

The Provincial Wesleyan.

Devoted to Religion, Literature, Science, Education, Temperance, Agriculture, and General Intelligence.

REV. ALEX. W. MCLEOD,
Editor.

HALIFAX, N. S., THURSDAY, MAY 11, 1854.

Volume VI. No. 19.
Whole No. 252.

[FOR THE PROVINCIAL WESLEYAN.]

Lines

WRITTEN UNDER A SEASON OF PECULIAR AFFLICTION.
I wish I had power to the fainting to
again to Thee, my Father, God,
The tribute of my praise I bring,
Whose arm sustained her feeble rod,
Thy power and faithfulness I sing.

Weaker than any bruised reed,
Fainting beneath my load of pain,
I sought Thee in my need,
Nor sought thy promised aid in vain.
In vain the temper tried his power,
In vain his arrows were round me thrown,
And from the darkness of that hour,
My soul escaped through Thee alone.

To Calvary's sacred mound I turned,
To view my suffering Saviour there,
And prostrate at his feet, I learned
My weight of agony to bear.

Never until my latest hour,
May I this proof of love forget;
O'er doubt thy faithfulness and power,
Through anguish that may avert me yet.

And now another prayer I mine,
"That the life preserved by Thee,
And crown'd with Mercy, may be thine,
May one continue offering be."
And Oh! with my increasing cares,
May increased grace be kindly given
To train these young, immortal heirs
Of Glory, up for Glory's Heaven.

That when the tribes of Earth shall meet,
Before the Universal Throne,
We there may all our children greet,
And hear the welcome word, "Well done."
Westminster.

[FOR THE PROVINCIAL WESLEYAN.]

Our Home.

Is there a place o'er all this terrestrial globe,
We call the earth, dearest to our heart,
Linked with our holiest affections and sweetest sympathies—that place is Home.
And who is there in all the world so dear to us as those with whom life's brightest joys, and sorrest griefs have alike been shared?—Father—Mother—Brother—Sister—sweet, sweet words. And though the stern relentless hand of death has severed bright and beautiful links from our household chain, making many the attractions of Heaven, and though some have crossed the threshold of our home, and in the heart's bitterness, said, "Farewell," causing tears of anguish to start, and the beam to swell with grief, nevertheless, the dearest spot to me in all the wide world is home.

How strange and mysterious are the ways of Providence! With some, the family-circle remains year after year unbroken. The dark footprints of death are never seen within their habitation, but all its merriment and joyousness, from our childhood to youth, and from youth to riper years, and never behold one of their loved land lying in the chilling embrace of death. With others, alas! it is widely different.

Among my earliest recollections is that of a coffin, and a deeply grieved and sorrowful father, as that scene. The darkened room, the deep, deep stillness reigning there, the quiet steps of friends, as though fearful of awakening the slumberer, the chilly sensation that stole over me as they raised me up to gaze on the motionless features of the dead, and my mother, for much I marvelled why they had lain her there. O childhood, though thou art deemed the happiest season of life, thou art not all one gleam of sunshine, not all one bow of roses, but the bright sunbeams are oft obscured by clouds, the roses intermixed with thorns.

Time sped onward in its course. The deep unspoken grief, the overwhelming sorrow of him who was now bereft of a fond loving companion, were in some measure assuaged. Brother and sister had learned the mournful lesson of living with out of mother's kind and watchful care. The garb of mourning was laid aside, joy again beamed from happy faces gathered round our hearth-stone, and sounds of mirth were heard in our dwelling. But it was of short duration. Consumption, and fell-destroyer of youth and beauty, had marked a dear, dear brother for its victim, all unmindful of a father's sighs and loving sisters' tears. Hope, delusive hope, whispered words of comfort, saying, "Surely the lustre of his dark eye increases, his cheek wears a richer, brighter hue, and all will yet be well." But ah! it was destined to be otherwise. Slowly and surely the work proceeded, the dread messenger came at length. Loving friends watched near his bedside, but they could not stay the hand of death. The father was doomed to render promise, his pride and joy. And his sisters, could they resign him who had been to them the best of brothers, him they fondly deemed perfection perfected, the worshipped star of our home, "the adored too much." Yes, they must resign him.

The night was beautiful beyond description, those bright, bright gems which adorn the evening's brow were unobscured by a cloud, and there he lay in the agonies of death. I was still a child, and well remember now, his aspect, as I turned to look on them once again ere I sought repose. Though death was fast fixing its seal on his loved countenance, yet more vividly was seen there peace—heavenly peace and joy—for he had sought and found his Redeemer and God. The grey light of morning dawned across the eastern sky. I rose from my couch, and they told me he was dead—dead. The spirit had passed away from earth and found an ever-during home in heaven. How strange, how fearfully strange that earth's fairest sweetest flowers the soonest fade and die, and mournful the remembrance that twelve short months had scarcely fled into eternity, ere another journey to the spirit-world, too pure and sunny to be to inhabit earth, and in the full bloom of early womanhood her Father's voice summoned her hence. She who, like a guardian-angel, had ministered near the bedside of him who last fled from earth,

proving the depths of a sister's love, must likewise die. Day after day she lingered and seemed to grow more heavenly, more angel-like, as the destroyer approached, and one calm Sabbath evening, in the still twilight hour, father and sisters were summoned to her bed-side. A heavenly light beamed in her mild eye, a sweet smile illumined her face, a mortal paleness overspread her features, and as the sounds of earth grew dull and distant, angels hovered near to bear her happy spirit to the paradise of God. Her fatherly father committed his child to the care of her heavenly Father, and she was gone! And thus "from life's shining circle the gems drop away," but memory will never die. Through all life's journeyings that example of piety, meekness and virtue,—the loving, soothing words which ever flowed from her lips, will be remembered still.

Of the number which in happy bygone years clustered round our home fireside, three sleep in the still church-yard. The tall graves over them, but the immortal spirits are in heaven. The never-erring hand of Him, "who doeth all things well," removed them from our earth to a more genial clime, where there is no more sorrow, no more death, but where "glory and beauty eternally reign."

And two dearly cherished brothers have vanished from our sight also. All ambitious to win a golden future, they left our peaceful cottage-home, and went forth laden with anticipations of brightest coloring and hopeful dreams of coming prosperity, and "oh! in the night, when slumber's chain has bound me," come those forms round whom my heart's love is entwined. I fly to meet them. I clasp their hand—the kiss of love, so like that given in former days, is exchanged, and I think "have they come at last." But the morning light banishes the vision of home's sweets. I awake, and lo! it is a dream. And thus has the ever-varying hand of time swept across our home, erasing sweet images from our family picture. But a cheering blissful thought dispels the gloom. Though our voyage through life be separate, will not the heavenly Pilot above guide us safely and surely across life's ocean, and at last moor us each in the port of Heaven?

LIZZIE LESLIE.
January 12th, 1853.

The Holy Scriptures.

A correspondent of the *Christian Advocate and Journal*, in giving an account of the Theology of the Christian Church from A.D. 109 to 325, speaks of the Holy Scriptures:—

In those days the Christian Church looked upon the sacred Scriptures as a perfect rule, and as the only sufficient rule both of faith and practice. They made no distinction between the books of the Old and New Testaments, for both were regarded as of equal authority, and in religious worship selections from each were read in connexion; "Because," says St. Cyril, "the God of both Testaments is one." The doctrine of oral traditions, which subsequently crept into the Church, was unknown prior to the sitting of the Nicene Council.

In his fourth catechetical lecture, St. Cyril told the catechumens of his day to receive nothing without Scripture proof: "For," said he, "concerning the divine and sacred mysteries of our faith, we ought not to deliver even the most casual remark without the Holy Scriptures, nor be drawn aside by mere probabilities and the artifices of argument. Do not therefore believe me, because I tell you these things, unless you receive from the Holy Scriptures the proof of what is set forth; for this is the only rule of our faith, it is not by ingenious reasonings, but by proof from the Holy Scriptures."

There is nothing in the history of the primitive Christians more worthy of admiration than their profound veneration for the word of God—a book which they prized infinitely above all other things, their serious and unintermitting diligence in perusing it, and their surprising familiarity with the truths it contains. The sacred volume was the mine where they enriched themselves with divine treasures, and the inexhaustible fountain from which they furnished themselves with a true stock of knowledge.

In those days, when all the copies of the sacred Scriptures were in manuscript, and so scarce that they cost from three to four hundred dollars each, which placed them beyond the reach of many to purchase, and when multitudes of those who had been converted to the Christian faith were wholly unacquainted with the first principles of reading, even then a great majority of them were conversant with the word of life, to a degree that may well put many modern Christians to the blush. Christian men who could read, and those who had been converted to the Christian faith were wholly unacquainted with the first principles of reading, even then a great majority of them were conversant with the word of life, to a degree that may well put many modern Christians to the blush.

More than this can be said of John, an Egyptian confessor and martyr; though both of his eyes were put out, and his body mangled with unheard-of cruelty, yet he was able at any time to repeat any place or passage either out of the Old or New Testament. The description of this case is so remarkable, that I will give it in the words of the historian Eusebius, who knew him: "Whenever he was called, he brought forth, as from a repository of science, and rehearsed either the law of Moses, or the prophets, or the historical, evangelical, and apostolic parts of the Scriptures. I was indeed struck with admiration when I first saw him standing in the public congregation, and repeating certain portions of the sacred volume. As long as I could only hear his voice, I supposed him to be reading, till coming near to him, I discovered that, employing only the eyes of his mind, he uttered the divine oracles like some prophet." Similar quotations and references could be multiplied to almost any number, but these are sufficient to show the great veneration they had for the Bible, which Tertullian, in his apology for the Christians, calls "the touchstone by which all the different opinions of succeeding teachers are to be tested."

