Messiah and Azazel; between Jehovah and Satan. They would not have God's offering, the goat's offering, the goat par excellence, devoted to Jehovah as a victim for sin.—Instead, therefore, of their sins being laid upon Christ, they were invoked and laid upon themselves, and they were made their own victim of expiation, were cast forth from Jerusalem and the sanctuary of their divine worship, driven into the wilderness of a world under the prince of darkness, without altar, sacrifice or priest. As a nation, by way of judgment and punishment, they have been consigned over to the jurisdiction of Satan, as the goat was consigned to Azazel, a type of the abandonment of the apostate Jews.

By reference to the history of the circumstances which attended the death of the Son of God, we will see the ceremonies connected with the goats of the anniversary atonement fully realized. There we behold the victim elected and accepted, Yehroah, for Jehovah, who meekly offers up his soul to God, and his body to the cross. A clannorous and apostate nation, by their rulers, demanded his death, and in that demand sealed their own doom. "His blood be upon us and upon our children," was the fearful imprecation with which they refused the sacrifice for Jehovah, and made themselves the victims of vengeance, to be scattered, driven away and "have contempt passed upon them" in the wilderness, "where there is no way." But what makes the coincidence more remarkable, the Jews, on the crucifixion day, are made to choose between the Prince of Life and the Prince of Robbers. "Whom shall I release unto you," says Pilate, Barrabas or Jesus, who is called Christ." They chose the "robber and the murderer," and gave over Christ to be crucified, and in this instance furnished a counterpart to the ceremonies of the atonement day. Barrabas was a fit personification and representative of the whole Jewish nation,
in his selection we see as it were the pleasant portion have they made a desolate wilderness.

and in his selection we see as it were the pleasant portion have they made a desolate wilderness.

In further confirmation of this view it should be particularly noted as already hinted, that the wilderness to which the goat was assigned, was ever regarded by the Jews as a fit symbol of the condition of a nation without sacrifice and religious service. It is in this sense that Isaiah calls the Gentile world a wilderness. When anticipating the spread of the gospel of Christ, he says “the wilderness and the solitary place shall be glad for them and the desert shall rejoice and blossom as the rose.” And all the prophets when they attempt the description of a people without divine guides, speak of them as in a desert-wilderness, where is neither society nor the ordinary services of comfort. But perhaps the most forcible illustration of this remark is the description of the preaching of John the Baptist after Israel had been for many years without a prophet: “He was as the voice of one crying in the wilderness, prepare the way of the Lord.”

The sending forth, therefore, of the emissary goat into the wilderness, as to Azazel, the wilderness demon, where, instead of the altar and the priest and the prophet was the abode of devils, was a very appropriate type of the casting out of Israel from covenant mercies, into the darkness and desolation of a world without a vision, into the wilderness where there is no pool, no springs of water, no fruit-bearing trees. And their condition is now well described by their own Prophet:

Jeremiah, xii: 7-17:

“If have forsaken my house, I have abandoned my inheritance.
I have given the darting of my soul into the hand of her enemies.
My inheritance has become to me like a lion of the forest;
She lifteth up her voice against me;
Therefore do I hate her.
A rapacious beast, an hyena, is my inheritance become to me;
Therefore shall the rapacious beasts rush upon her on all sides.
Come, gather all the beasts of the field;
Many shepherds have destroyed my vineyard;
They have trodden my portion under foot; My pleasant portion have they made a desolate wilderness.
They have made it a desolation;
Desolate it mourneth on account of me.
Upon all the high places in the desert do the wanderers come;
Behold, the sword of Jehovah devoureth from one end of the land to the other;
No man hath peace.
They sow wheat, but they reap thorns;
They weary themselves and are not profited;
They shall be ashamed of their harvest,
Because of the fierce anger of Jehovah.”

J. B. F.

POWER AND AUTHORITY.

The Greek exousias signifies authority, and differs from dunamis, which signifies power; the former expresses the “facultas moralis;” the latter the “facultas naturalis.” Exousia expresses the idea of authority, which is right conferred by law; dunamis the “ris activa” by which that authority enforces what is right or lawful. Exousiai (plural) are governors, magistrates, kings, princes, human and angelic. Dunamis (plural) are the powers by which they enforce the laws. To the Apostles, Christ gave exousia kai dunamis, authority and power. He clothed them with the authority, and gave them also the power to heal. In one instance, however, we find that the Apostles were not able to use the dunamis, power, though they had the exousia, authority. Christ was clothed with the authority and power to cast out demons, and to heal the sick. Dunamis is often translated miracle. Hence a miracle is that which is performed or done by the exertion of power. This is its simple meaning. When the sick were healed, the presence of power was indicated by the fact:—The casting out of demons, raising of the dead, stilling of the waves and winds, were all indications of the presence of the “dunamis” or power of God. The word dunamis is thus used by the inspired writers.

The Savior, after rising from the dead, was clothed with all authority in heaven and earth. The word, in this instance, is exousia, not dunamis. It is remarkable that he used the word dunamis, Mark ix: 1. There be some standing here who shall not taste of death until they see the kingdom of God come with power. Jesus had commanded the Jews to reform. This he did by virtue of that authority with which he was clothed.
But his authority was not regarded; and he sent for the “dunamis,” his forces, his powers, and caused those wicked men to be destroyed. Thus the kingdom of God came with power, at the time of the overthrow of the Jewish state. In this the Redeemer has exhibited to the world a proof of his being the rightful Governor, and of his power to punish disobedient man. Paul speaks of his being revealed from heaven with the angels of his power (dunamis) taking vengeance, &c. Ed. These; i. 7.

In the letter to the Romans (16th verse of the 1st chapter,) the gospel is said to be the power (dunamis) of God to salvation to everyone that believes it. In this instance the use of dunamis conveys the idea of something more than that power which belongs to persuasion. Paul says, in one place, “knowing the terrors of the Lord, we persuade men.” But the gospel of God is a power to save, not of the persuasive kind. There is an argument, a power to convince. Testimony that cannot be contradicted convinces the understanding, commands its assent to the truth; but the mind may not receive the truth after conviction. Agrippa was convinced, and almost persuaded. But he did not receive the truth; and therefore, to him, it was no power to save. Christ is the power of God and the wisdom of God to the called only. Those who hear and obey have the power; or, to speak more correctly, the power operates upon those who hear and obey. It enters into the understanding and the heart, and is effectual to their salvation. The power of which I am speaking is not such as a father exerts over his son, which is exemplified in a command and consequent obedience. For a father has not the means of communicating to the mind of his son a “dunamis,” or power, such as God possesses, and such as is communicated to those who receive the gospel of Christ. A father may convince the mind of his son and operate upon his heart by means of words, but here his power ends.

God sets forth the power of Jesus, first in facts, giving testimony by which the understanding may be convinced; in the next place, he gives a power to him who will submit to the gospel, which power, in other places, is termed or denominated life. It is an active energy, which enlivens or vivifies the faculties of the soul, which have been rendered inactive by the dominion of Satan and the influence of sin. It is not the creation of any new faculty, but an energizing, an arousing, an infusing of new activity into those which already exist. I regard the soul of man as made weak, oppressed, bound by Satan and by sin. The gospel of Jesus makes strong; it is the strength of the believer. It enters into the soul as a strengthening, vivifying, healing remedy, and gives to the faculties energy to exert themselves. There is in medicine a virtue which arrests the progress of disease, restores the various organs of the body to their natural health and vigor, and enables them to perform their proper functions. So the gospel of Jesus Christ is to the soul of man a medicine which heals the wounds, restores the faculties and imparts a living and active energy to all the man.

The Savior was able to heal the palsied man by speaking to him. He exerted his healing powers. There was a virtue that went from him and healed the people. In the instance of the woman who was healed, Christ said, he perceived that virtue had gone forth from him. In these instances, the word which expresses the healing virtue is “dunamis,” which we translate power. Now in the healing or saving of the soul, there is a like virtue or power imparted which restores the soul and makes it alive, and causes it to triumph over sin and all its influences. I do not intend to carry the idea that there was anything wrought or produced which is not in accordance with the laws of mind. But I wish to be understood to say, that, as there was an active energy attending the word of Christ in healing the body, so is there in active energy attending the gospel, which gives to the weakened and inactive faculties of the soul that energy and strength which enables it to accomplish the victory over the world. The soul receives this through faith, and as faith is increased by cultivation, so does this energy which the gospel gives increase with faith.
the authority and for the power. The Savior is invested with authority, which authority is expressed in the command given to all men to reform or repent. If the command to repent does not produce obedience, or, in other words, if men do not reverence the authority in submitting to him, then they are the proper subjects of that dunamis or power which is put forth to destroy; but if the authority is regarded, and men submit, then they become the subjects of that power which saves.

This salvation implies more than a remission of sins that are past; being a deliverance of the soul of man from the dominion of sin and Satan, and a freedom from that weakness and want of action produced by sin; together with a healthful state and condition which is induced by the renovating and vivifying influence of the gospel. This saving power of the gospel operates in the destruction of the former nature. The fleshly or carnal propensities are mortified or put to death; and as they are thus destroyed, this power of the gospel spreads health and life through the whole soul, transforming it more and more, and rendering it like the author of our salvation. I feel persuaded that the human family has been so injured by the dominion of sin, that of themselves they cannot do what is acceptable to God. Though the Messiah should clearly reveal his will, and make known what would be pleasing to God; yet, such is the debilitated state of the faculties of the mind and soul, that we should not be able to obey him without his gracious aid. It is not enough that we have the light, we must have help to walk. The light of the sun is of no avail to one who is unable to move. The light of divine truth shines upon us and enables us to see the way that leads to everlasting life; but we need a power which will lift us up, and cause us to walk in that light. The prophet Isaiah has most happily expressed what I wish to convey, in this language:—

"They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." The strength must be possessed; or how shall we rise? how shall we mount up as eagles? how shall we run and not become weary, without that divine aid which is so abundantly promised in the word of God? Vain, indeed, would be our efforts, and vain our desires, unless the supply should be bestowed upon us by our father in heaven, through our Lord Jesus Christ. The Apostle Peter says we are kept by the power (dunamis) of God through faith, unto the salvation to be revealed in the last time. The soul of man, of itself, cannot thus be kept. It needs the power of God.

Paul, in his letter to the Philippians says, "work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do, of his good pleasure." It is here most clearly declared that God works in us, not only to produce the will, but to enable us to perform. And this is done by him of his good pleasure. He is pleased so to do. It is evident that man often wants the will to perform, and this want of will arises from the weakness of the faculties of the soul, as I have already remarked. The deficiency, which we feel, and which God perceives in us, he graciously supplies, and gives us the will to do. Yet, let me not be understood to teach that the soul is inactive in all this work, for Paul requires that we work also. While, therefore we work, God works with us, and so enlivens our naturally weak faculties as to make us willing to do, and to give us strength to perform. I perceive in myself a power to hear, a power to attend to what is said, and a power also to approve of that which is right; my judgment acting upon the evidence adduced. But I often find myself, though my judgment approves, unwilling to act. What now must be done? I will ever say, Lord I approve. I acknowledge my weakness, help thou me. In this I have the most illustrious example. It is no other than that of Jesus in the garden of Gethsemane. Not my will but thine be done. Here is a surrender of our own will to God. Here we give up to him, acknowledging his will; and in these instances the help is always found. God will never leave such a person unaided and alone. These
instances are numerous amid the trials and afflictions with which this life abounds. The will to endure, the will to perform, the will to take the cross, these are often found wanting. The Christian forgets his obligations, remembers his weakness, and often makes this very weakness an excuse for not performing what would tend to the glory of God. We should remember that God is glorified in our infirmities. He receives the praise, because we derive our help from him. The Lord said to Paul, "my grace is sufficient for thee; for my strength is made perfect in weakness." And Paul said of himself, "when I am weak, then am I strong." This is truly a most logical conclusion: for God helps us most when we are weak; as a kind father aids his weak and infirm and dependent child. Let me therefore take, even from the weak, all apology in any case of disobedience; for the Lord has promised to make his strength perfect in weakness. I must here observe that the weakest are not the most apt to fall. The strong are as much, nay more, in danger than those who are weak. The strong will venture often, and be overtaken, when the weak, conscious of their weakness, look to God for aid and for strength, and desire from him all that their circumstances may require. The divine energy is never wanting to any, however lowly, however oppressed, however poor. Truly the grace of God may be likened to the sun whose rays are in every place, kindling into brilliancy amid the splendors of the palace, but with equal power illuminating the cottage of the poor.

H. T. A.

PRIMEVAL STATE AND FATE OF MAN.

by J. R. Howard.

(Continued from page 335.)

We have sufficiently shown and illustrated that the meaning of the original term here rendered "forever," does not imply that man was to exist always in the state of being in which he was created. That a higher state of existence was intended for him from the first, is evident from what shall be said to the righteous at the last day: "Inherit the kingdom prepared for you from the formation of the world." If Adam had not broken the law given to him, but had secured the reward of obedience for himself and his posterity, they would not, according to the general principles which Paul advances in his argument on the resurrection, have remained here forever, at least with the same bodies and in the state of being in which they were created. As "there is a natural body and a spiritual body," they would have been changed, without having to undergo death. Paul, in his argument addressed to the Corinthians, very explicitly assures us, that flesh and blood cannot inherit the kingdom of God. Now this very flesh and blood, which "cannot inherit the kingdom of God," constituted the body of Adam. Of course he must somehow or other part with his flesh and blood before he can inherit this kingdom.

Again he observes, "there is a natural and there is a spiritual body." "And so," he adds, "it is written," "the first man Adam was made a living soul; the last Adam [Christ] was made a quickening spirit."—
The principle of these two kinds of bodies, he applies to the primordial, as well as to the remedial state of man; and observes that their order was "that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." The resurrection, as connected with the Christian System, he argues on these original principles. A natural body is not the result of the fall of man, but is all that was produced from the ground, or belonged to Adam before he fell; and is strictly analogous with the material system of which it forms a part. On the other hand a spiritual body is not a mere appendage of Christianity, presented as analogous with the resurrection; but was contemplated from the beginning; and for which reason it is incorporated with Christianity. If God did not from the beginning design this higher state of existence for man, why has it become necessary to him now, when his condition for entering upon it is so much worse, and his body has to be resolved into its original elements? But, again, Paul says that "we shall not, indeed, all die, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trumpet, for it shall sound, and then the dead shall be raised incorruptible, and we shall be changed." Temporal death is not then in-
dispensably necessary to our putting off the natural, and putting on the spiritual body: a change may be accomplished in a moment, in the twinkling of an eye, as was actually the case in the examples of Enoch and Elijah. Death is only analogous to an event which would have occurred if Adam had not eaten the forbidden fruit. By a change which would have taken place, not so painful or dishonorable as temporal death, but so instantaneous as to be almost unfelt — by a change from a natural to a spiritual body, mankind, after a period of personal probation sufficient to answer the purposes of their earthly existence, (as in the cases of Enoch and Elijah,) whether they had done good or evil, would have been introduced to the final judgment seat. Death is now the outlet from this state of being, to introduce each individual to his personal account; as the change from a natural to a spiritual body would have been had not Adam transgressed.

If Adam had not sinned as he did, evil might still have been introduced by man in some other manner. He might have broken another law, and sinned under another economy. He was so constituted, as we have seen, and for reasons shown, and on such principles as, although not naturally disposing him to evil, and laying him under the necessity of committing it, yet rendered its commission incidental and possible; as we have an example of in Adam's case. And as the principles of his constitution, and the immortal future existence for which he was intended, would have rendered divine government necessary, in some form, he would have always been capable of transgression during his earthly existence. The forbidden tree, by the very terms of its appellation, seemed to contemplate a state of things in which "good and evil" might be intermixed, and co-exist or exist together. It is evident from the facts of the trial and temptation, as well as from the divine declaration in reference to the fall—"behold the man has become as one of us, to know good and evil"—that "good and evil" are intermingled elsewhere than in our immediate world; and consequently that God presides over such a state of things. Before He created the world it was no doubt perfectly known to Him, that in originating the innumerable forms of matter and mind belonging to it, He would give birth to an infinity of good, not to be produced in any other way. It was well known to Him that evil would incidentally originate; but the good, the eternal good, the object of His creative contrivance, would so far outweigh the evil, that, for the purpose of producing it, He created the heavens and the earth, and all things appertaining; and pronounced them, man the topmost stone included, very good.

That God intended man for eternal happiness and glory, is evident from what shall be said to the righteous and the wicked at the judgment day. To the righteous, Christ shall say: "Inherit the kingdom prepared for you from the formation of the world;" and to the wicked, "Depart from me, ye cursed, into eternal fire, prepared for the devil and his angels." Hell being thus prepared for the devil and his messengers, can receive any other rebels as well as they; and becomes the fittest receptacle for those who league with them, and do their works, and become like them;—who thus, unfitting themselves for heaven, render the place of the devil and his angels their own place, and in it must finally share in the same eternal suffering.

As Adam, by not transgressing the law he was under, would have secured the reward of his obedience for his posterity, had he, or any of them, sinned in violation of personal responsibility, such a transgressor could not have died a temporal death, as that is connected with Adam's sin, ("in Adam all die.") In such a case personal responsibility would have left the sinner to the Divine favor for pardon, on principles consistent with the economy he might be under, or to the decisions of the judgment day, to which he might have been introduced by a change instead of death, when every man would have to give an account of himself unto God: unless, indeed, the Almighty Governor of the universe should have seen fit to annex the penalty of temporal death to the violation of other laws to be introduced after the Adamic institute had served
its purpose, and been abrogated. The righteousness of Adam, in keeping the law he was under, would no more have been imputed to the personal holiness and justification from sin of his posterity, and their consequent everlasting and happy existence, than that of Christ to the whole world, since his death and resurrection. Every individual, then, as now, would have stood upon his own personal responsibility, in regard to eternal life, in that kingdom which flesh and blood cannot inherit.

(The to be Continued.)

PRIMEVAL STATE AND FALL OF MAN.
By John E. Howard.

(Concluded.)

CHARACTER OF ADAM, UNDER HIS INSTITUTION, AS A TYPE OF CHRIST.

"Sin was in the world until the law," says Paul, "but sin is not imputed when there is no law. Yet death reigned from Adam to Moses, even over them who had not sinned after the similitude [or in the manner] of Adam's transgression, who is a type of him that was to come." Here is a long period intervening between the giving of the Adamic and Mosaic laws, (the same in character from being introduced here together,) in which there being no law with the penalty of temporal death, there could be no transgression of said law, and sin could not be imputed unto that kind of death. Yet this death reigned over them who did not sin in the manner of Adam—against law with the sanction of temporal death. As sin was not imputed unto temporal death, as in the case of Adam and the Jews under the law, all who died during this period, died in consequence of Adam's sin, and not on account of their own personal transgressions; and thus all men are said to have sinned in Adam, ("in whom all sinned,"') to have become, in consequence of his sin, obnoxious to death, the penalty of it, and not of their own; and thus "in Adam all die." As there were many, including all those between Adam and Moses, who not being under law, as was Adam, did not and could not sin like him; there were others, the Jews, who being under law as he was, sinned as he did—against law the penalty of which was temporal death. Hence remarks the Apostle: "the law supervened that the offence might abound." Law having entered, (being introduced by Moses,) sin was imputed to punishment, and the offence abounded. Accordingly such was the case; and the law proved to be the ministration of condemnation and death. Thus the Jews sinned in the manner of Adam's transgression (against law the penalty of which was temporal death;) and like him were brought into death for their own personal offences. (But, though death was inflicted as the penalty of the Mosaic law, it resulted from its typical purposes and character; and was still the consequence of Adam's sin, and in him "all die." ) Hence there was a necessity that the righteousness or justification of the Redeemer should extend beyond the "one offence" of Adam, and the punishment of temporal death entailed by it on his posterity, who did not sin like him,—and cover the "many offences" of the Jews, who did sin like him. This was the case; and Christ is, "by means of death," the "Mediator for the redemption of transgressions under the first covenant, [or institution,]" the Mosaic, called "the first," in contradistinction to the Christian, called the second. But in this the gift transcended the offences; for it not only covered the one offence of Adam, but also the many offences of the Jews. In correspondence with the foregoing Paul remarks: "As through the disobedience of the one man, many [all] were constituted sinners, so by the obedience of the one, the many [all] shall be constituted righteous." And again, immediately preceding this: "As through one offence the sentence came upon all men to condemnation, so, also, by one act of obedience, the sentence came upon all men to justification of life." Paul had asserted that Adam was a figure or type of Christ. As all men, officially speaking, sinned in Adam, and were thus "constituted sinners," and because involved in condemnation, ("it is appointed unto all men once to die,") and death, on account of his sin; so, likewise speaking, in Christ all men are "constituted righteous," and obtain a justification unto life. As the term justification implies acquittal from, or forgiveness of sin, Christ's one act of obedience, by securing
the resurrection to all men, thus absolves them from the sin of Adam, imputed to them unto temporal death; and thus is Christ's righteousness or justification imputed to all, to a resurrection unto life, or existence again from the grave. This will be more plain and easily understood when we consider that the term justification, (here the appropriate definition of righteousness,) simply means a release from sin; and applied to the resurrection, means merely a release from the grave or bonds of death. It is thus applied to the resurrection of all mankind, both saints and sinners, infidels and believers. The plain meaning of all this is, that as men go down to the grave in consequence of Adam's sin, so all men are raised from the dead in consequence of Christ's righteousness or "one act of obedience." This explains and justifies all the Apostle's terms, and gives them a beautiful and important signification, free from the supposition of death spiritual, death eternal, and a Universal resurrection from the eternal death of hell to the everlasting life of heaven. Thus Adam, in his official and social character, is a type of Christ; for as, "in [or by] Adam, all die, so also in [by] Christ shall all be made alive," and as the former is thus the head of the human race in regard to the incurring of temporal death, so the latter is the official and social head of the whole human race as regards resurrection from that death. But as this righteousness of Christ can only be imputed to a resurrection from the death occasioned by Adam's sin, every individual will stand upon his own personal responsibility as regards justification to his sins in eternal life, and avert that eternal death and destruction which, without doubt, they will bring upon him!

Adam's Sin Did Not Produce Total Hereditary Depravity.

The imputation of Adam's sin being only to the temporal death of his posterity, and this being the only way in which they were constituted sinners by his offence, it is impossible that they could have been affected in any other way by such imputation, or have derived from him a sinful and corrupt nature in consequence. They can only be affected by it secondarily—by the curse upon the ground, and the other circumstances connected with that and his offence, or resulting from, and growing out of them. It is true, that in consequence of the fall, man has inherited a shattered animal constitution, and one that more predisposes him to sin than if he had not fallen,—makes it easier for him, and more difficult to pursue the opposite course. A weakness of the flesh has superseded, his external senses have become impaired, and his body has become mortal and corruptible. Man is not able to do what he would do, if his animal nature did not labor under this mortal infirmity. And hence he is unable to obey law, which was the rule of his being in its original vigor.

Christ Sent to Do What the Law Could Not.

Accordingly, Christ was sent in the likeness of sinful flesh, to do that which the law was inadequate to, and could not do, in that it was weak through the flesh. In other words, the gospel is framed to meet this very weakness under which our corruptible bodies suffer and groan, and which they can obey, while they cannot obey law. Paul has well described this inability to obey law in his epistle to the Romans, (vii. chap.) in representing the case of a Jew under the law: "In my flesh there dwells no good thing"—"I take pleasure in the law of God as to the inner man, [the spirit] but I perceive another law in my members, warring against the law of my mind, and making me a captive to the law of sin, which is in my members. I myself serve with my mind the law of God, but with my flesh the law of sin." And Jesus says: "The spirit indeed is willing, but the flesh is weak."

Difference in the Origin of the Body and Spirit.

There is a difference in the origin of the body and spirit of man, though he is equally indebted to God as his Creator, for both. While he inherits his body, his soul is the immediate gift of God, does not spring from the dust, has no earthly father, nor is in any way the offspring of the material system.—While it is said, "Dust thou art, and unto
dust thou shalt return”—“all flesh shall perish together, and man shall return again to the dust,” &c. It is said, on the other hand, of the spirit, contradicting its origin from that of the flesh: “Then shall the dust return to earth as it was, and the spirit shall return unto God who gave it,” “the spirit of man goeth upward, and the spirit of the beast goeth downward to the earth.” “We have had fathers of our flesh”—“shall we not much rather be in subjection to the Father of our spirits and live?” “The Lord, which formeth the spirit of man within him.”

