

loveliness which we behold fading before our eyes—but a beauty fairer and deeper far lies around the hollow eye and the sunken cheek breathed from the calm air of the untroubled spirit that has heard resigned the voice that calls it away from the dim shades of mortality. Well may that beauty be said to be religious; for in it speaks the soul, conscious, in the undreaded dissolution of its earthly frame, of a being destined to everlasting bliss. With every deep emotion arising from our contemplation of such beauty as this—religious beauty beaming in the human countenance, whether in joy or sadness, health or decay,—there is profoundly interfused a sense of the soul's spirituality, which silently sheds over the emotion something celestial and divine, rendering it not only different in degree, but altogether distinct in kind, from all the feelings that things merely perishable can inspire—so that the spirit is fully satisfied, and the feeling of beauty is but a vivid recognition of its own deathless being and ethereal essence. This is a feeling of beauty which was but faintly known to the human heart in those ages of the world when all other feelings of beauty were most perfect, and accordingly we find, in the most pathetic strains of their elegiac poetry, lamentations over the beauty intensely worshipped in the dust, which was to lie for ever over its now beamless head. But to the Christian who may have seen the living lustre leave the eye of some beloved friend, there must have shone a beauty in its latest smile, which spoke not alone of a brief scene closed, but of an endless scene unfolding: while its cessation, instead of leaving him in utter darkness, seemed to be accompanied with a burst of light.

#### SUPPORT OF THE GOSPEL MINISTRY.

Private Christians often mention the necessity of a minister's being deeply devoted to his work; of his being ready to make any sacrifice of property and feeling; of his submitting to trials and hardships; in short, of his being ready like Paul, "to spend and be spent" in the service of God. On this subject their views are just. But have they themselves no sacrifices and exertions to make? Must the servant of Christ literally wear himself out in ministering to them spiritual things, and they feel no obligations to impart to him and to God of their earthly things? Where in the Scriptures is it said that private Christians may live unto themselves, and not unto him that died for them? are we not all alike bought with a price, and therefore, bound to glorify God in our bodies and spirits which are his? Undoubtedly, far the greater responsibility rests on the minister of the Gospel, and worldly-mindedness in him is much more criminal than in private brethren; but a measure of the same responsibility attaches itself to every person who has been made an heir of God through Christ. Shall, then, the minister be required to consecrate his time, his talents, his property, his all to the glory of Jehovah? This is, indeed, only his reasonable service—it is what every one who is faithful delights in doing. But will private brethren think it hard, when asked to devote a few dollars yearly to the support of the gospel? As surely as the Bible is the word of God, it is the duty of every Church, where the case requires it, to make great exertions to sustain the ministry of the word with themselves, as well as to do something generally in the cause of Christian benevolence. We often hear Christians mourning over a want of religious enjoyment; and certainly we have no occasion to wonder at the fact. One simple trait alone in their religious character is sufficient to account for God's withdrawing from them the light of his countenance; and this trait is a spirit which deserves no better name than covetousness. They do not consecrate their wealth completely to the Lord; but they cling to it with much the same tenacity which the young man discovered, who went away from Christ sorrowful because he had great possessions. There is not, in the book of inspiration, a single truth more plainly revealed, than that which inculcates on private Christians the duty of supporting the gospel ministry. "Do ye not know, that they which minister about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar? Even so hath the Lord ordained, that they which preach the gospel, shall live of the gospel."—Whatever, therefore, private Christians contribute to sustain the preaching of divine truth, ought not to be considered as a matter of bounty—it is a debt which they owe to the cause of Christ.—They are really under obligation to God to discharge this debt.

Churches ought not only liberally to support their pastors, and maintain the cause of missions, but also according to their ability, to assist in a preparatory course of study, such young men as are evidently designated by God to the holy work of winning souls to Christ. Edu-

cal societies are most laudable institutions, are accomplishing great good, and ought to be sustained. At the same time, Churches support as far as they are able, young men of their own number, and bring these forward under their own nurture and admonition.—Were this course adopted, Christians would feel more cheerful and hearty in sustaining young men of promise, belonging to their own body, whose progress in piety and increase of ministerial gifts, they could from time to time witness, than they now do, when their contributions are usually expended on persons with whom they are unacquainted; and if young men of ardent piety were properly selected, nurtured and supported, there would no longer be, in our denomination so much cause for the cry, "The harvest is great, but the labourers are few."—*Ch. Watchman.*

**OF THE MOON.**—There is scarcely any doubt remaining in the philosophical world, that the moon is a habitable globe. The most accurate observations that have been made with the most powerful telescopes, have confirmed the opinion. The moon seems in almost every respect, to be a body similar to our earth, to have its surface diversified by hill and dale, mountains and vallies, rivers, lakes and seas.

There is the fullest evidence that our earth serves as a moon to the moon herself, differing only in this, that the earth's surface is thirteen times larger than the moon's, so the moon receives from the earth a light thirteen times greater in splendor than that which she imparts to us; and by a very correct analogy, we are led to infer, that all the planets and their satellites, or attendant moons, are inhabited; for matter seems only to exist for the sake of intelligent beings.

**OF THE STARS.**—The stars, in general are considered to be Suns, similar to that in our system, each having an appropriate number of planets moving round it; and that as these stars are innumerable, consequently there are innumerable worlds all dependant on the power, protection and providence of God. Where the stars are in great abundance, Dr. Herschel supposes they form *primaries* and *secondaries*; i. e. suns revolving around suns, as planets revolve about the sun in our system. He considers that this must be the case in what is called the Milky Way; the stars being there in prodigious quantity. Of this he gives the following proof. In August 22, 1792, he found that in 41 minutes of time no less than 258,000 stars had passed through the field of view in his telescope. What must God be who has made, governs, and supports so many worlds.

Use not commonly and unnecessarily the name of God, or the Devil; nor passages of holy Scriptures; nor mocking at any thing relating to piety or devotion; nor oaths; nor coarse by-words; nor indecent expressions used only by persons of ill behaviour, or near condition.

In conversations of kindness, take care that thy tongue and judgment be both of a piece, accompanying thy discourse with such gestures, countenances and actions, as are expressive of the same will and affections; giving to know, in short, the causes that induce thee to love and honour, and think thyself obliged.

If thou canst govern thyself in gaming, thou wilt hardly be moved to passion in more serious and necessary occasions; for that which vexeth, is the miss of expectation: And play is nothing but a frequent expectation of hazard; and those that use it, have continually cursed assaults by it.

#### FOR THE CHRISTIAN SENTINEL.

##### GOD-IMMUTABLE.

"The ways of man are often made a standard whereby to judge of God:"—and thus it is that the inspired writers in their delineations and descriptions of spiritual things that we do not know, uniformly shadow them forth to the mind through the medium of temporal things which we do know; that by our knowledge of the latter we may be able to comprehend, with more precision, the nature, properties, and influence of the former.

It is thus that, in many parts of the sacred volume, we see the Almighty laying aside the awful characteristics of the Godhead, adapting himself to the weakness of his creatures, and meekly communing with them "as a man converseth with his friend." Indeed, we not unfrequently find ascribed to him many of the passions, and some of the weaknesses even, of humanity. In many places it is said "the Lord repented him" of such and such acts, after that the acts were finished. And again, that "it repenteth him;" and that, as the com-