They not only laboured to understand the Scriptures, but to live according to their inspired precepts, as Tertullian tells us in another place, in these words: "We come together to acquaint ourselves with the sacred Scriptures, and to hear what, according to the circumstances of the present time, may be applicable to us, either now or at any future time. At least we establish our faith, we encourage our hopes, we assure our confidence, and by the injunction of the divine word, we make its life-giving power efficacious to our hearts. We admonish and reprove one another, and give ourselves up to the teachings of the divine word. And this word of God has its greater weight, because we all believe it reflects the image of God." The sacred Scriptures were called by various and significant titles by the Antient Christians. The following are the most common:—

1. The sacred Scriptures, so called because they were given by divine inspiration.
2. The oracles of God, because they contain the communications, revelations, and messages delivered by God to mankind.
3. The Bible, a term derived from the word *biblos*, which in classic Greek simply signifies a book, a scroll, a writing; but in the writings of the fathers it signifies the Book of Books.
4. The sacred canon. This was the most common name for the Bible among the primitive Christians. The term *canon*, which is a Greek word, signifies, in the writings of the ancient fathers, a rule for measuring, determining, fixing, and regulating other things, both in the world of mind and in the world of matter. But in the writings of the fathers, the term signifies the rule both of faith and practice. The word occurs five times in the New Testament. It is once rendered *line*, and four times *rule*. In Galatians vi. 16, St. Paul says: "As many as walk according to this rule, [kanon], peace be on them." The Scripture canon, therefore, being the divine rule of conduct and belief, was more precious to the saints of old than life itself.

fame and high renown, filling up its round of sensual pleasures and enjoyments. The toppling down of that massive column from its natural foundation, destroyed its stability, yet its usefulness ended not there. Go ask the proprietor what he intends doing with that valued timber? So when the good man dies, he is taken from time, his relation to earth is dissolved, and his sphere of usefulness unchanged; but it will live on, and on, through the succeeding cycles of eternity. Nor will his usefulness here have wholly ceased, "he being dead yet speaketh," and his pious example, and his holy and devoted life will still exert a saving influence over the hearts and lives of some he has left behind.

"Add to your Faith Virtue." THE faith here spoken of, has, it seems to me, the same meaning which that which the repenting sinner comes with a humble, submissive, trusting heart, and is reconciled to God, and becomes, by regeneration and adoption, a child of God, and assumes the comforts and hopes and duties of a Christian.

The meaning of the word virtue is strength or energy. It comes from the Latin *virtus*, and carries with it primarily the idea of manliness. In old times the word virtue had principal reference to physical strength, accompanied with prowess and courage. The brave and dauntless soldier was the man of true virtue. And every one knows that in the history of ancient Rome, virtue was precisely equivalent to valor. The soul that was fearless in courage and unflinching in fortitude, and resolute of purpose, was the soul that was adorned with virtue.

In modern times, and especially in all connection with the Christian religion, the elements of virtue are moral and spiritual. And yet these moral elements are analogous to those physical ingredients which combined to constitute virtue in the grosser idea of it. Christian virtue is a Christian manliness and energy of character. The soul that is strongly determined, and mightily in earnest about the things of God, and the soul who will not be overcome in times of great adversity, it gives force and life to the whole religious character. It is the spirit of Christian heroism and of Christian martyrdom, and yet it is as much needed, and as justly practicable in times of peace and peace as in times of danger and persecution.

When it is required of you to "add to your faith virtue," it is required of you to stand up with a manliness to your religious resolutions, and to do battle with dauntless courage in behalf of the principles of godliness. It is required of you that you be a living and not a lifeless Christian; that you give the energies of a waking and active mind to the service of the truth. It is required of you that you be unflinching in the maintenance of your Christian integrity and uprightness. It is required of you to be powerfully under the influence of religious things, to have your whole soul and mind and spirit animated and exalted and devoted by love to the cause of God, and devoted to the interests of the Saviour's kingdom.

The language of Christian virtue is, "Let what will come to me, I will be true to my earthly hopes, I will be true to my religious professions. To Christ and his truth as if a foe, and even to death." The language of Christian virtue is that of Paul, "This one thing I do;" or it is that of Joshua, "Let others do as they may, as for me and my house, we will serve the Lord;" or it is that of Peter and John, "We ought not to be afraid of man's rebuke, for we are faithful to the truth." The language of Christian virtue is that of the apostle Paul, "I have fought the good fight, I have finished my race, I have kept the faith; henceforth there is laid up for me the crown of life, which the Lord our God will give to me at that time." (See Luke xxiv. 25, 26, 27, 44, 45, 46, 47.)

