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Rev. Ed. Cowley

THE
CHRISTIAN GLEANER.

NEW SERIES.

VOL. I. HALIFAX, DECEMBER, 1837. No. 7.

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

SACREDEXTRACTS.

THE APOSTLES, WERE WITNESSES OF WHAT THEY SAW,
OR HEARD, OR HAD REVEALED TO THEM.

“But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” John xiv. 26. “*He shall testify of me*: and ye also shall bear witness, because ye have been with me from the beginning.” John xv. 26: 27.

“He through the Holy Ghost had given commandments unto the Apostles whom He had chosen: to whom also He shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God.” Acts i. 1-3.

“And Jesus said unto them, ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.” Acts i. 8.

“Wherefore of these men which have companied with us all the time that the Lord Jesus went in, and out among us,” “must one be ordained to be a witness with us of his resurrection.”—Acts i. 21, 22.

“And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.” Acts v. 32.

“ And we are witnesses of all things which Jesus did, both, in the land of the Jews, and in Jerusalem.” Acts x. 39.

“ And he said, the God of our Fathers hath chosen thee, (Paul,) that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard.” Acts xxii. 14, 15.

“ That which we have seen and heard declare we unto you, that ye also may have fellowship with us : and truly our fellowship is with the Father, and with his Son Jesus Christ.” 1 John i. 3.

THEIR TESTIMONY AND CALL, CONFIRMED, BY THE POWER AND DEMONSTRATION OF THE HOLY SPIRIT.

“ And Jesus said unto them, Go ye into all the world, and preach the Gospel to every creature.” &c. “ And these signs shall follow them that believe ; In my name shall they cast out devils ; they shall speak with new tongues ;” &c. “ And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following.” Mark xvi. 15-20.

“ And with great power gave the Apostles witness of the resurrection of the Lord Jesus : and great grace was upon them all.” Acts iv. 33.

“ And by the hands of the Apostles were many signs and wonders wrought among the people ;” &c. “ And believers were added to the Lord, multitudes both of men and women.” Acts v. 12, 14.

“ Then Phill'o went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing, and seeing the miracles which he did ” Acts viii. 5, 6

“ A certain man named Æneas, which had kept his bed eight years, and was sick of the palsy, and Peter said unto him, Æneas, Jesus Christ maketh thee whole : arise, and make thy bed. And he arose immediately. And all that dwelt in Lydda, and Saron saw him, and turned to the Lord.” Acts ix. 33-35.

“ A certain Disciple named Tabitha,” “ was sick and died.” “ But Peter kneeled down, and prayed ; and turning him to the body said, Tabitha arise. And she opened her eyes : and when she saw Peter, she sat up.” “ And when he had called the saints and widows, he presented her alive. And it was known throughout all Joppa ; and many believed in the Lord.” Acts ix. 36-42.

“ Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.” Acts xiv. 3:

“And a certain woman named Lydia a seller of purple of the city of Thyatira, which worshipped God, heard us : whose heart the Lord opened, that she attended unto the things which were spoken of Paul.” Acts xvi. 14.

“Truly the signs of an Apostle were wrought among you in all patience, in signs and wonders, and mighty deeds.” 2 Cor. xii. 12.

“For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.” 1 Thes. i. 5.

“And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power : that your faith should not stand in the wisdom of men, but in the power of God.” 1 Cor. ii. 4, 5.

“For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed. Through mighty signs and wonders, by the power of the Spirit of God ; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.” Rom. xv. 18, 19.

“I have planted, Apollos watered ; but God gave the increase.” 1 Cor. iii. 6.

“How shall we escape, if we neglect so great salvation ; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him ; God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will ?” Heb. ii. 3, 4.

RESISTING THEIR INSPIRED WORD, IS RESISTING THE HOLY GHOST.

“Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me ; and he that receiveth me receiveth him that sent me.” John xii. 20.

“We are of God : he that knoweth God heareth us ; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.” 1 John iv. 6.

“And they chose Stephen, a man full of faith and of the Holy Ghost,” &c. “And Stephen, full of faith and power, did great wonders and miracles among the people.” Acts vi. 5. 8.

(He said) “Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost : as your fathers did, so do ye. Which of the prophets have not your fathers persecuted ?” Acts vii. 51, 52.

“And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending ; because he had compassion on his people, and on his dwelling place : but they

mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till *there was no remedy.*" 2 Chron. xxxvi. 15, 16.

"Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands." Neh. ix. 30.

"But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them." Isa. lxiii. 10.

"And the Lord said, My spirit shall not always strive with man." Gen. vi. 3.

THE KINGDOM OF HEAVEN.

No. 5.

The Laws of the Kingdom.

The supreme law of this kingdom is *love*—love of the King and love of each other. From this law all its religious homage and morality flow. Precepts and examples innumerable present this to the mind of all the citizens. The kingdom of Heaven is divided into small societies, called *Churches*, or *Congregations of the Lord*. Each of these are to be governed by the Apostolic instructions: for to the Apostles the Saviour committed the management of his kingdom. After they had made citizens by preaching the Gospel and baptizing, they were commanded to teach them to observe whatsoever the Saviour had commanded them. (See Matt. xxviii. 19, 20.)

These laws and usages of the Apostles must be learned from what the Apostles published to the world, after the ascension of the King, as they are recorded in the Acts of the Apostles and Epistles: for we shall see in the sequel that the Gospel was fully developed, and the whole doctrine of the Reign of Christ *began* to be proclaimed in Jerusalem on the first Pentecost after the ascension.

There is one universal law of naturalization, or for making citizens, out of all nations, enjoined upon those citizens of the kingdom who are engaged in the work of proselytism; but the laws of this kingdom, like the laws of every other kingdom, are obligatory only on the citizens.

The weekly celebration of the death and resurrection of Jesus, and the weekly meeting of the Disciples of Christ for this purpose, and for the edification of one another in their most holy faith, are the only positive statutes of the kingdom; and, there-

Here, there is no law, statute, or observance in this kingdom, that in the least retards its extension, or that can prevent its progress in all the nations of the world.

