"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—JEREMIAH VI. 16.

VOLUME IV.]

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Doetrn.

HYMN OF A HERMIT.

O Thou! sole Sire! pervading Lord of all, Who spread'st thy fulness round this earthly ball; You teach me still in every face to see An ampler mould than all the skies of Thee.

By Passion wrenched and darken'd, torn by Hate, By Sin dethroned from all our heavenly state, Thy spirit stain'd, defac'd, and scarr'd with shame, Still shows on each thy noblest creature's name.

3. Though changed, how far! from all thy will commands, And bruis'd and maim'd by Evil's rending hands; While Life, and Thought, and Soul, and Sense are ours, Still lasts the wreck of more than earthly powers.

Renew-thou only canst, O God!-the plan Of truth and love, so blurr'd and crush'd in man— That good, design'd for all, to all unknown, Till set before our eyes in One alone.

From Him, so full of Thee, the Father's mind, The Father's holy love to all our kind, Oh, teach us Thou to draw whate'er of best Restores to Thee the self-bewilder'd breast!

Amid our waste be He a living spring, Amid our lawless wars a peaceful king; In our dark night be He a dawning star, In woe a friend, to aid us come from far.

And thus, that we his help and hope may share, Our hearts, o'erthrown by sin, do Thou repair; And so, in chambers purified by Thee, His peace may dwell, and there his Spirit be.

O Thou! whose will has join'd us each to all, And made the lonely heart itself appal; Who art the vital bond that knits in one Thy countless myriads born beneath the sun;

Thou aid us, Heavenly Sire! that each for each May live, as He for all, in deed and speech;
And so do thou for us, paternal Lord!
Make bright, like His, the face, and pure the word.

Like us, a man, He trode on earthly soil, He bore each pang, and strove in weary toil; He spake with human words, with pity sigh'd; Like us he mourn'd, and fear'd, and wept, and died.

Yet all thy fulness, Father, dwelt in Him, In whom no shadow made thy glory dim; Such strength, O God! from Him to us derive, And make, by life from Him, our death alive. Blackwood's Magazine.

VOLUNTARY SYSTEM.*

If the following most remarkable extract came from an enemy, the dissenters might complain of unfairness, but it comes from one of their own body-a dissenting minister, calling himself the Rev. C. Stovel, who has written a volume, called "Hints on the Regulation of Christian Churches," published by Jackson and Walford. Let it be observed that Mr. Stovel is not a dissenter coming over to the church, but a vehement dissenter, full of love for this very voluntary system of which he gives such a picture, and (as a specimen of his candour to the church) telling us that there is a stream of fines, &c. &c. flowing into the Bishop of London, often not less than £1000 per day, and that the whole church revenue is six millions-that the clergy are cove-

First, then, in all independent churches—that is, those who are able to support their own minister, the choice rests with the members alone. They elect the man whom they love most; and whom they think most likely to lead their devotions, to advance their improvement, and secure the efficiency of their united exertions in promoting the kingdom of their Lord. He is separated from the world, and set apart to this work, at their solemn request. He did not make the overture, but they. He listened to their proposal from a regard to their interests and wishes. From his regard to their interests and wishes, he threw himself on their generosity and the care of Providence. In this case he becomes perfectly dependent. At their request he resigns his all for them. They, at the same time, promise a constant and generous support. In this case, therefore, there is a clear and solemn engagement, like that subsisting between a man and his wife; and the wife is not more dependent on the generous and faithful care of her husband, than the pastor on the church's."

'There are five serious errors connected with this duty, which ought to be exposed and reprehended, because each has been productive of much guilt and desolation in the churches.