“Fear not them that kill the body, but are not able to destroy the soul,” &c. Thus, while man is directly indebted to God for his spirit, soul or mind, in accordance, doubtless, with some law of the spiritual system, he inherits from his parents the corporeal organization, through which that spirit acts and manifests itself. The spirit of man being thus independent of all earthly origin, and not being inherited, nor the offering of any secondary agency, as is the body, could not, and has not, partaken of the injury that it sustained by the fall; and while his animal constitution has suffered and been impaired by the reign of passion, and the disastrous change in the material system of which it is a component part, brought about by Adam’s sin, the soul has in itself remained unhurt amid the general wreck. All that his corrupted nature derived from Adam consists in this: that he has a mortal and corruptible body. It alone becomes corruptible in consequence of Adam’s sin. But as his body, as before the fall, is the instrument by which the spirit acts, and as he now, as he did then, acquires and applies his ideas, and acts by means of his external senses, it follows that if the body be injured and its powers, and his external senses be weakened, the spirit’s ability to act is necessarily diminished, and the range of its ideas, as well as the sphere of its action, necessarily becomes limited. Under such circumstances we cannot do even what we would do; and the power to perform is not possessed. Thus, while the Scriptures show us in what the corruption of man’s animal nature consists, they cut up by the very roots the doctrine of hereditary depravity! When they speak of any being dead in sin, they describe a course of personal transgressions which have desolated the moral constitution of man, as in the Epistle to the Ephesians. Was it Adam’s sin, or their own personal transgressions, to which Paul, in Romans, chap. 1, ascribes the dreadful and loathsome apostacy of a community characterized by a reprobate mind? And in accordance with this, they every where speak. When man comes into the world, it is with a soul pure and uncontaminated. Hence the language in which our Savior spoke of little children: “of such is the kingdom of heaven.” “Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.” But coming into a moral atmosphere tainted by sin, and breathing it almost from their very birth, they finally become corrupted and depraved, and rendered unfit for heaven. Inheriting from depraved and wicked parents a bad animal, nervous and phrenological organization, a predisposition and proneness to sin generally exist to a greater or less extent. And thus man becomes alienated from God, an enemy by wicked works and a rebel to his authority and government!

In such a condition as he is thus placed by the fall and its consequences, unable to obey law, and utterly incapacitated to extirpate himself from his condition by any natural or unassisted powers of his own, man can never regain his forfeited bliss, and reinstate himself in the divine favor without the intervention of Heaven. The stream can never of itself rise above the fountain that supplies it, nor can man of himself rise above that condition in which sin has now placed him. He needs the aid of a superior or power; and hence God, in kindness and mercy, as soon as man had fallen, began the preparatory steps for a remedial system, by which he should be restored to the divine favor, and prepared for a state of existence infinitely superior to the one on which he first entered. It is for this purpose that Jehovah has given to man the three different dispensations of Religion, belonging to the Patriarchal, Christian and Jewish Ages;
that he has given him the two systems of law and gospel; and that under each he has entered into a covenant relation with him under the two covenants. And it is for this purpose that he has made all the various arrangements which we find to exist in the Christian system; and which are so well adapted to that grand and momentous purpose for which He has designed them.

This is a subject which is certainly the most important of all others, and the most worthy of our consideration. Compared with this all others are but trifling, and by its side dwindle into insignificance. It should engage all our powers, moral, intellectual, and physical; and should call into action all our efforts. The BIBLE is the sacred repository of this grand remedial system—of all the revealed truth of God, and the will of Heaven. It is the golden treasury which contains the true riches, superior to the perishing gold and silver of earth, and which shall never fade or decay. It is the Divine casket of heavenly jewels, whose lustre shall never be tarnished, and which shall unhurt survive the general conflagration, "amid the crush of matter and the wreck of worlds." To its heavenly pages we would direct every eye, and from its inexhaustible stores would we draw all our wisdom!

"Here mines of knowledge, love and joy, Are open to our sight; And purest gold, without alloy, And gems divinely bright.

"The counsels of redeeming grace, These sacred leaves unfold; And here the Saviour's lovely face Our raptured eyes behold.

"Here light descending from above, Directs our doubtful feet; Here promises of Heavenly love, Our ardent wishes meet.

"Our numerous griefs are here redress'd, And all our wants supplied; We ought to ask to make us blest, Is in this book denied.

"For these inestimable gains, That do enrich the mind, O, may we search with eager pain, Assured that we shall find."

"Virtuous action is indeed the grand action of the whole Christian institution: it is the very end and design, as we are expressly assured by Saint Paul, of our new creation, for "we are God's workmanship, saith the Apostle, created in Christ Jesus unto good works."

Were it possible in surveying the Christian system not to perceive how directly it is calculated to answer this great end, we should want one of the noblest proofs which we now enjoy of the wisdom and goodness of Him who formed it. The power of making us good is the greatest glory of the Christian dispensation; and they who would deny it this power, rob it of that jewel which shines the brightest in its heavenly crown, and fix upon it a calumny greater than all its enemies have ever been able to invent against it.

The design of redemption was to restore man to that happiness which he had lost by sin. To have relieved his misery only without taking any measures to remove his guilt, would have been removing the effect and leaving the cause in its full force again to operate the same effect. A redemption undertaken on account of sin must certainly have been aimed against sin itself, otherwise the enemy would be left in full possession of his conquest. To suppose that the Redeemer came only to deliver us from the punishment of sin without delivering us from its power, is to suppose that he came in fact to take away a discouragement to sin, by removing its penalty. His mercy thus confined would hardly deserve the name of mercy: it would be mercy to sense only, whilst it was denied to our nobler, our spiritual and intellectual part.

But these unworthy notions of redemption will not stand a moment before the light of the gospel. The very first intimation of the great design shows us that our Savior undertook to bruise the serpent's head: that is, not only to obviate some ill effects of his power, but to destroy his power itself. To make us happy, and yet to leave us under the dominion of sin, seems to be one of those contradictions which
Omnipotence itself cannot effect. At least we are assured that redemption is very far from any attempt thus to do violence to the nature of things, by connecting happiness with vice, which can only be the natural parent of misery. Redemption goes at once to the very source of all our sufferings, and applies its healing virtue to the soul of that disease from which all its misery springs. Redemption acts in perfect conformity with the first sacred principles of heaven; and leads us to heaven by forming us to the practice of virtue, the only way to happiness that either revelation or experience has ever pointed out.

Every part of the christian dispensation is manifestly adapted to answer this great end, to train us up to the exercise of goodness, and to qualify us for virtuous action. For to what other end doth our holy faith inspire us with all its principles of virtue? Why doth it, like Moses striking a rock, open the fountain of divine love in our heart, and cause the love of man to spring from the love of our Redeemer; why doth it enlighten us with all its laws of heavenly goodness; why point to the bright example of a Savior walking before us in the path of active virtue; why doth it try to move us by all the power of those awful functions which belong to our holy religion? Why, still farther, doth the Holy Spirit join his influence to that of faith, and give new strength and vigor to our souls; why are we endowed with all these principles and powers of action, if yet the christian life is not a life of action, and if all is to end only in some brisk emotion of the spirits, and some inward agitation of the mind? When "the man of God is thus adapted and thoroughly furnished unto all good works," how strange a doctrine is that which will yet adventure to say, that he is designed for no kind of work; and when all these principles and springs of action are in motion within him, would at that instant fix him motionless, blast all his powers, and freeze him, as it were, into inaction! As well may we suppose that when the Creator fashioned this animated clay, and breathed into it the breath of life—when he furnished it with limbs, with nerves, joints, and muscles, and all its numberless instru-

ments of motion—he never yet intended that the human body should move, as to suppose that this new workmanship of God, created, and in every respect furnished with good works, was never intended for the practice of those works for which it is expressly formed.

The gift of the power certainly implies and requires the use and right application of that power: and that indeed not only in the case of the finished and enlightened christian, but universally and in all cases, as far as the power, and light for the direction of that power, have been communicated.

All our blessed Lord's doctrines are full of precepts and motives to action. And in those beautiful parables in which his doctrines were often couched, he continually represents the christian as in a state of action. He represents him as a servant bound to do the will of his Master; as a laborer in a vineyard—as one entrusted with a Talent which it was his duty to improve. And the other inspired writers, in perfect correspondence with their Master, represent the christian life under the same kind of images, as under those of a pilgrimage, a race, and a state of warfare.

The very notion of a state of trial in which we are here placed, implies the necessity of forming our lives and guiding our whole conduct according to some rule by which they must be hereafter reviewed. And in our Lord's description of that grand scene by which this probationary system shall be closed, he hath fully assured us, that we shall be called to a strict account for our use of all the talents entrusted to us; and that the chief enquiry, on the event of which our eternal lot must be decided, will be, how we have obeyed the dictates of that humanity and benevolence to others with which our holy faith is calculated to inspire us. Nor need we be surprised that on this occasion no mention is made of faith itself, though faith is certainly prescribed as the leading condition of our salvation; since an enquiry after the fruits of faith is in effect an enquiry after faith itself: and at the same time this proceeding of our Judge clearly shows us, that faith is valuable in his sight only in
proportion to the fruits it produces, and the good works to which it leads us.

No one can be ignorant that there are in the holy scriptures numberless precepts of virtue, and rules, examples and motives to the sanctity of life. But to what end are they placed there, if not to influence our practice? Take away every part of scripture that doth not relate to faith, and you will reduce it to a very small volume. Separate the rules of faith and the rules of practice in two distinct bodies, and you will find the latter far to exceed the former in dimensions. Which is easily to be accounted for, if practice is to be our study as well as faith. For then, as faith is but a single act, and practice extends through every part of life, it is clearly seen why that part of scripture should be the most extensive part of our duty. But if we suppose that when faith is once acquired, the christian is completely finished, and that he is to rest with faith and hath no concern with works; then it seems impossible to account for the conduct of the Holy Spirit in saying so much about works which do not belong to us, and contracting in so small a size that part of scripture in which alone we are interested.

The question, in short, is reduced to this: Whether it is of any consequence that we should obey our Master's will, or not, and whether the greatest part of the scriptures is not entirely superfluous, and all the divine commands contained in them absolutely without a meaning?

Upon the whole, then we may conclude, that the design of Christianity doth by no means terminate in faith, but that faith is that good tree, which by our own assiduous cultivation, and the influence of God's Holy Spirit, bringeth forth good fruits; and therefore that good works in connection with faith, are absolutely necessary to complete the christian character. Our Saviour is the vine, and we are the branches. If we abide in the vine, and maintain our union with it, if we abide in a faithful attachment to our Lord and Savior, we shall derive from that sacred stock to which we belong a vital juice, which will give us daily new force and vigor, and enable us to bring forth much fruit.

Faith shall end with time. Its whole business is answered in this life; and in heaven it shall have no existence. But virtue shall be immortal, and that plant, which in this cold region is barely kept alive by the warmth of the heavenly principle within us, shall, when it comes to its native soil, flourish without the support of faith. Surely, therefore, amongst candidates for heaven, that which will forever flourish there, should be cultivated at least as much as that which will there be done away. The virtuous disposition, leniency and charity, the love of God and the love of man, shall accompany us to heaven, and become a source of endless bliss springing up and increasing to all eternity. But when we shall be borne to that pure and blissful region on angels' wings, faith shall then be left behind us with this perishing world."—Rotheram.

Much has been said on the subject of remission, in connection with Peter's preaching on the day of Pentecost; and still our opponents insist that the three thousand obtained remission of sins, prior to, or independent of, Baptism. Although it has been shown that the preposition "for," in view of the context, necessarily imports, "in order to;" and that the same word, both in Greek and English, is used in connection with the blood of Christ, (see Matt. xxv. 28:) "This is my blood, shed for many, for the remission of sins;" it is nevertheless urged with a confidence worthy of a better cause, that "for," in the former case, (Acts ii. 38,) cannot be its import, but it has also been proven that the same doctrine is taught in passages where "for," the word in dispute, is not found. See Acts 22: 16. "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." This ought to be conclusive evidence to every individual, who venerates the word of God, as an authentic, divine, and inspired document.
Prepositions, like the hinges of a door, are often the pivots upon which language turns; and the context should always determine their meaning. All this, however, has not proved satisfactory to our opponents. They reiterate that baptism is not connected with remission of sins! It is to be regretted that prejudice and the spirit of dogmatism should so often supercede the work of thought and reflection; and lead men to seal up their convictions, so as to make their minds impervious to the claims of God's holy word! This is opposed to the very nature of truth, hinders improvement, and is dishonorable alike to the dignity of man and the character of his Creator! "Truth will force its way out, though it dash nation against nation, on waves of fire and blood." Some men seem disposed to give the word of God an elasticity of meaning, by which they make it expand or contract according to the system they have espoused. Now before the reader is willing to set sail on this ocean of elasticity, he should require a skillful pilot and a good compass, else it will not be prudent to engage passage.

But waiving all criticisms and figures of speech, we desire to come at once to the main design of this communication. We would protest, however, against any elasticity of interpretation, that makes the language of inspiration an uncertain rule of faith and practice. The failure of any accountable person to discover the true import of the oracle in question, is with himself, and not with the word of God.

The three thousand Jews either had remission of sins before they asked the question, "men and brethren, what shall we do?" or after they asked the question, and before it was answered, or by complying with the answer to the question. If they were already in the enjoyment of the remission of sins before they asked the question, why did they ask it? If they obtained remission afterward they asked and before it was answered, how did they obtain remission of sins—where is it recorded? And why did Peter, standing up with the eleven, answer the question? This latter view would destroy the character of the Apostles, and render nugatory the answer recorded. It therefore forces itself irresistibly upon the mind of every individual who gives credence to the narrative, that the Pentecostian inquirers obtained the promised blessing by complying with the answer to the question. Not only, however, is this doctrine demonstrated, by syllogistical reasoning, independent of criticisms, but it may be established beyond the shadow of a doubt, by axioms, or self-evident propositions. Nothing can be plainer than that truth must be consistent with itself. No two things can be true, when one is in direct contradiction to the other. There can be but one perfect and complete answer to the question, "what shall I do to be saved?" as there can be but one entire answer to any question. Every answer differing from this must be imperfect in part, or imperfect altogether. We do not say, however, that the same answer cannot be given in different words, for the definition of a word may be used in place of the word itself. To one man I may say that my Bible cost one dollar, and to another that it cost one hundred cents. To each I give the same answer, though in different words. If then one interested asks the question, "What must I do to be saved?" you answer, "Believe on the Lord Jesus Christ," you give a true answer; but it is imperfect in part, because it was not so at Jerusalem. If he says, "I believe with all my heart," you say to him, "Repent." This is also a true answer; but imperfect in part, because it was not so at Jerusalem. But should you say to him, as a believing penitent, "Be baptized in the name of Jesus Christ, for the remission of sins," you give a full, perfect and complete answer, because it was so at Jerusalem. And as the gospel was proclaimed at Jerusalem, so it was to be proclaimed among all the nations of the earth. (See Luke xxiv. 47.) Now, with reference to the gospel, man is an unbeliever, a believer, or a believing penitent. In this we comprehend all mankind. To the unbeliever, we say, "Believe on the Lord Jesus Christ and thou shalt be saved." And we tell him what to believe (Acts. xvi. 31, 32.) To the believer we say, "Repent, and be baptized, every one of you." See Acts ii., 38. "Repent and be converted!" Acts iii, 19.
believing penitent we say, with Ammianus, “Why tarriest thou? Arise, and be baptized.” Acts xxix. 16. An induction of all the cases recorded in the Acts of the Apostles, would just as clearly prove, as those we have presented, that there is but one full, perfect, and complete answer to the question; and that answer should be inscribed upon our memories, not as if written with pen and ink, but as if written with the blood that flowed from the wounded side of the Son of God. Go, gentle reader, to the BIBLE. Banish prejudice from your mind and be wise! Search the Scriptures! Obey the gospel of Christ, and remember that “He is the author of eternal salvation unto all them that obey Him.”

Our Editors Becoming Orthodox.

Bro. Ferguson—Permit me to call your attention to the expression you use in your article on “Sacrifices,” found in the last No. of the Magazine: “The first sacrifices were doubtless of this sort, the skins answering as clothing for the external man, and the offering as a covering for his soul in the presence of a reconciled God.” Vide p. 320. I had thought that the creature, and not the Creator, is the subject of reconciliation. God, an Apostle teaches, “has reconciled us to himself,” &c. Again, “He hath reconciled all things to himself,” and through his Son, is “reconciling the world to himself.” But it is unnecessary, perhaps, to multiply quotations from Scripture, as upon a moment’s reflection, you will perceive that the phrase “reconciled to God,” is not any part of the language of the Bible.

A distinguishing, and as we conceive, very important feature in the current Reformation, is a pure Bible speech or language. An impure speech will as certainly introduce and propagate erroneous sentiments and usages, as that every cause will produce a certain effect.

The Harbinger, too, occasionally indulges in the following style: “The doctrines of Christ,” “The doctrines of the gospel,” &c. Such language is found in the New Testament only, when used in reference to the “doctrines” of men and devils. The doctrine of Christ is one and indivisible.

Yours very truly,
J. H. JOHNSON.
Highland, Mo., Sept. 30, ’49.
what they have a right to do, and what
would be an assumption of divine preroga-
tive to attempt.

We have no right, Sir, to state that for
doctrine which has not been revealed; to
make laws regulating the faith, or worship,
or church discipline, of any individual or
congregation. But we have the most per-
fected liberty to meet together to devise such
measures as shall enable us to carry out purposes already revealed, and to advance interests which the most superficial knowl-
edge must know to be divine. Nay, Sir, my position upon this subject goes farther and strikes deeper than this. I believe that there is not a fact, law or usage of the Rel-
igion of Jesus Christ that can be believed, obeyed, or carried into practical observance, without the adoption of expedients of hu-
man wisdom, and I feel that it is an im-
position upon human credulity, as much to be dreaded as priestly domination, to speak otherwise. God has given to us intellect, the power of wisdom and observation, for purposes which he will not contravene. He
gave them not to make a Religion, for we have one already revealed, all-sufficient be-
cause divine. The manner of believing every fact, or of coming in contact with the evidence, is dependent upon human expe-
dients. The manner of obeying every di-
vine law is the result of human wisdom. You can neither believe nor obey the gospel without the adoption of an expedient. For example: you are commanded to be baptis-
ed—that is, immersed. Shall it be side-
wise or backwards? Shall it be in a pool 
or a river? Shall it be in heated or cold 
water? Human wisdom must determine, and that too under divine law, which requires the safest and best expedients. So it is in the matters now before us. We are required to propagate the gospel. The man-
er is not prescribed, nor could it be. There was no necessity for a prescription for the design of human redemption is to convert the powers we have given to the world and to sin, to the service of God. The wisdom in which the children of this world are wise is all that is needed, if directed to the proper objects, and sanctified by the proper princi-
ples. Let that wisdom be commanded then,

all of it that we possess we pledged to
our master and to his cause in our baptism,
—let it be used, and the world will be the
better for our being, and we ourselves will
be saved. And our powers will be devoted
to some objects; either to those confined to
cariously good or evil, or to the great pur-
purposes of our redemption. We cannot with-
hold them with impunity. Devoted they
will be, either to the flesh or the spirit; either to this world or the one to come; either to earth or Heaven. The cause of
God has a right to all we are, and we must
submit to each other; or be idlers and be
lost.

I would ask brethren who hesitate, How
are we, to whom they acknowledge in their
speeches, so much has been given,—so
much light, talent, substance, opportunity,—
how are we to be saved, if it is not by being
engaged in the salvation of others? And
How can we be thus engaged unless in co-op-
eration with the men and means prepared
for that purpose? And how can we co-oper-
rate but by the adoption of some general
measures upon which we can concentrate
our individual and congregational energies
in harmonious action? And how can we have such measures but by calling together
the united wisdom and experience of the
Brotherhood, or at least so much of it as
has been entrusted to men who feel that they
are not their own, and that they are not at
liberty, as the ransomed servants of the
Lord, to remain in indifference and idleness
when his cause demands their service?

Regarding the Christian Religion as God's
best gift to mankind, we are made to regard
the most simple means for its spread with a
superior interest to that, which we would be-
stow upon the most splendid agencies by
which nations are brought into existence
and governments maintained. Men's souls
are stirred within them, and their high-
est ambition excited, as they contemplate
the vast machinery of human government,
having charge only of visible interests. The
emotions excited in them by terrible armies
and splendid navies, by Halls of Legisla-
tion, summoning the wisdom and experience
of the loftiest intellects and sublimest pa-
triotism to their aid, should be excited in
us, only with greater intensity, as we survey
the means entrusted to our hands for the promotion of the interests of that "kingdom
which shall never be destroyed, and of that
dominion which shall not pass away." They
are excited by the glories of an earthly
crown; we of an heavenly one. They thirst
for objects seen, finite and temporary, we
for those that are unseen, infinite and etern-
al. They walk by the light of this world,
and are moved by the greatness and glory
which passes away. We walk by the light
of eternity, and are moved by a life stirring
our aspirations for the unknown, and by the
moral greatness of disinterested love, and we
should long to break every chain of selfish-
ness and worldly attraction that we may
breathe a purer air than that which animates
us in the attainment of worldly interests,
that our religion may be one of power and
be a theme of interest unspeakable and un-
dying to us; and to hundreds and thousands
who are in a measure committed to our
trust.

But what are the demands upon us with
reference to this trust? What are the op-
opportunities that Providence has opened to
us? Why! Sir, the calls for Preachers and
preaching in this immediate country, cannot
be supplied. If I were twenty men I could
not meet the urgent and almost irresistible
demands upon me; and so it is with every ac-
tive preacher amongst us. Shall these
hands be stretched out to us in vain? Many
preachers have been compelled to go
to their farms and other professions for sup-
port; and not because we are deficient in
means, but for the lack of a general system
for calling forth those means. And shall we
always lack? And shall we apologize
for that lack by foolish fears of the power of
religious conventions? Do we live in the
days of superstition and darkness that we
should harrow up these ghostly fears? It is
discreditable to talk thus. It is childish in
the extreme. Men who use such language
betray an ignorance of the times in which
they live; and a distrust of themselves as men,
which is unworthy of the stamp they have
taken in education and religion. There is
no cause of fear where their apprehensions
are excited. There is rather danger of a
disregard of all authority at this time, than
an abuse of authority. There may be fear
that we will live as unjust stewards; that
we will waste our time and talents and
money upon visible interests, vainly cher-
ishing the strong delusion that we will reap
everlasting life, whilst sowing to the flesh!

There is danger that we will mock God; and
whilst professing to be redeemed with in-
corruptible treasure, give our souls and
bodies to the love of the world, the pride
of life, and the deceitfulness of riches!
Our field is not the field of the sluggard.
Other professions may seek retirement and
case, but ours dare not. The merchant,
from the fruits of industry may build his
mansion, and retire to it. The lawyer may
attain to the highest honors of political life,
and repose upon his laurels. But the Chris-
tian preacher has no prospective ease,—
should look for none—should desire none
—until the opening grave shall receive his
body, and his toil-worn spirit repose in that
rest of Paradise he so often offers to others.

Through toil, through struggle, through dis-
aster, through sorrow, yet with blessed af-
cections, blessed hopes, and foretastes of
heaven, he must labor on; and it is a part
of our trial, beloved fellow-laborers, to cor-
correct the crude and childish notions which
now withhold the co-operation of men whose
profession ought to have brought them with
us with all their energies.

But I am not discouraged. The kingdom
of God has been committed to us in some
measure, and its protection, peace and bless-
edness may be ours. This kingdom is, with
me, the grandeur of the world. Before it
the majesty of all earthly empires sinks to
nothing, only so far as they may serve to
help it forward. Let our cares, then, let
our labors, let our studies be bent to build
up this kingdom; to build it up in our hearts
and houses; to build it up in the city and
in the wilderness; in all lands, and among all
nations. The thought that we are thus en-
gaged will reconcile us to the wearying and
wearing conflict of human life, and prepare
us for hours of sickness, and seasons of
strife, and of age, and for every vicissitude of
human infirmity, whilst our departure from our labors will be but the transition to the calm, pure and joyful mansions which our great Leader has gone to prepare for his Disciples.

