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THE
CHRISTIAN GLEANER.

NEW SERIES.

Vol. 2. HALIFAX, JUNE, 1837. No. 1.

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

PREFATORY REMARKS.

To the Volume just completed of the GLEANER, we would refer such of our readers as have taken it, for a fair exhibition of the nature and design, necessity and use of our Miscellany, and of the motives which urge us to continue it. To those of our new readers, who have not taken that volume, we would here offer a few explanatory observations, on these points, though they may have already been hinted at in our concluding remarks to that volume—viz: that as far as we know, those who have impartially read our Gleanings, have found them to be generally edifying, as well as highly interesting; and can testify, that they are calculated to subserve their professed object: to incite to the knowledge and practice of Christianity, as delineated in the New Testament—to expose the evils, and to point out the Scriptural remedy of Sectarianism—to establish what the facts or truths of the Bible, truly are, and to disentangle them from the human speculations upon them, with which they are too often confounded—to distinguish between what God says, and what man thinks; that the bulk of these selections were well worthy of preservation and re-perusal—not merely from the variety and interest of their subject matter—but also from many of them being from the pen of men, whom we have every reason to believe to be not only as eminent for piety, talents, and biblical

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attainments, as any of their contemporaries, who may oppose them, but who having been providentially led, to abandon their former party motives and preconceived notions, and to adopt in practice, as well as principle the Bible alone, as their religious teacher, and rule of faith, seem, to have thereby become better qualified to teach, and more consistent and impartial witnesses to testify to others, simply, what the Bible bids men to believe and to do, that they may attain peace and holiness in life, a good hope at death, and at last eternal life, than had they continued under circumstances, which all must admit, have often a tendency to bias the mind to interpret, and to identify the statements of the Bible, with another standard than itself ; where a particular confession of faith, or system of theology, has been previously adopted and assumed, as best shewing the true *sense* of Scripture, or where peculiar views or practices, are prejudged to be most expedient, by a party, whose interests we are determined to support—though it must be self-evident, that as it is impossible all can be right, and very probable, that on some subjects, all may be wrong—scripture must necessarily be perverted, when mutually forced by each party to speak so decidedly, as is done, in its own favor.

In the present divided and contradictory state of the religious world—is it an incredible thing, that God may from time to time providentially lead some of his people of different denominations, (to realize evils which all admit to exist, and all profess to lament, and to pray may be remedied,) at any cost, to abandon every mere party motive, and to devote their efforts for the union and for the interests of all ; to search the Scriptures without any gloss, or any temptation to alter or to modify its precise teaching and requisitions ? or that these, from the love of truth, and of their fellow Christians, (without respect of persons or party,) which the Bible is sure to inculcate, may usefully impart to others, the fruit of their labours, and the advantage of their experience ?

Now it is a fact, that there are in different parts of Great Britain and America, Communities of Christians, said to be upwards of 150,000 in numbers, who (often without consent, knowledge or connection with one another,) profess to have been influenced by such motives—to have relinquished all mere party interests, and human opinions in Religion—and to have adopted the Bible as their only rule of faith—and as far as they can, with the blessing of God, to have conformed to its plain and obvious

teaching, in worship, doctrine, discipline, and conduct. Among these are many writers who with different degrees of ability, and judgment, are in a great variety of publications, using the press to advocate the cause of the Bible as the first and best teacher—the restoration of the Christianity of the New Testament—and the Apostles Gospel and order of things, freed from all human contrivances and additions, as the best means to unite Christians in One faith—to prevent heresies, and to convert the world to the obedience of faith.

How far their teaching, is consistent with all this, can be learned, not from the nick names, or exaggerated statements of their real or imagined mistakes, or the mis-statements of what they really profess, of those who oppose them—but from their own writings and arguments, tested by the word of God, to which they openly appeal, as the authority whose decision, they are desirous to know, and willing to submit to.

It is also a fact, that (however scriptural, acute or interesting—however influential for the eviction of truth, or the detection of error on many subjects, these may be,) the Gleaner is the only paper in these Provinces which gives them a hearing—or any, the privilege or opportunity of judging for themselves as to their real merits. Besides this distinctive advantage of furnishing its readers from a variety of these expensive, (and to many inaccessible) periodicals and volumes, whatever of Biblical information, Criticism, Narratives, Notices, Anecdotes, &c. &c. &c. seem to be most interesting—the Gleaner with some Original Essays, &c. also selects from Episcopalians, Presbyterians, Methodists, Baptists, and other writers, materials, to enrich its pages.

TERMS.—The CHRISTIAN GLEANER, New Series—will be published in Monthly Numbers, each 24 pages—twelve numbers to constitute a volume. The first number of this volume is expected to be published about the 1st of June next—the price of the volume 6s. half payable after the receipt of 6 numbers, and the remainder at the completion of the volume—or 5s. if paid in advance, before the second number is issued—exclusive of postage, which when sent by post will be 1s. additional.

We subjoin an extract from A. CAMPBELL'S Preface to his new series of the MILLENNIAL HARBINGER, for 1837—as further exemplifying our present subject, and as shewing the wide field for selection which these writings present to us.—*Ed.*

“ We commence this new series with the experience of fourteen years’ Editorship, and we hope to offer some evidence to our indulgent readers that we have not been so inobservant of our own faults, or those of others, as not to have learned something in so long a time, which may be turned to a good account in our farther attempts at public edification. Our confidence in the cardinal principles of our christian profession, and of the whole complex cause of reformation which we plead, continues to increase with every year’s experience. The ordeal through which these great evangelical principles of religious and political liberty—of christian faith and practice—have passed, if not absolutely confirmatory of their truth, certainly has emboldened us to defend with renewed zeal their divine authenticity, and to urge their acceptance upon our fellow-professors of all the sects into which Christendom at this hour is most unfortunately severed.