"The first is a neglect of its real obligation, which is too frequently indulged even by the members of churches themselves. The duty is then placed amongst their gratuities; to be disregarded or continued with little, or perhaps without any, consideration. If they have a loss, or a bad year in trade, or anything that calls for a little retrenchment, this is the first thing to be withheld, forgetting that, on the faith of that engagement, the pastor has rested the wants of himself and family; whilst he is devoted to their best interests. By this means, the support of the ministry of times becomes exceedingly precarious. The engagements made by the whole body are unfulfilled, those individuals who feel their responsibility are deeply oppressed, and the fellowship of the church first becomes burdensome, then contentious, and finally it is forsaken; thus the interest either fails entirely, leaving the neighbourhood in destitution, or else it drags along from year to year a diseased and paralyzed existence; attended with very little comfort to the saints (!), and with still less benefit to the sinners that are perishing around them.

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"Sometimes the case is even worse than this. In these days of generous (!) exertion in the work of God, the credit of devotedness is of great importance. Hence it is no uncommon thing to find the name of a church and its pastor in the list of those who seek the charitable assistance of some public society, whilst the members of that very church are, at the same time, advertised as subscribers to a much greater amount to some foreign object. Here it is plain that the defective support of the pastor was not the result of poverty, but neglect. A man who has a family may be generous if he can afford it, but he must not wring the materials for generosity out of the teeth of his hungry children. Members of a church who have a pastor should be generous to all; but, before they are

will require them to be just to him.

"The second error to be noticed is, an evasion of the influence would be destructive.

church, the effect is very painful. There may be seve- fancied greatness. ral, or, perhaps, but one or two who care nothing for the excessively galling, and place the gospel before him in a but what will secure his comfort and usefulness, in the fallen into the hands of some sharper, while it left me in great most repulsive view. The effect will be regulated by his circle in which he moves; and the station to which he astonishment at his own simplicity. disposition. If the worldly man have no particular at- is elected. This, in all probability, will require more tachment to the people, nor any interest connected with than he gets from his ambitious people. It is not, dug up in the western or northern part (I forget which) of our the place, he will soon forsake it; and multitudes who therefore, the amount that is given or obtained, that is State, and he described this book as consisting of many gold plates, have thus been goaded by the claims of the church, be- liable to censure; for if he has more than he needs he like leaves, secured by a gold wire passing through the edge of fore they had any sincere love for the truth, have been can give it away; and should be save a hundred pounds driven from the means of grace altogether. On the apiece for his children at his decease he would not sin. other hand, it will often happen that the attachments It is not the amount, therefore, but the motive, which to the place of worship—until by virtue of his offices for the sake of gratifying their worldly ambition. and his wealth, the government of the whole is within his power; then, without obeying the law of God him- performing the duty. This can be entertained by the self, he can guide the service, regulate the elections of churches only indirectly. It rests, for the most part, with the church, and manage the whole according to his in- the subordinate officers. Ther station is certainly one clinations. If he take no interest in the truth, or happen of great importance, responsibility, and self-denial. But to hold it in theory, it will be fortunate for the rest; but it is made infinitely more so, by a childish love of power. if he dislike it they will suffer. The wish of him who This gives a sort of exclusiveness to the office, which the places built by our forefathers for the declaration of painful. From hence, as from a fountain, streams of or devoured.

who do sincerely love the Lord, feel that the ministry and deacon's shop, and asking for a remittance, after it had the worship of God ought to be supported; but then, long been due, to be told that he must call again; he rethey think it more wise to shift a portion of the load on turned to his distressed family, and called again in a day those who are able to bear it. They forget, at the mo- or two, when he obtained a part, with orders to call again ment, that the engagement and the obligation are with for the rest. In B. C. D., &c. the pastors are obliged to them, and thus they are deluded into an act which they come to the counting-houses of their deacons, like other never thought of. (!) They flatter bad men to their servants, to be paid before all, as though they had no more utter ruin, and exalt the disobedient to their own de- feeling than stones. In E. the descon had been offended struction. Every man who loves the Saviour, ought to at the pastor's refusal to sanction in unjust measure, and feel that he himself is bound to support the cause of withheld his salary to starve him dwn to submission. In God, to the utmost of his capability; striving to render it independent of worldly assistance, and thus recommending his claim to the obedience of mankind, by the inspection of his ufficient and he is flow additional to however. God, to the utmost of his capability; striving to render F. and G. the salary of the pasto is regulated by one or ending his claim to the obedience of mankind, by the force of a generous example.