To co-operate with truly redeemed men in the work of Human Redemption! To be associated with those who have renounced the world that they may win Christ! To go forth with those who have been changed into the image of Christ, and who are filled with that benevolence and virtue which were sealed in his blood! To go forth with men who lift their heads and hearts to Heaven that they may drink in the sanctifying influences of the Holy Spirit—visited and refreshed by celestial light and strength; men of faith, men of prayer, men of humility, men of uprightness, men of good will, men of God! To go forth beneath these Heavens, and upon this earth of our Emmanuel, with such men, in such a cause, is worthy of every sacrifice, and presents to my mind a vision more glorious than ever dawned on the mind of prince or king, as they have surveyed all the grandeur of human governments.

And such a company will go forth,—will go to the glorious work. We may not be among them—we are here to determine whether we will be—to devise measures for a harmonious action; to give up what is purely selfish and sectional, for what is God-like and universal,—and I feel that we shall succeed. Shall we not send forth many who shall become bright luminaries of the Gospel of Christ, who shall be wise and turn many to righteousness, and at last shine as the stars forever and ever? The path, beloved Brethren, is before us; for,

"A path shall be there, and a highway; And it shall be called the holy way; No unclean person shall pass over it; it shall be for them alone; He that goeth in this way, though a fool, shall not err therein. No lion shall be there; Nor shall any ravenous beast go up therewith; It shall not be found there; But the redeemed shall walk in it. Yea, the ransomed of Jehovah shall return; They shall come to Zion with songs; Everlasting joy shall be upon their heads; They shall obtain joy and gladness, And sorrow and sighing shall flee away."
site in a more central position than the present location. The work will be commenced as soon as the necessary arrangements can be made. When this most desirable object shall have been consummated, we may confidently expect still greater good to result from his labors.

Attached to the Church, and under the superintendence of Elder W. A. Eichbaum, is a large and highly interesting Sunday School, and a Sunday School Library of 800 Volumes. This School comprises 65 male, and 100 female scholars. The Superintendent is eminently qualified for the duties devolving upon him, having had that charge for several years.

There are also two colored Sunday Schools under the immediate control of colored members; but over which the Church exercises a general superintendency. They number 125 scholars.

As an evidence of the estimation in which this Church is now held by the community of the city, we give below an article from one of the Daily papers, which is but one of several similar notices our Editors have taken of its worship and teaching:

From the Nashville Daily Gazette.

"We had the pleasure, on last Sabbath morning, of hearing a well-timed sermon at the Christian Church. The accomplished divine, in the discussion of his text, descanted upon the duty of parents to their children—upon the reverential respect due from youth to old age, the propriety of obedience to the magisterial authority of the land, the inseparable connection between the interests of all classes of society, the duty of mankind to each other, the evils of tale bearing, and the enjoyments of sincere friendship. Here was a wide field for the labors of a christian spirit, for the teachings of a liberal and cultivated intellect, and we are sure that the speaker, in the opinion of his hearers, did ample justice to his subject. We venture to say that all went away satisfied that if mankind would practice the lessons he taught, with so much meekness and ability, there would be little but happiness even in this world—parents and children would no lon-
OUR STATE MEETING.

Was very well attended, and has called forth many religious instrumentalities which will produce immediate and lasting effects upon the character and progress of our cause in this State and the South generally. The proceedings of the meeting in another column will show that we have called into existence a Publication Society, and have given a new impetus and increased strength to our system for spreading the gospel at home and abroad. By the efforts in behalf of the present system of co-operation, some ten, instead of two, as for the past two years, will go forth into the field, with more than ordinary prospect for support and success. Their support will afford a noble opportunity for the exercise of the Christian benevolence of our churches, and we trust that every individual disciple in the State, who appreciates the momentous worth and unspeakable blessing of the gospel, will become an annual subscriber to the fund for its spread. The system adopted is beautifully simple, and only needs proper encouragement to become radically useful, permanent and thorough, and blessed with the most glorious results. We feel that all who have the fear of God before their eyes, the spirit of philanthropy in their hearts, a due regard to their responsibilities to the church, the world, and their own acceptance in the use of the good things committed to their stewardship, will rejoice in the privilege of blessing our well-favored land with the gospel of salvation.

The Publication Society is but an infant enterprise. It needs encouragement. It contemplates the publication of a Journal,—the Magazine,—and the employment of all its profits for the spread of Christian knowledge by the Press; and also the publication of such books, tracts, &c., as our cause shall require from time to time. Twenty individuals, giving $100 each, would call it at once into efficient existence. Cannot they be found? I know of one-fifth of the number. Establish it, and you not only secure immense good by means of its publication, but you give employment to men who can measurably sustain themselves in the proclamation of the gospel in the most destitute regions of the land. It will give us a system of colportage, by which to send rills of wholesome truth and awakening teaching into the desert places and barren hearts of the most neglected portions of our country. It will afford a fine field of practical training to our young preachers; for I hold it as a truth that no man is qualified for the ministry of the word in any enlightened country, who has not accomplished several tours as a successful preacher. He learns men; and how to love them and adapt himself to them, which knowledge he cannot gain by any other means. Establish a Publication Society; place proper books and pamphlets in the hands of every candidate for public service, and let him go forth as a Colporteur, and my word for it, he will return with more knowledge and wisdom, if he be a sincere and earnest man, than could be given in any school in the country. He learns to labor in such a field, a better practical philosophy than Aristotle ever taught, or is to be found anywhere in books. He learns to rise early, to work assiduously; to adapt his teaching to those who are to be benefitted; a knowledge more essential to his profession than any other; to appreciate and apply the studies he was occupied with at school: to know his own capacity by collision with the world; in a word, to acquire that modesty and boldness, habits and courtesy, which will give him success everywhere for the remainder of his life. Cannot twenty men, who will give the above sum, or forty who will give $50, be found?

The discussions of the meeting were conducted with marked freedom and good-feeling, and every measure was at last adopted with perfect unanimity, and for the success of each we have no fear except such as may arise from the fastidiousness and lukewarmness of its friends. Let but devoted men, who can feel for the happiness of others, and for generations to come, give their support heartily to each, and the work is commenced, and will prosper gloriously.

J. B. F.

Wealth maketh many friends; but the poor is separated from his neighbor.
STATE MEETING OF THE DISCIPLES OF CHRIST.

FRIDAY, 11 o'clocK, A. M.

The meeting met in the Christian Church.

On motion of bro. J. B. Ferguson, bro. J. J. Trott was called to preside, and bro. A. G. Branham appointed Secretary.

The Chairman offered some remarks on the objects of the meeting; and nominated a brother to open its proceedings with prayer; after which, the messengers in attendance were invited to report from their respective congregations with reference to the present number of members, the additions during the past year, what they had done for the support of general and local preaching, and what they would do for the coming year. Whereupon, J. J. Trott and S. E. Jones, reported from Franklin College, A. G. Branham and S. M. Scott, from Union Summer Co., D. R. Gooch, R. Hill and W. W. Nance, from Rock Spring, W. L. Hackney, from Lynnville, J. H. Vandycy, from Paris, and B. Cooper from various churches in the District.

Brethren from other States were then invited to report, when bro. S. B. Wilson, reported from Beech Grove, Ky., and mouth of Obed's River, bro. M. L. Wilcox, from various churches in southern Ky., and bro. J. Calahan from Simpson County Ky.; some 500 additions were reported by the brethren present.

Bro. J. B. Ferguson then submitted and argued at length the propriety of taking into consideration the question, How far are we authorized to adopt measures of expediency in co-operating to spread the Gospel?

After some further remarks from various brethren, on motion, the meeting unanimously concurred in the remarks of bro. Ferguson.

Adjourned with prayer, until Saturday morning, 9 o'clock, A. M.

SATURDAY, 9 o'clock, A. M.

Met according to adjournment, and after prayer, bro. J. R. M'Call presented a letter reporting from Paris, and the District generally, and bro. J. B. Ferguson reported the condition of the Nashville Church.

On motion of various brethren, committees were appointed to consider and report on the following subjects, to wit:

On Education.—J. R. M'Call, Dr. Richardson and J. B. Ferguson.


On the General Convention.—T. Fanning, J. B. Ferguson and J. C. Anderson.

On Expedients.—J. B. Ferguson, J. R. M'Call and T. Fanning.

Bro. Wilcox then made some remarks on the importance of the subjects embraced in the suggestions offered by bro. Ferguson on yesterday; when the meeting adjourned until 2 o'clock, P. M.

2 o'clock, P. M.

Met according to adjournment, and after prayer, reports were called for, (as brethren were continually coming in,) when bro. L. M. Murphy reported from the church at Philadelphia, Warren county, and bro. J. B. Ferguson read a letter from the church at Jackson, Madison county; and bro. J. Eichbaum read a report of the amounts received and promised for general evangelizing for the year 1849.

Bro. J. B. Ferguson then made many interesting remarks on the plan of evangelizing now in operation, intended to correct false impressions in regard to it, and to set forth our duty as Christians on that subject.

Bro. J. R. M'Call followed on the state of the brethren in the Western District, particularly their great desire to spread the gospel at this time.

It was then moved by bro. Fanning, and unanimously adopted, that any church, whether in Tennessee or not, willing to cooperate with us in sustaining Evangelists, be united with us by contributions to the committee of the Co-operation.

After prayer, the meeting was adjourned until Monday, 9 o'clock A. M.

MONDAY, 9 o'clock A. M.

Met according to adjournment. After prayer and reading the minutes, bro. Ferguson, on behalf of the committee, presented the following report in regard to the general convention to be held at Cincinnati,
Ohio, Oct. 23d. inst., which was amended, and unanimously adopted:

**General Convention.**

"That, whilst we are unable, owing to the shortness of the time between our meeting and that at Cincinnati, to be represented there, we heartily sympathize with all such meetings, and anxiously desire that some plan may be devised by which to secure a general co-operation, among our brethren, in the spread of the Bible, and the cultivation of the great missionary field at home and abroad; and that, a letter be addressed to this convention, by brethren Fanning, Anderson and Ferguson, expressive of our feelings in regard to such a convention, and the objects proposed to be secured by it."

**Evangelizing.**

Bro. J. Eichbaum from the committee on general evangelizing then made the following report, which was unanimously adopted, to-wit:

"I. Resolved, That the church at Nashville be continued as the agent of the co-operation, with power to appoint auxiliary committees at such points as may be deemed advisable, and that in addition to the Nashville committee, four be appointed from surrounding congregations, viz: T. Fanning of Franklin College, J. C. Anderson of South Harpeth, D. R. Gooch of Rock Spring, and A. G. Branham of Union.

II. Resolved, That Ten Evangelists be employed to labor in the State of Tennessee during next year.

III. Resolved, That we recommend $500 as the maximum to be paid to married preachers, and $250 as the minimum to unmarried preachers; and that we recommend the appointment of a preacher of experience to travel with a young man; and that the committee have a discretionary power to settle what shall be the compensation of such as may not be included in the highest or lowest rates."

**Education.**

The committee on Education offered the following report, which was adopted:

"That Franklin College has just closed a prosperous session with some ninety-five students; and that it is deemed by the Faculty and Board of Trustees to be in a very flourishing condition. It has still, however, a debt hanging over it, which it is hoped the friends of Education will remove, and which is the only hindrance to its permanent and efficient action. Its Faculty is composed of able and energetic men, and its friends no longer consider it an experiment, but that if relieved from the embarrassment incurred in the erection of its buildings, it will be self-sustaining, and will take rank with the first Institutions of the country. Many of its students for those of others, (even where we deem ours most wise,) if by so doing we do not sacrifice an acknowledged principle, and can secure that co-operation." *
students have become obedient to the Faith,
and several are successful proclaimers of
the Gospel, and teachers of Schools."

**Publication Society.**

The committee on Publications reported
by bro. J. Eichbaum,

"That they would recommend to the meet-
ing that they establish a Publication Soci-
ety, which was unanimously adopted; and
the committee being enlarged by the addi-
tion of brethren S. M. Scott and J. B. Fer-
guson, was instructed to prepare a Constitu-
tion for a Society, and present it at the af-
ternoon session."

Bro. T. Claiborne, Esqr., addressed the
meeting at some length on the importance
of an united and energetic action on the
part of the Southern States, in support of
the Gospel; spoke with feeling of the oppor-
tunities now offering for a more general dis-
semination of our views; hoped the South
and West would be invited to co-operate
with us in improving these opportunities.
His remarks were warm and to the point,
and were listened to with more than ordi-

After prayer, the meeting adjourned until
2 o'clock, P. M.

2 O'CLOCK, P. M.

Met according to adjournment. After
prayer, the committee appointed for that
purpose, reported the following as the Con-
stitution of the Christian Publicat'on So-
ciety of Tennessee; which was adopted, arti-
cle by article.

"Resolved, That we will establish a So-
ciety to be styled—the Christian Publica-
tion Society of Tennessee."

**CONSTITUTION.**

**ARTICLE 1.** This Society shall be com-
posed of persons who shall subscribe and pay
to the Treasurer thereof five dollars, and of
the regular delegates to the annual Co-oper-
ation State meeting. Each delegate will be
entitled to one vote, and the votes of stock-
holders shall be counted as follows: one
vote for a share of five dollars, two votes for
three shares or fifteen dollars, three votes
for six shares or thirty dollars, four votes for
ten shares or fifty dollars, and five votes for
twenty shares or one hundred dollars; and
no subscriber shall have in any case more
than five votes.

**ART. 2.** At each annual meeting of the
State Cooperation a Board of Directors, to
consist of five persons, shall be appointed
by the stockholders and delegates, for the
execution of all the business of the Society.

**ART. 3.** The Board of Directors shall
 elect of their own number or others, at the
annual State Meeting, a President, who
shall also be President of the Society, a
Recording and Corresponding Secretary,
and a Treasurer, who shall serve for one
year, or till others are appointed in their
place.

**ART. 4.** It shall be the duty of the Pres-
ident to call meetings, and to preside over
the same, and to attend to such other busi-
ness as the Board may direct.

**ART. 5.** The Recording Secretary shall
take charge of the books and papers of the
Society, make all the records of the meet-
ings and business, and have the books and
papers at all times ready for the inspection
of the Board, and shall make out a written
report to the State Cooperation Meeting an-
nually.

**ART. 6.** The Corresponding Secretary
shall conduct the correspondence of the
Society, keep copies of his own letters, and
preserve for inspection all communications
received.

**ART. 7.** The Treasurer shall collect and
disburse all funds of the Society as the
Board may direct.

**ART. 8.** The Board of Directors shall
have power to collect funds, secure the pub-
lication of such Tracts and other documents
as its executive committee shall deem ad-
visable; to select agents for their circulation,
and to transact all business connected with
the design of their organization, as a Society
for the extension, by the Press, of such pub-
llications as shall be calculated to promote
the cause of primitive Christianity; and it
shall be the first great duty of the Board of
DIRECTORS to secure the permanent estab-
ishment and extensive circulation of a State
Journal devoted to that cause.

**ART. 9.** Subscriptions to the Publication
Society may be paid by procuring subscribers to the State Journal, equivalent in amount to their subscriptions.

Art. 10. No subscription to the State Journal will be received without the money.

Art. 11. Any person procuring more than one hundred subscribers to the State Journal, or paying in more than one hundred dollars in money, shall have a certificate of life membership, and be entitled to one vote in consideration thereof.

Art. 12. These regulations may be altered or amended at any regular meeting of the Society.

On motion of bro. Fanning, the meeting then resolved itself into "The Christian Publication Society of Tennessee," whereupon, J. B. Ferguson, T. Fanning, W. A. Eichbaum, G. W. McQuiddy and Dr. P. W. Martin, were appointed a Board of Directors for the next year.

Subscriptions to the Society were then called for, and the sum of $95 was obtained.

On motion, the meeting adjourned until 6 o'clock, P. M.

6 o'clock, P. M.

Met according to adjournment. After prayer, the Secretary being absent, the Chairman appointed S. M. Scott to supply his place.

A committee previously appointed to select subjects, and persons to deliver addresses at the next annual meeting, reported as follows:

"On 'Education as connected with the Christian Institution,' J. B. Ferguson."

"On 'Ministerial Qualifications,' T. Fanning.


The report was unanimously adopted.

On motion, S. E. Jones, T. Fanning and J. B. Ferguson, were appointed a committee to procure a suitable person to deliver an address at the next annual meeting, on the subject of the "Reformation of the 19th Century."

The meeting then resolved itself into a committee of the whole, and recommended to the appointing committee nine Proclaimers then present, as suitable persons to become State Evangelists.

On motion, the thanks of the meeting were tendered brethren Trott and Eichbaum for the faithful performance of their duties as State Evangelists for 1849.

On motion, it was ordered that the Secretary prepare the proceedings of this meeting for publication in the "Christian Magazine."

Prayer was then offered by bro. Ferguson. On motion, the meeting adjourned sine die.

J. J. TROTT, Chairman.
A. G. BRANHAM, Secretary.

Nashville, Oct. 27, 1849.

At a meeting of the Board of Directors of the "Christian Publication Society of Tennessee," held this day in the city of Nashville, Wm. A. Eichbaum was elected President, T. Fanning Corresponding Secretary, and Dr. Peter W. Martin Recording Secretary and Treasurer. J. B. Ferguson was appointed Editor, and J. T. S. Fall publisher of the "Christian Magazine" for 1850.

P. W. MARTIN, R. S. & T.

"CHRISTIAN MAGAZINE."

It will be seen that this periodical has become the property of the Co-operation; and will hereafter be under the control of the Board of Directors for the Christian Publication Society of Tennessee. By this arrangement it ceases to be individual in its ownership; its profits will be appropriated to the spread of the gospel, and we trust that a general and genuine interest will be taken in it by every Disciple of our Lord to whom it shall come. We have long desired this arrangement, because we believe it the only proper one. Our periodicals are regarded as expositors of the Teaching and interests of the Brotherhood; and if so, they ought to be under their control. We trust that every subscriber will add another to the list. Indeed, our list must be doubled, or it cannot be afforded at the reduced price at which the next volume will be printed.
Many had left before the proposal was made in the General Meeting, but immediately upon its proposal, all the Brethren who were present volunteered to raise subscriptions to the following amounts: [Ed.

J. J. Trott, - - $100 Subs’n.
J. C. Anderson, - 10 "
J. Calahan, - 10 "
P. Hubbard, - 10 "
Dr. W. J. Barbee, - 20 "
J. D. Ferguson, - 50 "
Dr. P. W. Martin, - 15 "
J. Eichbaum, - 100 "
W. A. Eichbaum, - 5 Money.
C. Curlee, - 25 Subs’n.
L. M. Murphy, - 10 "
M. L. Wilcox, - 25 "
S. E. Jones, - 50 "
W. W. Nanee, - 30 "
A. J. Wyatt, - 5 "
J. D. March, - 5 "
T. Panning, - 100 "
J. H. Vandyke, - 25 "
J. R. M’Call, - 100 "
T. Claiborne, - 20 "
R. A. Ballow, - 5 "
G. W. M’Quiddy - 50 "
S. Sparkman, - 10 "
G. Hedspeth, - 5 "
S. M. Scott, - 10 "
A, G. Brannam, - 25 "
J. M. Barnes, - 100 "
B. Cooper, - 25 "
S. B. Wilson, (paid) - 10 "

Total, $955

BIBLE ADVOCATE, ST. LOUIS.

Thanks to our fellow laborer for his congratulation. When pursuing a path of laborious duty, nothing is more encouraging than words of sympathy and fellowship from sincere pens and lips. During two years we have given our leisure hours to the CHRISTIAN MAGAZINE,—and Bro. Patton and every other faithful Pastor of a Church knows that we have not many to spare,—and such as those almost stolen hours could make it, it is, and, with all its merits and demerits, is on its mission. With all our heart, therefore, we reciprocate the high estimation in which our Brother, and many others to whose opinion we are not indifferent, seem to hold our labors, together with the good feelings and Christian wishes for our health and usefulness they have so kindly expressed.

We have been negligent in informing our readers that the Bible Advocate has made important improvements in its appearance, and is now under the conduct of Brother JOHN R. HOWARD and JOSEPH S. PATTON.—With Bro. H. our readers are acquainted.—Bro. Patton, though comparatively a stranger, writes as an earnest, industrious and faithful laborer in the vineyard of our Lord. As Bro. H. does not reside at its place of publication, the Advocate needed such attention as Bro. Patton will give it, and under his conduct I have no doubt it will be made an agent of great power for great good. We can sincerely say, that it is a meritorious publication, and well calculated to mould the minds and hearts of its readers after the model of divine truth. We trust that the rapidly increasing numbers of our churches in the great West will provide the pecuniary means for its support. It would be recession to our principles; it would be lukewarmness to the faith; a neglect of an opportunity to do good contrary to the commandment of the Apostle, not to see it well sustained.

Close of Vol. II.—To our Subscribers.

One No. more completes Vol. II. of the "Christian Magazine." There are some $3000 due on Vols. I. and II.; and we earnestly solicit those in arrears to forward their respective amounts. We have labored faithfully in this work, and ask nothing but what is our due.

By referring to the proceedings of the State Meeting, and to an Editorial on the subject, it will be seen that the paper has become the property of the State Co-operation, and that the publisher will not be permitted to send the third Volume to any one who does not forward the subscription price, ($1.) or for whom a responsible agent is not bound.

Old subscribers who may wish to continue, will please give us timely notice. The
first number of Vol. III. will be issued by the 1st of January, 1850.

All letters on business connected with the “C. Magazine,” must be addressed to the Publisher; and, to receive attention, be postage free.

J. T. S. FALL,
Publisher.

FRANKLIN COLLEGE FOR THE YEAR 1849.
The commencement exercises of this Institution took place in the College Chapel, Wednesday, Oct. 17, 1849. The following young gentlemen,—members of the Senior Class,—gave addresses, and received the regular Degree of Bachelor of Arts:

JOHNN. CAMPBELL, of Maury Co., Ten.—
SUBJECT: Avarice, and its Influence on Society.

A. J. SWEPSTON, of Aberdeen, Mis.—
SUBJECT: Gleanings from the Middle Ages.

A. J. WYATT, of Lexington, Ky.—
SUBJECT: Talents Abused.

DAVID LIPSCOMB, of Franklin Co., Ten.,
Delivered the Valedictory.

The Honorary Degree of Master of Arts was conferred upon

I. N. LOOMIS, of Milledgeville, Ga.
J. M. BARNES, of Hopkinsville, Ky.
JESSE B. FERGUSON, of Nashville, Ten.

A most excellent address was delivered on the occasion to the APOLLOHIAN and EPHRONIAN Literary Societies, by Prof. J. H. INGRAHAM, of Nashville, Ten.

The number of students the present year, was ninety-five; and the general success in every department, has been most satisfactory to the Faculty and Trustees.

G. W. McQUIDDY,
Secretary of the Board of Trustees.

RELIGIOUS INTELLIGENCE.

Dear Bro. Ferguson—Our last brought us to the close of August: The first Lord’s day in September we co-operated with Bro. T. Fanning in a meeting at Stewart’s Creek, Rutherford County. Some were immersed who had previously made confession. Tuesday night, meeting at Rock Spring. One united from the Baptists.

The second Lord’s day was spent at South Harpeth, Davidson County. This meeting lasted several days. Eleven additions. Several subscribed to the co-operation. Over this congregation our well known Brother, Jas. C. Anderson presides.

The third Lord’s day we visited “Christian Chapel. Two were immersed. During the meeting preached at ‘Old Union,’ Boston and other points. Co-operation measures sustained.

Friday subsequent had meeting at Beech Grove. One made the confession. Rode next day to the new meeting house on Bear Creek, Maury County, within the bounds of the Lasea Congregation—continued two Lord’s days—21 days—much interest manifested in supporting Evangelists. Congregation in a very healthy condition. We would also remark that at all these points there was a determination to support our State Paper. On the whole the cause is looking up in these regions.

Yours truly,

J. J. TROTT,
JNO. EICHBAUM.

NASHVILLE, Oct. 23, 1849.

Bro. Ferguson—Since my last, I visited Mayfield, Ky., though under very disadvantageous circumstances. Three young men were immersed. After closing at Mayfield I was met by Bro. Holmes at Milburn, and held a meeting of six days—gained 14, and at Knob Creek 5.