Not only the unprecedented spread and adoption of these views and principles in so short a time, evinced by the multitudes who have rallied under the banners of reform ; but the visible influence which they have exerted upon large masses of society, who stand aloof, and in very uncharitable strains denounce us and them, yet yield to the sovereignty of truth by practising upon these principles, and actually teaching them, though under the disguise of an uncompromising opposition ; encourage us to persevere in a cause which has the warmest commendation of both friends and foes.

The labors of the Press are the greatest and most powerful means of operating upon society, a species of preaching and teaching that is fast changing the aspect of things. To keep pace, then, with the age and still to spread the principles of a radical and thorough reformation—to enlist others in the ranks, and to confirm many new converts—it appears necessary that we should continue our labors in the *restoration of original Christianity*.

There are a few points which we intend to labor with still more assiduity in the present series :—Education, intellectual and moral ; Parental Influence and Obligations ; Practical Piety, or Personal Reformation ; the Peculiar Character of the Age, with its demands upon Christian Effort and Co-operation ; Roman Catholicism ; Modern Infidelity ; Future Prospects. These, in addition to the usual essays and communications upon the whole subject of the Bible and the Church, will command our attention in the volume which we now commence, and in this new series.

A controversy with the Roman Catholics* has already commenced, and an invitation to a discussion with the Universalists

* See page 6

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

* * * * *

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

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

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

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

A SPECIMEN OF ANCIENT SERMONIZING,

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

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

him, I foresaw the LORD, always before my face, for he is on my right hand, that I should not be moved : therefore did my heart rejoice, and my tongue was glad ; moreover also my flesh shall rest in hope : because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life ; thou shalt make me full of joy with thy countenance.

Men and brethren ! let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to set on his throne ; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens : but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren ! what shall we do ?

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.—And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

Then they that gladly received his word were baptized : and the same day there were added *unto them* about three thousand souls. And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

From the Cross & Baptist Journal.

ROMAN CATHOLIC DISCUSSION.*

During the late session of the College of Teachers in this city, the general use of the Bible, as a reading book in com-

* This has taken place and the Discussion published—from which Extracts will be made in the Gleaner.

mon schools, was advocated by Dr. Wilson. This was strongly opposed by Bishop Purcell and the Rev. Mr. Montgomery, Roman Catholics. Alexander Campbell, in a lecture before the College, found occasion incidentally to remark, that the intellectual elevation and intelligence which now pervade the mass of the people in Protestant countries, where the English language prevails, are to be traced, in part at least, to the influence of the Protestant Reformation. Bishop Purcell disputed this position. The discussion was considered out of place before the College of Teachers, and was not prolonged. Mr. Campbell, however, apprized the Bishop of his readiness to meet him on the question at any suitable time and place. He gave a public address, in defence of his position, on Monday evening of last week, in the Sycamore street Meeting House. Bishop Purcell replied in the same place on Tuesday evening. The reply seemed to be a total failure; and at the close, the Bishop declined the overture of Mr. Campbell for a regular and formal discussion of the whole subject. On Wednesday evening Mr. Campbell addressed a very crowded assembly in the Wesley Chapel, and at the close gave notice that he designed to prosecute the subject no further. A very general feeling of interest had been excited by the discussion, and on Thursday the following correspondence took place, by which it appears that Mr. Campbell will return in about two months and take up the subject in a formal debate, if the Catholics please to meet him; otherwise, in a series of lectures. We are inclined to the belief that good will come from this discussion.

CINCINNATI, October 13, 1836.

To the Rev. Mr. Campbell.

DEAR SIR—The undersigned, citizens of Cincinnati, having listened with much pleasure to your exposure and illustrations of the absurd claims and usages of the Roman Catholic Church, would respectfully and earnestly request you to proceed immediately to establish before this community the six propositions announced at the close of your lecture, last evening. This request is made under the conviction that the present state of feeling in this city and the critical state of the country, with reference to Romanism demand this, and will fully justify such a course, and also with the expectation that it may result in much good to the cause of Protestantism in the West.

Very respectfully, yours,

[Here follows a great many signatures.]

One half of the city could be obtained, would time permit. Fearing your hasty departure, induces the above persons to hand it in without delay.

CINCINNATI, October 11th, 1836.

Gentlemen—When in the College of Teachers, which assembled in your city on the 3d. instant, I heard Bishop Purcell, of the Roman Church, object to the truly Catholic views of Dr. Joshua L. Wilson, presented in his introductory lecture, because he recommended the Bible as a universal school-book. And on hearing this objection enforced by one of the inferior Clergy, President Montgomery, I was not only reminded of the professed immutability of that community, but withal, somewhat astonished at the bold and pertinacious manner in which those learned Catholics, even in a Presbyterian meeting-house, sought to exclude the inspired volume from the common schools of our country. But, before I had, to my own satisfaction, fully disposed of this rather unexpected indication of the spirit of Leo X., because of an allusion, in my lecture on Moral Culture, to the Protestant Reformation, I was called to an account for having, unphilosophically, connected the present march of English society* in every country, in all the useful sciences and arts, with that impulse given to the mind by the Protestant doctrine, of every one thinking for himself, on every subject, as introduced into England at the era of the Reformation. To this sentiment Bishop Purcell was pleased to object, extending its signification beyond its contextural import, strongly affirming that ‘the Protestant Reformation is the cause of all the contention and infidelity in the world!’

This being an allegation, in my judgment, uncalled for, and irrelevant to any thing by me affirmed; and it having been stipulated that religious controversy was not to encumber the proceedings of the Convocation, I could not honorably reply to those remarks from the Bishop in any other way than by simply informing him, that if he wished a religious discussion of that question, I was prepared for it, and would attend to it the next week, or when convenient to him; but, that in the College, I could not, under all the circumstances, do more than defend my assertion, in its bearings on education, as contemplated in the lecture.