this way, the worst effects of pauperism are produced in include what is unjust and cruel, but the injuries are inthe Christian church. Perhaps the brethren may be really poor, but this involves them in the ruinous cala- the comfort and improvement of ther tormentors. mity of indolence, as well as poverty. They know that societies do exist for the help of such as need it. Their first object, therefore, is to state their case so as to obtain such help. Having done this, they think their pastor has received a favour from them, and they immediately slacken their exertions. Year after year passes, und they never add a farthing to his income. Some churches are known to stand in this position, sinking in their supineness and crying for charity, for ten, twenty, thirty, or even fifty years together, until the very wish for a state of indeadence has become extinct. The idleness of their hearts in respect to temporal, soon infects their spiritual, things. With a name to live, they become dead. Religion is so dishonoured in the circle around them, that their existence is regarded as a misfortune which ages can scarcely

'The fourth error is, the allowance of a selfish and worldly ambition. This operates in two ways-first, it diminishes the resources of the church; and, secondly, themselves for the evils under which they suffer. They it poisons and pollutes them. In both cases, it is the danger of the rich, rather than of the poor; though both have need to beware of its influence. It diminishes the resources of the church, by drying up the stream of benevolence which flowed from the hearts that have become

"On the other hand, it is quite possible, that the mount of money subscribed to an interest should be treated as a matter of too great importance. Amongst the wealthy, and often amongst those who only wish to be so, this is regarded as the one thing needful. They are not only Christians, they are respectable Christians; and they must maintain their elevation. Their subscriptions to every society must be the largest; their place of worship must be the most splendid. The salary of their minister must be the most generous. The mode of their intercourse must be expensive. In a word, everything must be done 'in a style worth mentioning.' Consequently, every nerve must be strained, every eye is on the look out, and every hand is engaged in collecting materials. Some run on the edge of bankruptcy and some fall in. The respectable inhabitants are courted, and in respectable The intercourse of the saints is adapted to their taste. The discipline of the church is softened to their endurance. The doctrines of the Gospel are stated mildly, so as not to offend. Levities are provided for the light, and serious things for the grave. Their money must be had, and, therefore, they must be accommodated. churches will be found an heterogeneous mass of all kinds; Jews and Greeks, Barbarians and Scythians, bond and free, all are accommodated, and all combined, until Christ is nothing in any of them.

of religious interests. They thus become opposed to His letter is as follows: each other, like the competitors of this world. The minister is made the object of a shameful quackery,

generous to others, they ought to remember that God which places him in positions where his modesty can misery is complete. The ambition for worldly respec- claimed me for an auxiliary, but, as no one, until the present nothing whatever, nor have I ever heard a single discourse from scarcely be maintained. If he take the infection, the duty, by transferring its obligation to those who are not tability will poison all his exertions. It will warp all time, has ever requested from me any statement in writing, I members of the church, or to those who happen to be rich. his views of character, and the bread that was given to have not deemed it worth while to say any thing publicly on curiosity to become an auditor, since my friends tell me that they By this means many an interest has been destroyed. feed his body will prove a poison to his soul. He who the subject. What I do know of the sect, relates to some of their frequently name me in their sermons, and even go so far as to say The prosperous brother becomes the lounge, against was a brother will become the rival of his fellow-labour- early movements; and as the facts may amuse you, while they that I am alluded to in the prophecies of Scripture! which every individual throws down his burden until it ers. Instead of labouring to edify the whole church, he will furnish a satisfactory answer to the charge of my being a Morcan no longer be endured; and if it did not become op- will strive to raise his own department with stones torn mon proselyte, I proceed to lay them before you in detail. pressive through the pecuniary demand, yet its moral out of the adjacent walls. Then the evils will multiply Many years ago, the precise date I do not now recollect, a plain "But, in respect to those who are not members of the by the nothingness into which it sinks, the vanity of its L. Mitchell, requesting me to examine, and give my opinion upon,