Yours in the good hope,

BEN. COOPER.

CO-OPERATION MEETING.
The Giles and Lawrence County Co-operation Meeting met according to adjournment, at Mt. Horeb, in Lawrence County, on Saturday, 13th of October, 1849.

Bro. J. K. Speer was called to the Chair, and Bro. D. R. Wilson appointed Secretary.

The following reports were received:

Robertson’s Fork, additions since May, by immersion 25; restored 1; dismissed by letter 12; dead 1. Total 173.

Lynnville, additions by immersion 33; by letter 2; dismissed by letter 6; dead 1; present number 65.

Weakly’s Creek, additions by immersion
RELIGIOUS INTELLIGENCE.

Mt. Horeb, additions by immersion 15; by letter 2; dismissed by letter 1; present number 37.

Liberty, Lawrence County, organized on the first Thursday in September last, with 34 members; additions by immersion 7; by letter 1; dismissed by letter 1; present number 39.

Republican, Wayne County, organized April last with 9 members; additions by immersion 3; present number 12.

The above Churches have appropriated $250 for the support of the Gospel for the next year; and have secured the services of Bro. J. K. Speer as an Evangelist.

On motion, It was resolved that the proceedings of this meeting be forwarded to the "Christian Magazine" for publication.

On motion, the meeting adjourned to meet at Liberty, Lawrence County, on Saturday before the third Lord's day in May next.

J. K. SPEER, Chairman.
D. R. WILSON, Secret.

ST. LOUIS, Oct. 11, '49.

Bro. Ferguson—We have much interesting and encouraging religious news which I would communicate, had I time to speak of details. Brothers Allen, Willis, Henderson, Thomas and myself have been instrumental in enlisting near six hundred soldiers for the King, during the present summer.

We have had truly a refreshing time, and have abundantly to rejoice in the tangible, practical evidence of the advancement of the cause we so much love.

Yours in the hope of eternal life,
S. S. CHURCH.
OBITUARY.—CHRISTIAN MAGAZINE.

OBITUARY.

Died, in this city, of consumption, on Saturday, Oct. 27, Mrs. Susan A. Shields, wife of B. F. Shields, aged 31 years and 3 months. She was a lady of amiable disposition, agreeable manners and great excellency of character. She had been raised in the Roman Catholic Church, which she abandoned about fifteen years since, in order that she might obediently receive the Faith at first delivered to the Saints. She was a most devoted wife to a husband to whom she gave her earliest and strongest affection; forming one of the most happy and harmonious unions I have ever been permitted to witness. She leaves him and six heart-broken children, who mourn an irreparable loss. She was sincere and deeply interested in her religious profession, and more than ordinarily faithful in the discharge of its duties. Her heart was devoid of envy and unkindness; and she was never known to speak evil of any one. Her afflictions, though severe both in bodily and mental anguish, were borne with exemplary patience, and uniform submission to the Divine will. With strong faith, and calm heart, she has departed from earth and the affectionate solicitude of husband, children and friends, to that benign and blissful region, where neither pain, nor anguish, nor accident are known. Let the bereaved be comforted, and let us all rejoice that, by our union with Christ, we may be delivered from this present evil world, and by an un-speakably merciful arrangement, we may be elevated to that condition, the best and most glorious that infinite wisdom, goodness and power can provide. "There remaineth a rest for the people of God;" a Sabbath after our grief- and -toil - days are over; a Jubilee after our bondage; a continuing city after our pilgrimage; a father-land after our exile. O that we panted for it more! O that we were all prepared to enter it! For there sorrow and separation are unknown forever!

JAS. HENSHALL.

COMMENDATORY NOTICES OF THE "CHRISTIAN MAGAZINE."

"The Christian Magazine." The Editor of the Magazine is one of our ablest and most accomplished divines; and under his guardianship, we trust the Magazine may "flourish in immortal youth," and be watered and nourished by a broad stream of public favor.—Nashville Daily Gazette.

"The Christian Magazine" comes to us from Nashville Ten., richly laden with an unusual amount of original and well written essays. It is conducted with spirit and ability.—N. Y. Tribune.

The "Christian Magazine" is edited by Elder J. B. Ferguson, and is chiefly devoted to the interests of the Christian denomination, or as expressed in the title, to "Primitive Christianity," about which, however, there is no little difference of opinion. Be that as it may, the Editor is a popular preacher, and the Magazine is conducted with great ability,—moderate, yet firm in the advocacy of the peculiar doctrines of the Church to which it belongs. It is rapidly increasing in circulation.—Journal of General Literature,—article "The Town we live in," p. 380.

The "Christian Magazine," is a large octavo pamphlet of 40 pages, neatly executed. It is published at Nashville Ten., and is edited by J. B. Ferguson, and is the organ of the Campbellite Baptist community.—Christian Index, Pennfield, Ga.

Brother Index, in your next notice of us, drop that word "Campbellite."—[C. Mag.
We left off the history of Joseph, leaving him a slave in Egypt, and according to all worldly calculation, in circumstances of deep distress. But to judge after the flesh is to form an improper judgment, for although the circumstances of Joseph's condition portend evil and misery, we behold him at once raised to an advantageous position: steward of the goods of a high dignitary of the Empire, and director of all his fortunes. "The Lord was with Joseph and prospered him," and Potiphar, the officer of Pharaoh, was made to see that the blessing of prosperity had come into his house by the coming in of Joseph. And believing himself blessed for Joseph's sake, (as was Laban on account of Jacob) and having all confidence in the integrity and wisdom of his servant, he entrusted all his goods to his care. Joseph has indeed, for a time, lost his father, but he retains the favor of the Divine Father, and with his blessing, all losses may be gain; and having the Almighty for his refuge, his servitude is honorable, and his fears are out of place.

In the condition of an honorable servant, he might have lived contented and useful in the house of Potiphar but for an unforeseen event, which foreboded much evil. He was in the bloom of youth, and possessed a comeliness of person of a most captivating character. These recommendations caused his master's wife to look upon him with sensual passion, and to adopt measures by which to dishonor him and disgrace herself. It is as unnecessary as it would be unprofitable, for us to expatiate upon the nature of the temptation by which he was assailed, for reasons which all reflecting persons will appreciate.

Enraged at the slight put upon her professed love, and fearing, perhaps, that Joseph would expose her lascivious conduct to her husband, she resolved upon his ruin; and having caught his cloak as he fled, she raised the cry of alarm, and accused the innocent man of an attempt to seduce her; and she presented his cloak as no mean evidence of the truth of her charge. Joseph chooses not to contradict his accuser, but patiently submits to be carried to prison; leaving the direction of his misfortune to the God in whom he trusted. A dungeon cannot be gloomy to a bright and pure mind. He had not long been in prison before his engaging manners so won upon the favor of the stern jailor, that he was entrusted with the control and direction of all his affairs, and with the custody of the prisoners themselves. By a providential concurrence of circumstances, there were, at the time, two persons of note confined in the prison, who sustained the relation of chief-baker and cup-bearer to the King; ridiculous and contemptible positions with us, but of high dignity and importance in a childish age. Upon a certain occasion, Joseph found them pensive and melancholy; and upon inquiry into the cause, learned that each of them were laboring under the influence of a supernatural dream, the interpretation of which they could not divine, or whether they foreboded good or evil. Joseph seems to delight to inform them that such dreams came from God, and that God must vouchsafe the interpretation. At his request, they relate their dreams. The cup-bearer, in his dream, had seen a vine with three branches, which very suddenly blossomed and brought forth ripe fruit; and he took the grapes and pressed them into Pharaoh's cup,
who graciously received it out of his hand, as had been his custom before he was cast into prison. Joseph, inspired from above, interprets the dream; and informs the cup-bearer, that within the short space of three days he would be released from his imprisonment, and restored to his former position in the court of the king. He requests of him, that when restored, he would be pleased to remember the interpreter of his dream, and mention his case to Pharaoh, who might bring him out of his confinement; assuring him that he had been stolen from the Hebrews, and was innocently confined.

Hearing the happy interpretation given to the dream of the cup-bearer, the chief-baker is the more ready to relate his. He dreamed that he had on his head three worked baskets; in the uppermost of which were several kinds of baked meats for the king's table; and the carrion birds came and ate them out of the basket: which Joseph interprets to indicate, that within three days, the king, having scrutinized his conduct, and found him guilty, would order him to be hanged upon a gibbet, and left for the birds of the air to devour.

As Joseph interpreted, so were the dreams fulfilled. Three days afterwards, the cup-bearer was restored to his place; and, according to the presage of his dream, the chief-baker was hanged upon a gibbet as food for the vultures. The character of Joseph, as an agent of the Most High, was established. Any ordinary foresight could have divined, that upon the birth-day of Pharaoh, some signal act of clemency might be granted; but that one of his servants should be made to feel the severity of his displeasure, and the other his pardon—that a particular one would be reinstated in his former post of honor, and the other hung up a prey to the fowls of heaven, and all this in accordance with dreams explained—was more than unaided human sagacity could devise, and served to place Joseph in the position of a Prophet of God.

The restored prosperity of the cup-bearer, had the effect it usually has upon weak and ungrateful hearts. He forgot the interpreter of his dream, and was contented in seeking his own pleasures and enjoying his good fortune. Pharaoh hung the chief-baker: but Moses has hung up the cup-bearer also, as an object of detestation to all who read the history, on account of his base ingratitude to the extraordinary person he left in the prison.

Upon this history we remark:

I. The providence of God manifested in the history of Joseph. His brethren sold him, careless of his future condition, provided they could remove him out of the way. That which man calls an accident, was the occasion of his being sold into Egypt. He goes as a slave, and is soon elevated to the office of a Steward in the house of one of the grandees of the nation. The irregular passion of his employer's wife leads him to prison, apparently the dupe of his own virtue. His friendship there is repaid by ingratitude in those who might favor him. Is his condition desperate? Is the righteous forsaken? We have not progressed far enough to develop the means of his deliverance, but sufficient to say that he was delivered, and that too through the instrumentality of the ungrateful cup-bearer, but so as to give him no honor, and entitle him to no reward. As Joseph interpreted, so were the dreams explained. Three days afterwards, the cup-bearer was restored to his place; and, according to the presage of his dream, the chief-baker was hanged upon a gibbet as food for the vultures. The character of Joseph, as an agent of the Most High, was established. Any ordinary foresight could have divined, that upon the birth-day of Pharaoh, some signal act of clemency might be granted; but that one of his servants should be made to feel the severity of his displeasure, and the other his pardon—that a particular one would be reinstated in his former post of honor, and the other hung up a prey to the fowls of heaven, and all this in accordance with dreams explained—was more than unaided human sagacity could devise, and served to place Joseph in the position of a Prophet of God.

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his own interest with Pharaoh can be ad-
anced by it; he remembers Joseph.

The Jews killed their own Messiah; but
his death was made the world's salvation.
Persecutors have traduced and put to death
the people of God to serve their own in-
tereses; but their death has been made to
drive from a good cause the hypocrite and
the dastard, whilst hundreds of the honest
true and have been won by it to Christ and
heaven. Instruments all men, all events
must be, for God reigns supreme; honora-
able and rewardable ones we may be, for he
made us to co-operate with himself. Men
estimate wealth and honor: but I here state
that I would not exchange the knowledge
of this truth for all the riches and glory of
this world. All human affairs are under
the control and direction of an invisible and
superior power. True, “man's heart de-
viseth his own way; but the Lord directeth
his steps.” Kings and potentates of the
earth pronounce judgments, but God ma-
keth them a divine sentence. “The race
e is not to the swift, nor the battle to the
strong, nor riches to men of understanding, nor
yet favor to men of skill”—yet they may
be, for the opportunity is offered to all. We
plan, and may realize our desires; but their
is a deeper plan, and a wider realization.
We counsel and execute; but there are
higher counsels, and more extensive execu-
tion, than was either devised or expected
by us,—which latter execution is good to
the good, but evil to the evil, according to
the worthiness of the means used, or the
object effected. Let us learn then, the fol-
ly of all sinful plans; the unreasonable-
ness of murmuring against God; and, at
the same time, the necessity of diligent ac-
tion in all our duties, relying, as we should,
with delightful confidence upon the direct-
ing and disposing power of our Almighty
Father.

It is unreasonable to admit the existence
of God, without believing that he exercises a
supreme government over all human affairs.
He made the world for the accommodation
of man; he has beautified it with all that is
fair, grand and magnificent, and he has ad-
mirably prepared it for the abode of ration-
al creatures. Look around the world—ob-
serve its order, its regularity and design,—
and ask yourself, careless of all the theo-
ries of Theologians,—is it reasonable to
suppose that the Creator has cast such a
world, and such creatures, from his hands
desipased and neglected, and left all to the
weak, and foolish, and miserable control of
man? The idea would make the earth a
place of doom; the good we enjoy a tantaliz-
ing dream; and our philosophy a practical
atheism. But look at your experience for
proof. You have projected plans, and have
sent your forecast into the future; you have
exercised the most vigilant prudence, and
had thought that you had provided for all
that could happen, and yet, some little
event, altogether unseen, has blasted all
your fond hopes, and laid your well-formed
schemes in ruin. But, perhaps you have
met with success, and you have sat
down to feast upon your happiness, sur-
reying with delight the wisdom of your
schemes, and the power of your execution.
But, alas! just as you were grasping your
happiness, it had flown! Tell me not, then,
that you are master of your lot. Your hap-
piness depends upon your submission to the
divine will after you have made every law-
ful exertion.

But I am told that this view of divine
 providence destroys the idea of voluntary
human agency. It may do so in your
mind, but it does not in mine, for three
reasons:

1. Man was made for action; and in his
very organization, he is called to exertions
of his own. He can be happy only when
actively employed.

2. He is self-conscious of voluntary power

3. God has called upon him in his word
both to design and to work with all possible
activity, and has denounced severe penalties
upon him if he will not work. And if you
still are in perplexity, read over the history
of Joseph, and it will give you a clear per-
ception of the truth, that though men act,
freely act, and so act as to secure their own
selfish ends, yet God also acts, and over-
rules all for the good of those who love
him.
This truth, appreciated, will prepare us for the day of adversity and subjection; for all the alarming presages of destruction and death that foreshadow the downfall of earthly hopes; for all disappointments of friends and fortune; and for the last solemn hour of our mortal career. For he who guides the sun in his flaming chariot through the heavens; he who rules midst the thrones and principalities of unseen and everlasting kingdoms, watches over his obscure and defenseless child, and he will guide him through the storms of this turbulent scene, to a place where storms shall never rise, and unpleasant vicissitudes of fortunes shall never return.

II. The exemplary conduct of Joseph was recorded, doubtless, for our imitation._Three motives seem to have actuated him: Gratitude to his benefactor, the husband of the licentious woman; the purity of his own conscience; and the danger of sinning against God.

Many useful lessons may be gathered from this passage; but, as the history is so unique, and our time is already exhausted, we must leave it, commending it to you all, as worthy of your most profound reflection, and as calculated to improve your hearts, extend your ideas of the divine government, and induce you daily to commit your ways to God. We should never forget that we are only creatures with all our boasts of greatness—instruments in the hands of an Almighty Creator. We may plan, and adorn, and seek to perfect the means of our happiness; but if we forget our origin, our dependence and our destination, and substitute self, instead of the divine hand, upon which to lean for support and direction, by ten thousand means at his disposal, our fair fabric may be laid in the dust and its elements scattered as the thin air. Let us remember our insignificance and tremble. We are but mites amid millions of other mites; but mites as we are, we should not forget ourselves so far as to deny that the goodness of Providence may use us for wise ends, by which our dignity, honor and felicity will be secured, and his glory promoted forevermore. Let us humble our pride, no; boast of our temporary possessions, for they are but small portions of a world which floats amid myriads of worlds guided by an invisible finger, and which will, ere long, be struck from its orbit as it was originally placed there by the hand that made it. Never assign to God a secondary part in human affairs, or you make a fatal blunder, and forget that capacity, and success, and power, and influence, are mere short-lived gifts of his benevolence which may be taken from us at whatever moment his purposes may demand. Never yield thy faith in God, or thy accompanying frailty will devote self to a throne of idolatry, from which, per chance, naught can hurl it but the mandate which destroys alike the idol and the worshipper: and thou forget that thou art but one of the mighty races of things

"Which arises glorious in strength,
And perish, as the quickening breath of God
Falls them, or is withdrawn."

J. B. F.
EGYPT—ITS FERTILITY.

437

dream of the king: The king, in his vision, was walking on the Banks of the Nile, when he saw seven fat kine feeding in the meadows. Soon after, he discovered seven others, frightful to look upon on account of their leanness, and he beheld them eat up the fat ones, and that without any improvement in their appearance. He then dreamed again: and behold, seven full ears of corn proceeded from one stalk, which were in like manner devoured by seven others, which were blasted and withered.

Joseph heard the dreams; and, after assuring the king that God alone could give the interpretation, proceeded at once to their interpretation. He informed him that the seven kine and the seven ears of corn signified seven years; and as the lean kine eat up the fat, and the blasted ears consume the flourishing, so there would be in his kingdom seven years of plenty, succeeded by seven of famine, so extreme that it would desolate the whole country, and entirely consume all that would be left of the former years of abundance. He calls upon the king, in view of this fact, to make a wise use of the vision imparted to him, and appoint some wise and prudent man, who shall take immediate and effective measures to collect and lay up a proper amount from each plentiful year's crop, for a defence against the years of famine.

Joseph's interpretation and advice carry conviction to the heart of Pharaoh, and induce him to act upon it at once. And such was his estimation of the wisdom of Joseph, that he made him prime minister of his monarchy, and invested him with all the ensignia of office, and clothed him in a royal vesture, and caused all the people to acknowledge him as next to the king in dignity and authority. And to attach him more closely to his service, and divert his interests and affections from his own country, he changed his name to that of Zaphnath-paan-aah, which signified chief-minister, and formed an alliance between him and a noble family of the realm by securing his marriage with the daughter of Poti-pherah, a priest of On, or the city of the Sun. He goes throughout all the realm, erects proper depots, and appoints suitable officers in every province to collect and preserve the produce of the earth, so that when the years of famine come on, Egypt may be saved from starvation, and the neighboring countries be blessed through the prudence of his administration.

The years of plenty came on, and the wise counsels of Joseph were received, and provision was made according to his direction for the succeeding years of distress. They also came, and all the neighboring lands were sorely visited. The people cried to their king in their distress, and were recommended to Joseph, who opened the bountiful stores and supplied all who applied.

Before entering directly upon the religious instruction contained in this lesson, we invite your attention to the anomalous facts in the history, and the peculiarity of customs here referred to, and which serve to explain many expressions in the text.

We should recollect that there is no rain in Egypt, and that the fertility of its soil depends entirely upon the irrigation obtained from its great river, the Nile. This river has its source in upper Ethiopia, and waters an immense district of country. Its channel is generally three miles in breadth, and after it passes its mighty cataracts where it enters into Egypt, it flows on smoothly, and windingly through the whole kingdom. It is, therefore, emphatically "the river of Egypt," and but for it the whole country would be doomed to sterility. It empties by many mouths into the Mediterranean sea. But as it is, Egypt has ever been regarded as one of the most fertile countries of the globe—the granary of the East—and has in more instances than the one before us, preserved by its superabundance, the neighboring countries from starvation. We see in these facts the propriety of associating the images of plenty and famine in the dreams of Pharaoh with this river. And there can be no doubt, that the plentiful years were made so by the regular and extended inundations of the Nile, while the years of famine were brought about by the overflow being withheld. We can imagine the consternation of a people who had al-
ways looked with the joy of expected plenty to these periodical floods, when they beheld, for seven successive years that the irrigation had ceased. Egypt, the land of plenty, celebrated from the first settlement of the world as worthy of being compared to the garden of the Lord; (Gen. xiii: 10;) Egypt, upon whom, in after ages, even Rome depended for bread, and from which Constantinople is now supplied; Egypt, who glored that she was not, like other countries, dependent upon the rains of heaven for the fertility of her soil, but who believed that the gods sent a flux or reflux of her river to favor the most glorious of all lands; who even boasted that she sat as a queen, and knew no sorrow, and who had just seen seven successive years of extraordinary plentifulness,—was subjected to a severe famine, which made her willing to part with her lands, and money, and all her honors, and reputed wisdom, for bread; and but for the foresight of a common slave, who taught both her king and people to take advantage of the favor of Providence, she would have been a desolation long before the curse of the Prophet settled upon her.

As Egypt is now introduced to our attention, we propose to employ the remainder of our time in a brief review of its history, present situation and prospects, and the fulfillment of remarkable prophecies concerning that wonderful land.

The geographical position of this celebrated country made it then, what it will again some day be, the great centre of the commerce of the world. Placed between Europe and Asia, it occupies the north eastern corner of the peninsula of Africa, lies on the shores of the Mediterranean sea, whilst its eastern boundary of the Red sea connects it with China and India. All the products of the vast and unknown regions of Africa flow into it upon the bosom of the Nile; the riches of China and India may be launched upon the waters of the Red sea, whilst the Mediterranean may bring over the fabrics of Europe. No wonder that we find in a country so favored in location and fertility, the earliest efforts of civilization, the most durable monuments of human industry, and the sublimest works of human genius. It is a little remarkable that the two greatest of human conquerors the world has ever chronicled, were the only persons who ever duly appreciated the importance of Egypt in the glorious exploit of a conquest of the world. Alexander, the great, discovered its vast capabilities, and laid the foundations of a city which rivalled Memphis and Thebes, numbering at one time more than three millions of inhabitants, and bearing to this day, amidst its ruins and decay, the name of the great conqueror. And Napoleon, envious of the fame of his illustrious predecessor, and thirsting for the conquest of those countries where the mightiest Empires had disappeared, selected Egypt as the point where a decisive impression could be made, and a path of Oriental revolutions opened which might secure immortal renown. But whilst we remember the fate, and some of the wonderful results of his adventure upon the banks of the Nile, human learning will ever rejoice that he made the expedition which has added so much to her stores, however fatal to his ambitious schemes for Oriental glory.

There is no nation of antiquity whose animals are more interesting than those of Egypt. It is supposed that it was settled by Menes or Misria, the grand-son of Noah through Ham, and was governed by native princes, scripturally called Pharaohs, whose dynasties extended from the supposed time of its settlement during 1663 years. Meanwhile Nebuchadnazar interfered in its divisions and placed Anasis on the throne. It was then conquered by Cambyses king of the Persians, and for 204 years its history is involved with that of Persia. It was then conquered by Alexander the great, and its history is involved with that of the Greeks for 301 years thereafter, when Egypt became a Roman province. It remained a province of the Eastern Roman Empire for 680 years, when A. D. 649 it was seized by the Saracens under Omar, and was retained for 210 years, when the Egyptians set up a Caliph of their own, to whom the Saracens of Africa and Spain were subject. Soon after, however, the government was seized by the governors of Babylon and Cairo. In A. D. 1160, the governor Nourreddin of Da-
mamc usurped the government of Egypt, and his son Salladin, after taking Jerusalem, formed a military corps composed of boys taken in war from the Christian nations, who, by severe labor and strict discipline, were formed into a powerful army, called Mamalukes. After these the Jannissaries, trained pretty much in the same way. These Mamalukes, bred up in camps without any knowledge of their native homes or relations, learned to pride themselves only in their arms, horses and military prowess, and were the scourge and terror of the times. In 1242, they were sufficiently powerful to place one of their number upon the throne of Egypt; but in 1501, they were conquered by Selim II. Emperor of the Ottoman Turks, since which time it has been governed as a Turkish province. Its population is now made up of Mamalukes, Jannissaries, Arabs and natives, or descendants of the native inhabitants.

