

is just now received from a source entitled to much respect. These providentially coming in our way, we would judge it culpable on our part to neglect. We cannot, then, at this crisis take off the harness and lay down the Sword of the Spirit—the tongue, or the Press.

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Still there is something in Heaven's estimation better than knowledge, and yet it is much cheaper. Knowledge and faith are good; hope is better; but love is best of all. "Now," says Paul, "abide faith, hope, love—these three; but the greatest of these is love." "Let all things be done with love."

Whether, then, we speak or write in words acceptable to all, we assure our readers that we shall pay a supreme regard to that holy and heavenly principle, and suffer not a word to go abroad that flows not from a benevolent or a Christian affection recommended and sanctioned by the precepts and examples of Prophets and Apostles, speaking by the Holy Spirit, which is a spirit of love as well as of knowledge and understanding in the counsels and purposes of the heavenly Father. Truth and love have made us free, and as a tribute of regard for them we shall inscribe to them all our pages, and honor them with the best efforts of our head and of our heart, whether we speak or write on the things of time or eternity." A. C.

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## S A C R E D E X T R A C T S.

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We propose to give in our future numbers, a Gleaning of some interesting matter from the *Oracles of Truth*; that our readers may have presented to their consideration, at least one Extract, in each Number, whose authority must be considered as indisputable, and whose teaching must be received as infallibly true. We commence with

### A SPECIMEN OF ANCIENT SERMONIZING,

BEING AN EXTRACT OF PETER'S SERMON ON THE DAY OF PENTECOST,  
AND ITS EFFECTS.

"Ye men of Israel! hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, (which God did by him in the midst of you, as ye yourselves also know,) him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning