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(Rev. E. A. Crawley)

THE  
CHRISTIAN GLEANER.

NEW SERIES.

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Vol. 1.

HALIFAX, JULY, 1837.

No. 2.

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

SACREDEXTRACTS.

A SPECIMEN OF ANCIENT PREACHING.

No. 2.

FROM PAUL'S SERMON AT ANTIOCH.

“ Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voice of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*. And though they found no cause of death in *him*, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.

But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy

One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he, whom God raised again, saw no corruption.

Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

Beware therefore, lest that come upon you, which is spoken of in the prophets; behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."

## ON SEARCHING THE SCRIPTURES.

### No. 2.

#### OF WHOM THE SCRIPTURES TESTIFY.

THE Bible, correctly speaking, is the history of God, manifest in the flesh, to take away the sin of the world. It is declared by Jesus Christ himself, that the Scriptures testify of him: "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." John v. 39.

It is generally allowed that the New Testament testifies of Jesus Christ; but many think that the Old contains very little concerning him. It ought however to be noticed, that when Jesus said to the Jews, "Search the Scriptures, for they testify of me," it was to the Old Testament Scriptures he expressly referred, for the New Testament was not then written. The Jews divided their Scriptures into three classes. The first contained the five books of Moses, which they called the *law*; the second was called the *prophets*, which contained their writings; and the third, called by the Jews *Chetubim*, and by the Greeks *Hagiographa*, which included the book of Psalms and the books of Solomon. This division of the Old Testament Scriptures seems to be recognized in the New Testament; and it is declared that each of these divisions of the Sacred Writings testifies of Christ.

Christ addressing his disciples, said, "O fools, and slow of heart to believe all that the prophets have spoken! ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself," Luke xxiv. 25-27. He adds, at the 44th verse of the same chapter, "These are the words which I spake unto you, while

I was yet with you, that all things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me."

Those parts of the five books of Moses, containing the religious institutions of the Jews, are looked on by some as a number of unmeaning ceremonies. If any one will consult the Epistle to the Hebrews, he may see that they all referred to Jesus Christ, had their fulfilment in him, and were fraught with the most important instruction.

Jesus Christ was also prefigured by all the sacrifices. In no way, perhaps, was he more clearly and sensibly exhibited to view, than by the animals whose blood was shed; for without the shedding of blood there was no remission. Every animal slain, whether daily, annually, or occasionally, referred to him, who, in the end of the world, was to put away sin by the sacrifice of himself. As they all referred to him, so, by his death, he hath finished transgression, and made an end of offering for sin, and they henceforth ceased to be offered. By his one sacrifice he hath caused the sacrifice and the daily oblation to cease. By the offering of the body of Jesus Christ once for all, the conscience of every believer is purged from dead works to serve the living God.

The books of Kings, Chronicles, Ezra, and Nehemiah, are supposed to contain little else but lists of hard names, but in them we may perceive the wisdom of God by the means he then used in preserving exact genealogical tables, to show the nation, tribe, family, house, and person, from whom the Messiah was to proceed. Both Matthew and Luke, in giving the Saviour's genealogy, show, that though they appear now to be of little use, they had a very important end to serve, and that they ultimately referred to him.

That the Psalms chiefly respected Jesus Christ, who was to be made of the seed of David according to the flesh, is evident from the authority of God in the New Testament. The quotations made from this book, are applied by the Spirit of God to the sorrows, sufferings, death and resurrection of him who was the object of expectation and the subject of song to the ancient Israel of God. David was raised up to sing of the Messiah in the sweet Psalms of Israel, 2 Sam. xxiii. 1. Interpretations, either of the book of Psalms, or of any other part of the Old Testament, unsupported by the inspired writers in the New, ought to be rejected, 2 Pet. i. 19-21. Many of the Psalms refer to Christ's church, as well as to himself, and also to their enemies; but are applied by the Spirit of God very differently from what they usually are in these days. The New Testament is the only inspired commentary we have on the Old, and to it we ought to give heed as unto a light which shineth in a dark place, and not to the imaginary interpretations of men. The two Testaments

mutually reflect light on each other, and neither can be fully understood without an acquaintance with both. Both testify of Jesus Christ. To him, and to the decease which he was to accomplish at Jerusalem, our attention is directed, and about it, all the sacred writers appear to be interested.

The Old Testament promises chiefly respected Jesus Christ, and the New informs us of their fulfilment. "I will put enmity," said God, "between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel," Gen. iii. 15. compare Luke i. 30-35; also Mat. xiii. 38. and iii. 7; John viii. 44; Acts xiii. 10; 1 John iii. 10-15; Gal. iv. 28-31. It was said to Abraham, "In thy seed shall all the nations of the earth be blessed," Gen. xxii. 18. The apostle declares, Gal. iii. 16. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ;" see Acts ii. 25, 26; Luke i. 67-75. God's promise to David was, "Of the fruit of thy body will I set upon thy throne." Paul, Acts xiii. 23. shows us its application and fulfilment: "Of this man's seed hath God, according to his promise, raised unto Israel a Saviour, Jesus." The apostle also informs us, that "Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises of God made unto the fathers;" and that "all the promises of God in him are yea, and in him. amen, unto the glory of God," Rom. xv. 8; 2 Cor. i. 20. Unto the promise of his coming, the twelve tribes of Israel, instantly serving God day and night, continually looked. The patriarchs saw his day afar off, and were glad, but fell asleep in the firm persuasion that God was faithful who had promised. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth," Heb. xi. 13.