It is, however, worthy of observation, that every part of the Christian worship in the small communities spread over the territory of the kingdom of Heaven, like so many candlesticks in a large edifice, are designed to enlighten and convert the world; and, therefore, in all the meetings of the Churches, they are to keep this supremely in view; and to regard themselves as "the pillar and ground of the truth."

Concerning the details of the laws of the kingdom, we cannot now speak particularly. But "the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus ii. 11-14. These things the Elders or Bishops of every Church should teach and enforce; for such is the spirit, and such is the object of all the laws, and statutes of the kingdom of Heaven.

The Territory.

The whole earth is the present territory of the kingdom of Heaven, but the new Heavens and Earth are to be its inheritance. The Earth, indeed, is the Lord's and the fulness thereof; but the children of God and the children of the wicked one—the wheat and the tares, are both planted in it, and must grow together till the harvest. The righteous have their bread and water guaranteed to them while they live; for "godliness is profitable to all things, having promise of the life that now is, as well as of that which is to come." But the joint heirs with Christ are never taught to regard the earth as their inheritance. They may indeed say, though poor and penniless, "All things are ours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come—all are ours, and we are Christ's, and Christ is God's." But, like the Jews on their journey to Canaan, "they seek a better country"—"they seek a city yet to come." "My kingdom," says Jesus, "is not of this world." And, therefore, in the world Christians are strangers and pilgrims, and may expect tribulation.

The earth is the present theatre of war; therefore all Christians in the territory are soldiers. So that on entering the Army of the Faith, every soldier is panoplied with the armor of God; and when inducted into the Heavenly tactics under the Captain of Salvation, he is expected to be a good soldier of

Jesus Christ, and to fight the good fight of faith courageously and victoriously.

The kingdom of Heaven on this territory is greatly opposed by the kingdom of Satan ; and, therefore, the citizens have not to wrestle with flesh and blood, but with the rulers of the darkness of this world—with spiritual wickedness in high places.

Ever since the commencement of this kingdom, the governments of this world have either been directly opposed to it, or, at best, pretended friends ; and, therefore, their influence has always been opposed to the true spirit and genius of the Christian institution. Christians have nothing to expect from this world except liberty of conscience and protection from violence, while leading peaceable and quiet lives, in all godliness and honesty, till Jesus take to himself his great power.

Induction into the Kingdom of Heaven.

Into every kingdom, human or divine, there is a legal door of admission. This is, in the statute book of Heaven, called a *birth*. Into the kingdom of nature we are born—into the future and ultimate kingdom of glory we enter, soul and body, by being born from the grave. As Christ, the first born from the dead, entered the heavenly kingdom, so must all his brethren. And as to this kingdom of which we speak, as now existing in this world, Jesus himself taught that into it, no person can legally enter who is not born again, or “*born of water and the spirit.*” (John iii. 5. Titus iii. 5.) The analogy is complete between the kingdoms of nature—of grace—and of glory. Hence we have natural birth—metaphorical or spiritual birth—and supernatural birth. There is a being born of the flesh—born of the Spirit—born of the grave ; and there is a kingdom for the fleshly—a kingdom for the Spiritual—and a kingdom for the glorified man.

This second, or new birth, which inducts into this kingdom of God, is always subsequent to a death and burial, as it will be into the everlasting kingdom of glory. It is, indeed, a literal death and burial, before a literal resurrection, into the heavenly and eternal kingdom. It is also a metaphorical or figurative death and burial, before the figurative resurrection, or new birth into the kingdom of heaven. Water is the element in which this burial and resurrection is performed, according to the constitutional laws of the kingdom of heaven. Hence Jesus connects the water and the Spirit when speaking of entering this kingdom of God on earth. (See John iii. 5. Acts ii 41)

In naturalizing aliens the command of the King, is, to first preach to them *the gospel of the kingdom*. Mark xvi. 16. Soon as they understand, and believe this, or are begat by the word of truth ; (James i. 18.) and are desirous of being translated into the kingdom of Christ and of God, that “*they may receive the*

remission of sins and inheritance among all that are sanctified," they are to be buried in water, into the name of the Father, Son, and Holy Spirit, and raised out of it confessing their death to sin, their faith in Christ's sacrifice and resurrection; and thus they are born of water and the Spirit, and are citizens of the kingdom of Heaven. *To as many as thus receive him he gives privilege to become the children of God; for they are "born of God"—born of God, when born of water and of the spirit, because this is the institution of God.*

In these days of apostasy men have sought out many inventions. Some have attempted to get into the kingdom of Heaven without being born at all. Others imagine that they can be born of the Spirit, without water. Others think that neither Spirit nor water is necessary; but if they are politically born of the flesh, they can enter the kingdom as rightfully as the Jewish circumcised infants enter the earthly kingdom of Israel. But as we have no aith in any modern improvements of the gospel, change or amendment of the constitution of the kingdom of Heaven, we must leave them, to account to the king himself, who "*have transgressed the law, changed the ordinance, and broken the everlasting covenant.*"

ON THE ELDER'S OFFICE.

No. 4.

THE WAY OF OBTAINING ELDERS.

To choose any one for the Elder's Office, without the necessary qualifications, would be an express violation of the laws of Christ; nor would the end of that office be attained without such qualifications. It is necessary, then, that Churches have full opportunity to judge of fitness for it. The Church over which an Elder is to be appointed, ought surely to judge in this important matter. If the Apostles said to the Church at Jerusalem, in the case of Deacons, "Wherefore brethren, look ye out among you seven men of honest report full of the Holy Spirit and wisdom, whom we may appoint over this business"—namely, the serving of tables, (Acts vi. 2, 3) then Churches ought certainly to judge of and to choose their own Elders. But this they cannot do, unless full opportunity be given. For Churches to choose men for this office, who are almost entire strangers to them, except that they have heard them preach for a little time; and, as is the general practice, young men, whose qualifications are not known, is altogether contrary to the word of God.

