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Rev. & Family

THE
CHRISTIAN GLEANER.

NEW SERIES.

Vol. I. HALIFAX, SEPTEMBER, 1837. No. 4.

“ PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD.”

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

CHOICE SAYINGS.

“ *Let love be without dissimulation. Abhor that which is evil ; cleave to that which is good.*

Be kindly affectioned one to another with brotherly love ; in honour preferring one another ;

Not slothful in business ; fervent in spirit ; serving the Lord ;

Rejoicing in hope ; patient in tribulation ; continuing instant in prayer ;

Distributing to the necessity of saints ; given to hospitality.

Bless them that persecute you : bless, and curse not.

Rejoice with them that do rejoice, and weep with them that weep.

Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

Recompense to no man evil for evil. Provide things honest in the sight of all men.

If it be possible, as much as lieth in you, live peaceably with all men.

Dearly beloved, avenge not yourselves, but rather give place unto wrath : for it is written, Vengeance is mine ; I will repay, saith the Lord.

Therefore if thine enemy hunger, feed him ; if he thirst, give him drink ; for in so doing thou shalt heap coals of fire on his head.

Be not overcome of evil, but overcome evil with good.”

THE KINGDOM OF HEAVEN.

No. 2.

But as the root of all the subsequent dispensations of God's mercy and favor to man was planted in the Patriarchal Institution, it is necessary to our plan, before we advance farther, to pay some attention to one of these Patriarchs, who stands enrolled in the annals of time, as **THE FRIEND OF GOD**. The intelligent reader needs not to be informed that we now call his attention specially to

Abraham.

Reader, attend! "I am the God of Abraham, the God of Isaac, and the God of Jacob: this is my name forever, and this is my memorial to all generations." And shall not the name, the calling, the blessing, and the history of Abraham, always occupy a large space in the records of God's government of man, and in all the details of his redemption!

Because of his unprecedented faith in God's promises and exalted piety, he was constituted the *father of all believers*; and his whole life is made a model for all the children of God, as far as walking by faith in God's promises is an ornament to human character.

Sufficient then to our present purpose, we observe, that during the family worship institution, a little after the commencement of the third Millennium, about the 75th year of his life, God appeared to Abraham while he yet lived in Ur of Chaldea, and commanded him to depart out of that country, and that he would do for him certain things. Abraham obeyed. God gratuitously tendered to him *two promises*, not only interesting and valuable to Abraham himself, but to all the human race.

These two promises were intended to be the basis of a two-fold relation to God, and the foundation of two distinct religious institutions, called "the Old Testament and the New," "the Old Covenant and the New," "the Two Covenants," and "the Covenant of Promise." There was contemplated in them, the constitution for a temporal, and a spiritual kingdom of God—a kingdom of God of this world, and a kingdom of God not of this world. Be it, however, always remembered, when we attempt to form correct and comprehensive views of the whole economy of God's redemption, that these two promises were made while the Patriarchal institution was yet standing and several centuries before its close. What, then, it will be asked, are these

Two Promises.

We find them in their most simple form in the beginning of the 12th chapter of Genesis.

The first—"I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing. I will bless them that bless thee, and curse him that curses thee."

The second—"In thee shall all the families of the earth be blessed." *

These promises when fully developed contained numerous blessings. They are, however, in all their details separate and distinct from each other. Abraham's family alone are personally concerned in the first—all families of the earth in the second. Temporal and earthly are the blessings of the former—spiritual and eternal are the blessings of the latter. Paul calls the second, "The gospel preached to Abraham," and "The Covenant confirmed by God in reference to the Messiah, four hundred and thirty years before the giving of the law." The Jewish kingdom in all its glory was but the development of the first—the Christian kingdom in its present and future blessings is the consummation of the second.

Covenant of Circumcision.

In pursuance of the first promise, and in order to its exact and literal accomplishment, about twenty-four years after its promulgation, the "Covenant of Circumcision" was established. This "covenant in the flesh," marked out and defined the natural descendants of Abraham, and gave to the world a full proof of the faithfulness of God, putting it in the power of every one to ascertain how God keeps his covenants of promise with all people. This gave to the descendants of Abraham the title of "The Circumcision," and beautifully represented the separation of God's people from the children of this world.

The land of Canaan, as the inheritance of this nation, is repeatedly promised to Abraham; and as soon as Isaac, the child of promise, is born and circumcised, the promise of the "SEED," in which all nations were to be blessed, is confined to him.—Not in Ishmael, but "in Isaac shall thy seed be called."—Genesis xxi. 12.

After the death of Abraham, and towards the close of the life of Isaac, his father's God gave him a second edition of these two promises. The first is considerably amplified in its details, while the second is repeated almost in the same words. That which was first to be accomplished is first developed, and its provisions pointed out. "I will be with thee and will bless thee; for unto thee and to thy seed I will give all these countries, and I will perform all the oath which I sware to Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give to thy seed all these countries; and in thy seed shall all the nations of the earth be blessed: because Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."—Genesis xxvi. 3, 5.

The same two promises are repeated in almost the same words to Jacob the son of Isaac at the time he had the vision of the ladder reaching from earth to heaven, while in obedience to a command given him by his parents, he was on his way to Padan-aram in quest of a wife. On these *three* great occasions—to Abraham—to Isaac—to Jacob—these two promises are solemnly pronounced; always standing in the same order—never confounded; but as distinct as earth and heaven—as time and eternity.

Four hundred and thirty years after the first solemn declaration of these promises, the descendants of Abraham, Isaac, and Jacob, in virtue of the first promise, were redeemed out of bondage in Egypt, and saved from the tyranny and cruelty of Pharaoh. Then, in order to the *full completion* of its stipulations, God, (by the hand of Moses,) proposed a covenant with all Israel at Sinai; in which he guarantees to do all for them contemplated in the promise, confirmed by an oath to Abraham, in being a God to his seed after him. This

Sinaitic Covenant

constituted them a kingdom of God, a holy nation, a peculiar people. All the blessings comprehended in the first promise to Abraham, or that could grow out of the relation to God which it contemplated, were in full detail carried out into this transaction, and secured to the whole nation. The relation was, however, temporal, and its blessings temporal and earthly. The second promise made no part of the Jewish institution or covenant at Sinai, more than it did of the Patriarchal or antecedent institution. The typical or figurative part of the family worship, enlarged and improved, was translated into the *national* institution and made a part of it; and whatever *spiritual* privilege was enjoyed by the Jew was enjoyed upon the same principle with the patriarch—by faith in the second promise, and by an intelligent, and believing attendance upon all the appointed means, which either prefigured the coming redemption, or realized the blessings, which were to be derived through the promised seed.