Jesus Christ was also the principal subject of ancient prediction. The apostles not only declare this, but also show the accomplishment of the prophecies in him: "To him give all the prophets witness," Acts x. 43. It is said, Acts iii. 18. "Those things which God hath before showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." The Saviour's sufferings, the salvation he accomplished, and the glory which was to follow them, were subjects in which the prophets were deeply interested. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now

reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven ; which things the angels desire to look into," 1 Pet. i. 10-12. Some of the prophets spake so clearly of Jesus' character, sufferings, and death, that what they say seems more like a history written after his death, than things testified beforehand. The very minute circumstances predicted concerning him, and their fulfilment, as noticed by the Spirit of God in the New Testament, fully show that they spake as they were moved by the Holy Spirit. If the apostles inform us that there were two thieves crucified with Jesus, Isaiah has, long before it took place, informed us, that " he was numbered with the transgressors." If they also declare, that Joseph of Arimathea, a rich man, buried Jesus in his own tomb, Isaiah has anticipated this circumstance, when he said, " And he made his grave with the rich in his death " See other very minute predictions concerning him, with their fulfilment ; Psalm viii. 2 ; Mat. xxi. 16 ; Psalm xxii. 1 ; Mat. xxvii. 46 ; and Psalm xxii. 18 ; Mat. xxvii. 35 ; Exod. xii. 46 ; John xix. 36, &c.

The more accurately the whole Scriptures are examined, the more fully it will appear that every part of them, either directly or indirectly, had some reference to Jesus Christ. On the doctrine of the apostles and prophets the church of God is built, and Jesus Christ is both the foundation and the chief corner-stone. In consequence of this, the gates of hell have never been able to prevail against her ; yea, no weapons formed against her shall ever prosper.

Very little has been directly said in the above remarks to show that the Scriptures of the New Testament testify of Jesus Christ. It is presumed very little need be said on this subject, for we have but to open it to perceive that it testifies of him. The first four books are professed histories of what Jesus began both to do and to teach ; the fifth contains the history of the success of his doctrine in the world for thirty years after his ascension ; and the twenty-two which follow are letters written by the apostles, either to individuals or churches, for doctrine, for reproof, for correction, or for instruction in the things which concern his kingdom. Before the Spirit was poured out on them, they were in a great measure ignorant of the Scriptures, and were much influenced by the prejudice of the Jewish nation. But the Spirit which they received on the day of Pentecost was the Spirit of truth, who led them into all truth, and brought all things to their remembrance whatsoever Jesus had said unto them. Under the guidance of this Spirit, they spoke of the things which concerned the Lord Jesus. That which they were taught of him they declared to others, and this is by the Saviour comprehended in these two things, preaching the gospel to every

creature, and teaching the disciples to observe all things, whatsoever he had commanded them, Mat. xxviii. 19, 20.

The apostles knew only two classes of people ; such as were of God, and the world which lay in wickedness, 1 John v. 19. The latter they earnestly and indiscriminately addressed, testifying unto them repentance towards God, and faith in our Lord Jesus Christ. The Spirit which they had received made them mighty in the Scriptures, and skillful in the word of righteousness ; and confirmed their testimony by many signs and wonders. When Peter preached to the Jews on the day of Pentecost, it was repentance and remission of sins through the death and resurrection of Jesus whom they had crucified. He refers them to the sixteenth Psalm, to show that David had before spoken of the resurrection of Christ.

The apostles began their preaching at Jerusalem, as they were commanded, Luke xxiv. 47. Peter preaching also to the multitude collected when the man lame from his mother's womb was healed, tells them for substance the same glad tidings, and again refers them to the Old Testament Scriptures ; see Acts iii. 12-26. If Philip goes down to Samaria, he preaches Christ unto the people. If the Ethiopian Eunuch, reading the fifty-third chapter of Isaiah, asks him, Of whom speaketh the prophet this ? Of himself, or of some other man ? Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus, Acts viii. 34, 35. When Saul was converted to the faith of Christ, he straightway preached Christ in the Synagogues, that he is the Son of God, at the very place where he intended to persecute : and increasing the more in strength, he confounded the Jews which dwelt at Damascus, proving that this is very Christ, Acts ix. 20-22. If he visits the town of Thessalonica, where was a synagogue of the Jews, as his manner was, he went in unto them, and three Sabbath days reasoned with them out of the Scriptures ; opening and alleging, that Christ must needs have suffered, and risen again from the dead ; and that this Jesus, whom I preach unto you, is Christ, Acts xvii. 1-3. If he reminds the Corinthians of the Gospel which he preached among them, it is, that Christ died for our sins according to the Scriptures ; and that he was buried, and that he rose again the third day, according to the Scriptures, 1 Cor. xv. 1-4. And adds, chap. ii. 2. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And if the same apostle travels from Jerusalem, and round about unto Illyricum, it is fully to preach the gospel of Christ.

And what shall I more say ? for the time would fail to tell of Timothy, Titus, Silas, Barnabas, and many others, who ceased not to teach and preach Jesus Christ : witnessing both to small and great, saying none other things than those which the Prophets and Moses did say should come ; " that Christ should suf-

fer, and that he should be the first that should rise from the dead, and should show light unto the people and to the Gentiles," Acts xxvi. 22, 23.

The belief of the apostles' doctrine was never separated from the observance of the all things which Jesus Christ commanded his disciples to observe. None were considered by them as believers of the former, but such as obeyed the latter; "Every one," said Jesus, "that is of the truth heareth my voice," John xviii. 37; see also John x. 27; 1 John iv. 1-6. The institutions, ordinances, and commandments, to which the disciples attended, grew out of the doctrine, and were not counted grievous by any who received the love of the truth. A considerable part of the New Testament is employed about these things; and their importance appears from this, as well as many other considerations. It was not enough with the apostles that men were converted to the faith, they also exhorted them, both by word and by letter, to continue in it, and to stand fast, and hold the traditions which they had delivered them, 2 Thess. ii. 15. Jesus spent forty days speaking of the things which concerned his kingdom, Acts i. 2. Paul dwelt two whole years in his own hired house, preaching this kingdom. Acts xxviii. 30, 31. And a principal object evident in all the apostolic epistles, is to lead the minds of the disciples into the things to be observed in the churches of the living God. The church is the pillar and ground of the truth. It is by the church the manifold wisdom of God is displayed. Churches altering, adding to, or neglecting the commandments of Jesus Christ, are by the apostles reprov'd and admonish'd in their epistles, for not keeping the ordinances as they delivered them, 1 Cor. xi. 1, 2. xiv. 36, 37. The apostles did not deliver one form of order to one church, and a different kind to another church, but they all taught the same things every where in every church, 1 Cor. iv. 17. If the churches did as they were commanded, the apostles rejoiced in them, beholding their order, and the stedfastness of their faith in Christ. Disciples *then* had not learned the distinction which is common with many now, of *essentials* and *non-essentials* in the things belonging to the kingdom of God. People were then esteemed Christ's friends if they did *whatsoever* he commanded them. As the Jews were to hear Moses and the Prophets, so Christ's disciples ought to hear him and his Apostles. "This is my beloved Son, in whom I am well pleased, *hear ye him.*" "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," Mat. xvii. 5; 1 John iv. 6.