In the important inquiry, how pastors are to be obtained, it is our incumbent duty to know how the Apostolical Churches obtained their Elders, and to follow them. We know that these churches, at their first gathering together by means of the Apostles, had no Elders. They were originally nothing but companies of persons converted unto God, by the preaching of the gospel, associating together to observe the ordinances and commandments of Christ, according to the directions of the Apostles, for the glory of God, their own edification, and the conversion of others. And this they certainly did, before Elders were ordained over them: it is impossible to conceive how they could obtain Elders in their circumstances without doing so. Such were the churches at Antioch in Pisidia, Lystra and Iconium. Acts xiv. 21-23. The churches in Crete were in the same state, when Paul left Titus there, that he should set in order the things that were wanting, and ordain Elders in every city. Titus i. 5. It is very evident that their Elders were chosen from among themselves, as the seven deacons were in the church at Jerusalem. Barnabas and Paul were not accompanied with persons in their journeys through the Lesser Asia, whom they set over the Churches at Lystra, Iconium, and Antioch. They certainly obtained them from among themselves; and in like manner, the Churches in Crete were supplied. Titus being left there by the Apostle, to see that they were properly supplied, only receives instructions what sort of characters should be chosen, and what qualifications they ought to possess. To the same purpose are the instructions which Timothy receives when he was at Ephesus. If any person in that Church desired the office of a Bishop, he must have the qualifications mentioned by the Apostle. 1 Tim. iii. 1-7. It no where appears, that any of the first Churches went beyond their own limits, in the choice of their Elders.

These Churches, then, must have had opportunities of knowing the gifts of their members, which no Church can have that does not follow their example. All Churches in which only one person exercises his gifts, in all, or most of their meetings, especially on the Lord's day, must forever remain ignorant of the characters, among them fit for the Elder's office. In the first Churches their meetings were conducted in a very different manner. This is obvious, if we consider the very circumstance before us—namely, the manner in which they obtained Elders. If they were chosen from among themselves, and if they answered the Apostolic description of them, "apt to teach," "able to exhort and to convince the gainsayers," this at once discovers how the Churches conducted their Assemblies both before and after they had Elders. It is evident they could not know who among them were possessed of gifts necessary for this office, unless, in their Assemblies, they had been engaged in the mutual

exercise of their gifts for edifying one another. By continuing, however, for some time, as we know they did, without Elders, it at last appeared, by the continued exercise of their gifts, who among them were fit to be chosen for that office.

This evidently appears in the case of the Churches of Iconium, Lystra, and Antioch. By attentive perusal of the 13th and 14th chapters of the Acts, we find that some considerable time elapsed between the gathering together of these Churches, and the appointing of their Elders.

Paul and Barnabas having been sent forth by the Church at Antioch in Syria, to preach the gospel among the Gentiles, came to Cyprus, and preached throughout that isle, (chap. xiii. 1, 12.) and afterwards came to Perga in Pamphilia, (verse 13.) and then to Antioch in Pisidia, (verse 14.) At Antioch the gospel was preached with considerable success, both among the Jews, religious Proselytes, and also the Gentiles. Of the former, many followed Paul and Barnabas, whom they exhorted to continue in the grace of God, (verse 43.) and of the latter many believed, (verse 48.) Here they continued so long, that the word of the Lord was published throughout all the region, (verse 49.) They came next to Iconium, a city to the north-east of Antioch, distant from it about fifty or sixty miles. At Iconium, "they abode a long time, speaking boldly in the name of the Lord, who gave testimony to the word of his grace." (chap. xiv. 1, 3.) They did not depart from Iconium, until they were driven from it by persecution, (vers. 4 and 5.) From Iconium, they came to Lystra and Derbe, and preached the gospel in all the region that lieth round about, (verse 6 and 7.) In these cities, and places adjacent, they remained till Jews came from Antioch, and Iconium, while the Apostles were at Lystra, they stirred up persecution against them, and stoned Paul, (verse 19.) After this they returned to Derbe, (verse 20.) and when they had preached some time to that city, and made many disciples, they returned to Lystra, Iconium, and Antioch, and then appointed Elders over these Churches, (vers. 21 and 23.)

By weighing all the circumstances that took place, from the success of the Gospel at Antioch, to the appointing of Elders over that Church, and the other churches mentioned, a considerable time must have elapsed. Can we suppose, that during that period, these Churches did not assemble for the worship of God, and their own edification! If this had been the case, how could they have known, which of them were endowed with gifts for the Elder's Office? It seems evident that they, and all other Churches in primitive times, from their first gathering together, continued to exercise the gifts bestowed on them for their mutual edification, and in this way, it was known to them, in due time, who were fit to take the oversight of them. By the exercise of their gifts, the Lord showed them his will in this respect; nor would they oppose

that will, which was manifest, by the gifts bestowed on some, by rejecting them, for any thing, which was not a proper reason for rejection. * * * *

This, then, being the manner in which the first Churches obtained their Elders, under the eye, and immediate direction of the Apostles, it must be accounted, at least by all who esteem Apostolical example binding, a rule to regulate the conduct of Churches to the end of time. And it might be shown, that in the very nature of things, it is the way in which it is most likely that persons fully qualified for the office are to be obtained. Churches ought to be peculiarly careful, that that office be properly filled. The work of God, both, in the edification of the Churches and the conversion of the world, depends very much on the instrumentality of Elders. And the Lord has, in an especial manner, committed the choosing and appointing of overseers, to his Churches. They are amendable to him, for what they do in this important matter.

We need not be told, that the Apostolic method of obtaining Elders, has been generally forgotten. Men have been bred up, by a certain kind of study and learning, without any immediate relation to the ordinance of Christ, for this office, or rather for what has been called *the Ministry*. Their parents, or others, have, from their early years, so conducted their education, as to have this in view as a profession. And after they have completed, as is said, their studies for *the Ministry*, then they look out for employment. * * * *

But we are bold to assert, that this mode of training men for the ministry, or pastoral office, or whatever name may be given it, is altogether foreign to what is taught in the word of God, respecting the Elders of Christian Churches.