The SEED in which all the families of the earth were to be blessed, was in the nation, but in no other sense than as it was in the people while in Egypt, or in the Patriarchs before they went down into Egypt. It was in the nation, but no element of the national institution. They had the second promise made to their fathers, and all the faithful and approved among them believed that promise, and acted conformably to it. Thus amongst the Jews, even before the coming of the Messiah, there were

Two Seeds,

The natural and the spiritual children of Abraham. The whole nation were his literal and natural children; and such of them

as believed the second promise and understood it, were not only his natural children, but his children in the same sense, in which all *believing Gentiles* are by virtue of the second promise, constituted the children of Abraham : *for these two promises raised up two seeds to Abraham.* The first, like Ishmael, were born according to the flesh—the *fleshy seed* of Abraham ; the second, like Isaac, were the children of faith in the promise : and thus Abraham is the constituted father of all who believe in that promise, whether of his flesh or not.

But the second promise was not fulfilled for nearly one thousand five hundred years after the first, or after the national institution was confirmed at Sinai ; and therefore

The Blessing of Abraham,

Which was to come on the nations through his seed, through faith in the accomplished promise, was to be the basis and the substance of a new institution. This “*blessing of Abraham*” includes all the spiritual and eternal blessings which are laid up in his seed, who is the ark of the new constitution, in whom all the promises of God are verified, and in whom they are deposited for the comfort and salvation of all the children of God.—Whatever concerned the family of Abraham, coming through the first promise, descended upon the family principle, which is only *flesh* ; but whatever concerns all saints of all nations, descends upon the new principle of *faith*. “*They who are of faith,*” says Paul, “*are blessed with believing Abraham.*” And “*if you be Christ’s, then,*” and only then, “*are you Abraham’s seed and heirs according to the promise.*”

The blessing of Abraham was then promised in the patriarchal age, antecedent to the Jewish national institution, and independant of it ; therefore, that institution cannot affect, much less disannul, the blessings promised in the covenant, confirmed before by God, respecting the Messiah, in the time of family worship, and four hundred and thirty years before the Jewish institution began.

In calling Abraham, and in making him the father of many nations, and the depository of still more precious promises and revelations, God did not supersede the family worship. He only added to the stock of religious knowledge, strengthened the faith, and enlarged the hopes of that single family. The family institution continued without the slightest change, except in one particular specified in the covenant of circumcision, as respected the single family of Abraham, for four hundred and thirty years after the charter concerning his seed and that concerning the Messiah were secured to this renowned patriarch. Thus we have traced the continuance of the family religion, or patriarchal economy, for two thousand five hundred years, and are now prepared to make a few remarks on the Jewish national institution,

though we have already anticipated almost all that is necessary to our present object. Still, however, we shall make it the subject of a distinct notice.

EXTRACT FROM A REVIEW OF
 "CHRISTIAN UNION, AN ARGUMENT FOR THE
 ABOLITION OF SECTS."

* * * * *

There has been a movement on this subject of late, which I think deserves the serious attention of all Christians. It has been brought up in a new and interesting form, some account of which, cannot fail to be interesting to your readers. Sometime in 1835, a gentleman in New-York, by the name of Van Dyck, a Counsellor at law by profession, published a work entitled "Christian Union, or an argument for the Abolition of Sects." The book contains 227 pages of useful and interesting thoughts on the subject, and ever since reading it, I have been surprised that the work was in the hands of so few. But it may be owing to the fact, that the author has dared to step on untrodden ground, somewhat in advance of public opinion.

Soon after publishing his book, the author died. While some passed by this book as unworthy of notice, and others representing it as chimerical, the Right Rev. Mr. Smith, Bishop of Kentucky, in a very able manner reviewed the work, and published his article in that popular periodical the *Literary and Theological Review*. The article subsequently appeared in the *Christian Witness*, of this city.

After the Bishop published his review, "Van Dyck on Christian Union," was not viewed as so trifling a production.—The subject assumed as it were a new importance. Many able articles have since been written on the injurious tendency of divisions and sub-divisions, to the interests of religion. One writer for the *Christian Witness*, proposes that that paper should lead out and advocate the union of the different sects, and that its columns should be open for articles on both sides of the question.

* * * * *

The Editor of the *Theological Review*, in an article of great merit on this interesting subject, says, "It may be assumed that the union of Christian Sects is desirable, but it is practicable?" He then proceeds to show that it is, and that it may be accomplished! How convenient a place this city would be for meetings on this all-important topic. In conclusion, I would inquire if it would not be highly appropriate to open the columns of the *Olive Branch*, to the discussion of this subject?"—*Boston Olive Branch*.

EXTRACTS FROM VAN DYCK'S "CHRISTIAN UNION."

CHAP. II.—THE EVILS OF SECT.

* * * * *

We will not attempt to make a perfect enumeration of the evils of sect, nor can we adequately expose their injurious and ruinous character ; but will endeavour to make such an exhibition as to vindicate the wisdom of God in ordaining that his church should be one and indivisible.

Let it be understood, that when we make use of the word sect, it is not designed as a name of reproach, nor as applicable to one denomination of Christians more than to another. We intend to apply the name indiscriminately to every division of the church into distinct denominations

We now proceed to consider the evils which have resulted from Sectarian divisions.

1. *It banishes peace and love, while it cherishes hatred and contention among Christians.*

Contention is the parent of division, and happy would it be for the Christian world, had the birth of the progeny been followed by the death of the progenitor, or even mitigated his fury, or weakened his arm. If, after a division had taken place, the disputants and their adherents would be content with the victory always claimed on both sides, and enjoy the fruits of it in peace, without further disturbing the other party and the rest of the Christian world, we might hope to see an end to the contention. But such is not the result. Each party has its zeal inflamed instead of diminished by the schism that has rent the body asunder ; and each is fully persuaded of the absolute necessity of vindicating the justice of its own side of the question.