The worthy Bishop, time after time, declaring himself in favor of free discussion, saying that his ‘word was the word of God—commanding, Let there be light,’—approving of religious controversy, and rather complaining that in the College he was restricted; I took the occasion the second time to assure him of my willingness to render him all satisfaction, and to meet him, even on the consecrated ground of his own cathedral, and canvass the allegation in all its latitude and longitude. The invi-

* By ‘English Society,’ we mean all, in every country, who speak the English language.

tation he did not, however, accept during the meeting of the College ; but after its close, I made an appointment to speak on the subject, in the Sycamore street Meeting-house, on Monday evening following. We met according to appointment. The Bishop, on my invitation to reply, rose and requested to be indulged with an adjournment to the next evening, which being granted, we dismissed the assembly.

On Tuesday evening, after expressing a concurrence in the necessity of persons examining the Scriptures, and of being enlightened by that good book, affirming that he would acknowledge no man as a worthy member of his community, who was not so enlightened, he went on to prove 'that the right of private judgment was annihilated by the church and the Bible ; and that to the exercise of this feigned right was owing all the divisions in the world.'

He spent the evening, however, for the most part, in pouring forth a torrent of the most unqualified abuse of Martin Luther and his associates in the Reformation ; representing him as a devil incarnate, the slave of the most brutal lusts and passions, to the extreme mortification, not only of every lady in the house, but to make even gentlemen themselves blush for his indelicacy and want of respect for public opinion.

The gentleman continued his speech till almost 10 o'clock, when on my motion to have the discussion subjected to a competent presidency, and to be regulated by equal laws, he positively declined any farther debate, alleging physical incompetency and the liabilities of his office to ministerial calls. To obviate these difficulties, I in vain proposed to measure the debate according to his physical strength, (which appeared to be greatly superior to mine) and to leave the time and place, whether by night or day, whether every day, or every other day, to his convenience and regulation.

In consequence of this failure to meet public expectation, and of the magnitude of the interests developing themselves, so far as this matter was agitated, and of the impressions made on the whole community, alive, as you are to the great importance of this whole subject, religiously, morally, and politically considered, you have been induced, gentlemen, to request me to deliver a series of lectures on certain propositions which I sketched in my address of yesterday evening. These propositions being of superlative interest to every American citizen, I have carefully considered, and on receiving your very kind and polite invitation. I have arranged and expressed them in the following order and style :—

1. The Roman Catholic Religion, if infallible and insusceptible of reformation, as alleged, is essentially anti-American, being opposed to the genius of all free institutions and positively subversive of them.

2. The Roman Catholic institution, sometimes called the 'Holy Apostolic Catholic Church,' is not now, nor was she ever Catholic, Apostolic, or Holy; but is a *sect*, in the fair import of that word, older than any other sect now existing; but not 'the mother and mistress of all churches,' but an apostacy from the only true, holy, apostolic, and catholic church of Christ.

3. She is 'the Babylon' of John, 'the Man of Sin' of Paul, and the empire of the youngest horn of Daniel's Sea Monster.

4. She is not uniform in her faith, or united in her members; but mutable and fallible, as any other sect of philosophy or religion, Jewish, Turkish, or Christian—a confederation of sects under a politico-ecclesiastic head.

5. Her notion of apostolic succession is without any foundation in the Bible, in reason, or in fact—an imposition of the most injurious consequences to society.

6. Boasting of unwritten traditions of apostolic authority, she has not one which she can prove by any species of credible evidence—all her traditions are the mere opinions of fallible men.

7. Notwithstanding her pretensions to have exclusively given to us the Bible, we are perfectly independent of her for our knowledge of that book, and our faith in it.

8. She is constitutionally opposed to liberty, the general diffusion of knowledge, and the general reading of the Scriptures by the whole community.

9. Her notion of purgatory, indulgences, auricular confession, remission of sins, and of other human traditions, essential elements of her system, are immoral in their tendency, and injurious to the well-being of society, religious and political.

These propositions are not more than enough to lay before the community the whole pretensions, moral and political, of Romanism as now taught, and to be taught, in the United States.

But, gentlemen, while agreeing with you, as I do, in the vast importance of a candid, faithful, and friendly examination of this whole subject at the present crisis, permit me to say that it ought to be thorough; and for the following reasons I must beg your indulgence in putting it off for a few weeks:—

1. I have been from home since last May, on an arduous tour of speaking; at present much exhausted, and having urgent duties at home, demanding a portion of my attention.

2. I have some appointments in Kentucky, which ought to be fulfilled the present week.

3. But, of still more importance, I have not all the historic facts and documents here, necessary to a full, forcible, and vivid demonstration or proof of the preceding positions.

4. Permit me, gentlemen, to add, that I wish it to be more extensively published abroad, that if any of the Catholic priesthood, more vigorous, or of higher authority than the Bishop of this diocess, out of this state, or if Bishop Purcell himself should feel desirous of a free and full discussion of the above propositions, they may have time to prepare themselves, and be present on the occasion.

For all these reasons I must ask your indulgence till about the beginning of the New Year, when I will, the Lord willing, either in lectures or in a public discussion, attempt to sustain each and every one of the above propositions.

All of which, gentlemen, is most respectfully submitted, by

Your obedient servant,

A. CAMPBELL, of Bethany, Va.

To Messrs. H. Norton, C. Elliot, S. Lynd, Isaac G. Burnet, Samuel Lewis, and others with them.

The following little tract, was adopted by some Christian friends in this place, to be circulated with the Scriptures—especially to persons in situations usually termed “desitute,” where in the frequent absence of other means, (often too *exclusively* relied on,) the value of the Bible, as a means of grace, and its power and efficiency as the word of God, to enlighten the human mind in the will of God, in the way of salvation, and in the path of duty ; seems sometimes to be little understood; and to be still less acted upon.—*Ed.*

REASONS WHY YOU SHOULD

“SEARCH THE SCRIPTURES.”

