

THE DISCIPLES' MEETING,
CORNER OF JAMES AND LOUISA STS.

A family compact, in the name of religion, would appear to be the key to the situation, in this place; but when persons voluntarily stand aloof from the genteel shams around them, and sustain considerable pecuniary burdens, in so doing, they are at least entitled to the credit of sincerity in regard to their proceedings. It was somewhat amusing to hear the oracle of this assembly "improve the occasion" by lugging into his address, (which was supposed to relate to Rev. v.) a passage from the epistle to the Ephesians (ch. iii. 21), and that with the obvious intention of criticizing a critic who was present; the passage is "To him be glory in the church, &c." "The church" was, for the occasion, assumed to be a building, which, if the assumption be granted, the observations based on it might be dignified with the designation of an argument, as the critic was supposed to "forsake the assembling &c.;" it is remarkable that this latter passage was not employed for the purpose; had it been employed, one could but have replied that there is no rule without an exception, and each individual must exercise his judgment in the matter, under a sense of his responsibility. To comment on the service, however, we commenced by apostrophising the day on which we were assembled, and that in the form of a hymn; two other hymns were not only good, but so good that the truths they conveyed were contradicted by the petitions of those who offered prayer; in the hymns, the assembly gratefully recognized the fact that they occupied the position of accepted worshippers, but they who presented

supplication in the name of others *prayed for the pardon of sin*. They who have been in a position to compare the ecclesiastical systems wherein the ministry devolves on one man, with those, which, locust-like "have no king, yet go they forth all of them by bands" (Pr. xxx. 27), will have concluded that neither of the systems affords a guarantee of any approach to an adequate acquaintance with scripture; in the several one-man systems, as they are termed, the usual style of teaching (if we may apply such a term to the average pulpit essay) is but an echo of the commentaries of the past century, and the ministrations of the locust-like assemblies, though in some respects superior to the others, are lacking in intelligence, cold, and sadly suggestive of lifelessness; exceptions there are in each case happily, where one or more individuals have studied, untrammelled by sectarianism more or less, and in such cases—and just in proportion as they are unshackled—will something like lucidity be obtained, and will shine forth. One is not disposed to blame a man because, in reading such a chapter as 2 Peter. 1, he reads it as he finds it in the authorized or even in the revised version, but it certainly is to be regretted that in these days of boasted culture, the simplicity of successive portions of such a chapter should, on the one hand be obscured, and on the other, that no one apparently should ever remove the obscurities; it fell to the lot of the writer, when commenting on a published sermon of the arch-deceiver, who has been imported to this city from Brooklyn, to call attention to two gross blunders which occur in the verse he selected as his text