You will wonder why I have digressed thus far, and why I may turn aside from such works as those which fell in my way, previous to my right appreciation of the truths of Christianity. To suffer the mind to become biased by a spurious religion—a state more to be deplored than actual apostasy—as it leaves the soul less open to moral light; hence I warn you of the danger of hastily taking up crude theological views.

On experiencing this inward change, I felt a degree of love and reverence for God which rendered me tremblingly alive to a sense of offending Him, in word, thought or deed; this fear, at once separated me from my companions—a great joy seemed to have yawned between us;—at the time you attributed this to affection or enthusiasm on my part; so do my other associates—but you were all mistaken; and you will have to confess it at the great Judgment Day—if not before. The change was real—and it was of God.

Anxious therefore to promote truth in the earth, and extend the Divine glory, and make known, though but feebly, the Saviour's love, I earnestly prayed that a door might be opened for me to this end, and that I might be connected with that body of Christians whose doctrinal views were most in accordance with the Divine revelation. By a successful providential opening, I have doubtless in answer to that prayer, become associated with the Wesleyan Methodists—although at the time of my conversion much prejudice against their economy; and were it necessary in this place, I could show that my present position is precisely what I desired, and that no event could possibly have less design—were more completely out of the range of human probabilities than my position in the Christian ministry. And here I cannot but acknowledge my Heavenly Father's Wisdom and Love in thus choosing for me; my judgment approves the choice, and my heart responds in gratitude, while I feel the more I know of it that Wesleyan Methodism is the offspring of the Providence of God—and that

but dishonor it by professing to adopt it at all. His religion must be felt to be more to him than all besides, and from which all the world could not pay him for departing. He must say, "Christ gave himself for me, and I can well afford to give myself to him. He gives the whole of eternal life to me, and I can well afford to give the whole of my present life to him." He must present his body a living sacrifice, holy, acceptable unto God, which is his reasonable service. This will be adding to his faith virtue.—Independent.

[FOR THE PROVINCIAL WESLEYAN.]
Lines
ON THE DEATH OF A SISTER.
The last strife is over,
They've laid her to rest;
Where bright Angels hover,
O'er the graves of the best.
She passed in her prime,
From the winter of earth,
Yet had not linger'd long
'Neath the finger of death.

The first snow has fallen,
As light on the tomb
As the summons that call'd her,
In heaven to bloom.
She but heard in death's whispers
A loved Father's voice;
Gently bidding her come,
To forever rejoice.

The Spring with its sweetness
Will blossom again;
But her accents of kindness,
We'll list for in vain.
The Spring will bless us,
With its perfumes once more,
It never can give us
Her smile as of yore.
JOHANNA TWOMEY.

[FOR THE PROVINCIAL WESLEYAN.]

To an Unconverted Friend.

LETTER II.
(Continued.)
About the same period I read, in a Review, extracts from Furness's Work on the Evangelists—and, confess, that my mind received still more enlarged ideas as to the philanthropy and power of the Saviour thereof. It did not then occur to me, that he was merely set forth in that work as a Teacher—and not as Priest and King. However, at the very time, I was clinging to him instinctively as my great atoning sacrifice—and was unconscious, strange to say, of the fact, that he was the author of the exhibit. Without entering upon this great controversy, I may say that since then I have been more and more convinced that if we take away the sacrificial character of the Redeemer, we shall have to give up Christianity, as a scheme utterly inconsistent—because to one great fact give all the dispensations witness—viz, without the shedding of his blood, as an expiation and sacrificial victim, there is no remission of sin.

