Major Myers

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Calendar.

CALENDAR WITH LESSONS

Dec.			MORNING		EVENING		
M.	4	27Sun. after Trin.	Prov. 11	John 6	Prov. 12	1 Ti. 2, 3	
Tu.	5		Eccl's 43	7	Eccl's 44	4	
W.	6		45	8	46	5	
Th.	7		47	9	48	6	
F.	13		49	10	50	2 Tim 1	
S.	14		51	11	Baruch 1	2	
	20		Baruch 2	12	3	3	

See page 20.

Poetry.

FOR THE CHURCH TIMES.

FAREWELL TO JOSEPHINE.

Away, the summer moments have past
With lightning speed, and now at last,
Dear Josephine, the sad "good bye"
On quivering lips will quickly die.
But loving hearts will aye retain
The Past, and live it o'er again.

Thy fairy step and laughing eye,
Have lent to Time their ministry,
And thy sweet smile and joyous voice,
Have made its dullest hours rejoice,
And loving hearts will aye retain
The Past, and live it o'er again.

God speed thee o'er the briny foam,
And guide thee safely to thy home,
Tho' absent, yet to memory dear,
The bright scene our hearth shall cheer,
And loving hearts will aye retain
The Past, and live it o'er again.

We'll call thee back as thou hast been,
And make thy presence fill the scene,
And tho' between us rolls the sea,
We still shall think and talk of thee,
And loving hearts for aye retain
The Past, and live it o'er again.

Religious Miscellany.

THE LATE BISHOP CHASE.

The project of visiting England, to obtain funds, for founding a Seminary of learning for educating Ministers, was first proposed by Bishop Chase, to the clergy and laity of his diocese, at the close of the Convention held at Worthington in 1823. On his return to Cincinnati, he communicated his design to his friends, resigned the Presidency of the College "of all denominations," and made preparations to leave home for England. He started from Cincinnati with a portion of his family in a private carriage, and, after a journey of six weeks, reached the city of New York. On his way, he heard of the strong opposition which was entertained, in influential quarters, against the whole project of his visit to England. On his arrival he soon discovered, to his great discomfort, that these rumors were but too well founded. Some of his best friends doubted of the wisdom of the undertaking. He was told that he would "be opposed in England by all the weight of the church in America, and that in the strongest manner." To a mind of less moral courage, and less sustained by an unwavering faith, such opposition would have been overwhelming, but its only apparent effect was to confirm his purpose of laying the case of his destitute diocese before the members of the Church of England. His feelings on leaving home, on this occasion of Christian charity, cannot better be expressed than in the graphic and comprehensive language of the Bishop himself; he thus describes his embarkation.—"Soon the anchor was up, and the ship at sea; all the passengers seemed happy and the writer tried to feel so; but the remembrance of what he had left behind—his sick son, his anxious wife, his helpless children, his suffering diocese, and his angry friends!—and when he looked over the waters, he knew not who, if any would welcome him with their greetings, but he was well assured who would attempt to drive him from the English shores, for from his own lips he heard the threatening." On his arrival in England, he met with a few friends, but very soon began to realize the force of the threat which fell upon his ear before he left the United States. A printed paper was circulated warning "the British Church" against the Bishop of Ohio. Bishop Chase had been favored with a letter of introduction from the late Hon. Henry Clay, to Lord Gambier, in whom he found a firm friend. He was introduced to Lord Kenyon, who subsequently rendered him essential service in furthering the purpose of his mission. During his stay he encountered a violent opposition emanating from this side of the water but God raised up for him many strong friends, and notwithstanding the efforts which were made to frustrate his plans and defeat his purposes, he was, under the smiles of that Providence, whose hand he always so clearly recognized, entirely successful, so that he returned to Ohio, in the autumn of 1824, after an absence of about a year. After his return he continued to receive from his friends in England the most gratifying and substantial tokens of the deep interest which was felt by them in him and in his cause. Immediately after the return of the Bishop, he commenced the work of founding a Theological Seminary. No inconsiderable difficulties were encountered in the matter of deciding upon the location. There were not wanting in Ohio those who maintained the incompetency of the founder to erect so great an establishment "*from the Stump*," in the woods, and that it would be next to madness to try to sustain him in his project. Under these circumstances, the Bishop "went, with Mr. Douglas, his hired man, and his little son Dudley, to what he called 'the promised land.'" Near the top of a hill he erected his house after this manner:—"Two crotched sticks were driven into the ground, and on them a transverse pole was placed, inclining to the ground each way. The ends, or gables, to this room, or roof shelter, were but slightly closed by some clap-boards, rived on the spot from a fallen oak tree. The beds to sleep on were thrown on bundles of straw, kept up from the damp ground by a kind of temporary platform, resting on stakes driven deeply into the earth. This was the first habitation on Gambier-hill, and stood very nearly on the site where now rises the noble edifice of Kenyon College." Here a Sunday School was held in the open air, during the morning, "till time for prayers and sermon." In June, 1827, Bishop Chase laid the corner-stone of Kenyon College and Theological Seminary of the Diocese of Ohio, on Gambier-hill.