It has not been the principal object in the preceding remarks, to consider what the Scriptures declare *concerning* Jesus Christ, but merely to show, that both the Old and New Testaments chiefly testify of him. As it is of eternal importance for



every man to have correct views of his character, all men should search the Scriptures for themselves, that their faith may not stand in the wisdom of men, but in the Testimony of God. To the Jews were committed the Oracles of God ; and in them they thought they had eternal life ; but they were ignorant of the character of the Son of God, the Saviour of the world. They believed in a Messiah, but he was only the creature of their own imagination ; they had a zeal, but it was not according to knowledge. The Jews turned away their ears from hearing the law, and attended to the traditions of their elders. Thus they made void the law of God, and received for doctrine the commandments of men. If men neglect the Scriptures now, if they receive views of Christ different from those given of him there, they are in the same state with the Jews, to whom Christ said, " If ye believe not that I am He, ye shall die in your sins."

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## BIBLICAL CRITICISM

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### THE GIFT OF THE HOLY SPIRIT.

#### No. 2.

In our last, having ascertained the import of the phrase, "*the gift of the Holy Spirit*," to be the Holy Spirit himself given, as foretold by Joel—we proceed to examine some other phrases employed by the Spirit himself in setting forth the effects of his residence in men.

Jesus himself, after his baptism, received the Holy Spirit. In the form of a dove he descended upon him. God gave him this gift. John the Immerser says, " To him God gives not the Spirit by measure." (John iii. 34.) Singular phrase ! " The Spirit by measure ? " What can it mean ? The Prophets had received the spirit by measure. By measure he was given to the Prophets—not by measure to the Son. They spoke not always, and not only, the words of God ; but, as John explains the phrase in the preceding verse, Jesus spoke only and always the words of God. The Spirit of the context is this :—" Jesus whom God had sent speaks the words of God ; for God gives not the Spirit by measure *to him*." " *To him*" is a supplement, but a necessary one ; else God always gives the Spirit without measure.

With respect to this word "*measure*" in reference to the Spirit, it is only found in this passage ; unless we understand Romans xii. 3. and Ephesians iv. 7. as referring to the same subject. " The measure of faith," (Rom. xii. 3.) is explained ver. 6. as denoting gifts spiritual. So in Eph. iv. 7. " To every one

of us is given grace (*charis*) according to the measure of the gift of Christ." This "gift of Christ" is explained (verses 8 and 11) as expressive of the offices of apostles, prophets, evangelists, pastors, teachers. These offices and those that filled them, are the gift of Christ alluded to; for when he ascended to heaven he received the promise of the Father, and gave gifts to men. These gifts were the *measures* of the Spirit. "The measure of the gift of Christ" is the measure, or distribution of that Spirit which Christ on his ascension sent down.

Be it observed that the creation of an office is a gift; and the qualifications of the person who fills that office is also a gift or grace bestowed on the church: "Having, then, gifts differing according to the grace (office) given to us—if prophecy, let us prophesy according to the measure of faith, according to the gift of prophecy which we enjoy," &c.

No one person, it appears, possessed the Holy Spirit himself without measure. The Head of the Church had this pre-eminence; or, in other words, no person was so possessed of the Spirit as to be only and always under his guidance and entire influence, except the Messiah. One prophesied—another had gifts of healing—another, of speaking foreign languages—another, of interpreting these foreign languages. The Spirit *distributed*, or gave what measures he pleased to every person on whom he was bestowed.

For it is evident that the Spirit himself, though a gift, displayed his presence in the spiritual men by such measures or distributions of his power as seemed good to himself. Hear Paul, (1 Cor. xii. 9–11.) "To one, indeed, is given by the Spirit, the word of wisdom; to another, the word of knowledge, according to the same Spirit; and to another, faith (to attempt a miracle) by the same Spirit; and to another, the gifts of healing, by the same Spirit; and to another, the operations of powers; and to another, prophecy; and to another, discerning of spirits; and to another, diverse kinds of foreign tongues; and to another, the interpretation of foreign tongues." Now all these (measures of himself) does the one and the same Spirit effectually work, distributing to each respectively as he pleases. These are the spiritual gifts, portions, or measures of the Spirit, bestowed by himself on those to whom he was given.

Having, then, from these examples, ascertained that such is the meaning of the phrases, "measures," "distributions of the Spirit," or "spiritual gifts," an inquiry arises, Did every one who possessed the gift of the Holy Spirit, or every one on whom the Spirit himself was bestowed, in the scriptural acceptation of the phrase, possess and exhibit such "a manifestation of the Spirit" as those described, thereby investing him with superhuman power? Such a question can only be answered correctly by an induction of all the particular cases mentioned in

the New Testament, or by a definition of the terms found in the Record on this subject.

Be it remembered, that in proposing such questions, we have supremely in view the determining of the meaning of the words and phrases in current circulation in the times of the New Institution, or during the apostolic age. Our present inquiries extend no farther. The question now before us may be varied so as to bring up another New Testament phrase. For example—Is every measure, distribution, portion, or gift of the Holy Spirit recorded in the Living Oracles, *a manifestation of the Spirit*? To proceed with deliberation and with confidence, let us first examine the phrase, "*manifestation of the Spirit.*" 1 Cor. xii. 7.