* * * * *

The gentleness inculcated in the Scriptures is superseded by the spirit of arrogance and rude rebuke ; candour by disingenuousness, and love by the indulgence of hatred.

The animosities produced by divisions in the Church are not healed by time. The same disputes which arose three centuries ago, between Luther and Calvin, with respect to the eucharist, are kept alive between their respective followers to the present time. The controversy between the Arminians and the adherents to the synod of Dort, is now carried on with the same zeal, if not with the same bitterness, as when the original combatants were living ; and each party is as positive as they were then, of being in the right. The Baptist controversy is quite as stubborn at this day, as it was at the commencement ; and the questions on church government so long controverted between the Kirk of Scotland and the Seceders, and between the Church of England and the Dissenters, are as far from being settled as

they were when the disputes first arose. Not only are the ancient divisions maintained, and the contests between them continued, but new schisms are occurring. Most, if not all the great denominations, are involved in controversies among themselves, carried on with more or less of bitterness and intolerance; some of them have recently been actually torn apart, and others are threatened with the same calamity. The work of contention and separation is still in progress; and when or how it will terminate, must be left to the disposer of all events to disclose, or the event to declare.

* * * * *

Hereby shall all men know, says the Saviour, that ye are my disciples, if ye have love one to another. Alas! how has this mark of Christian character been blotted out! By the divisions among Christians continued and multiplied, the love of the brethren, inculcated with so much solicitude by Christ and his Apostles, is well nigh become a stranger and an exile from the earth. The peace of civil society is broken by the discord and contests which prevail among the disciples of Jesus, the Prince of Peace. Every neighbourhood is infected with the spirit of contention which is raging, and the unholy passions which excite and are excited by it. Neighbours, with averted eyes, meet each other, moving in opposite directions to and from different places of worship. In social visits, religion may not be the theme of conversation among Christians, lest the peace of the company be broken by the expression of sentiments at variance with the sectarian principles of some one or more of their number. Even the family, in which if any where, religion might expect to have a welcome and a resting place, is divided against itself. The wife cannot sit at the same communion table with her husband, nor go to the same place of worship. The children who have become members of the church, have perhaps attached themselves to denominations distinct from each other and from those of their parents, and not any two of the family can consistently attend the same sanctuary. The bare mention of a religious subject would be the signal for hostilities, and therefore all pious conversation must be excluded, as the only means of avoiding a breach of the peace.

* * * * *

The world are witnesses of this want of love among Christians. Nay, they see that the contrary principle of enmity is predominant. Where is the wonder that sinners are hardened and fortified in their impenitence and unbelief?

2. *It cherishes the spirit of pride and self-preference.*

There is perhaps no denomination but which, itself being judge, has its faith the most pure, its standards the most excellent, its discipline the most perfect, its government the most scriptural, or its people the most pious. The lovers of sect are

fond of comparisons, and are sure to place themselves above all others in the knowledge or practice of the truth, glorying more in being Presbyterians, Episcopalians, Baptists, Methodists, Quakers, Burghers or Covenanters, than in the grand truths and principles of the gospel, in which Christians generally are agreed. In the proportion that they prefer their own sect to every others, they of course ascribe the more wisdom and goodness to themselves for having discovered the superiority of that denomination with which they have chosen to unite. This is the spirit of pride and self-preference which the Apostle reprobated in the Corinthians who boasted "I am of Paul," and "I am of Apollos." There is no difficulty in discovering this spirit, and perceiving its unbecoming character, in those, who belong to a different party from our own; but who will acknowledge that the same principle is eating out the vitals of his own piety, and is rendering himself as much the subject of odium and pity to others, as they are to him?

(TO BE CONTINUED.)

THE VOICE OF THE PROPHETS.

No. 2.

It is not our intention in these numbers to notice every prophecy recorded in the Holy Scriptures, but simply to call attention to some, which are clear, and unequivocal, and the fulfilment of which is indisputable. We will now proceed to those which relate to Ishmael, and his posterity. Ishmael was the son of Abraham by Hagar. To her it was said of Ishmael, "and he will be a wild man. His hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren." (Gen. xvi. 20.) This prediction was uttered 1913 years before the coming of the Messiah, and a short time before Ishmael was born. Thirteen years after this, God said to Abraham, "And as for Ishmael, I have heard you. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. Twelve princes shall he beget, and I will make him a great nation." Again, (Gen. xxi. 13,) "And also the son of the bond-woman I will make a nation, because he is your seed." Hagar, when wandering in the wilderness of Beersheba, despaired of the life of her son, but was ordered to "Arise, lift up the lad, and hold him in your hand; for I will make him a great nation." (xxi. 18.)

These predictions present seven distinct points, each of which deserves special consideration.

1. *His posterity was to become numerous.* His mother, being an Egyptian woman, "Took him a wife out of the land of Egypt." He became the father of twelve sons—one by the name of Nebajoth, and another by the name of Jetur, or Itur. Some of his posterity were called Hagarenes, after the name of his mother, and others were called Nabethœans, after his son Nebajoth, while others received the name of Itureans from his son Itur. We also read of "the children of Kedar," who derived their name from another son of Ishmael, and of the "tents of Kedar," as also of the "princes of Kedar." He had another son whose name was Tema, and we read of the "troops of Tema," and the "land of Tema." Thus was he multiplied in his early descendants. He was so multiplied in his son Kedar, that his posterity, were subsequently divided into two different principalities, and hence we have "the princes of Kedar."—The Arabs boast of being descendants from Ishmael; and history, universal tradition; their language, and the fact that they preserved circumcision, as an original rite which they derived from him, for many ages, confirm the truth of their claims as to descent. These people are very numerous at the present time. Thus the prediction of a numerous posterity has received a literal accomplishment.

2. *He was to "beget twelve princes."* This was literally accomplished. "These are the sons of Ishmael, and these are their names, by their towns, and by their castles—twelve princes according to their nations," or tribes. (Gen. xxv. 16.) Of the Arabian tribes and their *phylarks*, [rulers of tribes,] Strabo, and other writers frequently speak.

