

2. Course of times and ages, and such things as belong to them.
3. Manner of speech proper to the scriptures.
4. Agreement that one place in Scripture hath with another, what seems dark in one is made easy in another.

Improve every opportunity to—

Read interpreters if they be able.

Confer with such men as can open the scriptures.

Hear preaching and procure the superintendence of the wise.

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A BENEVOLENT SCHEME: OR  
A SPIRITUAL SPECULATION.

*Black Rock Female Seminary, Nov. 18th, 1850.*

DEAR BROTHER OLIPHANT:—The still small voice within me has often urged me to send you a word of encouragement, not so much from a conviction of your need as from a sense of duty which should impel all Christians to labor mutually in a good interprise. The one in which you are engaged demands the sustaining effort of all; and is one in which all the members of the Blessed Family are equally interested with the immediate conductor. Therefore pecuniary aid does not alone suffice, were this *always* extended; but a co-operation of the mind and heart of the whole body. This would essentially change for the better the whole aspect of existing relations, and instead of the enervated or dormant zeal which so lamentably pervades the face of Christian society, we might have an active, an energetic one, inducing a corresponding tone of Christian sentiment; for of what use are all our kindly feelings of sympathy—all our tender regard and anxious solicitude—while confined to our own hearts, without expression or due manifestation?

Your monthly visits to us in the form of your *neat* periodical has cheered us not a little, by showing to us, that we sympathise in a *common cause*—truth and holiness,—and has instituted claims upon us superior to those of pecuniary consideration—to sustain by approving smiles of recognisable christian action in a cordial interchange of communication. This encouragement I have ever found myself unwillingly withholding, but at the same time endeavoring to satisfy myself that you must be assured of the fullest confidence of all the friends of reform. That you always possess their unlimited sympathy and love, you can in the depth of your Christian regard persuade yourself; yet that your efforts are fully appreciated by *all* in Society, is no longer problematical in the trials of patience you are required to endure while conflicting with the prejudices of perverse and unchristian spirits, who will not meet your propositions fairly, but who seek to evade them by acrimony and crimination. Your Christian treatment to all such, your kindness and conciliation, is entitled to all praise, and must ultimate-