*Phanerosis*, (rendered *manifestation*, Old Version and New,) occurs but *twice* in the Living Oracles. Paul is the only writer who uses it, and he only uses it once in each of his letters to the Corinthians, 2d Epistle, chap. iv. 2. "By manifestation of the truth, commending ourselves to every man's conscience in the sight of God." The word PHANEROO, which signifies *to make manifest, to disclose, to bring to light*, occurs more than fifty times: from this is derived PHANEROSIS, *manifestation, exhibition, disclosure*. It is quite obvious, then, that all the *measures, gifts, or distributions of the Spirit*, were visible, sensible, and manifest to all: for they are called "*manifestations of the Spirit.*" In writing on "spiritual gifts," (1 Cor. chaps. xii. xiii. and xiv.) in the opening of the subject, Paul (chap. xii. 7.) classifies them under one general head, which he denominates "a manifestation of the Spirit." "There is a manifestation of the Spirit given to every man, [all the spiritual men,] for the advantage of all, [the brethren.]" Then come the specifications of these manifestations of the Spirit before enumerated—"To one is given by the Spirit the word of wisdom," &c. &c. If, then, by "a manifestation of the truth" Paul meant such a public and sensible exhibition of it as would commend the honesty and sincerity of the heart to every man's conscience—by "a manifestation of the Spirit" he meant such an exhibition of his presence, and residence in the heart, as would convince the understanding of all, that these spiritual men, who professed to have received the Holy Spirit himself, did in truth possess that divine agent.

Before we approach nigher to the question before us, there is another scriptural phrase, so similar to this, used by the same inspired writer, and in the same epistle, which deserves a passing remark. The intelligent reader will no doubt think of "*the demonstration of the Spirit*" found 1 Cor. ii. 4.—"I came not to you, brethren, with excellency of speech and of wisdom. My discourse also, and my proclamation were not with persuasive words of human wisdom, but with the demonstration of the Spirit and of power, that your faith might not stand in the wisdom of

men, but in the power of God." We quote the whole passage, that the import of this word, "demonstration," (*apodixis*.) which occurs but once in all the Living Oracles, may be duly felt. The verb *apodeiknumi*, (to demonstrate,) occurs Acts ii. 22. xxv. 7 ; 1 Cor. iv. 9. ; 2 Thess. ii. 4. "Jesus Christ was recommended [demonstrated] to you by God by powerful operations, wonders, and signs which God wrought by him in the midst of you." Thus the verb is first used, Acts ii. 22 ; and from this we learn what is called a *demonstration of the Spirit*. "They were not able to prove [to demonstrate] their accusations against Paul." Acts xxv. 7. "God has set forth us [demonstrated us Apostles] Apostles last as persons appointed to death." 1 Cor. iv. 9. "Sitting in the temple of God, openly showing [demonstrating] himself to be a God." 2 Thess. ii. 4. With all the premises in the Book, the reader may now see that a *demonstration of the Spirit* is a public, evident, sensible display of supernatural power, on which the faith of a person may stand as on the power of God. See Mark xvi. 20 ; Acts iv. 29, 30 ; v. 12 ; xiv. 3 ; Rom. xv. 18, 19 ; 1 Cor. ii. 4, 5 ; Heb. ii. 4.

Perhaps our question is already sufficiently answered to the satisfaction of the reader. Was every one mentioned in the volumes of God as possessing the gift of the Holy Spirit, able to give a manifestation or demonstration of the Spirit ? This is the question now before us ; and it is proved two ways—either by an induction of all the cases which we have not yet attempted, or by a definition of all the phrases employed to express the meaning, design, or extent of the gift of the Holy Spirit. The latter is more immediately our object—the other is rather a consequence drawn from the premises fairly exhibited and examined. This much we may say, and it must suffice for the present essay, that, when the scriptural import of the phrases "*the gift of the Holy Spirit*," "*spiritual gifts*," "*measure*" or "*distribution of the Spirit*," "*demonstration of the Spirit*," is fully and clearly ascertained, they all indicate a "*manifestation of the Spirit*." And perhaps it may be inferred that no man ever did possess the gift of the Holy Spirit, who could not, and who did not, afford a manifestation of the Spirit. For every manifestation of the Spirit, says Paul, was given to every spiritual man for the advantage of all ; and unless the demonstration of the Spirit was to all, it could not be an advantage to all. 1 Cor. xii. 7. &c.

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As rivers and fountains proceed from the sea, and return thither again, so true grace in the heart, as a fountain, sends forth all its streams towards God, the ocean from whence it flowed.

*From the Olive Branch.*

### CONSIDER THE END.

The shape and character which our lives assume, are so uniformly the result of our actions, that if it were possible to foresee the course of conduct which a young man setting out in life would pursue, there would be no difficulty in foretelling with great precision, the result. So invariably do we shape our own destinies, and so uniformly and universally do causes and effects travel with each other. Hence the often repeated maxim, 'A man *may* be what he *will* be.'

It is the want of due consideration—not the want of good sense—that ruins thousands, the neglect to exercise the thinking and reasoning powers which they have, rather than any natural deficiency of intellect which makes so many shipwrecks along the voyage of life. It is said that men in multitudes yield to temptations and indulgence in habits, and lend themselves to practices of which they do not consider the end.

Have you reader just setting out in the habit of *gambling*? If this should meet the eye of such an one, let me ask, Have you considered the end? Have you ever run your eye back over the race of gamblers that have gone before you, counted how many became beggars, how many hopeless drunkards, how all became knaves, how all lived without character, all died without hope, some convicts, others maniacs, and many suicides?

Have you considered how certainly these are the ends of the paths on which you are entering? If any voice says *there is no harm in it*, it is the voice of your evil genius; *consider the end*.

Another common vice upon which the young, by thousands heedlessly enter, is *INTEMPERANCE*, in some or all of its various forms. It is a vice which comes in a thousand shapes; intemperate eating, chewing, smoking, and snuffing. I will not, I cannot enumerate them all. But in every case the great mistake is made in the beginning; and the warning is, by all the evils *which* every where you witness; springing from these sources—by all the wretchedness of drunkenness—by all the misery of disease, and poverty, and ruin, do not enter upon any of these habits until you well and deliberately *consider the end*.