1. It is proposed by such a mode, to give a man a *profession*, an occupation whereby he may gain a living, as in other trades or professions; and after he has finished his course of education for it, and is, as it is called, *licensed to preach*, he is then considered as occupying that profession, and fit to enter on a charge. This profession, receives a distinct name, in the world, and is reckoned an occupation, whereby he is to obtain a living. According, then, to this mode, we have a person brought up to a certain occupation; that occupation is the charge of souls; and he professes it, while it has no immediate relation to any such charge. All this, may be necessary to a national religion, but it is altogether foreign to the nature of Churches of Christ. Nothing like it took place in the first Churches. The persons who composed those societies were engaged in the several occupations of life; but there was no such thing among them, as a person professedly trained to be a Pastor to them, as an occupation by which he might gain a living. Their Pastors, however, were chosen from among themselves. If after being

called to their office, they spent their whole time in labouring in the word and doctrine, they were no doubt supported by the Church in which they labored, if that was necessary. But they did not now occupy a profession for which they were bred, nor did their office, receive a name, among men, as a profession whereby a person gains a living. Being bred to what has been called the sacred office, and character of a Minister, did not take place till Christianity was incorporated with the kingdoms of this world; that is, till the generality of Professors were ignorant of it, and its name transferred to national religion.

2. The mode of training to this profession, has no relation to churches of Christ. Men are bred to it by a certain course of studies; but these studies have no immediate connection with the institutions of God's house. But the pastors of the first churches received their tuition for office, in the church of which they were a part. It was by the exercise of their gifts, in attention to the ordinances of Christ, that their fitness for the office was ascertained.

To prevent mistakes, however, it is necessary to remark, that the first churches certainly chose the best qualified of their number for the Elder's office, whatever their former occupation was in their unconverted state. * * *

Besides, what has been said, by no means militates against Christians giving their children, such a mode of education, as may be productive of much good in the church of Christ. Nay, surely this is an incumbent duty: nothing less can be intended in the injunction to train them up in the nurture and admonition of the Lord. So to conduct their education, that every part of it, might, in the end, be used with great advantage in the Elder's office, is an object, that should never be overlooked. If Christians have faith in God with respect to their children, educate and instruct them, and so conduct the whole of their tuition, as ever to have in view their keeping the way of the Lord, may they not entertain the hope, that their offspring may become Elders in the very churches, in which they have been trained up in the nurture and admonition of the Lord. But it need not be added, that this is a very different thing, from being bred to the sacred office, and character of a Minister. While Christian parents train up their children for the Lord, and give them the best education which their circumstances will admit, and such as might make them useful in the Church of Christ, they also put into their hands an occupation whereby they may obtain a living. Their tuition, and education become useful, in the ordinary way of exercising their gifts, as members of a Church, and if in due time it is found they are fit for the Elder's office, they are chosen to it. Indeed, in the nature of things, no Church of Christ would conceive of any other way of obtaining Elders, if, in this respect, the example of the first Churches was imitated. * * *

I hope none will allege that I am depreciating human learning. For any man to attempt this, would only discover his own folly. It ought to be our daily prayer, that every seminary of learning may abundantly prosper, and be consecrated to the service of God. But surely it cannot be improper to say, that, on a comparative view of acquired knowledge, men bred for the ministry have not amassed it all to themselves. The sources of knowledge are open to all; and with respect to the knowledge of God and his will, this must be derived from the scriptures of truth.

Let the Churches of Christ avail themselves of the gifts bestowed on them, for their mutual edification, and follow the rule of God's word, in obtaining Elders, and they shall abundantly receive. For Jesus has ascended up far above all heavens, that he might give pastors and teachers, for the perfecting of the saints, for the work of the Ministry, for the edifying of his body. Eph. iv. 11, 12.

But as the exercise of the gifts bestowed on the churches, for their mutual edification, in the ordinances of Christ, is a matter so connected with their prosperity, and especially with obtaining Elders, it is necessary to treat of it more fully.

THE USE OF UNFULFILLED PROPHECY.

1st. And first, I would say, that Unfulfilled Prophecy is designed, and therefore profitable for **WARNING**—warning, of evil coming, and existing, and for preservation from its influence. But, teaches not the Scripture also, that this, is the use of Prophecy? Or, is not every instance of a Prophecy given, an instance of this use, an illustration of the danger of neglecting, or the benefit of heeding its warning voice? Take the first that presents itself: Look then to Noah and the Antideluvian World. And what was the use of Prophecy; “By faith” says the Apostle (Heb. xi. 7.) “Noah being **WARNED OF GOD**, of things not seen as yet, moved with fear, prepared an Ark to the saving of his house, by the which, he condemned the world, and became heir of the righteousness which is by Faith.” Again, when the Lord would caution Sodom and Gomorrah, was there no Prophecy, and what use did Lot make of the Prophetic notice? Warned himself, he seeks to warn others. He addresses them, whom he had any hope of influencing: “And Lot went out and spake to his sons-in-law which married his daughters, and said Up, get ye out of this place, for the *Lord will destroy this city*. But he seemed as one that mocked unto his sons-in-law.” And are not the people of Israel, witnesses to the truth of *Prophecies*, which predicted their ruin and destruction, now, that they are fulfilled, and we can look back to them?—Israel is the witness, Jerusalem is the monument of the danger of

neglecting Unfulfilled Prophecy—yea, yet Unfulfilled, and yet Instructive Prophecy. Saith not this also, He who knew well, and felt for the cause of Israels rejection. “And Jesus beheld the city and wept over it, saying if thou hadst known, even thou, at least in this thy day, the things which belong to thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee around, and keep thee in on every side; and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation,” Luke xix. 41-44.

2d. But secondly, connected with this use of Prophecy is another, viz. to refresh and support under trial, when the Church is called for righteousness sake to be exposed to persecution—as before said of warning, so now it may be said of Promise, that it, and Prophecy are synonymous. When “the earth was filled with violence,” it was the sure word of Prophecy which sustained Noah, lightened his heart, and cheered him by the persuasion that “the Lord is not slack concerning his promise as some men count slackness,” and that though He be long suffering, not willing that any should perish, but that all should come to repentance.” Yet “the day of the Lord will come; will come as a thief in the night” upon those, who notwithstanding the clearest previous intimation, put Divine Warning from them, but not so unawares to His people, to whom the prospect has been for support and consolation.

Again, what was it that supported Abraham, and the Patriarchs in their “Sojourning,” and afterwards the faithful among their seed when suffering under Egyptian bondage 486 years?—A Promise and a Prophecy, recorded, Gen. xv. 13, 14.—which while it predicted the affliction, predicted also the term of its duration, and the certain judgment of that nation, whom they should serve. Yes, who is there that would exchange their faith for the heedless indifference, and wilful ignorance of those on whom Prophecy in its most gracious end was lost, and who counted Promise for nothing! But it is divinely revealed, that they also had their reward! Though delivered from Egyptian Bondage, yet “they entered not into the Promised Land through unbelief.”