may be strong to the place, or, the interests of a worldly deserves to be condemned. God requires every church man may be interwoven with the people of God. (!) Policy to make their pastor as happy as they can; but they then induces a compliance with the unguarded (!) wish must not do it in a spirit of vorldly ostentation; nor of the church. The man of the world is made its bene- will he allow them to sacrifice the purity of the Gospel, factor-perhaps a manager of the congregation, a trustee | the discipline of the church, and the spirit of Christianity

"The last error to be noticed is, a want of delicacy in holds the power will not long remain unfulfilled. Hence renders active assistance otrusive, and explanation truth have been prostituted to the idol of Socinian he- calamity flow into the churches. The pastor will, of resy. Errors of all kinds, from the most gross to the course, expect his share of he common evil. But he most subtle, have thus been cherished in the precincts often gets a double portion. In some cases he is reduced of the temple; and every ruinous enemy has been let to the condition of a servant. His stipend is doled out loose to prey upon the flock, until they were scattered to him irregularly, so that he knows scarcely when to expect it; and sometimes with great uncertainty as to "The great cause of the whole is this. The men the amount. In A. the pastor was obliged to call at his inspection of his uffairs, and he is ften obliged to borrow before the remittance is due. At I, I, K, L, and M, all "The third error to be noted is, neglect of duty in through the alphabet, cases occur wich form most melanconsequence of help received from external sources. In choly instances of human depravity because they not only flicted on those very men, who live or no other object than

"The cases represented by the ltters are known facts, and the last word in the paragraph is strong, but let nothing be misunderstood. The causes of these evils are many and various. The two principal are-first, the characters of the men that are elected as deacons; and secondly, their treatment after their election. In the first place, too much attention ispaid, in the choice of deacons, to their worldly circumstances, and too little to their moral and spiritual attanments. And where a worldly man is chosen because he is the richest in the assembly, what can be expected but a worldly and cruel administration. It often happens that the man chosen has risen from obscurity, with all the coarseness of an uncultivated mind, and all the excitement of sudden acquisition. It is scarcely possible, in such a case, that he should not often wound the feelings of his pastor, because he has never learned what delicacy is. It is also undeniable that some of the pastors have to thank resign the sacred dignity of their office to seek the favour of man; and, when once gone, they find it impossible for them to regain it. Here it is easy to descend, but difficult to rise. Every minister ought, therefore, to feel that if he suffer any great wrong, in nine cases out of ten, he has reason to repent rather than complain. Still, there is a duty devolving on every church, to which the members ought to pay a special regard. Thoughtlessness, without any evil intention, will often lead to

"Instead of this, the opposite is most painfully true; ometimes the collection of subscriptions is a laborious task. They are delayed from week to week, and from month to month, until few know when to expect them. The treasurer is overdrawn more than he can afford. All parties are thus forced into difficulties, difficulty produces impatience, grief and injury soon follow; and finally the church is deprived of its pastor, who retires with a broken heart, from a sphere in which he might have finished his days in works of love and mercy."

MORMONISM. To the Editor of the Church Record.

MR. EDITOR :- Hearing that the Mormons, in New Rochelle, were claiming the patronage of Prof. Anthon's name, in behalf of their notions, I took the liberty to state the fact to him, and ask in what possible way they had contrived to associate him with themselves. He was kind enough to send me a full and very "A further evil resulting from this, is the separation satisfactory reply, which I begged he would permit me to publish.

Yours very truly, T. W. Corr.

New York, April 3, 1841.