Again in the ordinary business of life there are constantly presented a thousand temptations and opportunities for the practice of Dishonesty—in other words taking advantage of others. I have more particular allusion to that class of little frauds which the law does not reach, and which in classes of society are not considered disreputable, pass off rather with eclat than censure. This you may implicitly rely upon—that every departure from the most rigid rules of honesty in your dealing, will be sure to

harm you in the end. Gains unfairly acquired, are like self-righteousness—the more a man gets the worse he is off. Besides the frittering of public confidence, the wear and tear of conscience, and the loss of conscious integrity, there is a curse that forever follows them. Before you allow yourself to enter upon such a course, *consider the end.*

The indulgence of a passionate temper is perhaps one of the most unhappy of human vices, because there are but few others which so perpetually prey upon the peace and sincerity of the mind. This strong, sturdy enemy to human enjoyment, in the vast majority of cases, is left to grow with our growth, and strengthen with our strength, until its ascendancy is complete. It progresses in its dominion step by step; every indulgence adds to its power, and every acquisition of power increases its thirst for indulgence. Yet it cannot be controlled and brought in perfect subjection. He who is not master of himself, no matter what else he is master of, is a *slave*—and whatever efforts can be adduced by the consideration of liberty, peace, happiness, and comparative exemption from a thousand dangers to which passion exposes us in life, should be made to guard ourselves in this particular—Never indulge in passion until you have *considered the end.*

Consider *well* the end in every thing you do—*The end* not the immediate results, the momentary gratification, the apparent gain or advantage for the time, but the end of all your conduct. Look not into the future until you clearly see it—and not imagine the consequences are to terminate in an hour, a day, a week, a month, a year, or even an age. *The end*—the *end* is far beyond eternity. Few, indeed, are the faults and follies of men which meet with no retribution here; suffering comes with every vice as its inseparable companion. But the end I repeat, is not now; and it is the *end* I pray you to consider.

“There is a way which seemeth right unto a man, but the end thereof is Death!”

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## FASHION.

Fashion rules the world, and a most tyrannical mistress she is—compelling people to submit to the most inconvenient things imaginable for fashion's sake.

She pinches our feet with tight shoes, or chokes us with a tight neck-handkerchief, or squeezes the breath out of our body by tight lacing; she makes people set up by night, when they ought to be in bed, and keeps them in bed in the morning, when they ought to be up and doing.

She makes it vulgar to wait upon one's self, and genteel to live idle and useless.

She makes people visit when they would rather stay at home, eat when they are not hungry, and drink when they are not thirsty.

She invades our pleasures and interrupts our business.

She compels the people to dress gaily, whether upon their own property or that of others; whether agreeable to the word of God, or the dictates of pride.

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*From the Christian Preacher.*

## THE ROMAN CATHOLIC DISCUSSION

Commenced Friday, Jan. 13th. Mr. A. Campbell opened, having been constrained so to do by Bishop Purcell, with whom to respond was the *sine qua non* of this discussion. Mr. C. long resisted this innovation of parliamentary order, but it was to no purpose, the Bishop would debate on no other conditions. The Sycamore Street Meeting-house has been daily crowded with five hundred persons more than could be seated, and hundreds of others have gone away without finding admission; a good proof of the interest which pervades the community. By permission of the publishers, we are enabled to furnish our readers with as much of the first speech, from the authentic copy of the debate, as our room will permit.

### R E P O R T.

The parties met according to appointment, on the 13th January, 1837, at the Sycamore Street Meeting-house, Cincinnati, at half-past nine o'clock, A. M.

*Moderators*—Messrs. Samuel Lewis, Thos. J. Biggs, Wm. Disney, John Rogers, and J. W. Piatt.

William Disney, *Chairman*.

Mr. Samuel Lewis having called the meeting to order, read the points at issue for discussion, and the rules of debate as agreed upon between the parties. He requested the audience to refrain from any audible signs of approbation or disapprobation during the discussion, as it would interrupt the debate.

### POINTS AT ISSUE.

1.—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; not "the mother and mistress of all Churches," but an apostacy from the only true, holy, apostolic, and catholic church of Christ.

2.—Her notion of apostolic succession is without any foundation in the Bible, in reason, or in fact—an imposition of the most injurious consequences, built upon unscriptural and anti-scriptural traditions, resting wholly upon the opinions of interested and fallible men.

3.—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.

4.—She is the “Babylon” of John, the “Man of Sin” of Paul, and the “Empire of the Youngest Horn” of Daniel’s Sea Monster.

5.—Her notion of purgatory, indulgences, auricular confession, remission of sins, transubstantiation, supererogation, &c. essential elements of her system, are immoral in their tendency, and injurious to the well-being of society, religious and political.

6.—Notwithstanding her pretensions to have given us the Bible, and faith in it, we are perfectly independent of her for our knowledge of that book, and its evidences of a divine original.

7.—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, opposing the general reading of the Scriptures, and the diffusion of useful knowledge among the whole community, so essential to liberty and the permanency of good government.

#### R U L E S .

FIRST.—We agree that the copyright of the Discussion shall be sold to some bookseller, who shall have it taken down by a stenographer, and that all the avails of the copyright shall be equally divided between such two public charities as Bishop P. and Mr. C. shall respectively designate.

SECOND.—That the Discussion shall take place in the Sycamore Street Meeting-house, and it shall continue seven days, exclusive of Sunday, commencing to-day, (Friday, 13th.) from half-past 9 o’clock A. M. to half-past 12, and from 3 to 5 P. M. each day.

THIRD.—Mr. Campbell shall open the Discussion each session, and Bishop Purcell respond. During the morning session the first speech of each shall not exceed one hour, nor the second half an hour. In the afternoon each speaker shall occupy only half an hour.

FOURTH.—This discussion shall be under the direction of a Board of five Moderators; of whom each party shall choose two, and these a fifth, any three of whom shall constitute a *quorum*.



FIFTH.—The duties of the Moderators shall be to preserve order in the assembly, and to keep the parties to the question.

† J. B. PURCELL.

A. CAMPBELL.

EXTRACT FROM THE DEBATE.

Mr. Campbell then opened the debate as follows :

*My Christian Friends and Fellow Citizens,*

I appear before you at this time by the good providence of our Heavenly Father in defence of the truth, and in explanation of the great redeeming, regenerating, and ennobling principles of Protestantism as opposed to the claims and pretensions of the Roman Catholic Church.