3. *He was to be a great nation.* A nation may be numerous without being great. This, however, was not the case with those people. They were not only a numerous people, but a great nation also. They were so great that even Cyrus and the Persians were unable to reduce them to the condition of subjects, if Herodotus can be credited; and he, of all the historians, had the best opportunity of knowing. (Herod. l. 3, § 88.) He also testifies that although Phœnicia, Palestine, and Syria, were subjected to taxation or tribute, yet the Arabs remained free. (Ibid. § 91.)

4. *"He will be a wild man."* Ishmael himself "dwelt in the wilderness and became an archer," (Gen. xxi. 21,) and every man who knows any thing of his posterity, knows it is equally true of them. Isaiah speaks of the "archers, the mighty men of the children of Kedar." (xxi. 17.) In the wandering tribes of the Arabs, we have the wildness of Ishmael portrayed. But it is farther declared,

5. *That he would be hostile—"his hand will be against every man."* The descendants of Ishmael still preserve this trait of his character. They are plunderers by profession. They are a

nation of freebooters who live by robbery and plunder, and who justify themselves on the ground that their father Ishmael was turned out of doors by the patriarch Abraham, and God gave him the open plains and deserts for his patrimony, together with any thing which he could find in them.

6. *His hostility was to be reciprocated*—"every man's hand" was to be "against him." The Assyrians, the Medes and the Persians, the Macedonians, and the Egyptians, all raised their hands against them, and endeavored, but in vain, to subjugate them. Some of the greatest military chieftains ever on this globe, raised their hands against them, among whom were Alexander the Great, his renowned successor Antigonus, who made two attempts to subdue them, one by his general Athenæsus, and the other by Demetrius his own son, and afterwards Lucullus commander of the Roman legions, Pompey, to whom the command of all the Roman army in Asia was given, Ælius Gallus, the Emperors Trajan and Severus. Since the empire of the Saracens was dissolved, the hands of the Tartars, Mamelukes, and Turks have been against them. Indeed, reciprocal hostility seems to have constantly existed between them and others of mankind.

7. But what is most of all remarkable is, they were to "*dwelt in the midst of all their brethren.*" And although all the mighty monarchies and republics of antiquity have mouldered and fallen into indistinguishable ruins, this very race still exists in the midst of surrounding nations, and exists too, the dread of all that know them—committing their robberies by land and their piracies by sea!

We have taken a very hasty view of these predictions, and have, by a bare glance at the history of the people with reference to whom they were uttered, seen the striking analogy, nay, the perfect agreement between the things predicted and the things which have been taking place, during the revolutions of 3750 years, and we have still this very race of men living on earth! They are a standing monument of the truth of prophecy. They have in all ages and in all countries kept up their prophetic character. Whether you find them in Araby the Barren, or the Blessed Araby, on the banks of the Tigris, in the valleys of Spain or in the land of Shiner, they are always, and in all countries, Ishmaelites. Whether they live in the presence of the Moabites, Ammonites, Israelites, and Edomites; or in the presence of the Egyptians and Assyrians, or any more modern people, they are the same people, possessed of the same distinguishing characteristics, their hands are still against every man, and every man's hand against them.

Let the predictions concerning this people be applied to any other people on earth, and it will very readily be perceived that they are not the people of whom the Revealer was speaking.

Prophecy was designed, so to speak, to supply the place of sensible miracles. Who but the Omniscient Being Himself could have given such a graphic description of this people in all ages of the world? It was certainly not within the sphere of human knowledge to describe their successive character for one century, much less for nearly four thousand years; and yet we find, in the writings of Moses, their whole history epitomised in a few short sentences. A prophecy, aside from its accomplishment, is no evidence of a divine revelation; but when taken in connection with its fulfilment it is as clearly demonstrative as any evidence can be. Who can examine the prophetic sentences which we have so hastily considered, and compare them with the history of the people to whom they related, and then doubt that there has ever been a revelation of God made to man?

Prophecy is the stronghold of Christianity. Instead of decreasing in strength, it is accumulating force in every generation. It is a map of human destinies on a large scale, and is constantly filling up, in all its latitude and longitude, with all the important events of this world. No man ever did, or ever can arise from a candid and thorough examination of it with a single doubt on his mind of the truth of revelation. Was it predicted that the posterity of Ishmael would be numerous? Its history has justified the prediction. Was it prophetically announced that he should beget twelve princes? This annunciation was confirmed in his twelve sons. Was it foretold that he would become a great nation? This is proved to have been the case from the fact that the most powerful nations of ancient and modern times have been unable to subdue them, and that they once included in their conquests the greater part of the temperate zone, and that their empire reached from India to the atlantic. Was it predicted that they would be wild men? The history of their race confirms the truth of the prediction. Did the prophecy declare that their hands would be against every man? Mr. Gibbon himself testifies its truth, when he says they were "*armed against mankind.*" Was there to be a reciprocity of their hostility according to ancient prophecy? It is fulfilled in the universal antipathies of the rest of mankind against them. Did the prophetic voice give them a residence in the presence of their brethren? That voice finds its confirmation, in their dwelling in the presence of the Moabites, the Ammonites, the Israelites, and the Edomites, in ancient times, and in the midst of nations in modern times. Infidels may as well attempt to extinguish the luminary of day, as destroy the confidence of the intelligent in the revelation of God.

Books.—The finest rule I ever met with in regard to the choice of books, is this: "Books are good or bad in their effects, as they make us relish the word of God, the more or less after we have read them."—*Leigh Richmond.*

EXTRACTS FROM LETTERS

FROM A. CAMPBELL, TO DR. JAMES H. OTEY,
BISHOP OF TENNESSEE.

LETTER I.

My Dear Sir,

* * * * *

The excellent character which your neighbors have awarded you, was fully confirmed to me by the very favorable opinion which my late visit to Franklin enabled me to form of you; and the many agreeable incidents of the long and pleasant evening which I had the honor to spend with you on the 18th inst. at your hospitable mansion, have deeply impressed upon my mind an obligation, which I now in part attempt to discharge.

