

South Western Baptist.

Devoted to Religion, Morality, Science, Literature, and General Intelligence.

A. W. CHAMBLISS, Editor and Proprietor. MARION, (PERRY COUNTY, ALABAMA,) JANUARY 22, 1851. (NUMBER 47)

Religious Miscellany.

The Abuse of the Old Testament.

The Old Testament, with its laws and institutions abrogated, contributes to many useful purposes. It is difficult indeed, to determine the extent of its usefulness. Yet it may be applied to uses for which it is not now adopted. This we consider an abuse or perversion of the Old Testament, and for the purpose of correcting some of these misapplications of its laws and customs, we have endeavored to show that they have been repealed.

This being the case, it is improper to look to the Old Testament as the standard of morality. In its prophecies, priests and kings, it furnishes many instances of unaffected politeness, generous hospitality, and strict integrity worthy of universal imitation. Notwithstanding, we should err in making it the rule of our actions at this time; for things which were then practised, could not be tolerated now in the church of Christ. To instance, polygamy was then allowed. Jacob had a plurality of wives; David more than he; and Solomon more than either; yet they were honored and useful servants of God, this practice if sinful being connived at. But "we have no such custom," Paul's counsel, alike opposed to the celibacy of Catholicism, and the polygamy of the Old Testament, is "Let every man have his own wife, and every woman her own husband." We have no instance of this custom recorded in the New Testament, as existing among primitive disciples; and we have abundant reason to believe that it would not have been allowed. The laws respecting divorce, retaliation, and revenge, also opened a door for practices among the Jews, so manifestly opposed to the spirit of the gospel, that it is needless to say, they could not now be repeated with impunity. With the indulgences granted under the present dispensation, the duties enjoined upon men are also fewer in number. Hence, to claim the benefits then indulged in, or to bind upon ourselves the burdens then borne, would be a manifest misuse or perversion of the Old Testament, precedent yet we know not even the sins of the saints of the Old Testament have been plainly justification of the same sins committed under the gospel dispensation.

Neither should we look to the Old Testament, as the standard of doctrine. This inference may not be so readily deduced as the preceding from the repeal of the laws of the economy of Moses, yet it is obviously correct. We have no objection to the doctrines of the Old Testament, because they are radically different from those of the New; the modes of worship under the two dispensations being changed, it does not follow of necessity, that the essential principles of these two dispensations are also different. Love to God and love to man, unchangeable as the attributes of Deity, obtain a prominent place in the three systems of government instituted by God, for the regulation of the actions of men. The same may be said of the doctrine of human depravity, and of salvation through the vicarious sufferings of an innocent victim. Nor do we object to the doctrines of the Old Testament, because they were not sufficient previously to the promulgation of the gospel; they contained all that God would have the Jews to believe. And it had been well for them had they known this, and not added the traditions of men. Our objections to the doctrines of the Old Testament rests upon this ground; they do not exhibit the beauty and simplicity of the plan of salvation; couched in typical rites or expressed in dark prophecies, the teachings of this book direct the inquirer after salvation with a light comparatively dim, to Him who should come. But now that he has come, the day spring from on high has dawned upon the world, the darkness of types and prophecies has disappeared, and the true light now shineth. How egregiously then, should we err to leave the school of Christ and His Apostles, and resort to the school of the Prophets in quest of those fundamental doctrines, which constituting the plan of salvation, we are required to believe in order that we may be saved.

The Old Testament does not furnish us with the organization, the discipline, or the ordinances of the church; it is therefore wrong to seek information upon these subjects from it. Many, however, who admit that the customs and laws of the Old Testament are no longer obligatory, do nevertheless endeavor to introduce them, or others akin to them, into the Church of Christ. We contend that for every Christian practice, there should be produced better authority than the circumstance of such practice having been enjoined in the old code of laws. Here is the great error that has burdened Christianity with numberless lifeless forms; "The Jewish nation constituted the church until the coming of Christ; we who believe are the church now; the church then had peculiar laws and ordinances, therefore we should have them at this day." Now suppose that the Jewish nation, consisting of good and bad, is a

The Evangelists Harmonized in their account of Christ's Resurrection.