DEAR READER—The object of this little tract, is to suggest to your serious considerations, some of the very many Reasons which exist, why

“*YOU should search the Scriptures.*”

First—Because, the Bible is the word of God, “All Scripture, is given by inspiration of God,” for “Holy men of God spake as they were moved by the Holy Ghost.” 2 Tim. iii. 16. 2 Pet. i. 21.

The many predictions of the Old Testament, respecting individuals, and nations, which have been fulfilled—and especially those numerous ones, which pointed to, and which the New

Testament shows to have been fully accomplished in Jesus the Son of God—the prophecies in the New Testament, foretelling the destruction of Jerusalem—the present state of the Jews—to say nothing of the miracles, by which the truths of Christianity were confirmed—or of the promises which have been verified in the experience of all who have truly believed them—are more than sufficient to satisfy any reasonable or honest mind, that none but God, could have dictated such a book, or so wonderfully have confirmed its divinity and truth.

Secondly—Because if in the good providence of God—you have the opportunity of reading or hearing the truths of the Bible—you have the teaching of God—you hear what He requires you to believe and to do—just as much so, as if He were pleased to speak, or to write to you specially, and personally, and to say as He does “Unto you O men do I call and my voice is to the children of men.” Prov. viii. 4. Acts ii. 14.

Thirdly—Because God Himself, (having condescended to become your teacher,) bids You “to search the Scriptures,” “to hearken to His words that your soul may live,” that “therefore ye shall lay up these my words in your hearts, and in your soul,” that “ye shall teach them to your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down and when thou risest up,”—“that they may hear, that they may learn, and fear the Lord your God ; and observe to do all the words of this law.” John v. 39. Deut. xi. 18. vi. 6. xvii. 18. xxxi. 11. Isa. viii. 20. Lv. 2.

Fourthly—Because God has been pleased to connect consequences of infinite importance to yourself, even of happiness, or misery—of sin, or holiness—of knowledge, or ignorance—of being a friend, or an enemy of God—of eternal life, or eternal misery—with your regard, or disregard—belief, or disbelief—of His word. He says “because I have called and YE refused, I have stretched out my hand, and no man regarded;” “I also will laugh at your calamity ; I will mock when your fear cometh ;” “Whoso despiseth my word shall be destroyed ;” “But whoso hearkeneth unto me, shall dwell safely, and shall be quiet from fear of evil.” Prov. i. 24. xiii. 13. Heb. ii. 1.

Fifthly—Because God has been pleased in his constitution of things to ordain His word, as means to a gracious end—for converting sinners to Himself, &c. Without Him we can do nothing—but his means are His blessings, or his enablings ; therefore to attain the end He designs, man must use His means. He sends food—but man must plant, must reap, must eat, or else he perishes, with God’s means of preservation within his reach—and so, of His means of grace, if He send His word of Salvation, you must hear, believe, and obey the Gospel, or else you perish with the way of life set before you ; and

cannot experience that important and necessary change of heart, feeling, conduct, and state, which is implied in the figurative language of Scripture, when it declares to you, "Except you be born again—be converted, &c.—ye cannot enter into the Kingdom of Heaven, &c." For the Bible teaches us, by plain declarations, and by numerous examples, that your doing this, is essential to such a change—"It is *he that believeth* that Jesus is the Christ that is born of God." 1 John v. 1. You must be in Christ, or believe in him—to be a new creature. 2 Cor. v. 17. It is written, that God begets us "by the word of truth;" (Jas. i. 18.) that "We are born again, by the word of God;" (1 Pet. i. 23.) that "We are begotten by the Gospel;" (1 Cor. iv. 15) that it is "The entrance of His word giveth light, it giveth understanding unto the simple." Ps. cxix. 130.

To have peace with God it must be through faith in Christ Jesus the Lord, (Rom v. 1.)—or in other words, by your believing, what is revealed of the peace which Jesus made for sinners on Calvary. Would you have a lively hope of a glorious resurrection, to sustain you in death, you must be begotten to it, through faith in the resurrection, (1 Pet. i. 3.) and the promises of God, concerning it. Would you desire the gift of the Holy Spirit as a comforter, to influence you to that which is good, you must believe in both the Giver, and the Gift. Luke xi. 13. Heb. xi. 6. To live righteously, to be enabled to overcome the world—by looking for a better country, and for the second coming of the Saviour; You must believe what is revealed of "the grace of God which bringeth salvation," for it is that "which teaches to deny ungodliness and worldly lusts, to live soberly and righteously and godly in this present world, and to look for that blessed hope, the glorious appearing of the great God our Saviour." Titus ii. 13.

In a word, to be a child of God, and heir to all the promises, (believing in the record God has given of his Son)—You must, like Abraham, hear God's words and believe, "be strong in faith giving glory to God, being fully persuaded that what He has promised He is also able to perform." Rom. iv. 20.

"For without faith, it is impossible to please God;" and
 "Faith comes by hearing the word of God." (Rom. x. 17.)

Think not, then, Dear Reader, that if, in the good providence of God, you are privileged to read, or hear the Bible, that you are destitute, or without the Gospel, or any means of grace—For You have therein revealed for your faith, and for your consolation, the glad tidings, which proclaim from Heaven to man upon earth, peace and good will. Luke ii. 14. The very Gospel, which the Holy Spirit indited, (John xv. 26.) which the Saviour, and his inspired Apostles proclaimed to sinners, (1 Cor. xv. 1. 2.) to the ungodly, (Rom. v. 6.) as faithful, and true, and worthy of all

acceptation. 1 Tim. i. 15. You have the assurance of God, that, that "Gospel is the power of God unto salvation to every one that believes." Rom. i. 16. You have the recorded instances of thousands of sinners of all classes—who believing what they heard—trusted in it—and received the promised blessing, (Ephes. i. 13.)—who in life, and death, testified its power and efficiency, to give peace in the one, and victory at the other. 1 Cor. xv. 15.