The first topic which engaged our attention, and which you were pleased to introduce, very naturally grew out of the discourse which you heard me deliver on the forenoon of that day, on the *high priesthood* of Jesus the Messiah, and the priestly relation which *all Christians* sustain to God through him. True, indeed, the views which I then offered, gave to all Christians, an *anointing*, which fully authorized them, to offer all their own gifts, sacrifices, and offerings, most acceptably to God, through one great High Priest in heaven, without the mediation, interposition, or intercession of any consecrated priest on earth. This view of the "elect race," of the "holy priesthood," of the "spiritual temple," of the whole christian community, did, indeed, divest any order of officers in the Church of any priestly character, as peculiarly, or exclusively theirs: and while we carefully impressed upon our audience the necessity of order and office in every Christian Church, we were only emphatic on this point:—*that all Church officers are no more priests in relation to God, than the brethren over whom they preside, and whom they serve in the institutions of our high priest in heaven.* Hence the prayers, thanksgivings, and spiritual sacrifices of sister Phebe, are as acceptable to God as those of "His Grace the Archbishop of Canterbury could be in any circumstance whatever. This sentiment did at once nullify all the sacerdotal pretensions of all the Catholic and Protestant Priests; and I was peculiarly pleased to hear you read, from the high Episcopal authority, from the standards of your own Church, an unequivocal disavowal of the Papistical notion concerning the officers, and offices of the Christian Church, and a full confirmation of the views, which I had the honour to express in your hearing on that occasion.

This happy coincidence between my sermon, and your ecclesiastic authorities, naturally introduced the question, "*What, then, serveth the Christian Ministry?*" We had both divested them of any sacerdotal attribute or function more than their

brethren, and consequently left them no claim whatever, to the appropriation of the title, *Priest*. It appeared on all the premises, that the Roman Clergy, have as much reason to claim, and as much right to wear exclusively, the designation *Christian*, as that of *Priest*.

The question, *What serves the Christian Ministry?* Was answered first negatively, without controversy and without discussion. It was agreed, that it pertains not at all, to priestly things, or functions. That there is a Christian Ministry in the Christian Church, or that there are officers in every organized Christian community essential to its perfection, was also without discussion, or debate, most promptly and cordially conceded by us both. Happy to agree so far, it was with fear and trembling, I saw you casting an eye askance, towards the question of *succession* in the Christian Ministry. Though I expected as much candor and as much manly sense, and independence of mind from Bishop Otey, as from any Episcopal dignitary on earth, still I could not but regard myself, in attempting a discussion on the question of Episcopal succession with you, the Diocesan Prelate of the state, in the same light, as I would contemplate a republican debating with the reigning king of France, on the divine right of kings. Nothing could have emboldened me, on my own responsibility, to have introduced such a topic at such a time.—But, sir, the good natured, frank, and candid manner in which you introduced that subject, and the most perfect familiarity which characterized our whole interview on all topics, authorized me to answer all your questions, without the fear of marring in the least the good and friendly feelings displayed and reciprocated in all our communications.

Not at all attempting to go into any of the details of that happy evening, either on this subject, or on any of the various and numerous points on which we communed, and on most of which we so happily agreed, I only design to discharge an obligation arising from the favor you conferred on me, by presenting me at the close of the evening with a copy of "*Episcopacy tested by Scripture—by the Right Reverend Henry U. Onderdonk, D. D. Assistant Bishop of the Protestant Episcopal Church in the Commonwealth of Pennsylvania. New-York. Printed 1833.*" It afforded me much pleasure to see that Bishop Onderdonk had inscribed upon the title-page of his well-written tract, the motto, "*To the law and to the testimony.*" This disposed me to give his pamphlet a very candid and impartial hearing. "*To the law and to the testimony,*" I always make my appeal. Finding this learned Bishop, agreeing with me in the premises, in the court to which the parties should appeal, and the judges before whom the cause should be tried, I determined to accompany him; and should judgment be given in his favor, I was prepared in mind for all the consequences. But when the Bishop opened his cause

in that court, it appeared that he had mistaken the question, and in consequence of some serious informalities, involving the very points at issue, a decision in his favor could not be obtained.

* * * * *

I am not, therefore, without hope, especially when I consider the intelligence and liberality of the Protestant Episcopal Church, and the impotency of some who have opposed them, both Catholic, Presbyterian, and Methodist, that you and many others may yet vote for a reconsideration of the matter, *ab initio*, and hear the cause of Christian Episcopacy, as pleaded by those, who say, and believe with the renowned Chillingworth, that "the Bible, the BIBLE ALONE is the religion of Protestants."

* * * * *

There is no debate between you and me—none between Bishop Onderdonk and Presbyterians, or between Dr. Cook and his Methodist brethren, about *Episcopacy*, absolutely so called. We all agree that the christian communities are of necessity, and by divine authority, under an *Episcopacy*—an oversight; and that every well organized christian community ought to have its Overseers, Presidents, or Bishops. We also all agree that the terms *Bishop*, and *Elder*, in the New Institution are perfectly equipollent—used as equivalent and convertible terms; that there ought to be *deacons*, or public servants of the congregations; and there is not between us, any serious difficulty, about the ordination of these officers, by prayer, fasting, and the imposition of hands. But you all—I mean, you of the Catholic, Protestant, Presbyterian, and Methodist communions, agree in one point, for which, we, who take the Bible alone—we, who date the Christian Institution from the *fiftieth* day after the resurrection of the Messiah, from the first Pentecost after the Crucifixion—we, who begin at Jerusalem, and not at Rome—demand proof. And, strange to tell, this is the very point which Bishop Onderdonk assumes. He says, his "main question is concerning the superiority of Bishops."* "If," adds he, "we can establish the rights of our highest grade of the ministry, there can be little dispute concerning the degrees of sacred authority assigned by us to the middle and lower grades."† "The main issue, then is, whether Presbyters, (or, more strictly, presbyters *alone*,) have a scriptural right to ordain, or whether the agency of a minister of a higher grade than presbyters, is not essential to the due performance of that act. Whatever way this great issue be decided, all subordinate questions go with it—if not necessarily, yet because they will no longer be worth contending for by either party."‡

Now I would most respectfully state, that if such be the main issue, it is the rival pretensions of Catholics, Episcopali-

* Page 11. † Page 11. ‡ Page 12.