SEEMING CONTRADICTIONS AND DIFFICULTIES IN THE HOLY SCRIPTURES.

"This is Jesus the king of the Jews."—Matt. xxvi. 37.
"This is the king of the Jews."—Luke xxiii. 38.
"Jesus of Nazareth the king of the Jews."—John xix. 19.

In these verses three of the Evangelists—Matthew, Luke, and John—in describing the same thing, (namely, the written inscription on the cross of the Redeemer,) all use different words. how could this be done without the commission of an error?

Rightly to understand this, it will be necessary to call to mind that the inscription on the cross "was written in Hebrew, and Greek, and Latin," that is they were in fact three inscriptions, similar, though not exactly like each other, one in Hebrew for the Jews at Jerusalem, one in Greek for the strangers visiting the place, and one in Latin as being the court-language of the Romans.

It is probable that Matthew, as an officer under the Romans, being familiar with their language, quoted the Latin inscription, that Luke, as a good scholar, chose the Greek inscription; and that John as a Jew, preferred to quote the Hebrew inscription. This view of the subject appears to meet every reasonable objection.

"And the Lord spake unto Moses, face to face, as a man speaketh unto his friend."—Exod. xxxiii. 11.
"And he said, Thou canst not see my face, for there shall no man see me and live."—Exod. xxxiii. 20.

In every explanation of a difficult passage of Scripture, the reader shall help the writer by paying close attention to his remarks, and admitting what is fairly and reasonably inferred.

In the first of the twelve verses given, the meaning of the phrase the Lord speaking unto Moses "face to face," is, that he spoke to him as a man converses with his friend, without mystery, or the interposition of an angel, or any other attendant circumstances that would be an impediment, or at least, increase the distance between them. As appears evident from the 8th verse of the 12th chapter of Numbers. "With him will I speak mouth to mouth, and not in dark speeches."

The other verse has a different signification, being an answer to the request of Moses, "I beseech thee show me thy glory." It is clear from this request that Moses desired to have a higher manifestation of God's presence, than he had even yet enjoyed. The words, "thou canst not see my face," therefore, in this case, mean, that Moses could not see God in the glory which though angels bear, human eyes could not endure.

"All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's son's wives, all the souls were *threescore and six*; and the sons of Joseph which were born in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were *three-score and ten*."—Gen. xlvi. 26, 27.

"Then sent Joseph and called his father Jacob to him, and all his kindred, *three-score and fifteen souls*."—Acts vii. 14.

How are we to reconcile "the three-score and six," with the "three score and ten" of the following verse? Simply in this manner. The three-score and six who came *with* Jacob into Egypt, do not include Jacob himself. Joseph, who was already there, and his two sons who were born there. Add these four to the three-score and six, and the number will be three-score and ten, agreeing to the verse which follows.

How shall we reconcile the "threescore and six" with the "threescore and fifteen?" Thus. The former number did not include Jacob's sons' wives, as is clear from the phrase, "besides Jacob's sons' wives." Now as Joseph's wife was already in Egypt, and as the wives of Judah and Simeon were dead, there were nine wives to be added, and these will make up the exact number, "threescore and fifteen souls."

"And seeing a fig-tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves, for the time of figs was not yet."

And when Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. His disciples heard it."—Mark xi. 13.

The difficulty in the former text, the seeming unreasonableness of our Saviour in expecting to find figs on the tree at a time when in the nature of things there could be none. "The time of figs was not yet," is an idomatic phrase, which may be correctly rendered "The time of fig-gathering was not yet come." As the fig-tree produces fruit before it puts forth its leaves as the fig-tree in the text had leaves, there could be nothing unreasonable in the supposition that it had fruit upon it also. The leaves, then, without the fruit, was an unmistakable proof of its barrenness.

DO YOU PRAY?

It is *morning*. A dark and stormy night has passed. The winds have howled about your dwelling as though they would tear it down. Many of your fellow beings have been in great peril, and some are no more in this world. What was a quiet night of sleep to you, was to them the sleep of death. You were resting on your bed—on the great ocean they were thrown about. You see the light, are in health, and the blessings of a kind Providence are most bountiful. God has watched over you and guarded you, and brought you to enter upon the privileges and duties of the day. Do you thank him for it?

It is evening. The day has passed; and during it you have dashed on in your work. You have been fed and clothed, and have had strength to meet its many engagements. No accidents have befallen you—no loss to your property. You feel that you have done a good business. The hour of rest draws nigh. Will you sleep without thanking God for the blessings of the day and asking him to keep you through the night? How hard must be your heart, and how stupid, if all God's mercies call forth no grateful remembrance!

The sabbath has come. The church bell is beginning to make its peal. The people are going to the house of God. You are permitted to join them. You hear the prayers and praises of the sanctuary. The gospel too—its warnings and promises. You are edified and