This is not the place to enter upon this subject: the more especially, as I shall dwell upon the unitarian error in the proper place before I close these letters: but I cannot refrain from saying here, that the Work referred to, did not seem to me to be a very dangerous tendency to those not thoroughly grounded in the Christian faith—and it is a most perilous experiment to place it in the hands of the young and inexperienced. The Author is doubtless sincere—but most mistaken. Like the Disciples, before they became spiritually discerning—and while their thoughts were filled with dreams of "the restoration of the Kingdom," he sees Christ in his simple humanity; but he sees him not in the Prophecies as "making his soul an offering for sin;" he sees him not in the offering of the Father, but in the offering of the Father, and Eternal Life—he sees him not in Daniel as the "Ancient of Days," nor in Revelation as "the First and the Last"—the Lord, which is, and which was, and which is to come—the Almighty." And which I pondered on this perilous misapprehension, I did not then observe, that he is filled with dreams of "the restoration of the Kingdom," he sees Christ in his simple humanity; but he sees him not in the Prophecies as "making his soul an offering for sin;" he sees him not in the offering of the Father, but in the offering of the Father, and Eternal Life—he sees him not in Daniel as the "Ancient of Days," nor in Revelation as "the First and the Last"—the Lord, which is, and which was, and which is to come—the Almighty." And which I pondered on this perilous misapprehension, I did not then observe, that he is filled with dreams of "the restoration of the Kingdom," he sees Christ in his simple humanity; but he sees him not in the Prophecies as "making his soul an offering for sin;" he sees him not in the offering of the Father, but in the offering of the Father, and Eternal Life—he sees him not in Daniel as the "Ancient of Days," nor in Revelation as "the First and the Last"—the Lord, which is, and which was, and which is to come—the Almighty." And which I pondered on this perilous misapprehension, I did not then observe, that he is filled with dreams of "the restoration of the Kingdom," he sees Christ in his simple humanity; but he sees him not in the Prophecies as "making his soul an offering for sin;" he sees him not in the offering of the Father, but in the offering of the Father, and Eternal Life—he sees him not in Daniel as the "Ancient of Days," nor in Revelation as "the First and the Last"—the Lord, which is, and which was, and which is to come—the Almighty." And which I pondered on this perilous misapprehension, I did not then observe, that he is filled with dreams of "the restoration of the Kingdom," he sees Christ in his simple humanity; but he sees him not in the Prophecies as "making his soul an offering for sin;" he sees him not in the offering of the Father, but in the offering of the Father, and Eternal Life—he sees him not in Daniel as the "Ancient of Days," nor in Revelation as "the First and the Last"—the Lord, which is, and which was, and which is to come—the Almighty." And which I pondered on this perilous misapprehension, I did not then observe, that he is filled with dreams of "the restoration of the Kingdom," he sees Christ in his simple humanity; but he sees him not in the Prophecies as "making his soul an offering for sin;" he sees him not in the offering of the Father, but in the offering of the Father, and Eternal Life—he sees him not in Daniel as the "Ancient of Days," nor in Revelation as "the First and the Last"—the Lord, which is, and which was, and which is to come—the Almighty." And which I pondered on this perilous misapprehension, I did not then observe, that he is filled with dreams of "the restoration of the Kingdom," he sees Christ in his simple humanity; but he sees him not in the Prophecies as "making his soul an offering for sin;" he sees him not in the offering of the Father, but in the offering of the Father, and Eternal Life—he sees him not in Daniel as the "Ancient of Days," nor in Revelation as "the First and the Last"—the Lord, which is, and which was, and which is to come—the Almighty." And which I pondered on this perilous misapprehension, I did not then observe, that he is filled with dreams of "the restoration of the Kingdom," he sees Christ in his simple humanity; but he sees him not in the Prophecies as "making his soul an offering for sin;" he sees him not in the offering of the Father, but in the offering of the Father, and Eternal Life—he sees him not in Daniel as the "Ancient of Days," nor in Revelation as "the First and the Last"—the Lord, which is, and which was, and which is to come—the Almighty." And which I pondered on this perilous misapprehension, I did not then observe, that he is filled with dreams of "the restoration of the Kingdom," he sees Christ in his simple humanity; but he sees him not in the Prophecies as "making his soul an offering for sin;" he sees him not in the offering of the Father, but in the offering of the Father, and Eternal Life—he sees him not in Daniel as the "Ancient of Days," nor in Revelation as "the First and the Last"—the Lord, which is, and which was, and which is to come—the Almighty." And which I pondered on this perilous misapprehension, I did not then observe, that he is filled with dreams of "the restoration of the Kingdom," he sees Christ in his simple humanity; but he sees him not in the Prophecies as "making his soul an offering for sin;" he sees him not in the offering of the Father, but in the offering of the Father, and Eternal Life—he sees him not in Daniel as the "Ancient of Days," nor in Revelation as "the First and the Last"—the Lord, which is, and which was, and which is to come—the Almighty." And which I pondered on this perilous misapprehension, I did not then observe, that he is filled with dreams of "the restoration of the Kingdom," he sees Christ in his simple humanity; but he sees him not in the Prophecies as "making his soul an offering for sin;" he sees him not in the offering of the