

wind, inwardly, which strangulation prevented him from respiring, and pressed by his own weight, outwardly, in falling, he burst asunder, as described in the Acts.—Thus Matthew describes the primary, and Luke the secondary cause of his death; and by the union of their two statements, we have a perfect and full account of the whole affair.

One circumstance more. Judas is represented as purchasing the field in Acts; and by Matthew it is said to be the priests who purchased the field. It was the money of Judas that paid for the field, and the priests who bargained for it. Hence the one was merely the passive, while the others were the active purchasers. Both accounts are strictly correct, even according to our present usage of language.—The carpenter who built the house, and the man who pays him for building it, are both said to have built the house. And this phraseology more particularly obtained among the Jews. Hence it was said that Jesus baptized, and immediately it adds that he baptised not but his disciples.

A. B. G.

FORCIBLE APPEAL.

"But sir, when you speak of 'an all-wise and all-benevolent Creator,' are you aware of the import of your words? If God is all-benevolent, will he not save the whole world from sin and misery? Be calm and candid, sir. Close your eyes and think—think hard—summon all the strength of your mind. Think over the nature and extent of that endless hell which is believed in. Ponder over its blue and scorching waves, and seas of fire—the myriads of all nations which are supposed to go there. Listen to their unearthly shrieks and groans, as the corroding flames stream through every vein and pore, swell every nerve, and wreath like burning clouds above, while one untiring sound, eternity, thunders tremendous through the vaulted deep. Think, then, of a being over all, enthroned in terrific and awful majesty, who made this hell, and its victims, and ever controlled all things as he pleased. Then open your eyes, lay your hand upon your throbbing heart, and say, such a God is all-benevolent! Do this if you can—if your tongue will not falter nor your blood chill to speak it. If you cannot say this, come out from the marble habiliments of infinite cruelty, and own yourself a man; and let us see that you have nature yet in you, and something left of the image of that Being whose nature is Love."

ORTHODOX WIT.

A religious anecdote widely circulated some years ago in the publications of our opposers, exhibits plainly the ignorance and weakness which yet characterizes their views of, and opposition to Universalism. It is this:—A child discoursing with its father (who was a Universalist) about the "Babes in the wood," utterly confounded the parent by asking where the pretty children went after they died. "To heaven," was the reply. "Well, where did the wicked uncle go, when he died?" "To heaven," was the answer. "Oh, father," said the child, "won't he murder the pretty babes again?"

A Universalist writer justly remarks:—This is a pretty anecdote; it will bear an improvement—where did Uriah the Hittite go, when he died? To heaven. Where did David go, when he died? To heaven. What! won't David kill Uriah again?"

Where did the poor Christians go, whom Saul of Tarsus (afterwards Paul) persecuted unto death? To heaven. Oh, but won't he persecute those Christians again?

Where did Servetus go, when his soul left the body at the burning pile? To heaven. Where did John Calvin (who delivered Servetus to the stake) go when he died? To heaven. Won't Calvin roast Servetus again? The lovers of "Orthodox wit" may answer the questions.

"SEARCH THE SCRIPTURES."

The apostle Paul presents us with a comprehensive description of the objects, uses, and tendencies of the Scriptures, in these words. "All 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." 2 Tim. iii: 16, 17.

Seeing how invaluable are the Scriptures, both of the old and New Testaments, in the all important matter of teaching us the certainty of those things in believing which we have life in Christ, how eager should all believers be to avail themselves of such great advantages. But we cannot be benefitted by them, except we prayerfully and diligently "search the Scriptures." We must dig into the mines of divine truth, if we would be "wise unto salvation."

Unless we search the Scriptures, how can we understand the prophecies relating to our Blessed Redeemer's advent in the flesh? How are we to comprehend the prophecies of Isaiah, Hosea, Joel, Micah and Malachi, unless we carefully investigate that Book of Books, which contains all those overlastingly interesting documents, wherein are embodied truths and principles applicable to the best good of men in all ages? The anticipated advent of the world's Redeemer, on a mission so full of love, must, in the prophetic time, have filled every faithful and true heart with joy and gladness.

No other doctrine than the precise one which our revered Lord preached, can be made beneficially applicable to all humanity in all ages of the world. The doctrine of a universal Father, whose affectionate regard for poor, finite man is so perspicuously revealed in the Holy Scriptures, is the only teaching which can afford, real, permanent satisfaction to the wants and yearnings and aspirations of our race! In those divine oracles, we have revelations of a universal Paternity, and, by consequence, of an eternally enduring love; and it is from the sacred page, that we can derive instruction and succor, and kind, glad thoughts to cheer us on our journey through life! But, except we "search the Scriptures," how are we to know of the doctrine of Jesus, that giveth life unto the world?

It would be the height of absurdity, for a man to pretend to a familiar acquaintance with the principles and operations of the outer world, who had never beheld with the slightest interest, the beauties and glories of nature! Surely, he would be a poor natural philosopher, who exclusively restricted his attention to the doctrines of the schools in relation to the: laws of motion, velocity, attraction, repulsion, &c., without extending an idea into the phenomena of nature, beyond what he had mechanically received from the limited sphere of his scholastic instruction! So may it be regarded as an impossible, and almost insano idea, for any one to presume to understand the christian religion, who has never with diligence and attention examined the Scriptures! Equally inconsistent must it be for one to expect understandingly to receive that holy faith, who has never extended his regards beyond the manifestations of the external world—resplendent as are such manifestations of divine wisdom and compassion, and power and truth.

The Bible and nature perfectly harmonize in their revealings of the blessed One. Are there obscure passages in the former? So are there in the latter. Are there miracles and conceptions above the ken of the mortals in the one? So are there in the latter. Can there be objections to the VERBAL? So must there be to the unwritten revelation. Would any sane mind question the reality and truth of nature, that "elder Scripture," because of difficulties, and consequent seeming objections growing out of human finity and imbecility? With no more consistency, to say the least, can objections be presented,—they can never be sustained,—against the authority and inspiration of the Holy Scriptures.

Both Scripture and nature or reason reveal the great truth, "enough for man to know," that "God is love." Let the skeptic know assuredly that at least as many difficulties and, if he pleases, "objections" can be found in the book of nature, as in that of revelation! So consonant with the former, are the teachings and revelations of the latter, that were the Scriptures made at all to deviate from their present line of harmonious correspondence with nature—were the "improvements" and "emendations," the alterations of skeptical suggestion acted upon, there might, verily, be found room to doubt whether these sublime productions proceeded from one and the same Divine mind!

But where CAN there exist a more impressive example of harmony, than is to be found in the coincidence of the written with the unwritten manifestations of impartial Benevolence! The evils and pains of human existence, nature teaches us are the unvarying and inevitable consequences of established, impartial LAW, ministering an adequate recompense for every violation of that law; while the holy Scriptures as plainly teach that such is the unerring impartiality of Divine Law, the same law displayed in nature—that "though hand join in hand, the wicked shall not be unpunished!" Were there not such perfect uniformity and unvarying harmony between the Bible and nature, as displayed in the CERTAIN AND UNAVOIDABLE "chastening" (in the pure, scriptural style,) visited upon every transgressor of divine law; were even one deed of wickedness allowed to escape by any means,—even by means of repentance, the skeptical objection which would represent a disagreement between the Scriptures and nature, might, perhaps, with some plausibility, be adduced. But, as the state of the case is, such doubting gainsaying can never with any justice be made applicable to the doctrines and precepts of the christian revelation, however available they may be, against the traditions and "creeds" of every form of partialism.

J. L. C. G.

An Anecdote in Dialogue.

During the protracted meeting of the Presbyterian church in Reading, last winter, great exertions were made by some of the members to induce certain of their non-professing acquaintances to attend and "get religion." Among their incidents, the following conversation, in substance, took place.

Presbyterian. I do wish you would be persuaded to attend our protracted meetings, now in progress. We will do you no harm. We wish to do you good, and will do you good. Why, then, will you not attend?

Non-Professor. I hardly know about that. If I were sure you would do me good, I would go. But I wish to ask you a few questions first, that I may know

P. Well, ask your questions, and I will answer them if I can.

N.P. You believe that heaven and hell, in another world, are in sight of each other?

P. Yes.

N.P. So close that those in heaven may see those in hell?