I come not here to advocate the particular tenets of any sect, but to defend the great cardinal principles of Protestantism.

\* \* \* \* \*

But as the gentlemen have decided that we proceed at once to the question, let us begin and examine the first proposition ; it is as follows :

I.—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—not the “ Mother and Mistress of all churches,” but an apostacy from the only true, holy, apostolic, and catholic church of Christ.

As this is the place and time for logic rather than rhetoric, I will proceed to define the meaning of the important terms contained in this proposition. The subject is the Roman Catholic Institution. This institution, notwithstanding its large and lofty pretensions, I affirm, can be proved clearly to be a *sect*, in the true and proper import of that term. Though she calls herself the Mother and Mistress of all Churches, she is, strictly speaking, a *sect*, and *no more than a sect*. We now propose to adduce proof to sustain this part of the proposition.

In the first place, the very term *Roman Catholic* indicates that she is a *sect*, and not the ancient, universal and apostolic church, the mother and mistress of all churches. If she be the only universal catholic church, why prefix the epithet *Roman* ? A Roman catholic church is a contradiction in terms. The word *Catholic* means universal ; the word *Roman* means something local and particular.

\* \* \* \* \*

It will not help the difficulty to call her the *Church of Rome*. The words indicate a *sect*, and only a *sect*, as much as the

words Roman Catholic. They signify strictly, only the particular congregation meeting in that place.

\* \* \* \* \*

But suppose we call her "Catholic" alone; and her advocates now endeavor to impress the idea that she is no longer to be called "Roman Catholic," but "Catholic."

This term equally proves her a sect; for in the New Testament and primitive antiquity there is no such designation. It is simply the church of Christ. It is one thing for us to choose a name for ourselves, and to have one chosen for us by our enemies. Societies, like persons, are passive in receiving their names. It is with churches as it is with individuals. They may not wear the name they prefer. She wishes now to be called no longer Roman Catholic, but Catholic. She repudiates the appellation of Roman, and claims to be called the only Catholic church that ever was, and is, and ever more shall be. But we cannot allow her to assume it, and we dare not in truth, bestow it, for she is not Catholic. But as there is no church known in the New Testament by that name, could we so designate her, still she would be a sect. But let me ask, what is the Church of Rome of the nineteenth century? or rather, what is the present Roman Catholic Institution? Permit me here to say most emphatically, that I have not the slightest disposition to use terms of opprobrium in speaking of this Church; or of the worthy gentleman who is opposed to me in this debate. I do not wish or intend to use the slightest expression which could be construed into an unfriendly tone of satire, irony or invective towards the venerable gentleman or towards his church. I shall speak freely of her pretensions to be considered the only true Church, &c. but I shall observe a scrupulous respect in all my language towards the present representatives of the Catholic Church in the nineteenth century.

Are we then to understand by her the immutable, infallible, ancient, primitive apostolic Church of Christ? Are we to understand this, by the Roman Catholic Church of the nineteenth century, with her Popes, her Cardinals, Patriarchs, Primate, Metropolitans, Arch-bishops, Arch-deacons, Monks, Friars, and Nuns, and teaching and preaching the use and worship of images, relics, penances, invocation of the spirits of departed men and women, veneration for some being whom they call "the Mother of God"—teaching and preaching the doctrine of priestly absolution, auricular confession, purgatory, transubstantiation, supererogation, extreme unction, &c. &c.?

Is this the ancient, universal, holy apostolic church? Not one of these dogmas can be found in the Bible. They originated hundreds of years since, as I am prepared to show from the evidence of Roman Catholic authors themselves. How then

can we call her the ancient apostolic church? Not one of these offices, nor dogmas is mentioned in the New Testament. Hear Du Pin on this point. In exposing the imposition practiced by an effort, so late as the ninth century, to foist into the history of the Church certain pretended decrees and writings of those called the first Popes; Du Pin, an authentic Roman Catholic historian, proves their decrees and writings to be spurious, because, in them there are numerous allusions to offices, and customs not yet existing in the times referred to.

“*Of False Decretals attributed to the first Popes.*”

The following proves them spurious :

1. “The second Epistle of St. Clement directed to St. James, speaks of the *Ostiarii* or *Door Keepers*, *Arch-deacons*, and other ecclesiastical officers, that were not then introduced into the Church.”

2. “This letter mentions *sub-deacons* : an order not then established in the Church.” p. 584.

3. “In the first Epistle attributed to St. *Siclus*, he is called an *Arch-bishop*, a word not used in his time.”

4. “The second attributed to the same Pope, mentions consecrated vessels, appeals to *Rome*, the grandeur of that Church. 'Tis there pretended, that all bishops wait for the Pope's decision, and are instructed by his letters : modes of speaking never used by the first bishops of Rome.”

5. “The Epistle attributed to *Telesphorus*, calls him an *Arch-bishop* ; a name unknown in the first ages ;”

6. “There is a decree in it to enjoin three masses of our Saviour's nativity, a custom not so ancient.”

7. “We find several passages in the letter attributed to *Anicetus*, which don't agree with the time of that Pope ; as for instance, what is there laid down concerning the *ordinations of bishops*, sacerdotal *Tonsure*, *Arch-bishops* and *primates*, which were not instituted till long after ; besides many things of the same nature.” p. 585.

“*Tempora mutantur et nos mutamur in illis.*”—*Hor.*

“The times are changed, and we are changed in them.”

How now can we suppose that this church of the nineteenth century, with so many appendages, is the apostolic church—the only original, primitive, universal institution of Christ?

But she glories in the name of mother and mistress of all churches throughout the world. This astonishes me still more ; for, with the Bible in his hand and history before him, who can stand up and say, that this church ever was the mother and mistress of all churches?

The most ancient Catholic Church was the Hebrew. She was the mother, though not the *mistress* of all churches : for the

Christian Church has no reigning queen on earth to lord it over her. As Paul says, on another occasion, Jerusalem is the mother of us all.

If the gentleman will admit Luke to be a faithful historian, he must not only place the Hebrew church first, but the Samaritan, Phenician, Syrian, and Hellenist churches as older than the church in Rome. I say, if we speak of churches as respects antiquity, the Hebrew, Samaritan, Syrian, and Phenician churches must be regarded as prior to her. The Acts of the Apostles close with Paul's first appearance in Rome.

