

Moses was enjoined to see to it, that he would rear the tabernacle "according to the pattern shewed him in the Mount." If you, as a public teacher, inclined that your "fraternity" would "become followers (imitators) of the churches which in Judea were in Christ Jesus," you would exclaim against the want of zeal that is now apparent in and among the professed people of God—you would exhort them where "two or three" of them could meet together, to meet, praying for and enjoying the promised presence of their Lord, and to shew their love to him by obeying his commandments. And when in answer to their prayers, some of their number appeared to possess the qualifications the Holy Spirit pointed out, to set them over them, not as having dominion over their faith, but helpers of their joy. And if in the churches some are stirred up to proclaim the good news to the world through the crucified but now glorified Redeemer, to provide against necessity, let them learn to be taylor, tentmakers, carpenters, doctors, &c., and their message from the Bible, and go "forth for his namesake, taking nothing of the Gentiles," that they may be able to say, "These hands have ministered to my necessities, and to them that were with me." That this is more conformable to the spirituality, zeal, and disinterestedness manifested in the New Testament by the disciples, than what now prevails, I leave to the unprejudiced to judge. The Lord speaketh to us as well as to those of old: "He that hath an ear, let him hear what the Spirit saith to the churches." The Apostle John saith, respecting himself and his fellow-apostles, "We are of God: he that knoweth God, heareth us: he that is not of God, heareth not us. Hereby know we the spirit of truth and the spirit of error."

P.S. Since writing the above, I have read your translation of "*Chrysostom on the learning of the Apostle Paul*," with your remarks; but have not time to notice them at present. You seem not to have known that there has been an English translation of "*Chrysostom on the Priesthood*" published nearly a century ago. If my animadversions on your "Circular Letter" find admission into the *Magazine*, I may be induced to examine the morsel you have given from Chrysostom, with your remarks thereon.

H. L.

EVANGELICAL RELIGION THE SOURCE OF PLEASURE.

PART V.

Objections answered—Improvement of the subject.

Its unextinguish'd ray shall burn
Through death, unchanged its frame;
Its lamp shall triumph o'er the grave,
With uncorrupted flame.—ANON.

HAVING endeavoured in our preceding papers to prove that the religion of the gospel is capable of affording the highest degree of genuine pleasure, we shall now draw to a close, by answering one or two objections that may be urged against the doctrine, and by suggesting the im-

provement we should make of the whole subject.

It may be objected, then, that the inspired writers sometimes speak of Religion in terms that seem to imply feelings opposite to those of a pleasurable kind. Solomon describes the good man as one "who feels the plague of his own heart;" the believer is elsewhere represented as a laborer—a warrior, and, in a word, like his great Master, "a man of sorrows, and acquainted with grief:"—the sacred