

neglected the poor person; though as plaintiff and defendant, they were equal in the eye of justice."

I shall cite on this subject only one more authority; that of the celebrated Augustus Neander, Professor in the University of Berlin, and generally considered as, perhaps, more profoundly skilled in Christian antiquities, than any other man now living. He is, moreover, a Minister of the Lutheran Church, and, of course, has no sectarian spirit to gratify in vindicating Presbyterianism. And, what is not unworthy of notice, being himself of Jewish extraction, he has enjoyed the highest advantages for exploring the peculiar polity of that people. After showing at some length, that the government of the primitive Church was not monarchical or prelatical, but dictated throughout by a spirit of mutual love, counsel, and prayer, he goes on to express himself thus: "We may suppose that where any thing could be found in the way of Church forms, which was consistent with this spirit, it would be willingly appropriated by the Christian community. Now there happened to be in the Jewish Synagogue, a system of government of this nature; not monarchical, but rather aristocratical (or a government of the most venerable and excellent.) A council of Elders, *T'skenim* or *Presbyteroi*, conducted all the affairs of that body. It seemed most natural that Christianity, developing itself from the Jewish religion, should take this form of government. This form must also have appeared natural and appropriate to the Roman citizens, since their nation had, from the earliest times, been, to some extent, under the control of a Senate, composed of Senators, or Elders. When the Church was placed under a council of Elders, they did not always happen to be the oldest in reference to years; but the term expressive of age here, was, as in the Latin *Senatus*, and in the Greek *Gerousia*, expressive of worth or merit. Besides the common name of these overseers of the Church, to wit, *Presbyteroi* there were many other names given, according to the peculiar field of labour; as *poimenos*, shepherds; *Egoumenoi*, leaders; *Proestotes ton adelphon*, rulers of the brethren; and *episcopoi*, overseers."

Now, if, in the ancient Jewish Synagogue, the government of the congregation was not vested, either in the people at large, or in any single individual, but in a bench of Elders; if this is acknowledged on all hands, as one of the clearest and most indubitable facts in Jewish antiquity; and if, in the judgment of the most learned and pious divines that ever lived, both episcopal and non episcopal, the New Testament Church was formed after the model of the Jewish Synagogue, and not after the pattern of the Temple service;—we may, of course, expect to find some evidence of this in the history of the apostolic Churches.

THE JUDGMENT DAY.

From Montgomery's "Omnipresence of the Deity.
Above th' horizon mounts one hideous blaze,
Streaking the black heaven with gigantic rays;
Now bursting into wizard phantoms bright,
And now immingled in a waste of light;—
And hark! how wildly on the ruin'd shore
Expiring Ocean pants in hollow roar,
While earth's abysses echo back the groan,
And startle Nature on her secret throne!

But ere creation's everlasting pall
Unfold its darkness and envelop all,—
The tombs shall burst, the cited dead arise,
And gaze on Godhead with unblasted eyes!—

Hark! from the deep of heaven, a trumpet sound
Thunders: the dizzy universe around;
From north to south, from east to west it rolls,
A blast that summons all created souls;
And swift as ripples form upon the deep,
The dead awaken from their dismal sleep;
The Sea has heard it; coiling up with dread,—
Myriads of mortals flash from out their bed!
The graves fly open, and, with awful strife,
The dust of ages startles into life!

All who have breathed, or moved, or seen, or felt;
All they around whose cradles kingdoms knelt;
Tyrants and warriors, who were throned in blood;
The great and mean, the glorious and the good,
Are raised from every isle, and land, and tomb,
To hear the changeless and eternal doom!

But while the universe is wrapt in fire,
Ere yet the splendid ruin shall expire,
Beneath a canopy of flame, behold,
With shining banners at his feet unroll'd,
Earth's Judge!—around seraphic minstrels throng,
Breathing o'er golden harps celestial song;
While melodies of archangelic might
Float in loud streams of ever-new delight,

Imagination! furl thy wings of fire,
And on infinity's dread brink expire;
In vain would thy prophetic eye behold
Visions of immortality unroll'd!
The last, the burning chaos hath begun—
Quench'd is the moon! and blacken'd is the sun!
The stars have bounded through the airy roar;
Crush'd lie the rocks, and mountains are no more;
The deep unbosom'd, with tremendous gloom,
Yawns on the ruin, like creation's tomb!

And lo! the living harvest of the earth,
Reap'd from the grave to share a second birth;
Millions of eyes with one deep dreadful stare,
Gaze upward through the spectral realms of air;
While shapes, and shrouds, and ghastly features gleam,
Like lurid snow-flakes in the moonlight beam.

Upon the flaming earth one farewell glance!
The visions of eternity advance;
No motion, blast, or breeze, or waking sound,—