Say not, then, that you cannot understand it—oh no—the word of God is plainer than the word of man. To the poor the Gospel is preached—You are not called upon to reason upon the word of God, but to hear and to believe what the Bible says—for if you can believe what man says, and believe not God, you make Him a liar. 1 John v. 10. God who knows what are suitable means for his creatures—has adapted them to your nature, and capacity, and declares "you cannot escape if you neglect so great salvation—spoken by Christ—confirmed by those who heard and saw Him; God bearing them witness, by signs, and wonders, and gifts, of the Holy Spirit, &c." Heb. ii. 3. Deceive not yourself, by looking to other means, to the neglect of His word. "If you believe not Moses, and the Prophets—Christ, and his apostles—neither would you be persuaded though one rose from the dead." Luke xvi. 31. The best of men, or of books are fallible, and may deceive—and can in any case, only do us real good, as they bring to our view, what the Spirit in the prophets revealed for the faith, of all who hear them—it is with these chosen ambassadors, the Lord has promised to be to the end of the world, of whom it is written, "that he that heareth them, heareth God," and who alone can say, "we are of God, so that knoweth God heareth us." John xvii. 8. Gal. i. 11. John xiv. 26. 2 Cor. v. 20. 1 John iv. 6.

Sixthly—Because all the Saints of God mentioned in the Bible—the prophets, and apostles, &c. &c. have set you an example of child-like confidence, in the teaching, and of love to the law of the Lord—they not only spake the word of the Lord, but turned the attention of the people to the written law—and highly approved those who tried their doctrines by it. Acts xvii. 11. The reformations under the reign of good Kings, and others, were produced by attending to the Scriptures, which had been forgotten or neglected. 2 Ch. xxxiv. 14. 21. Christ and his apostles directed men to the Scriptures, and pointed out their fulfilment in Jesus of Nazareth. One of the first acts of our Saviour's ministry, was to use the word of God—to repel Satan, and to foil his temptations. Mat. iv. 4. Acts xxviii. 23.

Seventhly—Because the subject matter which the Bible reveals, (as may be gathered from what has been said) is beyond all comparison, the most important, and interesting to man—it reveals something suited to every character and situation of

life—doctrines for edification—promises for comfort—precepts for guidance—invitations for encouragement—examples for imitation—threatenings to warn from sin and danger—it reveals your real character and state—it reveals glad tidings—tells You, a sinner, how You, may have redemption through the blood of Jesus, even the forgiveness of sins—how you may triumph over sin, death, and the grave, and at last attain to eternal life—to be ever with the Lord ; it shews you, that it will not profit you, if you gain the whole world, and lose, or neglect the great Salvation it reveals for your soul.

Oh, then, ponder well in your hearts, the many motives here suggested, why You should diligently, and prayerfully, in private; in your families; in your social religious meetings on the first day of the week—Search the Scriptures ; that you may know Him, whom to know is life eternal—that, reading them in course, especially the New Testament, You may acquaint yourself with God, and be at peace. If you read but one verse daily, read it with a lively conviction that God therein is speaking to your conscience.

The possession of this book will not profit you, unless you read it, and that diligently. No reading of it will avail, unless you pray, and strive to do, what there you read. To possess this book, and not to profit by it; to hold it in your hands, to hear with your ears God's Word, and not to hearken to it in your heart, not to grow more holy, more heavenly-minded, will of a certainty aggravate your condemnation. For therein are contained the words of eternal life—it hath God for its author—Salvation for its end—and truth without any mixture of error, for its matter.

“ The law of the Lord is perfect, converting the soul ! ”

“ The testimony of the Lord is sure, making wise the simple. ”

“ The Statutes of the Lord are right, rejoicing the heart. ”

“ The commandment of the Lord is pure, enlightening the eyes. ”

THE TIME - P I E C E ;

OR WHAT O'CLOCK IS IT ?

When I was a young lad, my Father one day called me to him that he might teach me to know what o'clock it was. He told me the use of the minute finger and the hour hand, and described to me the figures on the dial plates, until I was pretty perfect in my part.

No sooner was I quite master of this additional knowledge, than I set off scampering to join my companions at a game of marbles : but my father called me back again : “ Stop, William,” said he, “ I have something more to tell you. ”

Back again I went, wondering what else I had got to learn, for I thought I knew all about the clock, quite as well as my father did.

“William,” said he “I have taught you to know the time of the day, I must now teach you how to find out the time of life.”

All this was strange to me, so I waited rather impatiently to here how my father would explain it, for I wanted sadly to go to my marbles.

“The Bible,” said he, “describes the years of man to be threescore and ten, or fourscore years. Now, life is very uncertain, and you may not live a single day longer: but if we divide the fourscore years of an old man’s life into twelve parts, like the dial of a clock, it will allow almost seven years for every figure. When a boy is seven years old, then it is one o’clock of his life, and this is the case with you; when you arrive at fourteen years, it will be two o’clock with you; and when at twenty-one years, it will be three o’clock; at twenty-eight, it will be four o’clock; at thirty-five, it will be five o’clock; at forty-two, it will be six o’clock; at forty-nine, it will be seven o’clock, should it please God thus to spare your life. In this manner you may always know the time of your life, and looking at the clock may perhaps remind you of it. My great-grandfather, according to this calculation, died at twelve o’clock; my grandfather at eleven; and my father at ten. At what hour you and I shall die, William, is only known to Him to whom all things are known.”