But that the Roman Catholic institution may stand before you in bold relief, as a sectarian establishment, I will give you a definition of her pretensions from an authentic source, one of her own standards. The Doway Catechism, in answer to the question, "What are the essential parts of the church?" teaches, "a Pope, a supreme head, bishops, pastors, and laity." (Page 20.)

These, then, are the four constituent and essential elements of the Roman Catholic Church. The first is the Pope or head. It will be confessed by all that of these, the most essential is the head. But should we take away one of these she loses her identity, and ceases to be what she assumes.

My first effort, then, shall be to prove, that for hundreds of years after Christ, she was without such a head, the most indispensable of these elements, and, consequently, this being essential to her existence, she was not from the beginning. Because no body can exist before its head. Now, if we can find a time when there was no Pope or supreme head, we find a time when there was no Roman Catholic party. By referring to the Scriptures, and to the early ecclesiastical records, we can easily settle this point.

Let us begin with the New Testament, which all agree is the only divinely authenticated standard of faith and manners, the only inspired record of the Christian doctrine. This is a cardinal point, and I am thankful that in this we all agree—What is not found there, wants the evident sanction of inspiration, and can never command the respect and homage of those who seek for Divine authority in faith and morality. I affirm, then, that not one of the offices I have enumerated as belonging to the Roman Catholic Church were known in the days of the apostles, or are found in the New Testament. On the contrary, the very notion of a Vicar of Christ, of a Prince of the Apostles, of a universal head and government in the Christian Church, is repugnant to the genius and spirit of the religion.

We shall read a few passages of Scripture from the Catholic version, to prove that the very idea of an earthly head is unscriptural and anti-scriptural. Matt. xx. 25. (See the passage.)

Does this convey the idea of a Prince of the Apostles, a Vicar of Christ, a lord over the people of God? Does it not rather say, there shall not be any lordship amongst you? His command is express, that there shall not be a Pope, a supreme Lord of the Chris-

tian Church. Again, Mat. xxiii. 8. Be not ye called Rabby, for one is your Master, and all ye are brethren : and call none Father (i. e. Pope) to yourself upon earth, for one is your father, he that is in heaven. Neither be ye called Masters, for one is your master, Christ. He that is the greater of you shall be your servitor. If the very question about a Pope had been before the Messiah at this time he could not have spoken more clearly.

This expression indicates the most perfect equality of rank among the apostles and disciples of Christ; and positively forbids, in a religious sense, the assumption of the title of *Father* or *Pope*. The commandment which says, "thou shalt not steal," is not more clearly laid down than the command, "Call no man Father."

Now, will the gentleman deny that "Pope," in Greek *pappas*, in Latin *papa*, means "Father?" and that the case clearly comes within the command. Jesus Christ says, "Call no man Pope." Yet they ordain a bishop and call him Pope; and this Pope claims the title of Universal Father, Supremè Head and Governør of the Church of Christ. He is sometimes called, "Lord God the Pope"

## THE MOTHER'S REWARD.

I saw a little black cloud arising in the western horizon.— In a few minutes it spread over the expanse of heaven, and watered the earth with a genial shower. I saw a little rivulet start from a mountain, winding its way through the valleys and meadows, receiving each tributary rill which it met in its course till it became a mighty stream, bearing on its bosom the merchandize of many nations, and various productions of the adjacent country.

I saw a little seed dropped into the earth, the dews descended, the sun rose upon it, it started into life. In a little time it spread its branches, became a shelter from the heat, and the "fowls of heaven lodged in its branches."

I saw a little smiling boy stand by the side of his mother, and heard him repeat one of the songs of Zion. I saw him kneel at her feet, and pray that Jesus would bless his dear parents, the world of mankind, and keep him from temptation. In a little time I saw him with books of classics under his arm, walking alone and buried in deep thought. I went into a Sabbath school and heard him saying to a little group that surrounded him, "suffer little children to come unto me." In a few months I went into the sanctuary, and heard him reasoning of "righteousness, temperance, and judgment to come." I looked and saw the same at whose feet he had knelt, and from whose lips he had learned to hisp the name of Immanuel. Her hair was whitened with the frost of winter, and on her cheek was many a furrow: but meekness sat on her brow, and heaven beamed in her dim eye, glistening with a tear, and I

thought I saw in *that* tear the moving of a Mother's heart, while she reverted to the days gone by, when this Boanerges was first putting into life, hanging on her lips, listening to the voice of instruction, and inquiring, in child-like simplicity the way to do good; and I said, this is the rich harvest of a Mother's toil—these are the rich sheaves of that precious seed, which probably was sown in weeping, and shall bring down your gray hairs, not with "sorrow to the grave," but in the harbour of rest you shall look down on him, who will "arise and call you blessed," and finally greet you where hope is swallowed up in fruition, and prayer in praise.

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### OLD HUMPHREY, ON THE ABUSE OF RICHES.

"He died wickedly rich," says a good man in speaking of one who had left the world in great reputation; and though the words were neither spoken to you or to me, we may perhaps both find something in them that may suit us. I know not how it may be with you; but my money bags are not so many as to stand in my way nor to occupy much of my reflection. If you are differently circumstanced, look about you, for the words, "He died wickedly rich," are well worth your attention. I think it was John Wesley who said that if he died worth more than ten or twenty pounds, I forget which, he would give the world leave to call him a thief or something like it: but I am afraid that the benevolence, self-denial, zeal, perseverance, and devotedness of heart to God, of that servant of Christ, are beyond what we ever hope to attain; happy for us if we attain them in a degree. But though John Wesley's standard of self-denial be too exalted for men of meaner graces to attain to; though we may not be quite willing to go as far as he did, in giving up all we possess, except ten or twenty pounds, nor may it be quite right for us, yet it may be worth a thought how far we shall be quite clear of the charge, when the green sod is springing up over us, of having "died wickedly rich."