ans, Presbyterians, Methodists, &c. that have made it the main issue. And, therefore, it is an issue which owes all its importance to the circumstances of these parties. They all assume, that there is an *hereditary official grace*, which is essentially indestructible. Not even the most flagitious acts of impiety, and immorality of the man can interrupt, or nullify the virtue of the office. It is assumed that there is a distinct order of men, called of God, as Aaron was, having not only *l'esprit du corps*, but a divinely authorized *succession*, self-creative, and self-consecrative, continuing through all time, with the freshness of immortal youth; possessing the sole authority of reading the Scriptures in public assemblies, preaching the gospel, dispensing the ordinances of christianity, and governing the church. But still to simplify the point on which the controversy rests—the main issue which the Christians and the Pope have made, and which I, my dear sir, must join with all the advocates of Diocesan Episcopacy, is found in the assumption of Bishop Onderdonk. I need not say, that the idea, or thing, called *succession in office*, by authority of Jesus Christ, as essential to the administration of the institution called the kingdom, or church in this world, is that assumption which has escaped the worthy “Assistant Bishop of the Protestant Episcopal Church in the Commonwealth of Pennsylvania.”—This succession, not being proved, by any of your writers, which have fallen into my hands, they all beginning at the second, and not at the basement story of the house of Aaron, their superstructure is to my mind, as truly baseless as the earth resting upon the back of a tortoise, which itself stands upon nothing.

If there had been only one precept, delivered to the Churches, by any Apostle, or any saying of theirs, implying the duty of Christians to preserve such succession—or, to the Bishops of Jerusalem, Antioch, Rome, Corinth, or Philippi, either concerning their own succession, or the necessity of transmitting from generation to generation, certain hereditary rights of office, reason would command that I should diligently consider it. But in the perfect absence of any such intimation, and in view of the fact, that Paul makes succession in office, an argument, to show the *imperfection* of the antecedent economy, judge my surprise, at seeing, not merely succession in office, pleaded, as essential to the perfection of the christian economy, but also assumed as a part of the christian institution itself!

I will not now institute an inquiry, whether the authority to ordain to office, or to administer ordinances, can be more honorably or safely lodged in the person of Pope Gregory and his heirs forever, or in the words of the Apostle; or whether the grace of office is more direct and accessible, flowing from the head of the church, by the constitutional provisions found in the volume of the Good Spirit: or in the circuitous route of all the (variety of) Bishops of seventeen hundred years. This may

be a subject of future inquiry ; as also the question whether, if succession in office were a part of the Christian Institution, such an unbroken series could be found as would assure us that any man living has the grace of official power which once dwelt in Peter. For, from the Bishop's chain,

*“ Whatever link you strike,
Tenth, or ten-thousandth, breaks the chain alike.”*

I will in my next go more into the details of the tract before me.

With every sentiment of esteem and benevolence, I have the honor to be your obedient servant,

A. CAMPBELL.

March 31, 1835.

ON THE ELDER'S OFFICE.

No. 1.

GENERAL REMARKS.

It has been with many sincere and intelligent believers, a matter of complaint and of regret, that our Baptist Churches in these Provinces, in some respects, entertain, and act on mistaken views respecting the Elder's, or pastoral office ; which are opposed to their scriptural order and edification. The expediency of now considering this subject, seems to be called for, and the nature, and justness of their complaints, seems to be illustrated, by the following statistical sketch of the Baptist Churches in New-Brunswick, contained in a well written, and otherwise interesting account of their last Association, in the Christian Messenger of the 18th inst. It states, that, “ many of the churches of this province are feeble, and many of them are without pastors. The whole number of Baptist Ministers in New-Brunswick, may perhaps, be set down at 25. The number of the Churches in the Minutes is 40—Members about 2100.” This report may be assumed as applicable to our other Associations, (according to the last Nova-Scotia Minutes,) their numbers being 63 Churches, 37 Ordained Ministers, and 5328 Members.

These are melancholy facts, as to the defectiveness, and want of scriptural order, and of stated teaching, in so many Churches, who profess to make Apostolic precept, or example the only warrant for their order, ordinances, and worship ; and who might consequently be expected to exhibit themselves in these respects, as models of the churches recorded in the New Testament.

Surely it cannot be inexpedient, or inconsistent with the exercise of Christian charity, and only for the sake of truth, to institute the enquiry, whether the very opposite state of things, im-

plied in such statements, and really existing, be consistent with a faithful conformity to Apostolic precept and example, or be (as is charged) evils, necessarily resulting from an inconsistent substitution in their stead, of precepts and traditions merely human; which our Saviour has taught us, to be not only vain worship, but as tending to make of none effect the word of God. (See Mark vii.)

These Churches have been taught, that none can rightly assume the office of pastor, unless he have had a divine, and special call to preach the Gospel—(this, being considered of a nature, distinct from the ordinary influences of the Holy Spirit, which all believers profess to rely on; somewhat of that, which it is supposed specially authorised, and enabled Prophets and Apostles to undertake, and to fulfil their mission.) That, these, can alone administer Christian ordinances—and, that, from these alone, must pastors be sought. The Churches accordingly rely very exclusively, on this one kind of teacher, and on sermons, as the one kind of teaching, as their means of grace, as if indeed, it were the only appointed source of instruction, and of Christian edification on the Lord's day. So that, when a preacher cannot be procured, Churches have not unfrequently, failed to assemble together, at all, on that day, for worship. Often, in such case, are considered destitute, or without the means of grace, so that it can be asserted of such, in Missionary Reports, that they are "*much engaged in the cause of religion, although they but seldom enjoy the means of grace.*" Churches, the most numerous, and whose example are most influential, in the temporary want of their pastor, are at much pains, and expence to procure a supply, to teach both Church and Congregation, and to enable them fully to have worship on the Lord's day.

Connected, with the prevalency of such views, of the Elder's Office, are the facts, that here are 103 churches, scattered over a wide extent of country, comprizing (*besides* their usual congregations) 7428 professed disciples of both sexes, and of every variety of adult age, intellect, and of Christian attainment, to a great extent, dependent upon 63 preachers, for pastoral instruction, and for the privilege of observing Christian ordinances. We do not sufficiently reflect, on the many ways, by which we make of none effect the word of God by our traditions—or how many evils, we may expose the Church to, or how many blessings, we may deprive them of, by not strictly conforming to its dictates.