To adduce every instance of such use of Unfulfilled Prophecy, would be to quote the whole history of the Scriptures. But one other I would mention—It is Daniel in captivity. The captivity in Babylon was a judgment inflicted on the Jews for their Apostacy; but as God ever in wrath remembers mercy, so did he on this occasion, first, in limiting the period of the judgment; and secondly, by making this known by a Prophecy of restoration, by means of which the expectation of such as should be faithful would be kept alive, their faith and hope kept in exercise, knowing that notwithstanding any appearance to the contrary, an end to their

severe and protracted affliction was appointed. For never was there a time when restoration seemed more hopeless than at the time which God had appointed for it. But a Prophecy had been given, and there were some in Babylon to look for its fulfilment. The Lord had said by His Prophet Jeremiah, xxv. 11, 12. that "the nation should serve the King of Babylon 70 years;" and that "when 70 years were accomplished he would punish the King of Babylon and his nation, and make his land perpetual desolations."

Accordingly we find Daniel in the 9th. chap. 2d. verse of his Prophecies, saying—"In the first year of Darius I Daniel understood by books, the number of the years whereof the word of the Lord came to Jeremiah the Prophet that he would accomplish 70 years in the desolations of Jerusalem." Here was the study of Prophecy; and now what was the use made of it? "And I set my face unto the Lord God, to seek by PRAYERS AND SUPPLICATIONS with fasting and sackcloth and ashes; and I prayed unto the Lord my God, and MADE MY CONFESSION, and said, O Lord, the great and dreadful God, keeping the covenant of mercy to them that love him, and to them that keep his Commandments, we have sinned, and have committed iniquity," &c. This was indeed, to use Prophecy, and what was the result? "To him that hath shall more be given," and let any one but read on to the end of the chapter, and he will see that the answer to the prayer of Daniel was the further communication of the Prophecy of Messiah's coming, and a restoration of his people from a greater desolation, than the captivity at Babylon "when the condemnation, and that determined, shall be poured upon the desolator."

And this and other Prophecies of Messiah's coming, were they not of use, and before their fulfilment? What then was it that directed the expectation of those "who" before and at the time of the Saviour's manifestation, "looked for redemption in Israel?" Luke ii. 38. or how came they at that time to look for it?

Prophecy, Unfulfilled Prophecy, then is profitable, as WARNING—as PROMISE; and in this two fold use, there is abundant argument for its prayerful study, and investigation.

3d. I would however allude to two other ends of Prophecy, if indeed they may not rather be considered as extensions of these already mentioned: one, is to give Christians, right conceptions of God's dispensations, of, for instance, the relative position and working of Christianity, and Anti-Christianity in this our dispensation; to preserve from false anticipation or stimulus, and from security: to guide in measures and duties; and in the event of apostasy, persecution, and trial, to guard from a surprise as dangerous to, as it is inconsistent with faith, and persevering self-possessed patience. That we may not be saying, peace, peace, when there is no peace, when too late to trim the lamp, the midnight cry is made "behold the bridegroom cometh, go ye forth to meet him." Remember to whom, and by whom it was said, "O (Jerusalem)

that thou hadst known, even thou in this thy day—**BUT NOW THEY ARE HID FROM THINE EYES,**” mark “**NOW—IN THIS THY DAY—HID**”—awful but gracious and salutary Warning.—But besides, does the appeal to Unfulfilled Prophecy, to “judgment to come,” gain nothing by being brought near and **DEFINED?** by being specified against its true object—the Anti-Christian—the Unbeliever—the false Prophet? Remember Nineveh—they heard and believed the Prophecy, they repented, and God who is gracious and slow to anger—preserved them from the evil.

4th. But it may be objected—*First*, that these times to which we have alluded, were times of Prophecy; times with respect to which, all was prospective; while we live in the age of fruits and of fulfilment—that is to say, we assume that all the Prophecies are fulfilled, and then conclude, that we have little to do, with this department of Revelation. Thus we are told, that all the Apocalypse is fulfilled, even to the last, and then, that we need not read it—and how fulfilled? In such a way as neither served for warning before, nor for evidence now it is past! But what if it should not yet be fulfilled? Is there no profit in its investigation? But what means the Parables of Christ, which he spake in reference to his second coming?—“The Virgins”—“Tares”—“Faithful and Unfaithful servants,” &c. &c.? Why has he so minutely fortold the circumstances, and signs of his coming, and even urged the instance of “the days of Noah,” and “of Lot,” as fearfully analogous to times yet to be? What means the all multiplied references to his coming, to *predicted* things, which the Apostles so constantly urge upon the notice of believers, as motives and principles by which they may be warned, and be comforted, and be enabled to overcome the temptation of the world, and to gain the victory, even by their faith—and in reference to which, their very characters are described, as for example “looking for, and hastening unto the coming of *the day of God;*” “Loving his appearing,” “waiting for the coming of our Lord Jesus Christ,” “Looking for his glorious appearing;” &c. &c.—what means all this, if we have only to do with Prophecy after its fulfilment?

Secondly, It is objected that “Secret things belong to God.” Yes, “but these that are *revealed* to us, and to our children.”—And is not Prophecy REVELATION? the very title to that book which many consider as so wrapt up in mystery, as to be presumptuous to read, is “the Apocalypse,” “the Revelation!”

Thirdly, But unfulfilled Prophecy cannot be understood—and yet we have such precepts as 2 Pet. i. 19. And again, Rev. i. 3. But why are they unintelligible, and whence is the diversity of opinions relative, for instance, to the book of Revelations.—But “That, that Prophecy, which before fulfilment did not serve the purpose of warning and instruction to the believer, and about which on the supposition of its having been fulfilled there remains difficulty, doubt, and uncertainty, has not yet been fulfilled.” *Try*

by this Canon the interpretations given of the Apocalypse, and the assigned fulfilment of its awful trials and judgments—who were warned of them before their accomplishment? And now, that they are past, will adduce them as evidence, to the unbeliever? This, is indeed to make Prophecy useless, as much in the retrospect as in prospect. On this principle, faith in the Gospel, at one time, was unnecessary or impossible, for the Gospel existed once, only, as Unfulfilled Prophecy.