Our first introductions to the Egyptians in history, present them before us as a powerful monarchy of inexhaustible wealth, and august learning and superstition. Their history is variously celebrated; but no event in it has more interested the world than its connection with the servitude and deliverance of the Israelites, which grew out of the sale of Joseph. It has been the theatre of the most magnificent actions of the heroes of the world from the days of the Shepherd Kings, in the days of Abraham, who conquered the country, to those of Napoleon Buonaparte. So important in itself; sustaining so many intimate relations to the ancient people of God, and so materially affecting the fortunes of the whole world, it became the subject of many prophecies, whose remarkable fulfilment has been the stumbling stone of infidelity, and the wonder of the world. Many prophecies concerning it were fulfilled in ancient times; but many extend even to the present day, whose literal accomplishment is a standing monument of the truth of divine inspiration. The following afford us a good example:

"Egypt shall be a base kingdom; it shall be the basest of kingdoms; neither shall it exalt itself any more above the nations; for I will diminish them and they shall no more rule over the nations. Thus saith the Lord, they also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord God. And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted. And they shall know that I am the Lord, when I have set a fire in Egypt, and when all her helpers shall be destroyed.—And I will make the rivers dry, and sell the land into the hand of the wicked; and I will make the land waste, and all that is therein, by the hand of strangers: I the Lord have spoken it. Thus saith the Lord God, I will also destroy their idols, and will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt. And I will make Pathros desolate, and will set fire in Zoon, and will execute judgments in On.—I will break the yokes of Egypt; and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity. Then will I execute judgments in Egypt; and they shall know that I am the Lord." Ezekiel xxx: 6—19.

Thus speaks the Prophet. The history we have already narrated is a history of the fulfilment. For example, it is said

1. "There shall be no more a prince of the land of Egypt." Recollect, that for more than two thousand years, this fairest and most celebrated portion of the earth, has been tributary to other nations; successively preyed upon by the Persians, Macedonians, Greeks, Romans, Circassians or Mamalukes, the Franks and the Ottoman Turks. Purchased slaves have been and still are their soldiers, and their governors. The natives of the country, called the Copts in modern history, who are the descendants of those Egyptians who so early excelled in the arts of civilization and government and who have left so many monuments of eternal endurance, have been insulted and degraded to the meanest occupations, condemned to perpetual slavery, under the arbi-
EGYPT A MONUMENT TO THE TRUTH OF PROPHECY.

The arbitrary tyranny of strangers, who become slaves in turn. The most illustrious of their Sultans, during the past five hundred years, were promoted from Tartar and Circassian slaves, and their Beys have ever—strange as it may seem—been succeeded, not by their sons, but by their servants, who are regularly advanced from servitude to the administration of public affairs. Do you ask my authority for these statements? I refer you to any authentic account of Egypt, and especially to Volney and Gibbon, whose testimony will not be regarded as in any wise partial to Jewish prophecy. See Volney, Vol. I. pp. 190, 198. I read you from Gibbon, Vol. II. p. 383:

“A more unjust and absurd constitution cannot be devised, than that which condemns the natives of a country to perpetual servitude, under the arbitrary dominion of strangers and slaves. Yet such has been the state of Egypt for above five hundred years. The most illustrious sultans of the Baharite and Borgite dynasties were themselves promoted from the Tartar and Circassian bands; and the four and twenty beys, or military chiefs, have ever been succeeded, not by their sons, but by their servants.”

2. It was threatened, “it shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted.” All descriptions of Egypt are descriptions of desolation. Who has not read of Memphis, and Thebes, and other desolated cities.

Now put these facts together. For two thousand years Egypt never lacked a prince to sit upon the throne, and the antiquity of her government has been urged from the innumerable number of her monarchs in opposition to the chronology of Moses. For two thousand years she has been the prey of all nations according to predictions delivered at the time when she was in the full tide of the greatness of her strength. It was said she should never have a native prince to rule her; and she has been governed for five hundred years by foreign slaves. It was threatened she should be the basest of kingdoms, and her native population have for thousand of years, been the subjects of other governors, and for hundreds have been the slaves—meanest slaves of slaves. Desolation was threatened to a country which, more than any other, was favored by nature, and apparently placed beyond the reach of want, and her desolations have been the themes of historians for hundreds of years.

Such are a few of the facts. Who can look at them, and not believe that the “Scriptures cannot be broken?”

It is said that men, and particularly preachers, are interested in showing that these prophecies are fulfilled, and that this biases their minds. I know not how you may regard my disposition in this particular; but I state it truthfully, that I would not hesitate to state any fact that would militate against our faith—for I am a slave to candor. The Bible is true; unquestionably true.

I should not forget to state that, from recent appearances many have supposed that Egypt would be regenerated and arise to her former greatness and glory. Should this occur—and it will occur—we should recollect that the curse on Egypt is not an everlasting one; and that the prophet has positively declared that her baseness shall cease, and the Lord will heal her:

“And the Lord shall smite Egypt: he shall smite and be all his people, and Assyria shall be his dung, and Egypt shall be in the midst of the land; whom the Lord shall smite and be all his people, and Assyria shall be his dung, and Egypt shall be in the midst of the land.”

In that day shall Israel be the third among nations. In that day shall there be a highway out of Egypt to Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land; whom the Lord shall bless, saying, blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.” Ezekiel xxix.

Yes, I rejoice to believe that Egypt will again be a part of the glorious inheritance.

LECTURE XXXVI.—CHAPTERS XLII.—XLIII.—LV.
HISTORY OF JOSEPH CONTINUED.

We have seen Joseph raised to the highest state of power in the Egyptian monarchy,
having all the officers of the realm at his command, and regarded by Pharaoh and his people as the Savior of Egypt, if not of the world. A sore famine spreads over all the land and the adjacent countries, so that even fruitful Canaan lays under the blight. Jacob and his family partake of a common calamity, and in the second year of the dearth are made to seek sources of subsistence beyond their own inheritance. Hearing that there was corn in Egypt, he sent his ten sons with money to purchase the means of sustenance. They arrive and are presented before Joseph, unconscious of their relationship to him, whilst he recognizes at once that they are his brethren. But for wise purposes, which the history will develope, he maintains his disguise; addresses them by means of an interpreter, and assuming an air of austerity, charges them with being spies, who, under the plausible pretence of purchasing corn, had come to discover the weakness of the people, and the defenseless borders of the Empire. They assure him of the sincerity of their intentions; detail their family relationship to an aged father in the land of Canaan: and that they were once twelve in number, but one was dead; and their youngest brother had remained at home as a solace to their father for his bereavement and their absence. Joseph catches at their words, and proposes to subject their honesty to the proof by despatching one of them for their youngest brother, while the others shall remain as hostages in prison; so that, in the event he would find they had attempted to deceive him, he could deal with them as secret emissaries. He casts them all into prison that they may comply with his demand. But, at the end of three days, unwilling that his father and family should suffer for want of provisions, he propounds a more favorable expedient, and retains Simeon as a hostage for the rest, whilst they return with provisions for their father, and to bring their youngest brother as the proof of their honesty. They were forced to consent to this proposal; but supposing that no one understood their language, they gave vent to their feelings, and mutually bewailed their heartless treatment to their brother Joseph: rightly believing that for it they were subjected to their present want and mortification. Reuben reminds them that he took no part in that shameful transaction, and had they listened to his counsel, they would not have despised the bitter lamentations of their brother, and would have avoided the just punishment which was now overtaking them. Joseph was so affected by their sincere repentance, that he could not refrain from tears, but was compelled to withdraw to give vent to his overflowing feelings. He soon returned however, assuming the authority of the minister of state, ordered the binding and imprisonment of Simeon, and a distribution among the rest of the supply of corn they had purchased. He ordered, also, that each man's money should be replaced in the mouth of his sack. His brethren departed with mingled feelings of joy, sorrow and fear. What was their surprise, when they stopped at the first watering place, and found, as they opened their sacks to obtain food for their beasts, that their money was returned. They concluded that it was a stratagem of the haughty and insidious minister to entrap and enslave them when they returned with their youngest brother. They, however, pursue their journey, and safely arrive at the home of their father. They relate their adventures; inform him that they had been suspected as spies, and that they had been compelled to leave Simeon as a pledge that they would bring Benjamin to make good the account they had given of their family. These were sad tidings to the aged and afflicted father. He could see nothing in them but that he would be deprived of his children, and he gives vent to his feelings in a melancholy lamentation: "You have made me to be without children: Joseph is dead, and Simeon is imprisoned, and Benjamin you will take away. All these evils have come upon me."

In vain does Reuben pledge the lives of his own children if Benjamin be not returned. "My son shall not go down with you," says Jacob: "His brother is dead and he is left alone; if any mischief befal him in the land whither you go, you will bring down my gray hairs with sorrow into Hades."
Thus expostulated the sons, and thus answered the father, until the famine had well wasted their provisions, and the prospect of starvation urged Jacob to propose that they go again to Egypt. Judah suggested that it would be inevitable death to return without Benjamin; and Jacob, unwilling to give up his darling son, speaks as though he had been hardly dealt with in the betrayal of the state of his family which they had made to the viceroy. Judah offers his excuse. He assures his father that it was unavoidable; that they had told him in the simplicity of their hearts, and in answer to pointed questions from the viceroy, never supposing the use he would make of their answers. Apparently under a sense that God had ordered it, the Patriarch swerves, and Judah presses the demand, giving a solemn promise, that at the hazard of his own life, Benjamin shall be returned safely. "Yea," says he, "If I bring him not, let me bear the blame forever."

The famine increases, and Benjamin is delivered up. Before they set out to Egypt, Jacob wisely instructs them to take a double portion of money for fear there was some mistake in that which was returned, and to select such presents as the country afforded, and carry them to the prince of Egypt. With an aching heart he sends them away, and asks the blessing of Heaven upon their journey, previously determining to submit to the will of God, whatever it may be in the case.

Arriving in Egypt, they are presented before Joseph; who, seeing his brother Benjamin with them, gave orders to his steward to conduct them to his house, for he designed to dine with them that day. Anxiously solicitous for their welfare, they feared that it was a contrivance to call them to an account for the money which they had found in their sacks. Accordingly they informed the steward of their surprise in finding the money, and that they had brought it back with more by which to purchase additional supplies of provisions.

The steward knew how it had happened, and bade them dismiss their unnecessary fears, telling them to regard the returned money as a gift from Heaven. He brought Simeon unbound to them, and having shown them every token of civility, he informed them again that they must dine with his lord that day.

The brothers prepare their presents for the viceroy, and when he arrived they presented them in a most becoming manner. He received them with friendship; inquired into the health of their aged parent; and ascertaining that Benjamin was their youngest brother, he saluted him with the expressive words: "God be gracious to thee, my son." He could retain himself longer, but was compelled to retire and give vent to his affections in a flood of tears. He soon after washed his face, and returned, and ordered dinner for the company. Three tables were spread: one for himself on account of his official dignity; one for his brethren, who were placed in exact order according to their age; and a third for his Egyptian guests, whose national prejudices prevented them from eating with any other nation. Joseph, in token of his kindness, sent dishes to each of his brethren from his own table; but to Benjamin he sent five, which involved their minas in mysterious conjectures.

They ate and drunk plentifully, and upon taking their leave for the land of their father, Joseph ordered their money returned again, and that into Benjamin's sack they should put his silver cup out of which he was accustomed to drink. With joy they set out for their home; but, they had scarcely left the city till they were overtaken by the steward, who upbraids them with their iniquity, and meanness in stealing the cup of his master. They were conscious of their innocence, and disdainfully they repel the charge, by saying, whoever upon search should be found to have the cup, should be given up to suffer death, while they themselves would return as bond-slaves.

The steward agrees to the proposal. The beasts are unburthened, and to their overwhelming astonishment, the cup is found in Benjamin's sack. It was needless for the hopeless young man to say any thing in his own defence; he stood unquestionably convicted, and concerned in his disgrace, they all returned mournfully to the house of the prince.
Joseph was expecting their return, and when they appeared before him, he reproved them sharply, and they bowed at his feet and acknowledged their guilt. He seems clement and lenient; but, oh! what was the character of that leniency to the sons of Jacob. “You may go home,” says the prince, “to your father, only let him who did the deed remain a slave.”

The situation of Benjamin, and the pledges he had made to his father, bring Judah to his senses. He acquaints the prince with all that passed between them and their father in relation to the convicted boy. Passionately he describes the grief of their father at the loss of Joseph, and how all his happiness for the brief remainder of his life was wrapped up in the condition of Benjamin. “If we return without him, he will die. Let me remain in slavery instead of the boy, for I pledged my life for that of Benjamin; and I cannot return without him; I cannot behold the calamity of my father.”

Joseph could no longer withstand this affecting speech, and the magnanimous offer of Judah. He ordered the company to leave the room, for he desires no witnesses to the strong emotions that swell his bosom; and at once, amidst a flood of filial and fraternal tears, he says: “I am Joseph; Is my father yet living?”

Who can conceive, much less depict, the feelings of his brethren! They could not answer him; oppressed with grief and fear, stung with the bitterest pangs of remorse, and petrified with terror, what could they say? But Joseph recovers himself, and with a condescension and kindness that prompts all love, says: “Be not afraid, and let it no longer seem hard to you, that you sold me into these countries; for God sent me before you into Egypt for your preservation.” He informs them that for five years the famine shall continue, and he bids them hasten to Canaan; to tell his father of his glory and greatness; and bring him and all his family, his flocks, and his herds down into Egypt, to a place that he will select. And he fell on the neck of Benjamin, and kissed him, and together they wept. He embraced and wept over all his brethren.

We pause in the history to remark:

1. That it may be asked, Why did not Joseph make known his prosperous condition to his afflicted father during the seven years of prosperity? and why did he trifle with the feelings of his brethren, and torture them, and Benjamin who was innocent, with unnecessary fears? Many such questions are suggested to some minds, as they pursue the history of Joseph. We have one answer to them all: Joseph was the servant of God, and doubtless acted under his direction, and in all probability guided by immediate revelation. The end of his history justifies this conclusion, and should make us acquiesce in the manner in which it was brought about. Whatever means Jehovah authorizes, these are right, and no man has any reason to demur. His brethren and father are led into mistakes, but no real harm was done them, and when they come to look back upon the wonderful scenes through which they were led, think you that they had any reason to complain? And if they complained not, surely we should acquiesce in the manifest dealing of divine providence, which conducted the whole with such consummate skill, to so happy an issue.

2. We have a good exemplification of the office of conscience in the keen remorse which the brethren of Joseph manifest when they say: “We were guilty concerning our brother in that we saw the anguish of his soul, when he besought us and we would not hear.” And the reproof which Reuben gave is not unlike that which guilt brings to us for every crime. It is a sore punishment of itself to be conscious of unrepented guilt, for it brings fear and dismay, and an agony which is a foretaste of the pains of the future world. Take from the conscience the sense of guilt, and no accusation can long affect it. Reuben feels not what his brethren feel, and though a partaker in their misfortunes, he esteems himself free from their guilt. Let us keep free from wilful sin. Every sin defiles and pollutes the soul; but to give an assent to that which we know to be wrong, is to sting and pierce our souls in their most vital parts; and I know of no evil which can be compared to this.
3. We are taught by this example the doctrine of restitution. If we sin against the rights or property of our fellow creatures, we must repair the injury so far as it is in our power, or expect the just judgment of God against us. Indeed the grace of his gospel does not promise us forgiveness, only upon the condition of genuine repentance, which is nothing less than full and ample restitution to the extent of our ability. And let us rest assured, from the example before us, that if we do not make the proper amends the Providence of God will be sure at some time to overtake us and exact it at our hands, with fearful interest. No man can be assured of the forgiveness of God, who refuses to restore for the wrong he has done his neighbor. He may make long and agonizing prayers; he may weep tears of blood, and compound with his conscience by giving all his goods to feed the poor, and his body to be burned; but he shows that his heart is unreconciled, and he is destitute of the genuine love of the gospel if he cannot bow his stubborn will to make amends for the wrongs he has done. I know not how it is with you, but such is my estimate of the joy of forgiveness and peace with God, that I should delight to make amends for every wrong I have committed, for my cup would then, I know, overflow with rational bliss. God has promised forgiveness to all mankind; but it is upon the condition of obedience to the gospel of his Son, which is so arranged that, whilst it requires no impossibility, at the same time it gives no assurance of pardon but to the true penitent.

4. But look at the magnanimous and tender-hearted conduct of Joseph. He cannot see his brethren's distress without retiring to weep; and though justice required that they should feel their sin, he mildly reproves, and is compelled to turn away to dry the tears of his affection. The Lord, my brethren, often thus deals with us. His bowels of mercy yearn over us while he lays upon us the rod of his affliction to reclaim us to his law. His very justice is tempered with love. He reproves that he may save; he punishes that he may be gracious; and if in the end, he shall punish some who are incorrigible, it will be that he may rescue and save others. In the case of Jacob, we see his manner of dealing. "I am deserted," says the desponding patriarch, "all these things are against me." And so would we have thought, and so, often, do we think amid the multiplied ills of human life. But really all were for good to him, for God was in them working out the preservation of the patriarch, the honor of Joseph, and the fulfillment of his own gracious promises to their fathers. O, how weak is the faith of man in that very being in whom of all others he should put his trust with unwavering confidence! If we see the good he performs we can believe it good, but what reward have we for acknowledging that which we see? Let us never forget, that whether we see it or not, all things work together for good to those who love God; and if we believe not, yet he remains faithful.

5. The speech of Judah is artless and most affecting. It flows from the heart, and is a perfect specimen of natural eloquence. It is so perfect that any attempt to analyze it would mar its beauty. You will note also that Jacob is more delighted with the preserved life of Joseph than with his promotion to glory. "It is enough: Joseph is alive." J. B. F.
parted for Canaan, and were received by their father with the gladness of one whose most painful anxieties are removed, and who sees two of his sons he had feared he would never see again. But Judah, thou hast a hard, though a joyful task to perform. Years ago thou didst stand before thy father with a torn and bloody coat, which he took to be Joseph’s, and by thy lie was made to believe he was torn by wild beasts in the desert,—How now shalt thou tell him that Joseph lives. I feel for thee as thou approachest that heart-broken and long deceived father. But Joseph lives, and the joyful tidings will compensate for all past grief, so draw near and declare it: “Father Joseph is alive, and is governor of all the land of Egypt.” But look!—the trembling patriarch grows pale as confused thoughts course through his mind, and swoons away, and falls into their arms. He recovers, and they rehearse to him the glory and the commands of Joseph, and point his attention to the wagons which had been sent to convey him to Egypt; and then, in the exstacy of unexpected, but most desirable joy, he cries out, “It is enough: my son Joseph is still alive, and I will go and see him before I die.”

Long had he mourned for Joseph; long had he felt himself hopelessly bereft upon the earth, and now that God is opening his face upon him, he determines, ere he departs to go to Beer-sheba, and on the altar of his fathers, offers up his gratitude, and inquire the will of the Lord.

Acts of kindness succeed each other; and at Beer-sheba God favors Jacob in a vision, and bids him to go fearlessly down into Egypt, assuring him that his going there shall in no wise affect his gracious promise: “I will make of thee a great nation;” and there he should meet his beloved Joseph who should be near him during the remainder of his pilgrimage, and in death be present to perform the last sad offices of that solemn hour.

Jacob gathered together his family, and departed for Egypt, making together a number of seventy-five persons. He came into the borders of Egypt, and sent Judah to inform his brother of his father’s arrival. Joseph hears the news with unspeakable satisfaction, and placing himself in his chariot, he collects a respectable retinue to attend him; at once goes forth to congratulate his father upon his arrival. No one can describe the paternal affection and filial joy manifested at that meeting. Jacob thought that all his earthly happiness was completed at that interview: “Now let me die since I have seen thy face, and know that thou art yet alive.”

The rejoicings of the meeting over, Joseph proposes to acquaint Pharaoh of their arrival; and to gratify the curiosity of the king, he selected five of his brethren whom he purposed to present before him: Pharaoh inquired into their avocation, and learned that they and their ancestors were Shepherds, an abominable calling with his nation. He gave them choice of his lands, but to suit their avocation, advised them to settle in Goshen, according to the wishes of Joseph; and he offered, as a token of the honor he would love to confer upon them, to make any one whom Joseph would select, the chief over his Shepherds.

Shortly afterwards, Joseph introduced his father also to Pharaoh. He came into the presence of the King and pronounced a blessing upon him. Pharaoh inquired into the number of his years, and Jacob informed him that his life was as nothing in comparison with the life of his fathers, and that it had been a life of fatigue and trouble. “For,” said he with characteristic simplicity, “few and evil have been the days of the years of my pilgrimage.” He afterwards took up his residence in the land of Goshen, where, from the king’s storehouse throughout the famine, he was plentifully supplied with all the necessaries of life.

Upon this history it would be well for us, no doubt, to remark,

1. That there is some disparagement between the account given of the number of Jacob’s family by Moses in different parts of his history, and that given by Stephen. Moses, Gen. xlvii: 26, states their number at 66, and in Deut. x: 22, at 70; and Stephen, Acts vii: 14, at 75. The reason of this discrepancy is, that each calculation is made according to a different method of computation: Moses in the passage before us speaks
only of those who came out of "Jacob's loins," his children and grand-children who went into Egypt with him. In Deuteronomy he speaks of the family of Jacob including Joseph, his wife and his two sons, Ephraim and Manasseh, which added to 66 makes exactly 70. Stephen speaks of all who went down into Egypt with Jacob, including the nine wives of his sons, which added to 66 makes 75. This view relieves the subject of all perplexity, and shows the truth and sincerity of each numbering.

2. "The land of Goshen is situate in the eastern part of Egypt, between the Red Sea and the River Nile, upon the borders of Canaan: It was a fruitful spot of ground, very fit for pasture; and therefore Joseph tells us that Pharaoh's own cattle were kept there, and accordingly we find him ordering Joseph to make one of his brothers the inspector-general over them. The country was separate from Egypt; and for this reason the Israelites inhabiting it might keep themselves in a body, without endangering their religion or manners, by intermixing with the Egyptians, and without incurring their envy or odium, as they would have done, had they lived among them, and shared any power or profit in the government. They came down into Egypt upon a particular exigency, and were to return again to take possession of the promised land; and therefore a country that lay in a manner contiguous to it, was the most convenient for their abode, that they might be in readiness to remove whenever God should order them to leave it, which they would not have found so easy a thing to do, had they been settled in the heart of Egypt."—Poole.

3. In order to understand many things in this history, we should recollect that Egypt was according to profane historians divided into three parts, which belonged to the soldiers, the priests and the king, while under these there were husbandmen, shepherds and artizans. It does not follow, therefore, that all Shepherds were held in detestation; but only foreign Shepherds. The general reason assigned for this detestation is that oppression and tyranny exercised over Egypt by the Shepherd kings, who came from Phoenicia, overran and subjugated the country, burning their cities and slaughtering the inhabitants, and bringing all under a detestable yoke. This, added to the fact that most Shepherds had become free-booters and robbers, was well calculated to give an odious character to all who followed that avocation. That, therefore, which captivates our admiration in the history is, that Joseph hesitates not to tell the king the true business of his family. He conceals nothing: he boasts not of their high descent, nor of the dignity of his fathers, who all were great in their generations, and honored with the favor of holding immediate intercourse with God himself. On the contrary, he openly declares their employment, and seems only to find his pleasure and ambition in seeing the divine measures by which men of low condition in the sight of men might be exalted to power, honor and glory, by the hand of God. Besides he is more careful of the purity of his brethren than of their dignity; and that he might keep them from the influences of Egyptian vices and idolatry, he seeks so to represent them that Pharaoh and his people may be as much as possible separated from them.

4. We cannot too much admire the manner in which Jacob speaks of himself before Pharaoh. He acts in character with his religious professions, and desiring to recompense, in some way, the benefactions bestowed upon his family and himself, he pronounces a blessing from the God of his salvation upon the monarch. He calls his life a pilgrimage, and how forcible and true is this figure. Even whilst remaining upon this earth, we are strangers in a foreign land; we have no home on earth: but we are journeying to our father's country where there is a habitation, an inheritance and pleasures which age cannot affect, nor moth corrode, nor care make burdensome. Let us ever, like Jacob, properly estimate the short continuance and insufficiency of all human prosperity and felicity. We must all, at last, whether we descend from thrones, or depart from desolate cottages, go down to the grave; and without a prospect of a home in the heavens, after our short and weary pil-
grime, we must be miserable indeed. It is a small matter that we should be rich and honorable in a world like this! Why engage in pursuits which we must soon abandon? Why aspire to distinctions which death must soon terminate? We are on a journey home. We should not be affected by the conveniences or inconveniences of an unsatisfying life. Let us not stop to lay up treasures, or to build stately mansions, in a country we are so rapidly leaving, and to which we shall never, never return again. Let us give diligence to make our calling and election sure, that so when "life's weary journey shall be o'er," our lives may have declared that we sought a better country, even a heavenly, into which we may obtain an abundant entrance through our Lord Jesus Christ.