Father, but in the offering of the Father, and Eternal Life—he sees him not in Daniel as the "Ancient of Days," nor in Revelation as "the First and the Last"—the Lord, which is, and which was, and which is to come—the Almighty." And which I pondered on this perilous misapprehension, I did not then observe, that he is filled with dreams of "the restoration of the Kingdom," he sees Christ in his simple humanity; but he sees him not in the Prophecies as "making his soul an offering for sin;" he sees him not in the offering of the Father, but in the offering of the Father, and Eternal Life—he sees him not in Daniel as the "Ancient of Days," nor in Revelation as "the First and the Last"—the Lord, which is, and which was, and which is to come—the Almighty." And which I pondered on this perilous misapprehension, I did not then observe, that he is filled with dreams of "the restoration of the Kingdom," he sees Christ in his simple humanity; but he sees him not in the Prophecies as "making his soul an offering for sin;" he sees him not in the offering of the Father, but in the offering of the Father, and Eternal Life—he sees him not in Daniel as the "Ancient of Days," nor in Revelation as "the First and the Last"—the Lord, which is, and which was, and which is to come—the Almighty." And which I pondered on this perilous misapprehension, I did not then observe, that he is filled with dreams of "the restoration of the Kingdom," he sees Christ in his simple humanity; but he sees him not in the Prophecies as "making his soul an offering for sin;" he sees him not in the offering of the Father, but in the offering of the Father, and Eternal Life—he sees him not in Daniel as the "Ancient of Days," nor in Revelation as "the First and the Last"—the Lord, which is, and which was, and which is to come—the Almighty." And which I pondered on this perilous misapprehension, I did not then observe, that he is filled with dreams of "the restoration of the Kingdom," he sees Christ in his simple humanity; but he sees him not in the Prophecies as "making his soul an offering for sin;" he sees him not in the offering of the Father, but in the offering of the Father, and Eternal Life—he sees him not in Daniel as the "Ancient of Days," nor in Revelation as "the First and the Last"—the Lord, which is, and which was, and which is to come—the Almighty." And which I pondered on this perilous misapprehension, I did not then observe, that he is filled with dreams of "the restoration of the Kingdom," he sees Christ in his simple humanity; but he sees him not in the Prophecies as "making his soul an offering for sin;" he sees him not in the offering of the Father, but in the offering of the Father, and Eternal Life—he sees him not in Daniel as the "Ancient of Days," nor in Revelation as "the First and the Last"—the Lord, which is, and which was, and which is to come—the Almighty." And which I pondered on this perilous misapprehension, I did not then observe, that he is filled with dreams of "the restoration of the Kingdom," he sees Christ in his simple humanity; but he sees him not in the Prophecies as "making his soul an offering for sin;" he sees him not in the offering of the Father, but in the offering of the Father, and Eternal Life—he sees him not in Daniel as the "Ancient of Days," nor in Revelation as "the First and the Last"—the Lord, which is, and which was, and which is to come—the Almighty." And which I pondered on this perilous misapprehension, I did not then observe, that he is filled with dreams of "the restoration of the Kingdom," he sees Christ in his simple humanity; but he sees him not in the Prophecies as "making his soul an offering for sin;" he sees him not in the offering of the Father, but in the offering of the Father, and Eternal Life—he sees him not in Daniel as the "Ancient of Days," nor in Revelation as "the First and the Last"—the Lord, which is, and which was, and which is to come—the Almighty." And which I pondered on this perilous misapprehension, I did not then observe, that he is filled with dreams of "the restoration of the Kingdom," he sees Christ in his simple humanity; but he sees him not in the Prophecies as "making his soul an offering for sin;" he sees him not in the offering of the Father, but in the offering of the Father, and Eternal Life—he sees him not in Daniel as the "Ancient of Days," nor in Revelation as "the First and the Last"—the Lord, which is, and which was, and which is to come—the Almighty." And which I pondered on this perilous misapprehension, I did not then observe, that he is filled with dreams of "the restoration of the Kingdom," he sees Christ in his simple humanity; but he sees him not in the Prophecies as "making his soul an offering for sin;" he sees him not in the offering of the Father, but in the offering of the Father, and Eternal Life—he sees him not in Daniel as the "Ancient of Days," nor in Revelation as "the First and the Last"—the Lord, which is, and which was, and which is to come—the Almighty." And which I pondered on this perilous misapprehension, I did not then observe, that he is filled with dreams of "the restoration of the Kingdom," he sees Christ in his simple humanity; but he sees him not in the Prophecies as "making his soul an offering for sin;" he sees him not in the offering of the Father, but in the offering of the Father, and Eternal Life—he sees him not in Daniel as the "Ancient of Days," nor in Revelation as "the First and the Last"—the Lord, which is, and which was, and which is to come—the Almighty." And which I pondered on this perilous misapprehension, I did not then observe, that he is filled with dreams of "the restoration of the Kingdom," he sees Christ in his simple humanity; but he sees him not in the Prophecies as "making his soul an offering for sin;" he sees him not in the offering of the Father, but in the offering of the Father, and Eternal Life—he sees him not in Daniel as the "Ancient of Days," nor in Revelation as "the First and the Last"—the Lord, which is, and which was, and which is to come—the Almighty." And which I pondered on this perilous