Never, since then, have I heard the inquiry, “What o’clock is it?” nor do I think that I have ever looked at the face of a clock, without being reminded of the words of my father.

I know not, my friends, what o’clock it is with you, but I know very well what time it is with myself, and that if I mean to do any thing in this world, which hitherto I have neglected, it is high time to set about it. The words of my father have given a solemnity to the dial plate of a clock, which it never would have possessed in my estimation, if these words had not been spoken. Look about you, my friends, I earnestly entreat you; now and then ask yourself—what o’clock it is with you?

Some men will follow Christ on certain conditions—if he will not lead them through rough roads—if he will not enjoin them any painful tasks—if the sun and wind do not annoy them—if he will remit a part of his plan and order. But the true Christian, who has the spirit of Jesus, will say, as Ruth said to Naomi, “*Whither thou goest, I will go!*” whatever difficulties and dangers may be in the way.

BIBLICAL CRITICISM.

ON THE GIFT OF THE HOLY SPIRIT—No. 1.

A. CAMPBELL'S ANSWER TO AN INQUIRER'

Much has been written, and much has been said, by the brethren of the reformation, on this subject ; and, although light has been elicited, and is still eliciting, the more thoughtful and inquisitive appear not to be altogether satisfied and quieted on this interesting theme.

Patience in the investigation, openness to conviction, and a freedom from dogmatism are, on all abstruse and difficult questions, and especially on this cardinal matter, of indispensable importance to the discovery of truth.

With many it is an easy matter to investigate and decide every subject. They have only to read a few texts of Scripture and hear a sermon from some popular preacher, and they are quite satisfied they understand the matter perfectly. One decides in favour of this theory, and another in favour of that, after a few days, or sometimes a few hours, reflection, and become as dogmatical as the pope. Others prefer the opinion of some favorite author or creed ; and from their conviction of the learning, piety, and talents of those who have thought for them, they are willing to repose in full assurance that they are right, and to denounce all others, as in error who may falter in yielding unqualified assent to their borrowed opinions.

For my own part, we are desirous to understand all that God has revealed, and to receive the exact ideas which are couched in the words which the Holy Spirit used.

In attending to the suggestions and inquiries in your letter, I propose to institute a few inquiries and to attempt a scriptural answer to them. Indeed, all that I now propose will be to ascertain *the meaning of the sacred dialect* on the Holy Spirit, and will, therefore, exclude from our phraseology every scholastic term and phrase on this topic. Without farther ceremony we proceed.

1. What is the meaning of the phrase, "*the gift of the Holy Spirit*?"

This phrase is found in the New Testament *twice*—in the Old Testament never. *The gifts of the Holy Spirit* is not a scriptural phrase, and therefore, we have nothing to say about it. We have said that the phrase is not found in the Old Testament : the idea is not, therefore, to be sought in that volume. It is a New Testament phrase, and its meaning must be found in the Living Oracles of the Apostles and Evangelists of Jesus Christ.

That we may have clear and certain knowledge on this subject, we shall submit *facts* only.

Fact 1. There are only the *eight* following words found in the approved Greek text, translated *gift* in the common version of the apostolic writings:—*dorea, dorema, doron, doma, dosis, merismos, charis, charisma.*

Fact 2. When “*spiritual gifts*” are spoken of, no other word is used but *charisma*—that is, where we have the phrase “*spiritual gifts*” in the common version, we have *charisma* expressed or implied in the Greek.

Hebrews ii. 4, is not an exception, for there it is *distributions*: common version, “*gifts*”—not “*the gifts*” of the Holy Spirit. The word here is *merismos*, found only twice. Heb. ii. 4, and iv. 12. In the last place it is translated, “*dividing asunder*”—common version.

Fact 3. But when the *gift of the Holy Spirit* is spoken of, or, indeed, alluded to, no other word than *DOREA* is used by any writer who speaks of it.

Every particular gift of the Spirit spoken of, or alluded to, is designated by *charisma*; but “*the gift of the Holy Spirit*” by *dorea* only. This is certainly worth something to those who wish to understand the scriptures.

From this last fact the inference may be drawn, that a gift of the Spirit, or a spiritual gift, is not the same as *the gift of the Holy Spirit*, inasmuch as the sacred writers in their language never confounded them. Ought we not now to inquire what is the precise import of the words *dorea* and *charisma*?

That the English reader, curious to understand this matter, may be furnished with all the means in his power to understand for himself, we shall now give him, in order, all the passages where these words occur in the original;—and first for *dorea* let him consult John iv. 10. Acts ii. 38. viii. 20. x. 45. xi 17. Rom. v. 15, 17. 2 Cor. ix. 15. Eph. iii. 7. iv. 7. Heb. vi. 4. From a careful inspection of these passages, both in the common and new version, he will discover, that this term expresses and denotes the largest, freest, and best bounty of God. To express the bounty of God in its most extensive display over all creation, in the apocryphal book of wisdom, chap. xvi. 25. this word is found;—*he pantatrophos sou dorea*—“*thy all nourishing bounty.*”

Jesus uses it to the woman of Samaria to exalt her conceptions of God's bounty. “*If,*” says he, “*you knew the bounty of God*”—“*the gift of God.*” *Free gift* is the fullest version of it which our language admits, according to Macknight; but this does not fully express it. It denotes the largest and freest gift of God.

Charisma next deserves our attention. The English reader will examine all the passages in which it is found when he inspects the following:—Rom. i. 11. v. 15, 16. vi. 23. xi. 29.

xii. 6. 1 Cor. i. 7. vii. 7. xii. 4, 9, 28, 31. 2 Cor. i. 11. 1 Tim. iv. 14. 2 Tim. i. 6. Pet. iv. 10.