Rev. and Dear Sir,-I have often heard that the Mormons

with rapidity, until the swelling bubble bursts, and tells, looking countryman called upon me with a letter from Dr. Samuel will afford me a satisfaction equalled, I have no doubt, only by a certain paper, marked with various characters which the Doctor "It is not supposed, in all this blander, that the people | confessed he could not decypher, and which the bearer of the note kingdom of our Lord; who despise the ordinances of have suffered their generosity to go beyond their obliga- was very anxious to have explained. A very brief examination of his house; who never thought of serving or loving Him tion; or, that the minister has gained more than was the paper convinced me that it was a mere hoax, and a very clumsy in their lives; still from some personal feeling they may his due. It is the duty of a people to rescue the man one too. The characters were arranged in columns, like the Chinese attend, they may respect religion in general, but never of their own choice from the corrosive influence of mode of writing, and presented the most singular medley that I had have felt its power, nor ever have submitted to its disci- worldly care. In order to do this, they must place him ever beheld. Greek, Hobrew, and all sorts of letters, more or less pline. They hold seats in the place, and they may in circumstances where he will not be compelled to ensubscribe to the support of the ministry; all this may dure a painful contrast with themselves. He need not intermingled with sundry delineations of half moons, stars, and be well if it be done freely, and without any spiritual be as rich as they, but he must not be exposed to the other natural objects, and the whole ended in a rude representation sacrifice on the part of the church. But often when the remark of their dependents, and the contempt of their of the Mexican zodiac. The conclusion was irresistible, that some church is poor, and even when it has no room to com- children. He must be able to be respectable amongst cunning fellow had prepared the paper in question, for the purpose plain of poverty, a person in the congregation possessing respectable men; to be decent; to educate his children; of imposing upon the countryman who brought it, and I told the a little wealth will be so infested with flattery and applica- and to be charitable as well as they, if not to the same man so without any hesitation. He then proceeded to give me tions for pecuniary assistance, as to render his situation extent. His wants are not what he must eat and drink, the history of the whole affair, which convinced me that he had

The countryman told me, that a gold book had recently been each, just as the leaves of a book are sewed together, and presenting in this way the appearance of a volume. Each plate, according to him, was inscribed with unknown characters, and the paper which he had handed me, was, as he assured me, a transcript of one of these pages. On my asking him by whom the copy was made, he gravely stated, that along with the golden book there had been dug up a very large pair of spectacles! so large in fact, that if a man were to hold them in front of his face, his two eyes would merely look through one of the glasses, and the remaining part of the spectacles would project a considerable distance sideways! These spectacles possessed, it seems, the very valuable property, of enabling any one who looked through them, (or rather through one of the lenses), not only to decypher the characters on the plates, but also to comprehend their exact meaning, and to be able to translate them! My informant assured me, that this curious property of the spectacles had been actually tested, and found to be true. A young man, it seems, had been placed in the garret of a farm-house, with a curtain before him, and, having fastened the spectacles to his head, had read several pages in the golden book, and communicated their contents in writing to certain ersons stationed on the outside of the curtain. He had also copied off one page of the book in the original character, which he had in like manner handed over to those who were separated from him by the curtain, and this copy was the paper which the country man had brought with him. As the golden book was said to contain very great truths, and most important revelations of a religious nature, a strong desire had been expressed by several persons in the countryman's neighborhood, to have the whole work translated and published. A proposition had accordingly been made to my informant, to sell his farm and apply the proceeds to the printing of the golden book, and the golden plates were to be left with him as security until he should be reimbursed by the sale of the work. To convince him the more clearly that there was no risk whatever in the matter, and that the work was actually what it claimed to be, he was told to take the paper, which purald soon dispel all his doubts, and satisfy him as to the perfect safety of the investment.