Joseph delivered.

We cannot close this desultory lecture without reminding you, my young friends, of the joy of parents in the wisdom, virtue and prosperity of their children; and also of the bitterness of that cup which, alas! many a parent is made to drink, who learns the folly, the vice, and the misery into which children sometimes plunge themselves. Joseph saves his father and brethren from famine; the land of Egypt from desolation; and in his high post of honor, does not, in the least jeopardize his honor, his character, or his religion. Grief-bowed Jacob! we hail thee happy in such a son; and thy hoary head shall go down to the grave in joy, and peace, and hope, instead of sorrow and unrelievable grief. Late in life we learn how to bear its ills, and commence to know how we should act our part.

But sinner! a word of affection to you. A grievous famine is now in our land, and is spreading its fearful ravages all over the country. Thy provisions are wasted, and the wicked men to whom thou art joined will send thee, ere long, to feed swine, the husks of whose food thou wilt feign eat to save thee from hunger! And, O! thou art insensible to thy condition, and long have we waited to hear thee say, "I will arise and go to my father." Thy father, unlike Jacob, has food enough and to spare, and why dost thou famish with hunger? Why not now arise, and fly to thy father's house? for thou hast sinned against heaven, and in his sight, and art no more worthy to be called his son. O, come to the family of thy father! We have royal robes with which to invest thee, and a fatted calf for thy provision, and rings of royalty for thy hands. "Come unto me all you that labor and are heavy laden, and I will give you rest." "Why do you labor for naught, and spend your money for that which satisfieth not." "Acquaint now thyself with the Lord, and be at peace, and great good shall come upon thee." J. B. F.

LEcTure xxvii--Genesis XLVII.

History of Joseph continued.

We have followed this sacred history so far as to see Jacob and his family located in the land of Goshen, and in a time of famine, by the most signal marks of divine favor, furnished with abundance. Our history advances, and we learn that whilst the family of the patriarch are supplied with all that they need, the effects of the famine press sorely upon the Egyptians. The corn of Egypt is sold from the King's granaries at a high price, until all the money of the people has passed through the hands of Joseph into the royal treasury. Joseph demands their cattle, which are given up; and then their houses, their lands, and all are yielded under the unsatisfying demands of craving hunger. And when all the possessions of Egypt, save those which belonged to the priests, had gone into the hands of the king, the people presented themselves, again demanding food to prolong their lives, and Joseph purchased them, and made them slaves to Pharaoh, for seed to sow the lands, as the years of famine were drawing to a close. Thus their liberty and property all went into the hands of the despot, and the people were transferred from city to city, as beasts of burden. And what is most remarkable, this advantage taken of the necessities of the people seems never to have provoked a murmur on the part of the oppressed, so sunk were they into menial and ignoble passions. As the last year of famine comes on, and Joseph remembers
that the Nile will again overflow the land, he re-distributes the lands under a royal tenure, furnishes seed and cattle to the people, and has every preparation made for resuming the tillage of the earth. He requires a fifth, as the price for the rest of the lands; and conceiving that their lives were preserved by Joseph, they willingly submit to the demand. It passed into a law of the Empire that a fifth should always go to the crown.

In the fertile land of Egypt the prudence and industry of the family of Jacob under the blessings of heaven, soon brought wealth after the famine had ceased. But Jacob was approaching the end of his pilgrimage, and was desirous, ere he died, of seeing the family of Joseph, that he might impart the patriarchal blessing. He called Joseph to him, and informed him that Canaan and not Egypt, was the place of the inheritance of his posterity, and he took an oath of him that when he should die, he should not suffer him to be buried in Egypt, but that he would carry him up and bury him with his fathers in the tomb of Machpelah. Joseph made oath to his father, and the aged man expressed his satisfaction by bowing upon his staff.

Joseph returned to court, but was not long there until he was informed that his father was near his death, and at once he took his two sons, and set out to visit him. Jacob was revived at the coming of his son, and sat up and was able to recapitulate in his presence the glorious promises which Jehovah had given him in common with his fathers, Abraham and Isaac. He mentions the death of Joseph's mother, and how tenderly he loved her; and now, as a token of his affection for her, he proposed to Joseph to give to his two sons, her grand-children, an equal portion of the inheritance in Canaan with his own children; to call them by his name, and make them chiefs of two tribes of his own family; whilst to Joseph he gave that portion of ground he had taken by force of arms from the Amonites, which might descend to his other children, should he have any, forever.

The patriarch's sight being dim, he did not perceive that the sons of Joseph were before him, which, when he perceived, he rejoiced greatly, and ordered that they be brought to him. He embraced them with great tenderness; and Joseph placed them before him according to the order of their age, to receive his father's blessing, so that his right hand might rest upon Manassah, and his left upon Ephraim. But Jacob crossed his hands, and gave the preference to the younger, which Joseph supposed was a mistake, but learned from his father that it was from divine direction. Accordingly while he blessed both, he gave the larger blessing to Ephraim.

Upon this history we remark:

1. That many have stumbled at the conduct of Joseph as presented before us in this chapter. He stands before us a calculating politician, thoroughly acquainted with the interests and passions of mankind, who well understood how to take advantage of the necessities of the people, so as to rob them of their liberty and property, and transfer the most exorbitant power to the sovereignty. His conduct has been called ungenerous in first taking the money, then the cattle and then the land, and then the land and then the people, as slaves under the dreadful necessities of extreme destitution. But we should remember, when reflecting upon all such transactions, that Joseph was an instrument in the hands of God, and that for aught we know, the people of Egypt, for their crimes, were unfit for any other government than that which was preparing for them. I think, that abating all the fine things which poets and politicians have said of oppressed nations, that generally speaking all nations, in the Providence of God, receive just such a government as they deserve. Luxury will lead to vice, and indulgence to inactivity and insensibility to the high rights and functions of a free-born man; and there seems to be no other corrective than that which is self-produced, viz: the tyranny of the few over the voluptuous many. Improve man and he will improve his government. Make him sensible that liberty is better than life; the moral sense than any prosperity; and he will give up life rather than his freedom. But when this cannot be done—when he cannot be
made sensible of his own dignity, duty, and sublime relations, he goes down into a servility which is as hopeless as it is just, and which will last until a new spirit can be breathed into him. Thus I have looked at the history of the world. There are social and political evils which nothing but slavery, a remedy which, like the mercurial treatment of disease, almost as fatal as the disease itself, can eradicate.

The policy of Joseph gave a power into the hands of government, unfettered by restraint, which in a few years, under the exercise of a despot, caused the very kindred of Joseph to be subjected to most severe hardships, which becoming intolerable, they were willing again to leave Egypt under the conduct of Moses. We love liberty; it is a sacred, a soul-inspiring name; and it is right that we should love it, and do all in our power for its successful propagation over the whole earth. But people must be prepared for it, and after all that is done, we need not expect that either we or others will enjoy it upon any other tenure than our virtue—our capacity to receive and enjoy it. The complexion of the times and the character of the people, should always be taken into the account when we decide upon the conduct of a public functionary, and we should remember that all officers of government are more the servants of God than either we or they are willing to admit.

Nor should we forget, that in this case, Joseph did not exercise the authority he gained but for useful purposes. He transferred the people to cities, that he might feed them more easily, and after their return to their lands, he gave them four-fifths of all the products, and thus he showed himself the good man and wise statesman.

2. In the manner in which Jacob confers the blessing, we see the great antiquity, if not the origin of that solemn ceremony—"the imposition of hands." It is a custom which has obtained prevalence in all ages, from the earliest records of antiquity.—Whenever the ancients prayed to God they stretched out their hands; and when they invoked a blessing upon any particular person, if he were present they placed their hands upon his head. This is the first mention we have of this custom; but we find it afterwards characterizing the Jewish customs in all the periods of their history. The Lord commanded Moses to bring Joshua before the priest, and give him a charge and place some of his honor upon him, which he did by laying his hands upon him in the presence of all the people. Num. 27: 28. So the Levites were set apart to their duties by the imposition of the hands of the children of Israel. Num. 8: 10. Again in Deut. 34: 9, it is said that Joshua was full of wisdom, for Moses had laid his hands upon him. Hands were laid upon the victims in particular sacrifices. Our Savior observed the same custom both when he conferred blessings and healed the sick.—The Apostles laid hands on all upon whom they conferred the gifts of the Holy Ghost. And they themselves underwent the imposition of hands afresh every time they entered upon any new duties. The Eastern nations observed it at marriages and various ceremonies, and Abissynians continue the custom to this day. It cannot be said, however, that it is now enjoined, as we have no miraculous gifts to confer, and I trust we have lived to an age when we do not indulge any superstitious expectation, that it will give anything we have not in our hands to give. It is probable that this is an easy method of producing what is now called a magnetic sleep or state; but as this state is by no means a favorable one for the discharge of important duties, and is indeed but the debris of ancient gifts, it will not be pretended that it should be continued for these effects. The truth is that imposition of hands was always connected with the bestowment of something more than human gifts, and therefore it is foolish to continue it, when both the bestowers of gifts and the gifts themselves have ceased.

3. We notice that even in Egypt the promise of God to Jacob was fulfilled. His seed had been driven by famine from the land of their inheritance. When they came into Egypt they were not more than seventy-five souls. How will such a number in a strange land become a great nation? he might have
asked. But Jehovah worketh after the
counsel of his own will, and bringeth what-
soever he pleaseth to pass. They grew in
the land of the stranger, and multiplied ex-
ceedingly, even before the death of the pa-
triarch, and he had the joy of seeing the
commencement of the fulfillment of the pre-
cious promise of God, in a numerous fami-
ly gathering round him before his death.—
And he was assured, as every servant of God
should be, that that mercy and truth which
have followed us all the days of our lives, is
able to shower down blessings upon us and
our children throughout all generations. He
lived in the land of Egypt seventeen years.
When he stood before Pharaoh he spoke as
one who felt that his pilgrimage was near its
close; and when he met with the long lost
and beloved Joseph, he speaks as one who
has attained the acme of human wishes, and
expects to see no more good. Worn out with
sorrow in Canaan, when he unexpectedly
met with his son, and saw his honor and
prosperity, he asked no more, but was will-
ing, with a cheerful heart to depart and die
in peace.

The whole age of Jacob was 147 years.
Compared with his father’s and his de-
scendants’, it stood thus:

<table>
<thead>
<tr>
<th>Name</th>
<th>Age</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abraham</td>
<td>175</td>
</tr>
<tr>
<td>Isaac</td>
<td>180</td>
</tr>
<tr>
<td>Jacob</td>
<td>147</td>
</tr>
<tr>
<td>Joseph</td>
<td>110</td>
</tr>
<tr>
<td>Moses</td>
<td>140</td>
</tr>
<tr>
<td>Joshua</td>
<td>110</td>
</tr>
<tr>
<td>Job</td>
<td>140</td>
</tr>
</tbody>
</table>

He lived as long as he seemed to desire,
and his last days were his best days, for
they were spent in the vicinity of his beloved
son, and under bright displays of divine
goodness, unexpected as it was undeserved.
But the Prince with God; the man who
prevailed over the angel must be prevailed over
in turn. Abraham was dead and Isaac was
dead and Jacob must die. There is no ex-
emption from this universal calamity. Ev-
every day either of pleasure or grief brings us
nearer to the bourne where “one dark rayless
curtain covers all.” Let the decay of our bod-
ies warn us of our approaching end, and let
us ever be ready for that solemn event. But

Jacob is anxious for the burial of his body.
He entreats Joseph, as he wishes to favor
him, not to bury him in Egypt; but carry
his dead body to the tomb of his fathers.—
Why this anxiety? Cannot the old man be
brought up from the dead as well from Egypt
as from Canaan? Let an Apostle answer:

“By faith Joseph gave commandment con-
cerning his bones.” Heb. 11: 22. Jacob,
also, no doubt, acted under the influence of
faith in the promise of giving Canaan to his
seed; and to preserve the knowledge and
expectation of its fulfillment he orders them
to bury him there. In faith in this promise,
he praises and adores the goodness of God;
he gives glory to him for the promise; for
the comforts it had afforded him in the land
of his pilgrimage, and that he might give
g his dying attestation of faith in it, he re-
quests to be joined in his burial with Abra-
ham and Isaac, who were heirs with him of
the same promise.

4. There has been some dispute between
interpreters with regard to the meaning of
the phrase: “Israel bowed himself upon
his bed’s head.” The Septuagint renders
it: “And Israel bowed down on the head
of his staff.” To corroborate this rendering,
the Romanists and many Protestants refer to
Heb. 11: 21—“By faith Jacob, when dy-
ing, blessed both the sons of Joseph and
worshipped upon the top of his staff.” But
the occasion to which the Apostle refers is
not the one under consideration. The bow-
ing of Israel upon his bed’s head or top of
his staff did not happen “when he was dy-
ing,” but when he exacted the oath of Jo-
seph concerning his burial, unless we sup-
pose that he did this on both occasions. The
natural rendering, to me, however, is this:
Jacob was exceedingly feeble, and was re-
vived by the coming of his son so as to be
set upon his bed and recount the favors of
God, and exact the promise of his son that
he would carry him to the sepulchre of his
fathers. But when he had finished he was
so exhausted as to lie or fall down upon his
pillow as enfeebled persons are wont to do
after a little exertion. In doing this he
doubtless worshipped God. And when dy-
ing he certainly worshipped the God of his
salvation, of which the Apostle has assured us, which was doubtless a separate transaction. The promise which Joseph made him was grateful to his feelings, and as he reclined upon his bed he spontaneously worshipped God.

5. Let us notice the consolation which the dying father gives his beloved Joseph as he approaches his end: "I die; but God shall be with you." You lose an earthly parent, but your heavenly one never dies; will never leave you. His presence and protection compensate for all losses. He can preserve and bless us when all earthly help shall fail and forsake us forever. Ah! it is delightful thus to believe. Hence, to be satisfied that God is with us is infinitely preferable to all the aids and honors of all the kings and kingdoms of this world. Behold the composure of Jacob. He looks death and the future full in the face, and he is not dismayed. He is more than willing to bid adieu to earth and kindred, and lay his body with the dead! What gave this willingness? from whence came this composure? Came it not from a belief in God whose providential goodness, amid all the checkered ills of human life he had experienced; an assurance of a bright and glorious future, full of immortality and eternal life. Faith of the patriarch! be mine. I ask no more. Be mine, and I will bid all my troubles and uneasiness and apprehension farewell forever, and Death to me too, shall be a serving maid to open the gates of everlasting day and to conduct me to where there is "fullness of joy and pleasures forever more." J. B. F.

LECTURE XXXIX—GENESIS XLIX.

THE FORTUNES OF THE SONS OF JACOB.

Jacob approaches his end, and knowing his departure was at hand, he summoned his children around him, that he might bestow his blessing, and take his leave. In doing this he foretells the character and fortunes of their posterity in future ages. It was a very ancient opinion, that as men approached their death, they became possessed of a divine illumination, by which they were enabled to foresee the events that would follow their demise. Accordingly the Poets, from Homer to Milton, have celebrated this spiritual prescience. Shakespeare represents King Henry IV as saying:

"Oh, I could prophesy,
But the earthly and cold hand of death
Lies on me now."

And Milton avers that

"Old experience will attain
To something like prophetic strain."

Socrates and Zenophon and Cicero, and indeed all of the ancient philosophers entertained this opinion; and believed that as the soul was separating from the body it gained the power of foretelling future events. The probable origin of this opinion was the tradition of the possession of this power by the dying patriarchs.

Upon the predictions that follow I wish to make the following general observations before we remark upon the particulars:

1. That the blessings and curses herein pronounced respect the posterity of the sons of Jacob, more than themselves or their immediate families. The spirit of God, through Jacob, predicts certain things concerning the future history of each of the tribes of his sons; for that spirit foresaw their character, their virtues and their crimes. They are therefore rather predictions than either curses or blessings.

2. The fulfillment of these predictions is to be found, not in any particular events, but in a succession or series of events extending to the latest period of their history.

3. The language of these predictions is borrowed from the significant manners of each of his sons, and their past history is made typically illustrative of the prophecy itself.

4. We propose to give, according to the most accepted criticism, an improved version of each prediction, separately:

I. "Assemble and hear me, ye sons of Jacob: Hearken to Israel; hearken to your father. Enamis, thus art my first born, The son of my strength, Having the right to the estate and dignity Of my family:—
Unstable; like a torrent of water, From the height of thine houses
Thou hast rushed down:—
For thou wentest up to thy father's bed, Thou didst pollute it,
And from the excess of thy passions Thou canst not excel.
The birth-rights of Reuben here referred
SIMEON AND LEVI.

To were evidently those of being the natural head of Jacob's family, and the priesthood. These, in the common version, are called the excellency of dignity, and the excellency of power. To him belonged of right the power of primogeniture, of the priesthood and of the kingdom. But on account of his sin, and the character of his descendants, he was despoiled of all, and from being the excellency of Jacob was not allowed to excel! The kingdom was given to Judah; the priesthood to Levi, and the double estate of the birth-right to Joseph. (See 10 v.1 Chron. 5: 1–5.)

His ungoverned passions, poured him out or hurled him down from the height of his honors, like a rushing torrent, and he found the degradation among his brethren which ever awaits the indulgence of unbridled lust. His fair prospects vanished like air, or like the dews and rains of the morning; and with such impetuous and unstable passions he could not excel. Like licentious and dissolute persons, he was light, presumptuous and unstable.

The tribe of Reuben never did excel!—They have remained in comparative obscurity throughout the history of the Jews.—They never had the honor of giving a prophet, judge, priest or mighty man to Israel. They were not as numerous by one-third as many of the other tribes. And they were the first that were carried captive into Babylon. See Num. 1: 21; 1 Chron. 5: 26.

For his kindness shown to his brother Joseph, in opposing his murder and seeking his release, Moses said to him let Reuben live and not die; but let his number be few. Neither so honorable nor so numerous as the rest, let him not perish as one for his crime should, but let him survive, a diminished people. Num. 33: 6.

Note, then, my young friends, the character and fortunes of Reuben, and learn the allotment of the unstable, licentious and debauched even in this world. The faithful father with his dying breath speaks the voice of God to every licentious man; thou shalt not excel. And if you repent not of your debauchery, Jehovah hath declared that, deprived of excellency in this world, you must have your portion with whoremongers and adulterers, and all liars in the world to come.

II.

"Simeon and Levi are brethren;
For united they accomplished their iniquitous purpose.
Of my soul come not into their secret,
And in their conspiracy, my honor, be not thou united:
For in their wrath they slew the men,
And in their anger they slew a prince.
Curst be their wrath, for it was self-willed,
And their envy for it was bitter.
I will divide them in Jacob
And scatter them in Israel."

Not only were Simeon and Levi brethren by their natural descent, but they were so in their self-will, their thirst for vengeance and their love for cruelty. They murdered the inoffensive Shechemites in a dastardly and brutal manner. And not only did they perform the horrid deed, but they took pleasure in it. The intention of the allusion of Jacob seems to be, to forever assure his posterity that he was not in the secret of his sons, nor did he partake of their execrable wrath in their indiscriminate slaughter of the Shechemites, and hence he denounced their rage, their savage, overflowing wrath, and so appoints the condition of their descendants, as to perpetuate his observance of their crimes.

Whilst, therefore, he gave to each of his sons a portion of Canaan for all their descendants, he divides out Simeon and Levi throughout the land. This was literally fulfilled. The tribe of Simeon, as we learn from Josh. 19, was in a great measure merged in that of Judah, and had their inheritance in the inheritance of Judah, and afterwards were compelled to seek new settlements on the east side of the valley of Gezer, the former pasture grounds of the children of Ham, and were thus scattered in Israel. 1 Chron. 4: 39. The descendants of Levi were also deprived of a natural inheritance; but signifying themselves in the service of God and particularly in destroying the worship of the idolatrous calf, (Ex. 32: 27,) they were made priests and received forty-eight cities, scattered, however, over the land, and a tenth of all from the tribes. Thus what was a curse to Simeon was a blessing to Levi, and for the most manifest of all reasons: The descendants of Simeon followed the brutal practices of their father; whilst those of Levi reformed, were
consecrated to God, and whilst the prediction was as literally fulfilled in them, their division was an honorable division and their dispersion a profitable one. And thus God has dealt in all ages with all people. A national or family curse has been made an individual blessing to each one who would prepare himself to have a blessing. "Let him that hath ears to hear, hear." Read Deut. 33:6-12. Moses says of the descendants of Levi, some hundreds of years after the denunciation of Jacob, that they did not acknowledge their father or their brethren on account of their crimes; and that on this account they were honored with the privilege of teaching Jacob the judgments of the Lord and Israel his law; "they shall put incense before thee, and whole burnt offerings upon thine altar. Bless Lord his substance, and accept the work of his hands: smite through the loins of them that arise up against him." The Levites were commissioned to instruct the people in the law, and were appointed its judges and interpreters, which honor they enjoyed for many hundred years. See Lev. 10:11; Deut. 17:8-9; 19-17; 24:8;—2 Chron. 30:22;—31:2;—35:3. And they retained it to some extent even in the days of our Savior. John 18:31. Luke 1:17: Acts 23:3. And thus did they teach in all ages that all curses may be made the most honorable blessings to those who will have a blessing. Again we say,—"Let him that hath ears to hear, hear." III. We reserve the fortunes of Judah for a separate discourse. See Lecture XL.

IV.

"Zebulon shall dwell by the waters of the sea, He shall be a haven for ships, And his borders shall extend unto Sidon."

This prophetic designation corresponds exactly with the geographical character of the inheritance of Zebulon, as we learn from Joshua, 19:10-15. Its western border was the coast of the Mediterranean sea, whilst its eastern was the Lake Genessaret, called the sea of Tiberias. The inspiration of Jacob is unquestionably established by this accurate designation of the inheritance of the descendants of his son, who were now in Egypt and must remain there for hundreds of years. The lot of Zebulon, as the prophecy, was of the Lord, and both were fulfilled after the death of Jacob, who predicted, and Moses who recorded.

V.

"Teacher is a strong ass Crouching between the two burdens, He saw the resting place, that it was good, And the land that it was pleasant; And he inclined his shoulder to labor, And became a husbandman."

Josephus says of his inheritance that "it was fruitful to admiration, abounding in pastures and nurseries of all kind, so that it would make any man in love with husbandry." There are but brief notices of this tribe in the Scriptures; but from these it appears they were courageous, valiant, laborious men, bearing both the burdens of war and husbandry with constancy and valor. Tola, of this tribe, judged Israel, during which the people lived in peace for twenty-three years. See Judges 5:15; 1 Chron. 7:15; Judges 10:1.

VI.

"Dan shall judge his people As one of the tribes of Israel, Let Dan be a serpent by the way, Lying in watch on the path, Biting the horseman's heel, That the horseman may fall backward; Waiting for the salvation of the Lord."

Dan judged Israel in the person of Sampson, renowned above all men for his strength, during the space of twenty years. Judges 31:2; 15:20. It is intimated that this tribe would gain its success by cunning and stratagem, and would thus deserve the name of a serpent by the way. Their stratagem for taking Laish (Judges 18; Joshua 19:47) may be referred to as an example.—Their inheritance was on the northern extremity of Canaan, and hence the phrase from Dan even to Beersheba.

VII.

"Gan, an army shall attack him, "And he shall attack them in return."

No two interpreters agree as to the reading of this verse. Their interpretations are endless, and we do not think it necessary to pursue them. The drift of the prophecy intimates that this tribe shall be annoyed, wasted and sometimes subjected to their enemies, but in the end they shall maintain their possessions. They lived on this side of Jordan, and were often exposed to the in-
cursions of the warlike tribes of Philistines, Hagarines and Ammonites, and other hostile predatory bands. Judges 10: 8, informs us that these tribes annoyed them for as many as eighteen years; and the prophet Jeremiah represents the Lord as demanding, concerning the Ammonites, "has Israel no son? hath he no heir? Why then doth their king inherit God? and his people dwell in his cities?" But the Gadites were often blessed with victory, and overcome their enemies, as we learn from 1 Chron. 5: 18—22. "The sons of Reuben and the Gadites, and the half tribe of Manassah, made war with the Hagerites, &c., and they were helped against them, and they were delivered into their hands; for they cried to God in the battle; and there fell down many slain because the war was of God." Moses, too, had said of them, "Blessed is he that enlargeth Gad; he dwelleth with the Lion, and teareth the arm with the crown of the head;" which is illustrated in the fact stated, 1 Chron. 12: 8. "And of the Gadites there separated themselves unto David into the hold of the wilderness men of might and men of war, fit for battle, that could handle the shield and buckler, whose faces were like the faces of Lions, and were as swift as roes upon the mountains.