This word has always some *indefinite* favor or gift as its import—a favor or a bounty ; and, when used definitely, it is the particular favor or gift before mentioned. It is specific in its import, while *dorea* is rather generic. Hence, prophecy, speaking foreign languages, interpretation of foreign languages, power of working miracles are fully expressed by *charisma*. It might, indeed, be added, that *dorea* respects the bounty from which the gift flows ; while *charisma* represents the thing, the favor, or benefit, given. But the splendid bequest, as well as the bounty which freely confers it, are also expressed by this term. Definition goes no farther.

We have this phrase, *the gift of the Holy Spirit*, as has been said, but *twice*, in all the apostolic writings ; Acts ii. 38. and x. 45. both of which denote all that is comprehended in the promise of Joel, the Holy Spirit in all his miraculous powers. It is, indeed, Acts viii. 20. called “ the gift (*dorea*) of God ;” and that gift, mentioned Acts x. 45. compared with that mentioned, Acts ii. 28. is called by Peter, Acts xi. 17. *ten isen dorean* the same gift.

Although, as has been said, this is the fulfilment of the prophecy of Joel, it is also represented as the *Holy Spirit himself*. See Acts viii. 15, 17, 19. from which it is very evident that, in the judgment of Peter, John, and Simon, this gift was regarded as the Holy Spirit himself ; and is also called “ the gift of God.”

From all which the following conclusion is inevitable, that the phrase, “ the gift of the Holy Spirit,” means the Holy Spirit himself *given*, as foretold by Joel, and vouchsafed to Jews and Gentiles at the erection of the kingdom of the Messiah, and on their admission into it. But a question may here arise concerning what influences, or divine powers, the Holy Spirit displayed on the bodies, souls, and spirits of those who receive this gift, or in whom he made his abode. But of this in our next.

From the Presbyterian.

HOW TO USE A COMMENTARY.

There are some things which by common consent are always talked of as exceedingly important, if not indispensable, though few know any thing about them by experience, and those few say much less in their praise than other people. This remark applies to books, as well as other things, and to no class

of books more justly than to formal commentaries on the Scriptures. I have known persons who were conscientiously desirous of becoming acquainted with the word of God, to be exceedingly embarrassed and depressed by an impression that some great apparatus was essential to the attempt. I have known young ministers and students of theology, who seemed to be deferring their attempts at 'private interpretation' till they could amass a huge amount of criticism and commentary. Now for the sake of these two classes, I am of opinion that the mistake which they are lying under ought to be corrected. Notes and comments have encroached too much already on the Word itself, and an idolatrous devotion to great names, at present seems to threaten something worse. Allow me therefore to suggest a very few considerations to your readers.

In the first place, I ask what the use and object of a commentary is? Is it not designed to solve the difficulties for us which we cannot solve ourselves? Now the least intelligent and least enlightened reader of the Holy Scriptures knows that these insuperable difficulties bear a small proportion to the whole of revelation. Even supposing then that they remained forever unexplained, there would be light enough to save our souls.

In the next place, I observe that though it might have been expected that professed interpreters of Scripture should confine themselves to difficulties, and pass over what is easy, the reverse is commonly the case. The great mass of commentators slide gently over the most trying passages and expatiate at large on what is perfectly intelligible. We are not to infer therefore from the bulk of such books, that they are indispensable to students of the Bible.

In the third place, commentators who do really attempt to explain what is difficult or doubtful, very often fail, or if they do not fail, succeed about as well as humble, devout, unassisted readers. A long train of philological induction and the research of years, often bring the man of learning to the point long since attained by the untutored common sense of some obscure believer.

I have made the above remarks, not for the purpose of decrying my own favourite study, but in order to relieve the minds of those who feel as if the 'Bible without note or comment' was a mere sealed book to them. Having now presented my argument, I proceed to make a few more practical remarks, founded on observation and experience.

1. Commentary on the Bible is a necessary evil. The less we have of it the better, provided we obtain the light we need. Some writers are of a different opinion, and appear to think the more they say the better. The best commentators are too prolix. The idea of commenting on every part of a whole book is absurd. It always leads to diffuseness and prolixity.

2. Commentaries ought to be *consulted*, not *read*, (I do not here refer to those for family use,) because they waste time, exhaust patience, distract attention, suggest difficulties which they cannot solve, increase the darkness of dark passages, and put out the light of clear ones.

3. Those are best prepared to use a commentary who have read the most without one. Why? Because they know what they want to have explained. Let a man read the sixteenth Psalm a hundred times, with earnest efforts to discern its meaning. Some things will be dark to him after all, but others will be clear enough, and will grow clearer every time he reads it. Let this man then go to a learned commentary, Professor Stuart's for instance, and he will find some useful explanations that he wanted, and a number of others that he does not want at all, because the thing is clear enough without them. Let another man read the Psalm, for the first time with attention, in connexion with the commentary, and a hundred difficulties will start up, that could never have occurred to him, because they are factitious. The indiscriminate explanation of every thing whether difficult or not, confounds him, and involves him in distraction and perplexity from which he is not likely to be saved by being told that A. thinks this, and B. thinks that, and C. argues with both, and D. dissents from all.

The rules which I propose to all sorts of readers, learned and unlearned, are as follow :

1. Read the Bible alone, and ascertain for yourself what is clear and what is not ; and never let the mere assertion of a commentator, without proof, persuade you that darkness is light or light darkness.

2. Consult commentators on specific points, to get light, not merely to see what the writer has to say.

3. Prefer short notes to long, verbose, commentaries.

4. Always suspect commentators who profess to know every thing, and seem to find no difficulties anywhere.

5. After all, judge for yourself, or rather implore the assistance of the Holy Spirit to judge for you.

From the Presbyterian.

SELF-EXAMINATION.