Old Humphrey is no meddler; he has no wish to pry into your affairs; and whether you are worth twenty thousand pounds, or have only twenty groats in the world, he will neither think the better or the worse of you on this account. The question is not, What are you worth—but, How are you using it? One man may die worth thousands clear from all reproach; and another "die wickedly rich," by leaving ten pounds behind him.

It is the case sometimes, and Old Humphrey fears too often, that people of property persuade themselves that in leaving money to poor relatives and charitable institutions when they die, they do all that can be personally required of them, and that indeed they deserve the reputation of being considerate, kind, and charitable.

Whoever has riches, and neglects to do works of mercy during

his lifetime, "dies wickedly rich," even if he leaves every farthing he has in the world to charitable purposes. I do not know the chapter and verse in the holy scriptures that particularly directs us to leave our property to do good after our death, but I know plenty of texts that direct us to do deeds of kindness while we are alive. "Pure religion and undefiled before God and the Father" is, not to leave money to the widow and the fatherless when we can no longer keep it ourselves; but, while we are alive, "to visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world."

Now do not mistake Old Humphrey. He honors the memory of that man who closes a life of kindness and christian charity by a benevolent bequest of his property, giving to christian institutions liberally; neither neglecting those who have a reasonable claim on his remembrance, nor passing by his poorer relations, friends, and servants. "These things" we ought to do, if we possess the means, and "not to leave the other undone." "Honor the Lord with thy substance, and with the first fruits of thine increase;" and "Thou shalt not harden thine heart, nor shut up thy hand against thy poor brother," are commands that are to be obeyed in our lives, and not to be put off to our deaths.

But if it happen that you are not rich in money; nay, that you are absolutely poor, do not think, on that account, that there is no danger of your dying "wickedly rich." One man may be rich in money, another in leisure time, a third in health and bodily strength, a fourth in talent, a fifth in influence, and so on. Now if you have either, all, or any of these kind of riches, and do no good with them, you are in the same situation with the selfish miser, who keeps his gold uselessly locked up in his coffers.

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### NEED OF GRACE.

*"There be many that say, who will shew us any good?  
Lord lift thou up the light of thy countenance upon us."*

"Every thinking man will look round him, when he reflects on his situation in this world; and will ask, What will meet my case? What is it that I want? What will satisfy me? I look at the RICH—and I see Ahab, in the midst of all his riches, sick at heart for a garden of herbs! I see Dives, after all his wealth, lifting up his eyes in hell, and begging for a drop of water to cool the rage of his sufferings! I see the Rich Fool summoned away, in the very moment when he was exulting in his hoards! If I look at the WISE—I see Solomon, with all his wisdom, acting like a fool; and I know, that, if I possessed all his wisdom, were I left to myself I should act as he did. I see Ahithophel, with all his policy, hanging himself for vexation! If I turn to men of PLEASURE—I

see that the very sum of all pleasure is, that it is Satan's bed into which he casts his slaves! I see Esau selling his birth-right for a mess of pottage! I see Solomon, after all his enjoyments, leaving his name a scandal to the Church to the latest age! If I think of honour—take a walk in Westminster Abbey—there is an end of all enquiry. There I walk among the mighty dead! There is the winding up of human glory! And what remains of the greatest men of my country?—a boasting epitaph! None of these things, then, can satisfy me! I must meet death—I must meet judgment—I must meet God—I must meet Eternity!"—*Cecil*.

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### " I AM THE WAY."

" There is no royal way to Geometry," said an ancient philosopher, to a young prince, who wished to be flattered by being instructed in a more compendious manner.

The same remark may be applied with equal force to those who seek another than the gospel way to heaven. The wisdom of God was never more fully developed than in the adaptation of the plan of salvation, so as to exclude none from its benefits. Here is but one way, and that is the way of the cross. Though straight and narrow, there is room for all. The king and the slave—the high and the low—the rich and the poor—are placed on a level. There they must walk as brethren. Imbued by the same spirit, they forget the gaudy distinctions of the world, and cease to regard each other with haughty contempt on the one part, or envy and dread on the other. God's impartiality frowns not on the poor and the low, nor is he influenced by the vanity of human greatness. He loves all, and all alike, " and is not willing that any should perish ; but that all should come to repentance."

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The heart is represented as a house, the door of which is closed. Christ says " behold I stand at the door and knock." Open for my admission. The sinner parleys. I am not prepared to receive company; I have nothing with which to entertain a guest. Says Christ, I will bring the provision, I will be at all the expense, and " I will sup with you and you with me." Ah, but says the sinner, I must first set things in order, the rooms are unswept, and ungarnished. Nay, says Christ, permit me to enter now, and I will prepare the rooms. But when every difficulty is thus obviated, the sinner will generally refuse admission under the plea, " go thy way for this time, when I have a convenient season I will send for thee."—*Presbyterian*.



## P R A Y E R.

Go, when the morning shineth,  
 Go, when the moon is bright,  
 Go, when the eve declineth,  
 Go, in the hush of night ;  
 Go with pure mind and feeling,  
 Fling earthly thoughts away,  
 And in thy chamber kneeling,  
 Do thou in secret pray.

Remember all who love thee,  
 All who are loved by thee ;  
 Pray for those who hate thee,  
 If any such there be ;  
 Then for thyself in meekness,  
 A blessing humbly claim,  
 And link with each petition  
 Thy great Redeemer's name.

Or if 'tis e'er denied thee  
 In solitude to pray,  
 Should holy thoughts come o'er thee,  
 When friends are round thy way,  
 E'en then the silent breathing  
 Of thy spirit raised above,  
 Will reach his throne of glory,  
 Who is Mercy, Truth, and Love.

Oh ! not a joy or blessing,  
 With this can we compare,  
 The power that he hath given us  
 To pour our souls in prayer.  
 Whene'er thou pin'st in sadness,  
 Before his footstool fall,  
 And remember in the gladness,  
 His grace who gave thee all.

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EMPTY PRAYERS.—How many long prayers are offered, from which, if the preface, expletives, and circumlocation were pruned, scarcely any thing would remain ?

LET me ask, every day, what reference it has to the Day of Judgment ; and cultivate a disposition to be reminded of that day.

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*Erratum*—In our last number, for ' vol. 2,' read ' vol. 1.'

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