What then is our duty with respect to Prophecy? It is to read it—mark it—learn it—and candidly digest it—for the time is at hand—and if you do not yet fully understand, it is written “blessed are they that read—having our minds stored with divine predictions, and promises, we shall discern the signs of predicted times—for the “wise shall understand.”—Finally, Prophecy respects the GOSPEL—“It testifies of the sufferings of Christ, and of the Glory that shall follow.” 1 Pet. i. 11. He then who is not interested in the one, shall find that it is vain to promise himself a share in the other. To the believer, to him who has fled to Christ for his only refuge—He comes to be admired in that day. To them that look for Him, He will appear a second time, (not as a sin offering) unto salvation. To the unbelievers, that day is one of Darkness, not of light—a day of vengeance to them that obey not the Gospel.

THE NATURE AND POWER OF FAITH, ILLUSTRATED.

In approaching the city, we met multitudes flying in every direction. I asked every one, who would stop to hear me, what was the matter? I always heard in reply, “The barbarian foes, are approaching our city.” Have they yet entered it? replied I. “No,” said they. Are they yet in sight? I rejoined. I was again answered in the negative. Why then, do you hasten? The answer which I received was pronounced with uncommon vehemence. It was this: “Twelve heralds of undoubted veracity, gave the intelligence, that they were just at hand, arrayed in all the vengeance of savage ferocity.—I joined the fugitives, and, after retiring to a cave, fell into the following reflections:—

What an advantage to mankind, that they have received from their Creator, the capacity, or faculty of being so certain of what they have not seen, of that, for which, they have not the evidence of sense, as to be moved, excited, and impelled to every kind of exertion, suited to the nature of the case, from what they have believed, as though they had seen it. It is a blessing, thought I, that we have this capacity of being assured of what we have not seen, of what we have not felt, upon the testimony of others; and that this, is as common to all mankind, as instinct is to brutes; and so perfect at first, that it is not capable of improvement; for

a child believes as firmly, what it can apprehend, as a hoary-headed sage. This people, thought I, have been saved by faith; saved from the jaws of destruction, by believing what the twelve heralds reported.

Leaving the cave, I met, after a few days, an old acquaintance, Timothy Steadfast, who used to be rather of a melancholy temperament, when employed as a menial servant in the service of Lord A. His countenance, attire, and gait, indicated that some marvellous change had taken place in his views and circumstances. What! said I, so far from home, friend Timothy! "Yes," said he, "and I must be further yet; I am just going to the sea-coast to embark for Jamaica. You know I had an old uncle, of whom I once told you, living in Jamaica, who was very rich; his children being all dead, he has left me his vast estate, and now I am going to possess it." Indeed! said I. But how do you know that such is the fact? He replied, that three persons, whom he once knew, men of undoubted veracity had written to him, informing him of the fact; "besides," said he, "a copy of his last will and testament has been forwarded to me, to which the seal of the chief magistrate is appended. I am certain," exclaimed he, "it is a fact." O then, I wish you all possible happiness, said I, but be mindfull that you were once poor. We parted.

I began to muse again on the excellency and power of faith. Truly I thought it was the "confidence of things hoped for, and the conviction of things not seen." What a change in the views, feelings, appearance, and pursuits of Timothy! Once a rough, unpolished, down-cast, desponding servant; now he possesses a smooth and polished exterior, a cheerful countenance, and a joyful heart; rich in faith, though not yet in actual possession of the inheritance. How powerful the principle! What an impulse to activity, industry, and perseverance! He forsakes the land of his nativity, his father's house, his kindred, and the companions of his youth; he encounters the toils of a long journey, perils by land and dangers by sea, from the influence of faith. This is the cause, the sole cause, of this extraordinary change. He cultivates the manners, the style, the demeanour suitable to his anticipated circumstances; and though not yet in possession of the inheritance, rejoices in hope of realizing all his expectations. And what still astonishes me, the belief of one fact, thus converts the man—not the way and manner of believing, but the fact believed is the whole mystery.

I was roused from my meditations upon this striking instance of the nature and power of faith, by meeting a friend whom I had met a few days ago, in all the cheerfulness and joy of good health, of good circumstances, light, gay, bouyant; but now clothed in mourning, and of a sad and dejected appearance. A heavy sigh, and a cheek washed with tears indicated the bitterness of

her grief. With querulous accents, she told me, that two friends of great respectability of character, had written to her, that her father, brothers, and sisters, had perished in the last invasion. I told her not to faint in the day of adversity; besides said I, it may not be so bad as you expect; perhaps your informants were not assured of the fact. "Oh!" exclaimed she, "I could wish, I could not believe their testimony; but I know their character, and their competency to give certain information: and I am certain, yes, undoubtingly certain, that such is the fact." I spent the evening in meditating upon the simplicity, the power, and and excellency of faith. The following conclusions, were the necessary results of the scenes through which I had recently passed:—

1. In the first place, the singular power of faith is manifested in all places and amongst all people. It demonstrates itself to be one of the most common, and intelligible principles of action; and produces the greatest changes in human character, in the views and pursuits of mankind. It overcomes the greatest difficulties, and impels men to the highest achievements known in the world.

2. It always operates according to the fact believed. Joy and sorrow, love and hatred, fear and hope: are the effects of the fact believed, and not of the manner of believing, so much talked of.

3. Evidence alone produces faith, or testimony is all that is necessary to faith. This is demonstrably evident in every case; and therefore the certainty felt is always proportioned to the character of the testimony produced. Faith is capable of being greatly increased in many instances; but only in one way, and that is, either by affording additional evidence, or by brightening the evidences already produced. To exhort men to believe, or, to try to scare them into faith by loud vociferations, or to cry them into faith by effusions of natural or mechanical tears, without submitting evidence, is as absurd as to try to build a house, or plant a tree, in a cloud.

4. Faith, abstract from facts, produces no substantial, no real effect. Faith and opinions have nothing to do with each other—there is no consanguinity between them. A man might as reasonably expect to support animal life by the simple act of chewing, as to be saved by the mere act of believing. It is not a man's eating that keeps him alive, but what he does eat; so it is not a man's believing that saves his soul, but what he does believe.