As Dr. Mitchell was our "Magnus Apollo" in those days, the man called first upon him; but the Doctor, evidently suspecting some trick, declined giving any opinion about the matter, and sent the countryman down to the college, to see, in all probability, what the "learned pundits" in that place would make of the affair. On my telling the bearer of the paper that an attempt had been made to impose upon him, and defraud him of his property, he requested me to give him my opinion in writing about the paper which he had shown to me. I did so without any hesitatation, partly for the man's sake, and partly to let the individual "behind the curtain" see that his trick was discovered. The import of what I wrote was, as far as I can now recollect, simply this, that the marks in the paper appeared to be merely an imitation of various alphabetical characters, and had in my opinion no meaning at all connected with them. The countryman then took his leave, with many thanks, and with the express declaration that he would in no shape part with his farm or embark in the neculation of printing the golden book.

when I had ceased entirely to think of the countryman and his resting, and that it was already "making a great noise" in the these oblations. upper part of the State. Suspecting, now, that some serious By which it is apparent, that they took themselves to have the trick was on foot, and that my plain-looking visitor might be in very same obligations upon them in this matter, which the Jews fact a very cunning fellow, I declined his present, and merely contented myself with a slight examination of the volume while he time to be devoted for the maintenance of God's ministers. For the whole church that this never occurred. Each of the urgent the man became in offering the book, until at last I told to give up themselves to God, should not constrain them, with the him plainly, that if he left the volume, as he said he intended to same freedom of mind, to give some of their goods (as Moses here do, I should most assuredly throw it after him as he departed. supposes the Jews would do) for the maintenance of his service. I then asked him how he could be so foolish as to sell his farm and And it is as unreasonable to think it did not move them to give engage in the affair; and requested him to tell me if the plates the ministers of God as honourable a maintenance as had been were really of gold. In answer to this latter enquiry, he said. allowed under the law of Moses. that he had never seen the plates themselves, which were care- Which required, besides the tenth here mentioned, another fully locked up in a trunk, but that he had the trunk in his possession. I advised him by all means to open the trunk and ex- which the Levites had their share, as I observed from Deut. xiv. amine its contents, and if the plates proved to be of gold, which I | 22, 28. To which, if we add the first-born, with all sin-offerings, did not believe at all, to sell them immediately. His reply was, and the priests' share of peace-offerings, and the skins of the sacthat if he opened the trunk the "curse of Heaven would descend rifices, (which alone made a good revenue, as Philo observes,) and to open it, provided you will take the 'curse of Heaven' upon the Levites' cities and suburbs; it will easily appear it could not yourself, for having advised me to the step." I told him I was be so little as a fifth part of the fruit of the land which came to perfectly willing to do so, and begged him to hasten home and ex- their share. amine the trunk, for he would find he had been cheated. He Now the reason we find no such certain rate determined by the with him. I have never seen him since.

the many amusing falsehoods which the Mormonites utter relative to my participation in their doctrines. Of these doctrines I know

If what I have here written shall prove of any service in opening the eyes of some of their deluded followers to the real designs of those who profess to be the apostles of Mormonism, it that which you yourself will feel on this subject.

I remain very respectfully and truly, Your friend, CHAS. ANTHON. Rev. Dr. Coit, New Rochelle, N. Y.

CONSTITUTION OF ENGLAND.