The character of the Gadites is not unlike that of the Christian warrior. He is often overcome when beset by sore temptation; but in the end, if clad in the armor of righteousness on the right hand and on the left, he comes off more than conqueror, through Him that loved him and gave Himself for him. A man clad in the complete armor of God, will be able to overcome all his adversaries, and stand when all others shall fail.

VIII.

"From Asher his bread shall be fat,
And he shall produce royal dainties."

The name itself signifies fertility, and the prophecy alludes to the fact that he would possess a fertile heritage, teeming with everything that would contribute to sustenance, comfort, or even the luxuries of life, supplying delicacies for the table of kings. Accordingly his inheritance bordered on Carmel, which was so fruitful as to make a proverb "as fruitful as Carmel, which is the vineyard of God." Joshua, 19: 24—26; Isa. 35: 2.

IX.

"Naphtali is a spreading oak,
Producing goodly branches."

This tribe was so fruitful as to yield before they left Egypt 54,400 fighting men, whilst their lot in Canaan was a most flourishing one; so that in the increase of his numbers and the fruitfulness of his estate he was a fruitful oak spreading out branches. Besides scarcely any of the tribes were more particularly favored of God than the tribe of Naphtali. Christ resided in Capernaum, and the light of his teaching is represented as exalting it to heaven. Matt. 4: 13, 15, 16; Matt. 11: 23.

X.

"Joseph is a fruitful son.
My fruitful son was enviout.
Abide with me my younger son,
Against whom calumnators brought false accusations."

The chief archers took aim at him,
Yet their bows and their strength was broken.
But, his bow remained in strength,
By the hand of the mighty One of Jacob.
By name he is the Shepherd and Rock of Israel.

"Twas by the God of thy father that thou wast strengthened.

The God all-sufficient, who blessed Thee
With the blessing of heaven from above,
And with the blessings of a land having all things,
The blessing of the breasce and the womb,
The blessing of thy father and thy mother,
More durable than the blessing of perpetual mountains,
And more permanent than the blessings of the everlasting hills.

These shall still be on the head of Joseph,
And on his crown, who was separated from his brethren!"

Joseph was fruitful, for he was the head of the two tribes, Ephraim and Manassah, which were both numerous. His brethren conspired against his life; he was sold into Egypt; he was assaulted by a lascivious woman; confined in prison; but the bows of the archers and their strength was broken. The divine help did not forsake him. He preserved him from murderers; he kept him pure from lewdness; advanced him to dignity and power, and made him the Savior of many people. He had been made the Shepherd and the Stone of Israel; for he had fed them and preserved them as a Shepherd feeds and preserves his sheep; and had become to all the tribes as a Stone foundation. His tribes numbered in the wilder-
ness seventy-two thousand at their first numbering, and afterwards eighty-five thousand and nine hundred, nine thousand and four hundred more than any other tribe. Joshua was one of his illustrious descendants, and excepting that of Judah, his hisy is more celebrated than that of any other tribe. The Lectures upon the history of Joseph are but commentaries upon this blessing of Jacob, which is both historical and philosophical.

XI.

"Benjamin is a raving wolf; in the morning he shall devour the prey, and in the evening he shall divide the spoil."

This tribe may well be compared to a raving wolf, for they were ever characterized by savage courage and ferocity, having destroyed in their wars with their brethren alone more men than their whole tribe amounted to. Judges 19: 20. Saul, the first king, was of this tribe. Moses promised this tribe that they should dwell in safety, and the Lord shall cover them all the day long." This was also fulfilled; for the tribe of Benjamin, with that of Judah, remained after all the tribes were lost; it joined itself to Judah after the captivity, and was in existence when the Messiah came. This tribe gave birth to the great Apostle of the Gentiles.

Such were the blessings pronounced and the fortunes foretold by Jacob, of the sons which the historian declares represented their several tribes: "These are the twelve tribes of Israel." Afterwards he gave a charge to his sons concerning his burial, "and when he had made an end of commanding them, he gathered up his feet into his bed, and yielded up the Ghost, and was gathered to his people."

LECTURE XL.-GENESIS XLIX: 8-12.

THE PROMISE OF JACOB CONCERNING JUDAH AND THE SHILOH.

The first remark we wish to make, in the elucidation of the promises that follow, is of a very impressive and practical nature. The blessings and curses pronounced by Jacob upon his sons, were occasioned by the good or bad conduct of each individual. Thus Reuben, the might, the beginning of strength, the excellency of dignity and power, because of the abominable crime of incest (Gen. 39: 22; 1 Chron. 5: 1,) was cut off from his birth-right, and his portion given to his brethren. Simeon and Levi, also, from their self-willed and headstrong counsel, were divided in Jacob and scattered in Israel. It is worthy of remembrance that the curse pronounced upon Levi, was afterwards converted into a blessing upon his descendants, because of their more worthy character, as seen in the zeal they manifested in securing the purity of the worship of the God of their fathers. We have herein illustrated a very prominent principle of the divine government, viz.: that in his all-wise providence a curse threatened against a father, and for his disobedience, involving his descendants, may to them be rendered a blessing, if they abandon his wicked character, and render themselves worthy of a blessing. Thus Levi, as a sinful father, was disgraced by the scattering of his descendants throughout the more favored tribes of his brethren; his descendants thus scattered, honorably devoted themselves to God, and were highly profited and honored, even in their scattering, for they were appointed over the tabernacle of the testimony, to watch and guard it and serve the Lord of hosts therein, sustained by the tribute of all the tribes throughout their generation! "Here is wisdom; let him who heareth understand."

But as the fortunes of Judah are more intimately connected with us, as they are with all nations, we will come at once to a review of the prophecy concerning this tribe, which very naturally divides itself into two chapters.

I. The prophecy concerning Judah.

II. The prophecy concerning Christ, the "Shiloh that was to come."

It will be observed by the discriminating student of the Bible, that many, if not all the names in the Book of Genesis are typically prophetical, as well as historical; that each name given to a head of a family, or class of men, or a nation, is delineative and descriptive of that family, class or nation, throughout all the ages of its history. Thus Judah signifies praise; and hence, at his birth, his mother prophetically called him by
this name, saying, "Now will I praise the Lord." From the very beginning, therefore, the other tribes of Israel have deemed it praiseworthy and honorable to be attached to Judah; so much so, that for many hundred years their land has been called Judea, and their nation Jews. The beauty and significance of the name will appear more fully as we survey the prophecy: "Judah! thy brethren shall praise thee. Thy hand shall be upon the neck of thy enemies. Thy father's children shall bow down before thee."

In every age of the eventful history of the descendants of this patriarch, the most superficial examiner will acknowledge that the tribe of Judah has been more signally honored than all the rest. In forming the encampment in the wilderness, and in giving rank to the tribes, the Lord assigned the precedence to Judah by the hand of Moses, although himself the leader of the host, was of another tribe. Hence we read, Numbers 2:3, "On the east side (always the highest place of honor among the ancients) toward the rising of the sun, shall they of the standard of the camp of Judah, pitch throughout their armies."

When the princes of the tribes came to present their offerings at the dedication of the sanctuary, the first that presented was Nahson, the son of Arminidad, of the tribe of Judah. Num. 2:12. In dividing the inheritance given in the promise to the fathers, Joshua gave the first and richest, and largest lot to Judah; even in preference to his own tribe,—so large, indeed, that he could not occupy it, and a part of it was given to Simeon. Joshua 15, and 19:2. After the death of Joshua, it was asked, "who shall go up among the Canaanites to fight against them; and the Lord said Judah shall go up, for I have delivered the land into his hand."

Accordingly, after Judah had of himself chosen Simeon to assist him, under the pious and venerable Caleb and Othniel, the powerful nations of the Canaanites, and Perizzites, were delivered into their hands.—Judges: 4.

For a short time the tribe of Benjamin, which also possessed a part of Jerusalem, held the royal sceptre, in the days of Saul; but in his day Judah was signally honored by the heroic deeds of David, and the favor bestowed on him by God, and Saul at last overthrown to make way for a perpetual kingdom.

David and Solomon, of this tribe, reigned over Israel for eighty years, and gave character and glory to Jewish history, such as have commanded the respect of the world.

Although after Solomon's death the glory of the kingdom was somewhat tarnished by the revolt of the ten tribes, yet for four hundred years the kingdom was governed by his lineal descendants. The tribes of Benjamin and Levi afterwards became united to that of Judah, so that the kingdom ever afterwards bore his name, although for some considerable length of time, as in the days of the son of Maccabews, these tribes stood at the head of the nation.

The land, even during these days, as well as the kingdom of Judah, and all the Israelites, were called after his name. Most of the kings of Judah were godly men, and several of them eminently so; their reigns were generally prosperous, and always more so than those of the kings of the ten tribes, and their religion more free from idolatry, and in accordance with the law. During their reign their most powerful foes were subdued. And when by wickedness they were carried captive into Babylon, Judah was the first to return, and the most active in restoring the lost worship: indeed, they alone returned as a tribe, for, save those that were incorporated with them, all Israel was scattered and swallowed up in the Gentile nations. It is from this period that the name Israel is lost.

And is it not worthy of remark that the singular and numerous descendants of Abraham should not be called by his name, nor by that of his son Isaac, nor his grand-son Jacob, but that the praise of their discriminative appellation should be given to Judah, the fourth son of the last patriarch?

Now let it be remembered that at the time when this prophetico-historical promise was made to Judah, that Jacob and all his sons were subjects of another government, numbering scarcely one hundred souls, and that
they did not actually possess one foot of
land as their own upon the whole face of
the earth. Let it not be forgotten that the
same passage of sacred history which records
these promises concerning Judah, records a
promise concerning the Shiloh, which most
fully condemns the Jews in their rejection of
the Messiah, and which fact forever pre-
cludes the idea that they forged the prophe-
cy after the Jewish nation had an existence;
for it is most irrational to suppose that they
would forge a prophecy concerning their na-
tion which would be calculated to give it
honor and name, and at the same time con-
nect with it that which has been the disgrace
of that nation for hundreds of years, and
must continue so long as they admit the
prophecy and reject Jesus. Let the unpre-
judiced reader remember these truths, and
connect with them the unquestionable facts,
that this tribe has had the precedency in the
camp, in the inheritance, on the throne, in
the religion, in history and in the name of
the whole nation; that Judah has been far
more known and celebrated than his breth-
ren; that whatever distinctions they have
had, they have obtained by standing in con-
nection with him; that they have bowed
down to him, and to this day bear his name;
that for more than three thousand years of
the changing, revolutionary history of the
world, Judah has in all instances main-
tained the distinction; given with such aston-
ishing accuracy in this ancient promise,—and I
am persuaded that he can no more doubt the
divine inspiration of the prophecy therein
contained, than he can the present scattered,
persecuted and oppressed condition of the
descendants of the patriarch.

He cannot fail to see, that in at least four
distinct and characteristic particulars, the
prophecy has been fully verified:

1. He was to be prominent in renown—
"Let thy brethren praise thee." This he
was, and is, in station, in renown, in his lot,
his power and his name, and the name of
his inheritance.

2. He was to put his hand upon the neck of
his enemies. From the facts detailed, and
those with which every student of Jewish his-
tory is familiar, we are warranted in saying,
with the renowned Psalmist and king of his
tribe, "the Lord has given me the neck of
my enemies, that I might destroy them that
hate me."

3. His father’s children were to bow
down to him, and they have not only bowed
down to him, but have been lost in his tribe.

4. His character and history are em-
blemized by the strong symbols of a
lion or a lioness or an old lion; and the
courage, strength, fierceness and superiority
indicated by the habits and nature of these
beasts have been literally verified in him.

In a word, each particular in the prophe-
cy has been literally, fully and signally ac-
complished.

Before dismissing this part of our subject,
we will call your attention to a part of the
prediction, yet unnoticed, and which inter-
preters have been at a loss to know how to
apply, whether to Judah or the Shiloh:

"Binding his foal unto the vine,
And his asses colt to the choice vine:
The sceptre shall not depart from Judah,
Nor a lawgiver from between his feet,
Until Shiloh come."
a rod or staff, which, among the Jews, was the insignia of power. Thus, we read of the rod of Moses and Aaron, the rod of the wicked; the sceptre of a kingdom, the sceptre of Egypt, a golden sceptre, a broken sceptre, &c. Some understand it in this passage to signify tribe, and understand the passage to teach that the tribeship of Judah would remain until the coming of Shiloh. We deem the definition of little matter, as in either case the fulfillment is clear.

"Lawgiver" signifies ruler or judge, and the whole most clearly implies that magisterial authority, would remain in the tribe of Judah until Shiloh come.

"Shiloh" has been variously defined, but each definition so far finds a fulfillment in Christ, to whom, all interpreters agree, the name applies. It is said to signify "one sent," and is equivalent to the word Sionam in the New Testament, (John 9: 7.) If this be a correct rendering, our English word Apostile would carry the idea. Christ is emphatically styled the Apostle of God—he who was sent of God—he who was sent and sealed of the Father; (John 20: 21; Heb. 3: 1.) And so Isaiah declared with respect to him, that he would be sent to bind up the broken hearted. (Isaiah 61: 1; Luke 4: 18.) By others the word is said to signify the "Prosperous One," the "Peaceable," "the seed," "He for whom it was reserved?" (i.e., the kingdom); "Whose he is?" "His son;" (or a son of him; that is, Judah;) as it is said of Abraham, "in thy seed, or in a son of him, shall all nations be blessed." However interpreters have differed in the signification of the word, with perhaps one single exception, all of any note, both ancient and modern, Jews, Samaritans and Christians, have concurred in understanding it of the Messiah, whose various and glorious excellencies are but faintly set forth in any signification of his name. Whichever he is, we will expect him in a supereminent degree, to be the sent, the seed and Prosperous One; the Peace Maker; that son and king for whom the authority of the kingdom has been reserved from of old, forever.

Did the dominion and tribeship of Judah continue until the times of our Messiah?—We answer unhesitatingly, they did. Jesus of Nazareth was born in the days of Herod the great, and it was not until the death of his son Archelaus, the eleventh year after his birth, that Judaea became a Roman province; and it was not until the seventieth year of our Lord's era that Judah was entirely bereft of his national polity: since which time the Jews have been without a king, without a prince, without: a vestige of magisterial authority. Even under the Romans, it should be remembered, that the Jews had regular magistrates and rulers from among themselves, and that their Sanhedrim, constituted principally from the tribe of Judah, possessed considerable authority, and at the time of the crucifixion of Christ, Pilate recognized the authority of the Jews, when he said to those who sought the condemnation of Jesus, "take ye him, and Judge him according to your law." (John 18: 31.)—They had no power to execute, without the consent of the Romans, but they had the power to judge, and this power was in the tribe of Judah; which alone at this time was recognized as a distinct tribe; the tribe of Benjamin and Levi being identified with it so far as their national polity was concerned, as they had been since the days of the captivity.

Some have supposed that sa the heroic Macabees, Matthias, Judeas, Jonathan and Simon, &c., were of the tribe of Levi, and as the Herods were of Idumean origin, that there is some difficulty in understanding that the ruling authority was still in the tribe of Judah. But such persons should remember that if princes and kings were selected from other tribes, they became the rulers of Judah, the kingdom was still Judah's, the land his, and the national polity his. He was the lawgiver; for Levi was his; and so were all who identified their interest with him, whether from the tabernacle or the land of Edom.

The sceptre in the days of Christ was weakened, was departing; but had not departed. Since their overthrow by the Romans, and their dispersion among the nations, it has departed, and they have never had national authority in any part of the earth. Their genealogies have been confounded, and their glory has departed. We may indeed join the lamentation of the poet, and
THE PROPHECY CONCERNING CHRIST.

Is not Jesus the son of Mary, me? And are not the Jews in their present desolate and contemptible situation among the powers of the earth, but filling up their punishment for crucifying their own Shiloh, and thus making in every age a living monument, whose demonstrative inscription proclaims to all who behold it, that the Scriptures cannot be broken? I confess I can have no respect for either the intellect or the candor of any man who can properly weigh and examine these unparalleled, unaccountable and self-exhibiting facts, and yet deny the Messiasship of Jesus of Nazareth.

But our text declares that to him “the gathering of the people shall be.” Some have understood this of Judah, with reference to whom it has been remarkably fulfilled, as may be seen in the events already noticed:

The tribes gathered themselves to Judah in the wilderness to make David king, whose courts they attended, whose soldiers they became. When the kingdom was divided between Judah and Israel, the tribe of Benjamin and several of the other tribes were gathered to or incorporated in Judah, and were ever afterwards spoken of as one tribe; (compare 1 Kings, 11: 32-36, 12-20, by which you will see that they were so completely blended, that it is said of them all that there were none to follow the house of Jacob but Judah only. During the captivity it is also said that there is not left but the tribe of Judah, and the remnant of the nation who escaped hence David sings:

"That the tribes go up, The thrones of the Lord, Unto the testimony of Israel, To give thanks to the name of the Lord, For there are set thrones of judgment. The thrones of the house of David."—Ps 102:4,5.

But like most of the prophecies of the Old Testament, we generally find two fulfillments to the same promise, God having comprehended, since the days of Abraham, a spiritual Savior and people as well as a fleshly. In a more eminent degree, there-
fore, does the declaration refer to Christ.—
Upon the first proclamation of his reign as
Prince and Savior, and at a time when the
tribes of Israel were gathered to Judah to
keep the feast of Pentecost, three thousand
were gathered to Him in a most blissful uni-
on. (Acts 2.) Soon five thousand were
eutilized under the life-like ensign; and whole
multitudes both of priests and people were
submissive to his divine sceptre. Soon, as
Isaiah declared, the root of Jesse stood a
Banner for the people, to which the Gentiles
repaired, for his dwelling place was glori-
ous; and through the instrumentality of Pe-
ter, God took from the Gentiles a people for
his name. By the power of his cross and
the majesty of his person and kingdom, he
has been gathering myriads out of all na-
tions, among whom even we in these western
wilds claim a happy association; and in com-
mon with all his saints we look forward to
that glorious era in his reign, when his king-
dom and power, and the greatness of his
kingdom under the whole heaven shall be
given to the saints of the Most High, whose
kingdom is an everlasting kingdom, for all
nations shall serve and obey him. Ages on
ages shall roll their ceaseless rounds, and
gather to the sceptre of our Shiloh unnum-
bered millions to swell the loud anthem of
glory and victory to him who was slain to re-
deem us and arose to reign over us! He
gathers not by the wisdom of human policy,
nor by the sword of conquest, nor the tri-
umph of embattled legions. No cities of op-
pression, nor deceptions of fraud, no traces
of blood mark the advance of his victories;
but possessing the human mind and heart
with a supreme and all-subduing principle
of love to Him and obedience to his right-
eous laws, as by a mainspring, incompara-
bly superior to all the springs of human ac-
tion, he urges lawless men into his ranks,
to fill them with a spirit of conquest, more
durable, heroic and glorious, than ever graced
an earthly triumph. For he it is who

The holy One of Israel who hath chosen Thee.
He shall restore the land,
He shall distribute] the isolated inheritance,
He shall say to the prisoners—go forth!
To them who are in darkness—come to light!
They shall feed in the waters,
And on all high places shall be their pasture.
They shall not hunger; neither shall they thirst.
Neither shall the heat nor the sun smite them;
For he that hath compassion on them shall lead them.
And I will make all my mountains a highway,
And my roads shall be prepared.
Behold these shall come fair,
And behold them from the North
And from the West,
And from the land of Sinim."—Isaiah.

Do you ask, Who will do this? It is He,
as saith the same prophet—

—Who hath given him to be ruler to the nations,
A Lawyer and a Leader to the people.
It is he who stretcheth above the circle of the earth,
And his inhabitants are to him as grasshoppers.
That stretches out the Heavens as a thin canopy,
And spreadeth them out as a tent to dwell in;
That bringeth Princes to nothing,
And reduceth the Rulers of the earth to vanity.
Even Jehovah, our Savior,
Our Redeemer and the Mighty One of sinim."—Isaiah.

By wise, therefore, O ye sons of men,
and turn at his reproof, lest when he arise to
overturn, and overturn, and overturn, you
shall be no more: for he will come, to whom
God hath said, "thy throne is forever and
ever, and the sceptre of righteousness is the
sceptre of thy kingdom." He will come whose
right it is, and before him shall be gathered
all nations, whom he shall divide as the
shepherd divideth the sheep from the goats;
He will come to everlasting destroy his
enemies, and to be glorified in his saints, and
to be admired by all those that believe.—

May we be found in Him is the ardent wish
of one who, with reference to all human pol-
icy and government, asks to be more than a
mere looker on. J. B. F.

LECTURE XLI—GENESIS L.

CONCLUSION OF THE HISTORY OF JACOB AND JOSEPH—THEIR
DEATH, WITH PRACTICAL REMARKS—CLOSE OF THE LECTURES ON GENESIS.

Jacob died, and his death was no doubt
lamented by all his family, but by no one
with deeper feeling of sincere sorrow than
by Joseph. As a last testimonial of his
love for his father, he makes the necessary
preparations for his burial in the cave of
Machpelah in the land of Canaan. Ac-
cordingly, he ordered the physicians to em-
balm his body, according to the Egyptian
method of embalming, and obtained from

"Will give laws to the nations,
Who will give laws according to truth,
Who shall not fail or become weary
Until he shall have established laws in the earth,
And distant nations shall wait his instructions;
Princes shall see and pay homage.
On account of Jehovah, who is faithful,
Pharaoh the privilege and means for carrying it up to the sepulchre of his fathers.—Seventy days were spent in the embalming process, which were also days of mourning; after which, according to a royal mandate, the chief officers and nobility of the kingdom, attended the funeral, in chariots and on horseback, making a most splendid procession. So soon as they entered the land of Canaan, they halted at the threshing floor of Atad, where they spent seven days according to the custom of the Hebrews, which caused the Canaanites to call the place Abel-Mizraim; or the mourning of the Egyptians. From thence they continued their march till they arrived at the Cave of Machpelah, where they deposited the body of Jacob with those of Abraham and Sarah, Isaac and Rebecca, and his own wife Leah, and returned to Egypt again.

After their father was buried, the brethren of Joseph, reflecting upon the injuries they had inflicted upon their brother, and fearing that the loss of their father would separate the affection and interest of Joseph from them, sent a supplicatory message to him, reminding him that it was his father’s earnest request before he died that he should forget all past injuries, and still continue them under his protection as formerly. The effect of this appeal brought Joseph to tears. He sent immediately for his brethren, and received them with every mark of fraternal kindness; explained the actions committed against him, as overruled by God to save them and many others alive; and gave them assurances of his future and abiding love, which caused them to return to their families with light and happy hearts. Affectionate brother, amiable man and judicious Prince! let thy virtues never be forgotten.

Here the history of Joseph’s life is interrupted, though he lived afterwards some fifty years, and was successively the Prime Minister of the realm during four succeeding Princes. We learn only that he lived to see a numerous progeny succeeding from his sons Ephraim and Manasseh; and having arrived at the age of 110 years, and finding his death approaching, he left a last charge with his brethren. He informed them that God would bring their posterity out of Egypt, according to the promise made to their fathers; and, therefore he exacted an oath from them that when they should go up to possess the land they should carry his body with them; and to effect which, after he was dead, they had his body embalmed and placed in a coffin against the time of their expected departure.