misapprehension, I did not then observe, that he is filled with dreams of "the restoration of the Kingdom," he sees Christ in his simple humanity; but he sees him not in the Prophecies as "making his soul an offering for sin;" he sees him not in the offering of the Father, but in the offering of the Father, and Eternal Life—he sees him not in Daniel as the "Ancient of Days," nor in Revelation as "the First and the Last"—the Lord, which is, and which was, and which is to come—the Almighty." And which I pondered on this perilous misapprehension, I did not then observe, that he is filled with dreams of "the restoration of the Kingdom," he sees Christ in his simple humanity; but he sees him not in the Prophecies as "making his soul an offering for sin;" he sees him not in the offering of the Father, but in the offering of the Father, and Eternal Life—he sees him not in Daniel as the "Ancient of Days," nor in Revelation as "the First and the Last"—the Lord, which is, and which was, and which is to come—the Almighty." And which I pondered on this perilous misapprehension, I did not then observe, that he is filled with dreams of "the restoration of the Kingdom," he sees Christ in his simple humanity; but he sees him not in the Prophecies as "making his soul an offering for sin;" he sees him not in the offering of the Father, but in the offering of the Father, and Eternal Life—he sees him not in Daniel as the "Ancient of Days," nor in Revelation as "the First and the Last"—the Lord, which is, and which was, and which is to come—the Almighty." And which I pondered on this perilous misapprehension, I did not then observe, that he is filled with dreams of "the restoration of the Kingdom," he sees Christ in his simple humanity; but he sees him not in the Prophecies as "making his soul an offering for sin;" he sees him not in the offering of the Father, but in the offering of the Father, and Eternal Life—he sees him not in Daniel as the "Ancient of Days," nor in Revelation as "the First and the Last"—the Lord, which is, and which was, and which is to come—the Almighty." And which I pondered on this perilous misapprehension, I did not then observe, that he is filled with dreams of "the restoration of the Kingdom," he sees Christ in his simple humanity; but he sees him not in the Prophecies as "making his soul an offering for sin;" he sees him not in the offering of the Father, but in the offering of the Father, and Eternal Life—he sees him not in Daniel as the "Ancient of Days," nor in Revelation as "the First and the Last"—the Lord, which is, and which was, and which is to come—the Almighty." And which I pondered on this perilous misapprehension, I did not then observe, that he is filled with dreams of "the restoration of the Kingdom," he sees Christ in his simple humanity; but he sees him not in the Prophecies as "making his soul an offering for sin;" he sees him not in the offering of the Father, but in the offering of the Father, and Eternal Life—he sees him not in Daniel as the "Ancient of Days," nor in Revelation as "the First and the Last"—the Lord, which is, and which was, and which is to come—the Almighty." And which I pondered on this perilous misapprehension, I did not then observe, that he is filled with dreams of "the restoration of the Kingdom," he sees Christ in his simple humanity; but he sees him not in the Prophecies as "making his soul an offering for sin;" he sees him not in the offering of the Father, but in the offering of the Father, and Eternal Life—he sees him not in Daniel as the "Ancient of Days," nor in Revelation as "the First and the Last"—the Lord, which is, and which was, and which is to come—the Almighty." And which I pondered on this perilous misapprehension, I did not then observe, that he is filled with dreams of "the restoration of the Kingdom," he sees Christ in his simple humanity; but he sees him not in the Prophecies as "making his soul an offering for sin;" he sees him not in the offering of the Father, but in the offering of the Father, and Eternal Life—he sees him not in Daniel as the "Ancient of Days," nor in Revelation as "the First and the Last"—the Lord, which is, and which was, and which is to come—the Almighty." And which I pondered on this perilous misapprehension, I did not then observe, that he is filled with dreams of "the restoration of the Kingdom," he sees Christ in his simple humanity; but he sees him not in the Prophecies as "making his soul an offering for sin;" he sees him not in the offering of the Father, but in the offering of the Father, and Eternal Life—he sees him not in Daniel as the "Ancient of Days," nor in Revelation as "the First and the Last"—the Lord, which is, and which was, and which is to come—the Almighty." And which I pondered on this perilous misapprehension, I did not then observe, that he is filled with dreams of "the restoration of the Kingdom," he sees Christ in his simple humanity; but he sees him not in the Prophecies as "making his soul an offering for sin;" he sees him not in the offering of the Father, but in the offering of the Father, and Eternal Life—he sees him not in Daniel as the "Ancient of Days," nor in Revelation as "the First and the Last"—the Lord, which is, and which was, and which is to come—the Almighty." And which I pondered on this perilous misapprehension, I did not then observe, that he is filled with dreams of "the restoration of the Kingdom," he sees Christ in his simple humanity; but he sees him not in the Prophecies as "making his soul an offering for sin;" he sees him not in the offering of the Father, but in the offering of the Father, and Eternal Life—he sees him not in Daniel as the "Ancient of Days," nor in Revelation as "the First and the Last"—the Lord, which is, and which was, and which is to come—the Almighty." And which I pondered on this perilous misapprehension, I did not then observe, that he is filled with dreams of "the restoration of the Kingdom," he sees Christ in his simple humanity; but he sees him not in the Prophecies as "making his soul an offering for sin;" he sees him not in the