With the New Testament as their teacher, surely none need be ignorant of the qualifications, which the Holy Spirit has revealed, as essential to the Bishop's office. It is written as "a true saying, if a man desire the office of a Bishop, he desireth a good work, a bishop, then must be blameless. The husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to wine, no striker, not greedy

of filthy lucre, but patient, not a brawler, not covetous, one that ruleth well his own home, (for if a man know not how to rule his own house, how shall he take care of the church of God ?) not a novice, lest being lifted up with pride, he fall into the condemnation of the devil." (1 Tim. iii. 1-6. Titus i. 6-9.)

Must there not be, among the 7428 members of our churches, many *Elders*, in Christian attainment, as well as years, who in the judgment of charity, and making proper allowance for human failings, possess these useful, scriptural qualifications, who would yet shrink, from the performance of duties, to which the word of God, and the providences of God, and the voice of the church might thus seem to call them ; because, they could not satisfy their consciences, that they had had any special, and divine call to preach, or any talent for making sermons.

Not only may we thus limit our means of procuring scripturally qualified Elders, and so far, make of none effect, the word, which teaches Churches, to set in order the things which are wanting, and to have Elders over them. (Titus i. 5. Acts xiv. 23.)—But by so unduly, and without any warrant, making our public worship, and edification to depend, so exclusively, upon one *kind of teaching* ; we may bring into comparative disuse, and disesteem, other gifts, and institutions of the Church, upon the stated use, and improvements of which, as means of grace, He who ordained them, seems to have made their growth in Grace and in knowledge, and in fruitfulness, very much to depend.

For instance, how few of our churches, as a matter of course, of privilege and of duty, (whether with, or without a sermon,) come together on every Lord's day—to engage in prayer and praise—to read in connexion, and in large portions, the word of God, sincerely looking to it, for instruction, comfort, and direction, and believing, that by the blessing of God, its truths, and glad tidings, thus publicly read, and enforced, can make any wise unto salvation, who attend, and be a word in season to saint, and sinner. From its truths, and motives thus urged upon the understandings, and consciences of all, to exhort, to comfort, and to edify one another, even as the churches of the Apostles did, (see 1 Thes. v. 11. Heb. xii. 14.)—and to break bread, in obedience to, and in remembrance of Him, who said, " this do, in remembrance of me." (1 Cor. xi. 23.) and in conformity to an example, recorded, that upon the first day of the week, " the disciples came together to break bread " (Acts xx. 7. and ii. 42. 1 Cor. xi. 2. 20.)

We seem to take it for granted that because a young man professes to have a call, and is ordained to preach, that therefore he is qualified, and authorized to take the lead, and to teach any church he may happen to visit, or who may choose to send for him, to conduct their worship—though the scriptures, and the na-

ture of the case, distinguish between, one who preaches, and one who teaches, and rules a church—it is written, “He gave some Evangelists and some pastors and teachers, (Ephes iv. 11.)—nor indeed is a call, and the duty, to preach from place to place, for weeks, or months together, very consistent with the call and the duty to abide with, and as a shepherd to take care of, and to feed the flock. Besides, that the *New Testament*, never speaks of Elders in relation to Churches, but as existing in a plurality, or as a presbytery in the churches, (see Acts xiv. 20. and 20. 17. Titus i. 6. Jas. v. 14. Phil. i. 1.)—and that Elders—are to be Elders in years and in experience; apt to teach, not a novice.—Need we prove, that all this departure from the word of God, must often issue to the disadvantage of all parties—give rise to contentions, and divisions about men, and their opinions—to strifes, for the mastery—to much misconception, and neglect of many relative duties of each—and that churches under such a system, must ever, be more or less feeble—“Our mistakes in religion all proceed from ignorance, or forgetfulness, or disregard of what is written.”

In considering what the Bible reveals on any subject, and in illustrating what may seem to be its use, or abuse, from the views, and practices of Christians around us; let it be remembered, that it is principles, not persons that we are considering—and that in pleading for the former, we have no unkind feeling to the latter. That we as fully appreciate the works of labour and love, and esteem the Christian excellencies of our preachers, though we may think them mistaken on this, or any other subject; as we do, those of the many truly pious, and talented, and consistent Disciples, and Ministers of the Lord, who are among the pedobaptists; though we may conscientiously believe them to entertain, and to act on mistaken views, respecting Christian baptism—nor, is it just to say, that because we do not make *every thing* of Sermons, that we make nothing of them—or that, because we distinguish between the Evangelist's, and the Elder's office, that we do not duly value Missionary labours, and Missionary results.—No! we plead for these things in their scriptural place—believing that by a strict conformity to the Apostolic order of things—the efficiency of all would be vastly increased—none, Scripturally employed in the work of the Lord be hindered—while many, would be encouraged, and enabled to exercise the gifts, and talents (which now are buried,) to the profit of the cause, and Church of Christ.

These general hints may suffice to shew the practical importance of consistent views on these subjects; and are intended as prefatory to some gleanings from “a treatise on the Elders office”—by a pious and learned minister of Christ, now at rest; which we believe to be well calculated to aid any one, in a Scrip-

tural investigation, and understanding of the subject, trusting that on whatever side truth may be found—Christians may follow her light, and be guided on the subject of the Bishop's office by the supreme will of the Shepherd, and the Bishop of their souls, made known to them, by the word of the Spirit. We conclude by the following extracts from the work above referred to.

“ A very slight attention to the following pages will discover that they are designed for the use of Christians, and Christians, too, gathered from the world into religious societies, to observe all the ordinances of Christ in their associated character. The author is aware that the qualifications of Elders, and the scriptural mode of obtaining them, can be understood and practised only by such religious societies as “ are built up a Spiritual house, a holy Priesthood, to offer up Spiritual sacrifices, acceptable to God by Jesus Christ.” 1 Pet. ii. 5.”

“ Other religious societies are brought together by a profession of the religion common in the country, or by some motive far inferior to the faith of the Lord Jesus Christ, and one of their chief bonds of union is the minister, who address them in all their religious meetings. It is to them they assemble ; and were it not for them, any thing like religious institutions would not be observed.”