P. I suppose so; yes certainly.

N.P. Now if you should go to heaven and from there behold some of your neighbors and acquaintances in hell, how would you feel?

P. Feel? Why, I should know that it was all right, and praise God's justice.

N.P. Ah, but if it were one of your own family—your wife, or your children—how then?

P. Why, I should believe it was all right—that God's justice was glorified by it—and would be resigned to it, of course. You see that there we will be changed—we will be holy there.

N.P. It won't do! I am bad enough, God knows, but I am not bad enough to be satisfied with the endless misery and sinfulness of my own family; and therefore I think it will do me no good to attend your meeting. I don't want a religion that will make me worse than I am already.

THE ORPHAN BEGGAR.

A little boy, an orphan, too,
Whose fingers' ends with cold were blue,
With nearly drops in either eye,
Ready to start when pity's night,
With timid steps approach'd the door,
[Some scanty pittance to implore]
Whose brazen knocker smooth and bright,
Mock'd all the efforts of the wight.
His little hands its place supplied,
And open flew the portal wide,
A clergyman of modern date,
Less famed for kindness than estate,
Now eye'd the boy from top to toe:
And listening to his tale of woe,
Said, take this crust—'tis mouldy, too—
But still, 'tis good enough for you."
The boy received it with good grace,
And turned about to quit the place.
"Stop," said the priest, "an orphan boy
Should not pursue such bad employ.
Answer me this, pray can you read?"
"Ah! no, sir, 'tis a truth, indeed."
"Not read! why then you cannot pray,
I'll teach you, after me thus say,
Our Father who in Heaven art,
("Our Father"—touched his little heart.)
"Is he your father then, and mine?"
"Yes," said the reverend divine,
"God is the father of us all—
Of rich and poor, of great and small."
With feeling undisguis'd, the boy,
Summ'd up the whole in this reply,
"I've no brothers, then let it not be said
You ever gave me mouldy bread!"

THE POOR HEATHEN.

It is sickening to read the declamatory appeal made by missionaries, in order to procure the means of support. They make all the efforts they can, to excite the sympathies of those who believe in their horrid creed. They therefore represent the heathen as sinking by thousands into an endless hell, because ignorant of the dogmas of the church. One of these declaimers, who is a missionary in Arracan, writes to a Baptist Journal as follows: "It is known that here are more than 400,000 souls that must be won to Christ or sink to an eternal hell! I can assure the Committee, that this war drags heavily with the little auxiliaries we have been able to organize; but what effect do you think it is calculated to have upon the mind and spirit, when you virtually say, Disband these auxiliaries—go to conflict alone."

When will men cease defaming the infinite God? If he has placed 400,000 souls in a heathen land, and will damn them to endless misery because ignorant of what they could not know, he is worse than any tyrant that ever disgraced the earth. He is worthy of neither love nor praise; he has neither justice nor goodness, but is infinitely cruel! The most benighted heathen does not ascribe to his worst deity anything more revolting than this representation of Jehovah. We think such missionaries need enlightening quite as much as the heathen.

O. A. S., N. Y.

RELIGION IN ADVERSITY.

When fortune smiles, and earthly prospects are bright and fair; when nought disturbs the common peace of men, they are sailing the river of life with glad and prosperous gales, the consolations of religion seem not so essential as they do under opposite circumstances. We think little of their value, and forget their high importance, when the clear sun of prosperity shines upon us—this is natural. But there are periods in human life, and they are not a few, when they are worth to us more than all treasures of earth combined; when without them the soul would sink, and the mind be crushed to the very dust with the weight of sorrow thrown upon it.

When friends and kindred dear as our own life leave us, and tender ties of friendship are broken; when the grave closes upon and we see them for the last time—(O what sorrow comes over the soul—what anguish rends the bosom! Say and think as we will in our bright moments of joy, such seasons will and do come to all—and they are the common lot of men. And can we bid those friends a calm farewell, believing that they are to sleep a wakeless slumber, and that the separation must be forever? Does the reflection of an endless sleep in the grave bring no gloom and melancholy to the mind? Does it quench not the natural hopes of the soul? But let the question of death come home to our own bosoms; let disease lay its iron hand upon, and bring us to the borders of the valley of the shadow of death, and the