

of poverty. If on the one hand it is calculated to arm the minds of those in adversity with strength and pious resignation under privations and trials: on the other it is no less calculated, to moderate and subdue those passions which, pampered by indulgence, equally degrade from the dignity of moral rectitude. Riches in themselves possess no moral value. They are perishable as the leaves of summer—they make themselves wings to fly away—they change masters continually, and no man has the power to secure them in perpetual service. They designate in the temporary possessor no excellence of moral character; they proclaim him not as the special favorite of heaven; they render neither body nor mind invulnerable to evil; they cannot buy the esteem of good men; and far less can they inspire confidence before God, or purchase exemption from the consequences of an ill-spent life. God bestows them as he sends the rain of heaven, equally on the evil and on the good; and man understands not the law of his providence therein. The wicked may roll in wealth even ground from the face of the godly poor, and turn a deaf ear to the tale of distress caused by themselves. These things are among the mysterious ways of the Almighty: they are too high for our understanding. Nor indeed need we know them. We walk by faith, not by sight; and that sight which could pierce all mysteries at a glance, could never find an object of faith for its exercise.

But God gives us riches, and his word instructs us in their proper use. The example of the Saviour of sinners tells us that he values us not for our worldly wealth; and his declarations assure us of the fate of those who abuse them to sinful purposes. No doubt he intended the general improvement of mankind in the various arts and sciences, and ordained wealth to procure leisure for study and devotion to them. But he has also ordained that the arts and sciences should be the handmaids of religion, and the instruments of ameliorating the condition of the poor, and bettering it in a moral view. The poor, said he, you have always with you, and when ye will ye may do them good. He has designed riches for human comfort; and since the common lot throws many poor upon our hands, they that are rich are but his stewards for the judicious dispensation of his alms. Wherever such dispensation is necessary, a faithful discharge of its duty is a great article of that faith which worketh by love. If we shut up our bowels of compassion from our poor brethren, how dwelleth the love of God in us? And how awful will be his sentence in the day of judgment to those who in this world of want and misery, keep back the tribute which they owe to him for his poor suffering members! Charge them therefore that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store a good foundation against the time to come, that they may lay hold of eternal life. This is the use of riches, and a noble use it is! This is the true method of making to ourselves friends of the mammon of unrighteousness, to provide us everlasting habitations.

The example of our blessed Lord furnishes an excellent lesson to all persons in affluent or easy circumstances, in regard to the education of their children. It is by industry that the world lives, and every human being owes his own proportion of productive industry to that society of which God has made him a member. Every one should do something for the general good. The richest is no more exempt than the poorest. Abundance cannot lay in a plea for idleness. If the poor are in duty bound to rear their children to industry and economy, so also are the rich. Profusion and waste will bring poverty on any one. An education for show and appearance is too apt to be one for extravagance, ruin, shame, and misery. All should live within their means, and restrain their expectations by the chances and changes of life. Children should invariably be educated for adversity as well as prosperity. A wise prince will fortify his dominions in time of peace; and a wise parent will train his child in such manner that the loss of a patrimony may not leave him poor indeed. To bring up a family with high expectations, and to neglect preparing them to take care of themselves in honest economy, is doing them a most serious injury. It may be the means of throwing them upon so-

ciety the most miserable beings in existence. They cannot dig; to beg they are ashamed; and it may be that false shame and real ignorance of any useful employment will turn their feet to the paths of sin and ruin.

What says the Son of God, the heir of his Almighty Father's crown and dignity, and the Saviour of his sinful creatures? For their sakes he learned the trade of a carpenter, and thus gave to "Kings of the Earth and all princes" as well as "mean men" a kingly and honorable lesson, by which all persons may learn wisdom, and thus prepare themselves to meet the hardships of life, with a mind strong in the fortitude of Christian principle, and able to endure hardness as a good soldier of the cross. And in an education conducted in a manner calculated to produce a valuable character, Christian principle and the fear of God must lay the foundation; must erect the building; must finish it without, and must furnish it within.

ERIEUS

SCRAPS OF CHRISTIAN ANTIQUITY.—No. II.

Of the succession of the Apostles.

That Paul preaching unto the Gentiles, planted Churches from Jerusalem unto Illyricum, it is manifest both by his own words and the testimony of Luke in the Acts. In what provinces Peter preached unto them of the circumcision, and delivered the doctrine of the New Testament, it appeareth by his words, and also by the epistle which of truth is said to be his, the which he wrote to the Hebrews that were scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bythia. But how many, and what sincere followers have governed the Churches planted by the Apostles, it cannot be affirmed, but so far forth as may be gathered out of the words of Paul.* He had many fellow-labourers and companions, as he called them, whereof divers have purchased immortal memory, in so much as he maketh continual mention of them in his epistles, and Luke in the Acts repeating the most famous, remembreth them by name. Timothy is reported to be the first Bishop of Ephesus, and Titus of the Churches at Crete. Luke by birth of Antioch, by profession a physician, having his conversation of purpose for the most part with Paul and the rest of the Apostles, left us proofs of skill comprized in two volumes, medicinal for our souls health, the which he sought out among them. One of the Gospel, which he reporteth to have published according as he received it of them, which from the beginning were beholders and ministers of this doctrine, so that he searched out all from the original: the other of the Acts of the Apostles, where he compiled not only the things he heard with his ears, but also the things which he saw with his eyes. And of Paul they say, that he accustomed to mention the Gospel of Luke when he spake, as of his own, saying: According unto my Gospel. Among the other fellows of Paul, Crescens is witnessed to have been sent by the Apostle himself into France. Touching Linus we spake before, that he was the first Bishop of Rome after Peter, whom he remembreth to have been with him at Rome, in his latter epistle unto Timothy. And Clemens the third Bishop of Rome is proved by his testimony, to be Paul's fellow-labourer and companion. Moreover, Dionysius the Areopagite, whom Luke in the Acts reporteth to have first believed at the sermon of Paul preached unto the Athenians in Areopagus, was the first Bishop of Athens. But another Dionysius there was, Bishop of the Church of Corinth. In process of our history, we will dilate on the successors of the Apostles, in their several times succeeding.—*Euseb. Ecc. Hist. Book 3, Chap. 4.*

* This must be restricted to the time of Paul's life, while the bishopricks were in progress of establishment, and cannot relate to any period subsequent to Paul, of which nothing can be gathered out of his words.—Ed.

If at any time thy mind seems to stagger, and incline to any thing that is ill, think upon some brave, wise, and good man; suppose him to be present and overlooking thee; and then do nothing thou wouldest be afraid or ashamed to do in his presence.—*Fuller.*