“ The end proposed in these pages is the prosperity of the Churches of Christ—to lead them to greater exertion for their own edification, that they may obtain from Jesus every blessing to render them perfect and entire, wanting nothing. There is a fulness in him for this end ; and he is exalted at God's right hand to bestow it. If his Churches are in any way benefited by this attempt in leading them to look up to him for every blessing, and to pay a greater regard to his word in all things, the writer of these pages will rejoice.”

A BAPTIST.

HOW IT STRIKES A TURK.

You know the character of the Turks. They are followers of Mohammed, a great warrior in his day, who established and spread his religion by the sword. The Koran, their Bible, encourages war, and promises the soldier, who dies on the field of battle, a high place in heaven as a reward for killing men.

You may remember the sea battle at Navarino, a few years ago. Sir Edward Codrington, provoked by the Turks, opened a fire upon them which soon tore their vessels in pieces, and killed many of their men. The next day, he sent a boat with a Lieutenant to carry back a Turkish officer who had been invited

for consultation on board one of the English ships. On approaching the shore, "they saw the wreck of a mast on which about a score of wounded or exhausted Turks were trying to save themselves." "I must rescue those poor fellows," said the Lieutenant anxiously. "Oh, never mind them," said the Turk, with the utmost gravity, "they are only common soldiers, and will die soon, if you let them alone." "But it's my duty," replied the Lieutenant, "to help them, and if I didn't, I should disgrace the service, and be reproved by the admiral." So saying, he pulled away for the mast, and succeeded in saving about a dozen wretches. As soon as they were stowed in the bottom of the boat, the Turk, after a short, but profound meditation, burst into a fit of laughter. "What's the matter?" cried the Lieutenant. "Good heavens! what is there here to laugh at?" "Laugh!" exclaimed the Turk, with bitter sarcasm, "laugh! by Allah, you English are a strange people. Yesterday you came into the Bay while we were quiet at our coffee, and knocked our ships to pieces, and killed and mangled all our men, till the fleet was one vast slaughter house; but this morning you pretend to be so humane, that you cannot pass a score of wounded soldiers without putting yourself out of the way to save them."

The Lieutenant could not answer the Turk; and how can any body explain such an inconsistency? Killing men to-day, and trying to save their lives to-morrow! No wonder the Turk was puzzled; but it arose from the influence of war in blinding the mind, and hardening the heart. The Lieutenant, though a murderer by profession, had a kind heart by nature; and just as soon as he left his business as a warrior, he felt like a man towards the wretches whom he saw exposed to death. Had he followed the better feelings of his nature, or applied the dictates of reason and humanity to his profession as a soldier, he would at once have left off that trade of human butchery.

War among Christians is full of inconsistencies quite as strange as this. They profess to believe the *gospel of PEACE*; but they make the shedding of blood their very business and livelihood! The gospel bids them love their enemies; but they hate their enemies, and try to do them all the evil they can.—The gospel commands them to do unto others as they would that others should do to them; but they do to others just what they wish that others should not do to them! The gospel tells us, "avenge not yourselves;" but they take all the revenge they can! The gospel exhorts them to "do good unto all men;" but they learn the art of doing them evil, and pursued this as their business through life.

How difficult for a Turk to receive the gospel from such men calling themselves Christians! If a man should burn your house,

and kill your father and mother, would you be disposed to embrace his religion? The heathen have long known nations professedly Christian mainly as war makers; and is it wonderful that they are slow to receive the gospel at the hands of Missionaries going from such people?

CURE FOR A PASSIONATE TEMPER.

A merchant in London had a dispute with a Quaker respecting the settlement of an account. The merchant was determined to bring the question into court, a proceeding the Quaker earnestly deprecated, using every argument in his power to convince the merchant of his error, but the latter was inflexible. Desirous to make a last effort, the Quaker called one morning and enquired of the servant if the master was at home. The merchant hearing the enquiry, and knowing the voice, called aloud from the top of the stairs, "tell that rascal I am not at home."

The Quaker looking up towards him, calmly said, "Well, friend, God put thee in a better mind."

The merchant, struck with the meekness of the reply, and having more deliberately investigated the matter, became convinced that the Quaker was right, and he was wrong. He requested to see him, and acknowledging his error he said, "I have a question to ask you—how were you able with such patience on various occasions, to bear abuse?"

"Friend," replied the Quaker, "I will tell thee: I was naturally as hot and violent as thou art. I knew that to indulge in that temper was sin, and I found that it was imprudent. I observed that men in a passion always spoke aloud and I thought if I could controule my voice, I could suppress my passion. I have therefore made it a rule never to raise my voice above a certain key; and by a careful observance of this rule I have, with the blessing of God, entirely mastered my natural temper."

The Quaker reasoned philosophically, and the merchant, as every one else may be, was benefited by his example.

ON TEMPTATION.

When men are overtaken with a sin, they set themselves to repent of that sin, but do not consider the temptation that was the cause of it, to set themselves against that also, to take care that they enter no more into it; hence they are quickly entang-

led again by it, though they have the greatest detestation of the sin itself that can be expressed. He that would indeed get the conquest over any sin, must consider his temptations to it, and strike at that root : without deliverance from thence, he will not be healed.

This is a folly that possesses many, who have yet a quick and living sense of sin : they are sensible of their sins, not of their temptations ; are displeas'd with the bitter fruit, but cherish the poisonous root. Hence, in the midst of their humiliations for sin, they will continue in those ways, those societies, in the pursuit of those ends which have occasioned that sin.

HOPE IN THE REDEEMER.

Yes ! it was true, my Saviour died,
 To rescue man from sin and woe ;
 My heart at once the truth applied,
 And could not, would not let it go.

I felt it was my last lorn hope—
 A stay to the lone shipwreck'd given ;
 And grasp'd it with a drowning grope,
 As sent to me direct from Heaven.

In confirmation, word on word,
 Rose sweetly too from memory's store ;
 Truths which in other days I heard,
 But never knew their worth before.

Lodged by a pious mothers care,
 In the young folds of thought and sense ;
 Like fire in flint, they slumber'd there,
 Till anguish struck them bright from thence.

The beacon lights of Holy Writ,
 They one by one upon me stole ;
 Through winds and waters my pathway lit,
 And chased the darkness from my soul.

* * * Some complete Sets of the last volume of the *Christian Gleaner*—may be had by applying at James Spike's Printing Office, Granville-Street—Price 6s. the 12 Numbers.