The three species of government have, all of them, their several perfections and imperfections. Democracies are usually the best calculated to direct the end of a law; aristocracies to invent the means by which that end shall be obtained; and monarchies to carry those means into execution. And the ancients had, in general, no idea of any other permanent form of government but these three; for although Cicero declares himself of opinion, that the best form of government would be made up of the three sorts already mentioned, yet a later writer treats the notion of a mixed government, formed of them all, and partaking of the advantages of each, as a visionary whim, and one that, if effected, would never be lasting or secure. But, happily for us in this empire, the British constitution has long remained, and, I trust, will long continue a standing exception to the truth of this observation: for as with us the executive power of the laws is lodged in a single person, they have all the advantages of strength and despatch that are to be found in the most absolute monarchy; and as the legislature of the kingdom is entrusted to three distinct powers, entirely independent of each other-first, the king; secondly, the lords spiritual and temporal, which is an aristocratical assembly of persons selected for their piety, their birth, their wisdom, their valour, or their property; and thirdly, the house of commons, freely chosen by the people from among themselves, which makes it a kind of democracy—as this aggregate body, actuated by different springs, and attentive to different interests, composes the British parliament, and has the supreme disposal of every thing, there can be inconvenience attempted by either of the three branches, but will be withheld by the other two, each branch being armed with a negative power, sufficient to repel any innovation which it shall think inexpedient or dangerous. Here, then, is lodged the sovereignty of the British constitution; and lodged as beneficially as possible for society; for in no other shape could we be so certain of finding the three great qualities of government so well and so happily united. If the supreme power were lodged in any one of the three branches separately, we must be exposed to the inconvences of either absolute monarchy, aristocracy, or democracy, and so want two of the three principal ingredients of good polity, either virtue, wisdom, or power. If it were lodged in any of the two branches, -- for instance, in the king and house of lords, -- our laws might be providently made, and well executed, but might not always have the good of the people in view: if lodged in the king and commons, we should want that circumspection and mediatory caution which the wisdom of the peers is to afford: if the supreme right of legislature were lodged in the two houses only, and the king had no negative upon their proceedings, they might be tempted to encroach upon the royal prerogative, or perhaps to abolish the kingly office, and thereby weaken, if not totally destroy the strength of the executive power. But the constitutional government of this empire is so admirably tempered and compounded, that nothing can endanger or hurt it, but destroying the balance of power between one branch of the legislature and the rest. For if ever it should happen that the independence of any one of the three should be lost, or that it should become subservient to the views of either of the other two, there would soon be an end of our constitution .- Sir W. Blackstone.

THE OBLIGATION OF TITHES. From Bishop Patrick's Commentary on Leviticus xxvii.

The laws delivered in this chapter about vows, and devoted things, and tithes, ought not to be passed over, without serious consideration how far we may be concerned in them. And therefore to make what I have noted about them more useful to us in these days, I desire the reader to observe, that the very same pious inclinations have ever been in all good Christians, which Moses here supposes (in the former part of this chapter) would be in the Jews, to devote some part of their goods, their houses, or lands, to the service of God; which became sacred things, and were to be employed to no other use but that. The very first Christians had so much of this spirit in them, that they sold all their possessions, and goods, and let every one that needed have a share of them, (Acts ii. 45; iv. 35,) because the whole number of believ-The matter rested here for a considerable time, until one day, ers attended to nothing else, but the service of Christ; and the apostles also were to be furnished with means to go and propagate paper, this same individual, to my great surprise, paid me a second the gospel in all the world. Where, as soon as the Christian relivisit. He now brought with him a duodecimo volume, which he gian prevailed in any place, immediately there were the like volunsaid was a translation into English of the "Golden Bible." He tary oblations made, in such a proportion as served not only for also stated, that, notwithstanding his original determination, he the support of the service of God in that church, but helped to had been induced eventually to sell his farm, and apply the money to the publication of the book, and had received the golden by parting with their estates, to further the first preaching of the plates as a security for repayment. He begged my acceptance of gospel. This we find in a great number of places; but it may the volume, assuring me that it would be found extremely inte- suffice to say, that the feasts of charity were maintained out of

upon him and his children." "However," added he, "I will agree likewise all such consecrations as are mentioned in this chapter,

promised to do as I recommended, and left me, taking his book gospel, as was by this law, is, because there was no need of it; and for the same reason there was none for a good while settled Such is a plain statement of all that I know respecting the by the church; all the revenues belonging to it, which served for Mormons. My impression now is, that the plain-looking country- all sorts of pious uses, arising from the devotion and oblations of man was none other than the prophet Smith himself, who assumed the people, which were more than enough for God's service.an appearance of great simplicity in order to entrap me, if possible, This was visible in the beginning of our religion, when the first into some recommendation of his book. That the prophet aided | Christians far out-did any thing that had been done under the me, by his inspiration, in interpreting the volume, is only one of law. And they could not imagine, that they who succeeded them

* From the British Magazine.