5. All controversies about the nature of faith, about the different kinds of modern faith, are either learned, or unlearned nonsense, calculated to deceive and bewilder. The only, the grand question with every man is, what is fact or truth? This ascertained, let there be no inquiries about *how* a man believes,

or whether his faith be of the right kind. If a man really believes any fact, his faith soon becomes apparent by the influence of the fact upon him.

6. No person can help believing, when the evidence of truth arrests his attention. And without evidence, it is as impossible to believe, as to bring something out of nothing.

7. The term *faith*, is used in the Bible, in the commonly received sense of mankind, and the faith, which we have in the testimony of God, differs from that, we have in the testimony of men, in this one respect only—that as men may be deceived, and may deceive others, so the confidence we repose in their testimony, in some instances, may be very limited; but as God cannot be deceived himself, neither can deceive others, so the confidence we have in his testimony is superior to that we repose in the testimony of men; and as the word comes to us in demonstration of the Holy Spirit, or attested to us, by the supernatural gifts, which accompanied the testimony of the original witnesses; so it affords the highest possible evidence, and therefore produces the greatest confidence. If we receive the testimony of men, says John, and act upon it, in the most important concerns, the testimony of God is greater, and is capable of producing greater certainty, and infinitely worthy of being acted upon in the all important concerns of the world to come. See Heb. chap. xi.

From the Christian—a Boston Paper.

PRESBYTERIAN CHURCH.

This large and hitherto respectable religious body is now engaged in a furious, bloodless war, not however, with a foreign enemy, but with "*heresy*" in her own bosom. Not only some of her most pious and devoted Ministers have been suspected of departing from the faith of her old-fashioned Calvinistic creed, (a creature of dark ages,) but whole Synods and Presbyteries, are charged with the guilt of interpreting the word of God for themselves; and at a meeting of the General Assembly, recently held in Philadelphia, not less than FOUR HUNDRED Ministers, including the Synods and Presbyteries to which they belong, were CUT OFF from the Presbyterian Church for alleged heresy, and this on rumour of "*common fame*" *without trial*. The heresy is called "*New Divinity*," and is supposed to owe much of its life, power and subtlety, to the anti-Calvinistic inventions of Dr. Taylor, of New Haven. The sin of the ex-communicated Churches seems to be, 1. A denial that the creed of the church, as explained by the leading Doctors of Divinity among them, is an infallible rule of faith and practice; the Bible being supposed to

have the preference. 2. Believing and teaching that the atonement is so full and universal, as to render it *possible* for all to come to God and be saved. 3. Believing that sinners have the natural, and moral ability of obeying the gospel, and of securing an interest in the Salvation of God. 4. That, however awful the depravity of the human heart may be, and however disastrous the fall of Adam, may have been to the moral weal of his posterity, no man is reputed a sinner in the government of God, on account of the transgression of our first parents.—The dismembered Synods and Presbyteries are bestirring themselves. They have generally resolved to continue the war, until victory, or defeat shall attend the conflict. Their delegates are to be sent to the grand Sanhedrim next May, to demand their seats as regular members of that imposing court. If defeated in this movement, they are to organize themselves as the General Assembly of the Presbyterian Church in the United States, proclaim the majority a faction and demand the records; whereupon, in case of a failure, a civil prosecution is to be instituted for the records, rights of Presbyterianism, and funds.

Well may infidels triumph at such a shameful outrage upon the rights of private judgment, and the pacific principles of the gospel. Every new creed invented, and imposed upon the church, by mere human authority, will open sooner or later a new field of warfare. When all Christians learn that "the Bible is the religion of Protestants," the church will have peace, and her members will be FREE.

WHAT IS REMISSION ?

Is there no way that people can be made to understand what is meant by the terms *pardon*, *remission*, *forgiveness of sins*?—How many answers would be given to the simple question, *What is forgiveness of sins*? One would say, "It is good feelings;" another would say, "It is love in the soul;" another, "It is love to God and man;" another, "It is peace with God and man;" and another, "It is joy and gratitude," &c. Now these all may be, and are, effects of the forgiveness of sins; but forgiveness itself, must be a proclamation, from that Power, that is superior to the law transgressed; and that proclamation, must be special, or general—it must embrace all transgressors, of a certain class, or it must have special application, to some, without condition. But if it be conditional, and general, then all who comply with the condition set forth in the proclamation, are the subjects of it; and such, as do not comply with the condition, set forth in the proclamation, are not pardoned. Jesus Christ, is that Power, who is superior to the law. He has made proclama-

tion, that all, who believe the Gospel, sent to the world by his Apostles, and obey it, by submitting to Baptism in his name, shall have remission of past sins. And if they ignorantly or inadvertently transgress afterwards, he has proclaimed pardon, on condition of confession and prayer. These things being as before stated, the knowledge of forgiveness, depends upon the performance of the condition set forth in the proclamation, or upon our knowledge of a full compliance with the condition. Then our spirits testify, by words and actions, that we have complied with the conditions of the proclamation made by the Spirit of God.—In this way, the two spirits testify, and confirm each other's testimony, that we are God's children—that we have been begotten, and born of the institution appointed of God. Without this testimony, all the *good feelings*, and all the *think so's* and *hope so's*, that can be enumerated, will not prove the fact.—M. WINANS.

THE MINUTES.

Worth Reading.

A celebrated modern writer says, "Take care of the *minutes*, and the *hours* will take care of themselves." This is an admirable remark, and might be very seasonably recollected when we begin to be "weary in well-doing," from the thought of having much to do. The present moment, is all we have to do with, in any sense; the past is irrecoverable, the future is uncertain; nor is it fair to burden one moment, with the weight of the next. Sufficient unto the *moment*, is the trouble thereof. If we had to walk a hundred miles, we should still have to set but one step at a time, and this process, continued, infallibly would bring us to our journey's end. Fatigue generally begins, and is always increased by calculating in a minute the exertion of hours.

Thus, in looking forward to future life, let us recollect that we have not to sustain all its toils, to endure all its sufferings, or encounter all its crosses at once. One moment comes laden with its own *little* burdens, then flies, and is succeeded by another, no heavier than the last;—if one could be borne, so can another, and another.