Thus terminates the history of Jacob and Joseph. We have seen the life of each open under threatening clouds of danger and adversity, and close at last beneath the bright sunshine of Heaven’s eternal day.—From oppression laid upon them mostly by their own kindred, they arose to greatness, riches, splendor and power, all of which they used as became true, pious and faithful stewards, having respect to a future and eternal state of existence. Indeed, it is the relation of their existence to their prospects of immortality, that gives it importance and interest to us. For what are riches but clouds that may be carried away by every wind, or stores from which we may be borne as easily and as rapidly? What is reputation? It is the honor at most of a few letters of the alphabet, that spell our names. What is splendor? A fleeting pageant that amuses and bewilders for a few days, and is forgotten forever. And what are “gems, and monuments and crowns”? The toys of grown children, that crumble with those who wear and venerate them, “down to dust.” Nothing is stable, nothing is valuable, but that which God approves, which cannot die. Jacob and Joseph were wealthy and honorable; but Jacob and Joseph are dead, and their tombs are in the hands of a people who neither know nor appreciate their virtues. But Jacob had the consolation of the eternal promises of God, which had sustained him under calamity, and filled the eye of his hope with visions of immortality, as he descended into the pit undismayed; which made death to him but a “gathering to his fathers;” and Joseph, with the protection and blessing of his father’s God, did not despair in the day of adversity, was not overwhelmed in the hour of temptation; was not resentful when
exalted to honor and advanced to power; and he dies with the promise of his God upon his lips, which shall "prevail to the utmost bound of the everlasting hills."

At the death his father, Joseph was fifty-six years of age. He lived fifty-four years after the death of his father, and saw the fourth generation of his youngest son, when he closed a life of splendor, prosperity and usefulness. He was a man of good understanding, of virtuous purposes; of tender, filial, and fraternal affections, whose governing principle was the approbation of God. He is an example of piety and of virtue. He was humble and obedient to God; he was kind and forgiving to his brethren; he was discreet and trustworthy to his sovereign; benevolent and merciful to all people. His whole character was as faultless an example of integrity, purity and affection, as can be found in human history.

Upon this history we further remark—

1. That in the answer which Joseph gives to his suppliant brethren to allay their guilty fears, we have a most important lesson. "I am not in the place of God," says Joseph to them as they had fallen down before him. Their sin was not so much against him as against God; and as God had overruled it for good, it would be doubly improper for him to take vengeance, even were he so disposed. It would have been fighting against God to abuse his goodness in their punishment. "You meant it for evil, but God meant it unto good, and to bring to pass as it is this day, and to save much people alive." The lesson to be learned is, that whatever our Heavenly Father allows to befall us, he intends for our good, and will so overrule it even if it be evil, if we will repent of the evil, and learn to love him. The Egyptians were saved; the house of Jacob and the nation of Israel were preserved by the evil intended against Joseph; and although the sin of mercilessly selling him is not lessened, in the happy effects which resulted from it, yet even the sinners partake of those happy consequences after their sorrow and repentance. No doubt they adored the goodness of God which had so superintended the whole of their proceedings as to bless them, their children and the world, through Joseph. And let us recollect that the case of Joseph is not a singular one; for the experience of every sinner, if he would remember, exhibits instances in which the wonderful wisdom of God's overruling providence, which, contrary to the will of the sinner, and the character of his actions, has turned evil into good, and directed it to the most benevolent and useful ends.

2. We remark, the faith of Joseph manifested in his anxiety for his burial in Canaan. "By faith (says the Apostle, Heb. 11:2) Joseph, when dying, gave commandment concerning the departing of the children of Israel and gave commandment concerning his bones." It was by faith in the promises of God that he was certain of the future exodus of the children of Israel, and to preserve the knowledge and expectation of that great event, he gave directions concerning his bones. His faith rested entirely in the promise of God; for there were no events which then existed that could be made the basis of a rational calculation that his posterity and that of his brethren should go up to Canaan, dispossess its powerful inhabitants, and resettle that extensive country. His faith then, was unshaken confidence in God; and its strength consisted in the firm conviction that what God had promised he would certainly perform. Such only is faith—naught else is worthy of the name.

My brethren, have you faith to-day?—What evidence have you given? What do you expect to give? Are you laying up treasure in heaven, because he has promised that there they shall not corrupt? Are you waiting upon the Lord because he has promised that thus you shall renew your strength? Are you obtaining the victory over the lusts and pride of this life, which God has promised to your faith? These, and a number of kindred questions present themselves whenever I survey the faith of the patriarchs. Faith is the great principle of human action. By it a conquest is held out to us more honorable than the subjugation of all Egypt, of more glory than ever adorned an earthly triumph. The slaves of appetite and avarice cannot gain it, for they do not see "Him who is invisible," they look only to the things that are seen—they place their "affections on
things on the earth"—they "walk by sight" instead of "faith," and so far from overcoming the world, they are overcome by its pleasures, honors and glories.

But sinner, how have you manifested your faith? Many of you tell me that you believe the Bible. Then you must believe the record which God has given of His Son. You believe that the Son of God was manifested to take away sin by the sacrifice of himself; that God so loved the world as to give His only begotten Son that whosoever believeth in Him might not perish, but might obtain eternal life." His word declares that "he that believeth, and is baptized, shall be saved." It commands believers to "repent and be baptized in the name of Jesus Christ, for the remission of sins." Have you repented? Have you reformed your life? Have you been baptized, trusting, as did Joseph, in the promise of God? If not, why do you tarry? Why talk of your faith? "Arise and be baptized! CO-OPERATION MEETING IN THE WESTERN DISTRICT.

At a Co-operation Meeting of the Christian Brethren, begun and held at Concord, Gibson county, Tenn., on the 27th of Oct., 1849, the following Brethren were present:


Brother John R. McCall was called to the Chair, and Wm. R. Ross appointed Secretary.

The meeting was then opened with prayer; and an address was delivered by Brother John R. McCall, in which the object of the meeting was laid fully before the brethren. On motion the Chairman was requested to appoint a committee to draft a set of Resolutions, to be laid before the brethren for their consideration; whereupon, Brothers
Green Hill, John H. Vandyke and Wm. R. Ross were appointed said committee.

On motion, Bro. John R. McCall was added to said Committee.

After prayer the meeting adjourned to meet again on the 29th inst., at 9 o'clock A. M.

Oct. 29, 1849.—9 o'clock A. M.

The meeting met according to adjournment, and was opened with prayer by Bro. John R. McCall.

Several letters and reports were presented from different churches.

The committee appointed on the 27th inst. then presented the following preamble and resolutions, all of which were received and adopted, to wit:

Whereas, in the dispensation of the Gospel of Jesus Christ, God has, in His all-wise will, committed to the Church of Christ the word of Truth, which she is to “hold forth,” and “sound out from her;” therefore

Resolved, by this meeting, composed of brethren assembled from various sections of the Western District of Tennessee, that we will co-operate for the purpose of sending out Evangelists in the Western District and that portion of Kentucky south and West of the Tennessee River, for the purpose of carrying out the will of God, as set forth in His word, and we will contribute as “God has prospered us” for this glorious object.

Resolved, That all the Brethren of the District be requested to co-operate with us by a contribution of two dollars annually, or as much more as they may desire, and that each Elder and Evangelist be hereby instructed to procure as much in the way of subscription as they can for this object.

Resolved, That the brethren composing the present meeting request Brothers Green Hill, John R. McCall, James Gilliland, Spencer Ford and Franklin Williams, to go out and preach in the said Territory, at such times and places as may suit their convenience, and collect such sums of money as the brethren and friends may think proper to contribute, and that the Elders of the different congregations throughout said district or territory, be requested also to make all the collections they can, all of which is to be disposed of as hereinafter directed.

Resolved, That a committee of five brethren be selected to receive all moneys, from the hands of the Evangelists, Elders and brethren, who may make collections for the above purpose, and distribute the same as herein after provided; said committee shall consist of Brothers Constantine Frazier, Wm. R. Ross, Absalom Scisson, G. J. Falkner and W. W. Gates, and Brother C. Frazier shall act as Treasurer of said committee.

Resolved, That this Co-operation meet again at Dresden, Tenn., on the Friday before the 4th Lord’s day in April, 1850, at which time the brethren generally are requested to co-operate with us.

Resolved, That the Evangelists, Elders and Brethren who shall have made collections, shall at said meeting pay over the same to the Treasurer of the above named committee, and report their general success of every description relative to the Gospel, to said meeting, and it shall be the duty of the Treasurer of the aforesaid Committee to pay out such moneys as he shall have received, according to the direction of a majority of the brethren composing said meeting.

Resolved, That the Evangelists sent out by this co-operation meeting shall be paid for their time up to our next co-operation meeting, to be held in Dresden, Tennessee, out of the general fund collected by said Evangelists Elders and brethren, as said meeting shall direct; but no Evangelist shall receive a greater sum than he shall have collected, unless a majority of the brethren composing said meeting shall think proper to direct the same to be done.

On motion, Resolved, That this meeting recommend to the favorable consideration of our brethren, “the Christian Magazine,” published at Nashville, Tennessee; Minerva College, and Franklin College, situated near Nashville, Tennessee; also Irving College, and Brother Peter Hubbard’s Institution, in Middle Tennessee.

On motion, Ordered, That the Secretary forward a copy of the proceedings of this meeting to the Editor of the Christian Magazine at Nashville, Tennessee, for publication, and that Brother W. W. Gates be
requested to copy the same in the West Tennessee Whig.

On motion, Ordered, That the thanks of the meeting be tendered to Brother John R. McCall, Chairman, for his services at this meeting.

The meeting was then closed by prayer, and we are willing to believe that they were "made ignorantly in unbelief;" but it occurs to us that when a man undertakes to set forth the sentiments of a large and respectable Religious community, he should, in justice to himself and them, ascertain that his opinions of them are not the result of sectarian prejudice and interested rumor.—We are prepared to say, and we say in all benevolence, that from the representations which J. R. B. has made, he is ignorant of our teaching, and that he cannot produce a shadow of proof from any of the writings of our Brethren to sustain his charges or anything akin to them. They are not true; however he may believe nor have we at any time taught as he represents.

That many of the community believe his or similar misrepresentations is only a melancholy proof of the shameless manner in which professed ministers of the gospel have seen fit to speak of us and our sentiments. The belief of a community proves nothing unless it can be shown that that belief is well-founded. A very large community once, J. R. B. will remember, denounced the Lord of glory as a traitor and a blasphemer, but he has since been justified by the Spirit of all truth, and a knowledge of his history and authority should prevent the misrepresentation of even the least of his professed disciples. A very large community have believed that Presbyterians have taught infant damnation; hung the Salem witches; and are even now anti-Republican; and the evidence is far more clear than any J. R. B.
What proves a providential purpose in human history?—The convergence of large and small events to one point. The bringing together of homogeneous and repellant forces to produce a given result. Take an example:—The tyranny and voluptuousness of the Popes—the revival of learning, the wit of Erasmus, the coarse, but powerful denunciations of Luther, the zeal of the Swiss Reformer, the licentiousness of Henry VIII., and an hundred other honorable and dishonorable agencies, were necessary to the production of the Protestant Reformation. Catholic Princes contended with each other until the infant cause arrived at manhood, and was able to withstand their attacks. The Turk appeared once more in Europe to awe the counsel of Neuremburgh, and direct their attention to an old enemy, till the cause was beyond the power of human govern-
day before thee, and thine own fraility and mortality stimulating to the examination, thou wouldst not were one to arise from the dead. J. B. F.

EVIL COMPANY.
The following beautiful allegory was translated from the German:

Sophronius, a wise teacher, would not suffer even his grown up sons and daughters to associate with those whose conduct was not pure and upright.

"Dear Father," said the gentle Eulalia to him one day when he forbade her, in company with her brother, to visit the volatile Lucinda, "dear father, you must think us very childish, if you imagine we should be exposed to danger by it."

The father took in silence a dead coal from the hearth, and reached it to his daughter. "It will not burn you, my child, take it."

Eulalia did so, and behold! her delicate white hand was soiled and blackened, and as it chanced, her white dress also.

"We cannot be too careful in handling coals," said Eulalia, in vexation.

"Yes, truly," said her father, "you see, my child, that coals, even if they do not burn, blacken! So it is with the company of the vicious."

REligious intelligence.

Evangelists' Report—No. XVI.

Dear Brother Ferguson—After leaving Lasea we held a meeting of several days with the Beech Grove congregation, Maury county, the result of which was seven additions to the good cause. We commend the little band of brethren at this point to the notice of the preaching brethren.

The following Lord's day, being the 2nd of October, we spent at Old "Boston," Lieper's Fork.

The third was spent at Nashville, with the Brethren who were assembled in general co-operation meeting. Immediately after went down to Sycamore, Davidson county, and held a meeting of several days, which resulted in 19 additions to the congregation, chiefly by immersion. The brethren acted with great liberality in reference to the plan of general evangelizing.

Saturday before the 1st Lord's day in Nov. commenced meeting at Hanna's Ford, 20 miles west of Nashville, and continued over the 2d. Thirty-one were buried with the Lord in baptism, and much good effected. The brethren cordially entered into the support of the State Paper, and co-operation measures. Our beloved brethren Anderson and Hooten were present, and lent their aid. Total additions since our last, 57. To God be the praise!

Yours in the faith,

J. J. Trott,

Jno. Eichbaum.

Note.—In our last, by a mistake of the Printer, we are made to say that we labored with the Lasea congregation two Lord's days—21 days. It should have been "received 21 additions."

Bro. B. F. Hall, writing from White Oak, Texas, Oct. 11th, says: "I have never seen a place where the prospect for doing good is so great as in this country. I have not been so situated as to preach much and have seldom spoken more than from four to six times in a place. Yet I have baptized or witnessed the baptism in the following places: Victoria, 1; Crockett 1; Coomb's School House, Dallas county, Church constituted and baptized 12; McComas', Dallas county, 9; McKenzie, Dallas county, 3; White Oak, 10—in all 36. Preachers are much wanted in the State.

Bro. Jno. Hathaway, writing from Port Louisa, Iowa, Nov. 5th, says that recently 14 were immersed in Linn county.

Bro. Moore of South Carolina, writes under date of Aug. 28, that the result of the annual meeting at Republican, Clarke Co., Ga., was 14 additions to the congregation, 11 by immersion. Brethren Hook, Bailey and Havenner were the proclaimers. At the same time a church was organized at Princeton, 2 miles from Athens, with good prospects. Bro. M. says that during the present year a greater impetus has been given to the cause in that portion of the South than in any previous period.

Note.—The above did not come to hand till recently, which will account for its appearance at so late a date.
LECTURES UPON GENESIS occupy the larger part of this number, for the sake of completing the series before the commencement of the coming volume. We hope they will be found of sufficient general interest to repay the reader for the absence of our usual variety. They are now complete, i.e., all that we intended to write out for the "Magazine." Upon the chapters between the first and fourteenth, inclusive, we have a course of Lectures, but do not desire their publication, for some years to come. We have been requested, from various quarters, to complete the whole, and publish them in book form. This we would be willing to do after a few years, when they might be properly reviewed, and rendered somewhat worthy of more extended circulation. But such a work should not be hastily published, if we have any higher objects in view than those which too often govern book-making editors and publishers. It would require more labor than most readers are aware, to make it worthy of a stereotyped form; but that labor will be bestowed upon it and similar works, if life and providential opportunity permit.

THE SUCCESS OF THE PROCLAMATION has exceeded our highest calculations, since the general meeting. The Brethren seem to have gone forth with renewed energy. There have been some fifty additions under the labors of Brethren Trott and Eichbaum; and perhaps as many under those of Brethren McCall, Hill, Holmes and others, in the Western District. From every quarter we have good news, (which will be prepared for our January number,) for which, with devout gratitude, we should take courage. We have already the first fruits of an abundant harvest of redeemed men, which we may promise as the fruit of the labors of the reapers now in the field.

There have been additions every week to the Church at Nashville now for more than three months; and at no time have we seen the community take more interest in the regular ministration of the word.

To Correspondents.—Whilst anxious to publish any thing that would in any way contribute to the instruction of our readers, we are sometimes compelled to decline the admission of articles from very excellent men and good writers. We have been furnished recently with extended expositions of different Scriptures, some of which have long since been exploded by an enlightened criticism, and others, to say the least of them, too impracticable to be either true or useful. At least so they strike us. It is one thing to show that a long established interpretation is false and quite another to give the true. We are sometimes amused and sometimes mortified at the dogmatical assumptions even of good men upon passages such as John iii. 5-8, Rom. viii. 28, 29, &c. &c. We should not only be well-assured that we can expose an error, but also that we can substitute truth in its place before we become public interpreters of such long contested passages.

We must remind others of our correspondents that we never publish an article over an anonymous signature unless we know the name of the author.

We are thankful for contributions from the Brethren and have many on hand which shall appear in due time.

LETTERS OF J. A. CLEMENT.

This gentleman is now publishing a series of letters addressed to me, through the Christian Advocate of this city, to which we will pay attention when he shall have gotten through. We can but hope that he will preserve a respectful manner of address, such as that with which he has commenced, (manger a few unnecessary allusions to what he calls presumption,) and if so we assure him we will give him a full hearing before the readers of the "Magazine." We shall, of course, expect the Advocate to afford us an opportunity in reply through its columns.

J. B. F.

COMMENDATORY NOTICES IN THE LAST MAGAZINE.

Perhaps it would be well, in order to prevent improper impressions, to say that much of the matter of the November number was prepared by Bro. S. M. Scott. He very kindly offered to assist me, seeing me burdened
with duties growing out of the general meet-
ing, and in doing so has published several
notices of myself and the Magazine, whose
complimentary character should have pre-
vented their appearance. To say that we
are not pleased at the numerous friendly no-
tices which the Editors of our secular press
see fit to take of us and our humble labors
would not be to speak truth. We feel thank-
ful that our efforts in the common cause of
Virtue and Religion are appreciated; and
can only hope that they may, in any meas-
ure, be worthy of the high encomiums theyestow upon them. We not only love to
see good done; but we confess we love to do
it; and we are greatly encouraged, amid all
the unjust misrepresentations and honest mis-
conceptions of the position we, as a religious
people, occupy, that a discriminating and in-
dependent press is willing to place our efforts
to instruct and improve our community in a
true light. This, the leading journals of
each and of all political parties, and some of
the religious parties, have done, by favorable
notices of the character of our teaching; by
abstracts of particular Lectures delivered in
our church, and by friendly notices of our
“Magazine.” May we but half deserve the
estimate in which they hold them, and use
all for the glory of our Creator, and we will
have no reason to regret either.

Praise, when it is just, coming from the
wise and good, affords undaigned pleasure to
virtuous minds, but flattery is the food of
fools, and even when bestowed upon the
deserving, by those who are wont to flatter
indiscriminately, has no effect save to excite
regret that the flatterer knows not the virtue
he so extravagantly commends. I admire a
man who can award merit where merit is,
whenever and wherever he finds it, and yet
one who

“Would not flatter Neptune for his trident!”

GENERAL CONVENTION AT CINCINNATI.

We were prevented from attending this
Convention, but have rejoiced to see that it
was numerously attended by the Brother-
hood from many quarters of the Union, and
has resulted in calling into existence at least
two agencies by which the cause of Chris-
tianity may be greatly extended in our com-
mon country. A missionary department
has been added to the Christian Bible So-
ciety, and a committee to superintend pub-
cations for the benefit of Sunday Schools,
&c., has been selected. Our columns are at
present too much crowded to admit the pro-
ceedings, but we cannot refrain from ex-
pressing our gratification at the general in-
terest manifested in the welfare of our rap-
Idly increasing communities, and at the
unanimity of sentiment, and efficiency and
earnestness of action, which it seems to have
commanded for commendable works.

It is by no means an easy matter to obtain
a general Convention of our Brethren.—
There must be a more systematic arrange-
ment on the part of our state meetings for
general representation, or we can never have
one which will command general respect.—
An undefined general call will only bring
together a sectional convention. The num-
ber attending will of course be the largest
in the immediate vicinity of the meeting, and
lessening as the distance increases. It
would be well, therefore, for all our state
meetings to be so convened as to be able to
be properly represented at the next general
Convention. If we would act more safely
and unitedly, we must secure a more gener-
al representation.

We are more than gratified at what has
been accomplished, but we trust that during
the coming year the interests of the cause
will be so prominently before all minds as to
secure the adoption of early measures for a
general representation.

J. B. F.

NOTICES.

Those who have made annual or other
subscriptions to the Co-operation for the
spread of the gospel, will forward their sub-
scriptions to WILLIAM A. EICHLBAUM, Treas-
urer for the committee having charge of that
matter. Some of the subscriptions for 1849
have not yet been received, and the year is
now near its close.

Those having subscriptions for the
Third Volume of the “Christian Magaz;ine,”
are most respectfully requested to forward
them at as early a day as possible (postage
paid) to the publisher.
CONCLUSION OF VOLUME II.

READER, at the close of the volume by which, let us hope, we have held instructive and sometimes sweet communion with each other, and at the close of the labors of another year, in which we have enjoyed remarkable preservation, and many rich blessings, come, let us sit down together, and meditate upon and celebrate the power, the righteousness and the goodness of God. To this end we will call to our aid a divine Ode,—one of the most interesting and beautiful of the songs of Zion,—written by the greatest of Israel's kings, when his kingdom, like our happy government, was blessed on every side with the highest prosperity, and the enjoyment of perfect peace and happiness. In its simple and native grandeur of diction, its affecting and engaging sentiments; its maintenance of the essential goodness of God in all his works, and its presentation of his own glory as surpassing all,—it is well calculated to call forth our highest emotions of admiration, gratitude and love. It presents, indeed, the Almighty Power of God, which, to beings sensible of their own weakness and guilt, is calculated to produce feelings of dread and horror; but as it unites with this his rectitude and beneficence, it may inspire the highest confidence and delight. The Power of our God is united with his love, and is directed by wisdom infinitely perfect. His favor and his friendship are pledged by his unalterable covenant for our forgiveness, and a reliance upon them may extend consoling energies to our hearts.—How safely do we feel when in devout contemplation of his perfections we realize that frail, feeble and unworthy as we are, he is able to direct all events, temporal and eternal, to our welfare and the glory and honor of his children, throughout all ages.

During the past year we may have thought that we have had occasions of complaint as we have been borne down under the chequer'd scenes of danger and deliverance through which we have passed. But now let us, with the Psalmist, lift our eyes and hearts to the contemplation of the greatness, glory, majesty of the Kingdom of God and his adorable perfections and wonderful works; that kingdom of which we have become hap-

py subjects by the birth of water and of the Spirit, according to the teaching of the Christ; let us become sensible of the benefits we enjoy, and of our unworthiness and our mourning and murmuring will be succeeded by love, hope and joy, that may overflow our own souls, and flow out to all his creatures in acts of forgiveness, mercy and charity.

PSALM CXLV.

A PSALM OF PRAISE—OF DAVID.

I will extoll thee, my God, O my King!  And I will bless thy name forever and ever.  Every day I will bless thee:  And I will praise thy name forever and ever.

Great is Jehovah; and greatly to be praised:  And his greatness is unsearchable.

One generation will praise thy works to another;  And will declare thy mighty acts.

I will speak of the glorious honor of thy majesty;  And of thy wonderful works.

Men also will speak of the might of thy admirable deeds;  And I will declare thy greatnes.

They will abundantly utter the memorial of thy great goodness;  And sing of thy righteousness.

Jehovah is gracious, and full of compassion:  Slow to anger, and of great mercy.

Jehovah is good to all;  And his tender mercies are over all his works.

O Jehovah! all thy works will praise thee;  And thy salvation will bless thee.

They will speak of the glory of thy kingdom:  And talk of thy power.

To make known to the sons of men his mighty acts;  And the glorious majesty of his kingdom.

Thy kingdom is a kingdom of all ages;  And thy dominion is everlasting.

Jehovah sustainth all them that are falling;  And all that are bowing down he maketh to stand erect.

The eyes of all are directed to thee;  And thou givest them their sustenance in its season.

Thou openest thy hand,  And satisfiest the desire of all the living.

Jehovah is righteous in all his ways;  And gracious in all his works.

Jehovah is nigh unto all that call upon him  Unto all that call upon him with sincerity.

He will accomplish the desire of them that fear him;  He also will hear their cry, and will save them.

Jehovah preserveth all them who love him;  But all the wicked he will destroy.

My mouth shall speak the praise of Jehovah;  And let all bless his holy name, for ever and ever.

--Walford's Version.

§§ Those having funds in their possession belonging to the Magazine, would confer a great favor by remitting them to the publisher immediately.

§§ Those having Prospectuses with any names on them would confer a favor by sending in the names, giving the Post Office and State, as soon as possible. Back Volumes on hand at subscription price.
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