In the stillness and retirement of the closet, when the world recedes from the view, and the soul is alone in communion with its God, how solemn the work of honest self-examination!—Even of those actions which have been externally correct, how

few have been prompted by the principle of holiness ! When we come to scrutinize the *motives* of our conduct, and find so many of them improper and unholy ; when we set aside all that has from the force of habit, from self-respect, from love of the world's applause or fear of its frowns, from a regard to professional consistency, for the sake of satisfying the demands of conscience, or to win the respect and affection of our fellow men—how little do we find remaining, of which we can confidently say, this has been done from a sincere desire to glorify the God of Heaven ! In such an hour, how deeply do we realize our own unworthiness ! How deeply do we FEEL *that if we are ever saved, our salvation must be all of Grace !*

From the Genessee Farmer.

A GOOD FARMER SPOILED.

JOB ALLERTON commenced life under the most flattering auspices. His farm was a pattern of neatness—fields well cultivated, cattle in fine order, and fences and buildings in good repair. Job owed no man, and had accumulated a fine sum at interest. His children were growing up under their parent's example in habits of industry, and promised to become respectable in society. Every thing thrived under his care, and he was pointed to by all as the best farmer in the town of S. His good qualities, and the influence which these procured him at length brought him into political notice, and he became a successful candidate, very much against his will, for the assembly. He returned from Albany in the spring with some new notions, but the habits of the farmer still predominated. To a second nomination Job had less objection, nay, he secretly intrigued for it, for he thought, as he remarked, he was *then* qualified to do some good. The second triumph, and the consequence it gave him at the dinners and parties in the renowned capital turned his head, and he came home quite an altered man. It was no longer "*Come boys,*" with him. Politics engrossed his whole attention. He became a standing candidate for every office that presented ; and was in succession—sheriff, senator, and member of congress.

In the mean time the farm began to show the absence of the master ; the fences were prostrate, the cattle neglected, and the buildings verging to ruin. The boys too, as boys ever will, copied the father, began to strut the gentleman, and to look up for office and dignities. As industry departed prodigality entered, and soon wasted the frugal earnings of former years. At

length the illusion vanished. Allerton found himself deeply in debt, without means *and without office*, with an indolent, extravagant family to support. Offices had ruined him. In his distress he mustered resolution to do what hundreds have failed to do, and who have done worse. With the wreck of a former competence, he pulled up stakes, and leaving behind him his official habits and official pride, fled to the wilds of Indiana, where I am happy to say, he has resumed again the habiliments of the farmer, and is profiting by the lessons of experience.

Who is there that among his acquaintance does not recognize a Job Allerton ?

From the Religious Herald.

OLD HUMPHREY'S SHORT WAY WITH INFIDELS.

In moving among mankind, I have now and then fallen in with infidels, who have not only declared their unbelief of the Bible, but endeavored, also, to destroy the faith of others in that blessed book. The way in which they have always begun their attack, is, to huddle and wriggle about some disputed point of little importance, with as much confidence as if they were on the very point of overturning the whole truth of scripture by their silly prattle. Just as soon would a poor blind mole tear up from the ground an oak of a hundred years growth, by burrowing under one of the least of its roots.

If ever you fall in with any of these unhappy beings, don't be drawn into cavil with them about trifles, but boldly declare your opinion, leaving them to wrangle, if they like, by themselves.

Tell them that if there be any good thing, and pure, and holy, and heavenly in the world, the Bible exhorts us to practise it : and if there be any thing that is evil, and base, and vile in the world, the Bible commands us to avoid it. That will be a poser.

Tell them that the Bible contains more knowledge and wisdom than all the other books that were ever put together ; and that those who believe its promises and obey its commandments, have peace, and hope, and joy in the cares of life, and the trying hour of death. That will be a poser too.

Tell them that the Bible has been believed in by the wisest and best of men, from generation to generation, as the word of the living God, and that it makes known to a sinner the only way of salvation, through the merits and death of a crucified Redeemer. That will be another poser.

And then ask them, before they pull the book to pieces any more, to produce one that has done a thousandth part as much good in making men happy on earth, and in guiding them in the way to heaven, and that will be the greatest poser of all to them.

Depend upon it, this course will be better than wrangling and jangling about sticks and straws, losing your temper and feeling yourself outwitted into the bargain by the borrowed conceits of silly coxcombs, whose hearts and whose heads are equally empty.

SELF-DELUSIONS.

It is a wonder, how full of shifts nature is ; ready to turn over all good purposes. If we think of death, she suggests secretly, 'Tush ! it shall not come yet : ' if of judgment for sin ; ' this concerns not thee ; it shall not come at all : ' if of heaven, and our labour to reach it ; ' trouble not thyself ; it will come soon enough alone.' Address thyself to pray ; ' it is yet unseasonable ; stop for a better opportunity : ' to give alms ; ' thou knowest not thine own future wants : ' to reprove ; ' what needest thou thrust thyself into wilful hatred ? ' Every good action hath his let. He can never be good, that is not resolute.—*Bishop Hall.*

REAL FEELING IN PRAYER.

Real want and real feeling are always expressed with brevity and simplicity. When there are many words, it is obvious that the care is for words. When there is real concern, the only desire is to express it as directly and clearly as possible.

THE CRUCIFIXION.

I asked the heavens—" What foe to God hath done
This unexampled deed ?" The heavens exclaim,
" 'Twas man :—and we in horror snatch'd the sun
From such a spectacle of guilt and shame."
I asked the sea—the sea in fury boiled,
And answer'd with his voice of storms—" 'Twas man :
My waves in panic at his crimes recoiled,
Disclosed th' abyss, and from the centre ran."
I ask'd the earth—the earth replied, aghast,
" 'Twas man ;—and such strange pangs my bosom rent,
That still I groan and shudder at the past."
To man, gay, smiling, thoughtless man, I went,
And asked him next : he turned a scornful eye,
Shook his proud head, and deigned me no reply.