offering of the Father, but in the offering of the Father, and Eternal Life—he sees him not in Daniel as the "Ancient of Days," nor in Revelation as "the First and the Last"—the Lord, which is, and which was, and which is to come—the Almighty." And which I pondered on this perilous misapprehension, I did not then observe, that he is filled with dreams of "the restoration of the Kingdom," he sees Christ in his simple humanity; but he sees him not in the Prophecies as "making his soul an offering for sin;" he sees him not in the offering of the Father, but in the offering of the Father, and Eternal Life—he sees him not in Daniel as the "Ancient of Days," nor in Revelation as "the First and the Last"—the Lord, which is, and which was, and which is to come—the Almighty." And which I pondered on this perilous misapprehension, I did not then observe, that he is filled with dreams of "the restoration of the Kingdom," he sees Christ in his simple humanity; but he sees him not in the Prophecies as "making his soul an offering for sin;" he sees him not in the offering of the Father, but in the offering of the Father, and Eternal Life—he sees him not in Daniel as the "Ancient of Days," nor in Revelation as "the First and the Last"—the Lord, which is, and which was, and which is to come—the Almighty." And which I pondered on this perilous misapprehension, I did not then observe, that he is filled with dreams of "the restoration of the Kingdom," he sees Christ in his simple humanity; but he sees him not in the Prophecies as "making his soul an offering for sin;" he sees him not in the offering of the Father, but in the offering of the Father, and Eternal Life—he sees him not in Daniel as the "Ancient of Days," nor in Revelation as "the First and the Last"—the Lord, which is, and which was, and which is to come—the Almighty." And which I pondered on this perilous misapprehension, I did not then observe, that he is filled with dreams of "the restoration of the Kingdom," he sees Christ in his simple humanity; but he sees him not in the Prophecies as "making his soul an offering for sin;" he sees him not in the offering of the Father, but in the offering of the Father, and Eternal Life—he sees him not in Daniel as the "Ancient of Days," nor in Revelation as "the First and the Last"—the Lord, which is, and which was, and which is to come—the Almighty." And which I pondered on this perilous misapprehension, I did not then observe, that he is filled with dreams of "the restoration of the Kingdom," he sees Christ in his simple humanity; but he sees him not in the Prophecies as "making his soul an offering for sin;" he sees him not in the offering of the Father, but in the offering of the Father, and Eternal Life—he sees him not in Daniel as the "Ancient of Days," nor in Revelation as "the First and the Last"—the Lord, which is, and which was, and which is to come—the Almighty." And which I pondered on this perilous misapprehension, I did not then observe, that he is filled with dreams of "the restoration of the Kingdom," he sees Christ in his simple humanity; but he sees him not in the Prophecies as "making his soul an offering for sin;" he sees him not in the offering of the Father, but in the offering of the Father, and Eternal Life—he sees him not in Daniel as the "Ancient of Days," nor in Revelation as "the First and the Last"—the Lord, which is, and which was, and which is to come—the Almighty." And which I pondered on this perilous misapprehension, I did not then observe, that he is filled with dreams of "the restoration of the Kingdom," he sees Christ in his simple humanity; but he sees him not in the Prophecies as "making his soul an offering for sin;" he sees him not in the offering of the Father, but in the offering of the Father, and Eternal Life—he sees him not in Daniel as the "Ancient of Days," nor in Revelation as "the First and the Last"—the Lord, which is, and which was, and which is to come—the Almighty." And which I pondered on this perilous misapprehension, I did not then observe, that he is filled with dreams of "the restoration of the Kingdom," he sees Christ in his simple humanity; but he sees him not in the Prophecies as "making his soul an offering for sin;" he sees him not in the offering of the Father, but in the offering of the Father, and Eternal Life—he sees him not in Daniel as the "Ancient of Days," nor in Revelation as "the First and the Last"—the Lord, which is, and which was, and which is to come—the Almighty." And which I pondered on this perilous misapprehension, I did not then observe, that he is filled with dreams of "the restoration of the Kingdom," he sees Christ in his simple humanity; but he sees him not in the Prophecies as "making his soul an offering for sin;" he sees him not in the offering of the Father, but in the offering of the Father, and Eternal Life—he sees him not in Daniel as the "Ancient of Days," nor in Revelation as "the First and the Last"—the Lord, which is, and which was, and which is to come—the Almighty." And which I pondered on this perilous misapprehension, I did not then observe, that he is filled with dreams of "the restoration of the Kingdom," he sees Christ in his simple humanity; but he sees him not in the Prophecies as "making his soul an offering for sin;" he sees him not in the offering of the Father, but in the offering of the Father, and Eternal Life—he sees him not in Daniel as the "Ancient of Days," nor in Revelation as "the First and the Last"—the Lord, which is, and which was, and which is to come—the Almighty." And which I pondered on this perilous misapprehension, I did not then observe, that he is filled with dreams of "the restoration of the Kingdom," he sees Christ in his simple humanity; but he sees him not in the Prophecies as "making his soul an offering for sin;" he sees him not in the offering of the Father, but in the offering of the Father, and Eternal Life—he sees him not in Daniel as the "Ancient of Days," nor in Revelation as "the First and the Last"—the Lord, which is, and which was, and which is to come—the Almighty." And which I ponder