Even looking forward to a single day, the spirit may sometimes faint from an anticipation of the duties, the labours, the trials to temper and patience, that may be expected. Now this is unjustly laying the burden of many thousand moments upon one. Let any one resolve, always to do right now, leaving then, to do as it can, and if he were to live the age of Methuselah, he would never do wrong. But the common error is, to resolve to act right, after breakfast or after dinner, or to-morrow, or *next time*; but *now, just now, this once*, we must go on, the same as ever.

It is easy, for instance, for the most ill-tempered person to resolve, that the next time he is provoked, he will not let his temper overcome him ; but the victory would be, to subdue temper, on the present provocation. If without taking up the burden of the future, we would always make the *single* effort on the *present* moment ; while there would at any one time, be very little to do, yet by this simple process, continued, every thing would, at last be done.

It seems easier to do right to-morrow than to-day, merely because we forget that when to-morrow comes, then, will be now. This life passes, with many, in resolutions for the future, which the present never fulfils. It is not thus with those, who, “ by *patient continuance in well doing*, seek for glory, honor, and immortality. Day by day, minute by minute, they execute the appointed task, to which that requisite measure of time and strength is fitted ; and thus, having worked while it is called day, they at length rest from their labors, and their works follow them. Let us then, “ whatever good our hands findeth to do, do it with all our might, recollecting, that now, is the proper and acceptable time.”

HOW SHALL I SPEND ETERNITY ?

A lady had written on a card, and placed it in her garden house on the top of an hour glass, a beautiful and simple stanza from one of the fugitive pieces of John Clare, the rural poet.— It was at the season of the year when the flowers are in the highest beauty.

To think of summers yet to come,
That I am not to see,
To think a weed is yet to bloom
From dust that I shall be !

The next morning she found pencilled on its back :

To think when Heaven and Earth are fled
And times and seasons o'er,
When all that can die shall be dead,
That I must die no more !
Ah ! where will then my portion be ?
How shall I spend Eternity ?

Cecil.—The history of all the great characters of the Bible, is summed up in this one sentence ; they acquainted themselves with God, and acquiesced in His will in all things.

NEWS FROM THE CHURCHES.

LEXINGTON, Ky. December 30, 1836.

The Church here continues to grow in strength ; but few of the weekly meetings pass, without an addition to the number of those, who worship in the ancient Apostolic mode. There is so much beauty and consistency in the Scriptures ; that, when properly understood, their divinity is admitted—all opposition is disarmed ; and sinners, repenting sinners, fly to Jesus as a sure refuge from the impending wrath, which is treasured up for the ungodly. Much good is to be hoped for, from the rising generation. The young mind, will receive truths much more readily than the old. Habituated, as the latter, generally are, to a particular train of thought, and disciplined in the scholastic theology of the times, and deeply imbued with prejudice, but little good can be expected from them. How much have the sects to answer for ! Their conceptions of Christianity tend to Deism. Until within a few years past I was a Deist : I speak it with shame. I could not believe that God, had adopted a plan of salvation, designed only, for a few of the human race ; and that although all men are free agents, and all, sinners, yet God, through special and particular visitations of the Holy Spirit, would select a few of these sinners, and leave the greatest number to perish. This doctrine exhibited God as a partial and unjust being. I observed schisms, contradictions, and divisions, a proud and aspiring Clergy—the natural fruit of these systems. There was confusion, disorder, derangement. I would naturally contrast it with the order, regularity, and harmony of the visible creation, and a confirmation of Deism would be the result. I lived thus, until I became acquainted with the Gospel as taught and proclaimed by the Reformers and Primitive Christians : its broad Philanthropy calling all to drink of the waters of life freely—prohibiting none, who believed upon the testimony of the Prophets and Apostles that Jesus is the Christ, the Son of God, and would put themselves under his subjection. This is so plain, so consistent with our ideas of the impartiality and justness of a benevolent Creator, that a mind devoid of prejudice, whether it be sceptical or sectarian, must assent to its truth. JAMES M. SHAKLEFORD.

We are so accustomed to see sin within and without us, that we seldom deeply feel it ; or are so shocked at it, as we should be, were it less frequent. If an inhabitant of the Court, were to walk through some of the filthy streets and alleys of the Metropolis, how would he be disgusted and terrified ! while the poor wretches, who live in them, think nothing of the matter. Thus a clearer view of sin and of the holiness of God, made the Prophet cry out, *Woe is me ! for I am undone ; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips : for mine eyes have seen the King, the Lord of Hosts.*

OPERATION OF THE HOLY SPIRIT.

Does not the doctrine of the mystical, physical, naked operation of the Holy Spirit upon the sinner, without any medium or means, by superseding the necessity of testimony or revelation, lead to Deism? If the Holy Spirit operates in this way, where is the use or necessity of that knowledge and revelation which the Christian receives as the truth, and the Infidel rejects as false? And where was the use of miracles, when they were first wrought, to convince the world, and where is the use of the *record* of these miracles, to convince the world, since, and now;—if the sinner be convinced, without the means of that testimony or record, and made a Christian? Many Calvinists, and perhaps Arminians, contend, I believe, that the sinner *cannot understand* that testimony without a previous operation of the Spirit to enable him to do it, and to have faith in it!

THE HARP OF JUDAH.

Air—GRAMACHREE.

O Harp! that once in Judah's hall,
 In sweet inspiring strain,
 Entranc'd the fiery soul of Saul,
 And sooth'd a monarch's pain:
 How oft, when o'er my earthly joys
 Runs ruin's ruthless stream,
 I welcome thy consoling voice—
 Thy Heaven-directed theme.

Though gone the hand that wak'd thee first,
 Though clos'd the minstrel's eye,
 And those who caught thy early burst
 Of glory, are not nigh;
 Of thee no string is broken yet;
 Thy deep and holy tone
 Can make me every care forget,
 And dream of Heaven alone.

O Harp! if Judah's shepherd flung
 Such charms around his theme,
 When o'er Time's distant scenes he hung
 In dim Prophetic dream;
 What *now* thy spell, if David's hand
 Once more could wake thy strains,
 And tell to every distant land—
 The *Lord Immanuel* reigns!