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The events which occurred on the morning of the resurrection of Christ, and of which the Evangelists have given brief accounts, occupied more time than is generally imagined. The two disciples who went to Emmaus on that day, left Jerusalem before the report had arrived from the sepulchre that Jesus had been seen: see Luke 24: 12-21. As Emmaus was but seven and a half miles from Jerusalem, and as they arrived there when the day was far spent, it is evident they could not have left Jerusalem early in the morning. To account for so much time being taken up, we must suppose that there were more events than the Evangelists have recorded, or that there were intervals of suspense and deliberation which do not appear in their brief narratives. This mode of accounting for the silence of the two disciples respecting Christ's having been seen by the women, is more natural than the supposition which some have made, that they had heard the report of his appearance to the women, but purposely omitted to mention it.

Since there were many persons concerned in the visits to the sepulchre, and considerable time occupied in the various transactions on the occasion, and in the brief narratives of the Evangelists, each of them has made his own selection, both with respect to the events, and persons concerned, it is not surprising that some difference appears in comparing their accounts. They have described different parts of the same whole, and if we could have that whole set fully before us, we should see the accuracy of their several descriptions, and their apparent discrepancies would disappear. It is the part of common sense to supply from the most probable conjectures, such parts of the general picture as have been drawn by none of the Evangelists; and by connecting and incorporating the several outlines they have given, to show the possibility of their having been taken from the same original.

One cause of perplexity on this subject has been the supposition, that all the disciples, male and female, had but one place in the city to which they resorted;—a supposition by no means probable. The house at which Jesus ate the Passover with his disciples was in the eastern part of Jerusalem, for it was at the entrance of the city from Bethany. Luke 22: 14. It is said to have been the custom of those who attended the great feasts, to pay the skins of their sacrifice for the rent of the rooms they occupied during their stay in Jerusalem. This house, therefore, the disciples lodged at during this feast; and it is probable they were here also at the succeeding feast of Pentecost, occupying the same large upper room in which the passover had been eaten. Luke 22: 11. Acts 1: 13.—The sepulchre was on the west of the city, Cleopas with Mary his wife, Mary Magdalene, and many others had come to this feast, not in company with Jesus, but from Galilee; and since these two women were at the sepulchre, on Friday evening, later than any others, and returned again very early on Sunday morning, it is probable they lodged in the upper part of the city, Salome, the mother of John, appears to have been a companion of these two women, Mark 14: 1; and since Mary the mother of Jesus, was a near relative of Mary, the wife of Cleopas, there can be little doubt that she constituted one of this family, and was brought, on Friday afternoon, to the house which they occupied, from the cross of her son. It is likely that after the crucifixion, John spent much time at this house, where both his real and adopted mother were; the latter of whom especially needed, in her distress, what consolation he could administer.

It is manifest that Peter and John were not with the other apostles when Mary Magdalene brought the information that the stone had been rolled from the door of the sepulchre. There is no way of accounting for the fact that the information was given to these two apostles only, which is so natural and satisfactory, as the supposition that they were apart from the rest, and in some place nearer to the sepulchre. Among the other women who were present from Galilee, was Joanna, the wife of Chuza. Herod's steward, As Herod attended this feast, Luke 23: 7; it is probable that Joanna, with her husband, constituted a part of his train, and were quartered in a more central part of the city.

The garden of Joseph, being near to the cross, John 21: 41, lay on the west side of the city. Joseph was a rich man and a counselor; Matt. 27: 57; Luke 23: 50; and the garden of such a man must be supposed to have been large and well furnished; and to have had an arbor or resting place with prepared seats. In one part of the enclosure was a place of ground less fitted for cultivation, because abounding with rocks. One of these rocks had been recently excavated, so as to form a tomb, which the proprie-

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From the Presbyterian Herald.

My Own Vineyard.

There is such a thing as being very busy, and yet neglecting one's own particular field. A minister may be much engaged about the general affairs of the Church, while his own particular charge is sadly neglected. He may have but little real acquaintance with the state and the wants of his own people. What ever good he may do in the general cause, will not compensate fully for this neglect of the part of the vineyard committed to his special care. He must sooner or later mourn over his want of success, and exclaim with grief: "My own vineyard have I neglected."

A minister or a private Christian, as head of a family, may be much concerned about the more public affairs of religion, and his own family be almost totally neglected. Family government may be prostrated, family rules, neglected, and the family after be either prostrate, or present nothing attractive. Children become indolent, and grow up irreligious. When such a man is seen from home, and in public, his zeal and activity are admired, but when seen at home in his own family, he is regarded with contempt. The admiration he secures (for a time) by public display, or zealous activity, will very poorly compensate for want of peace and quiet at home, or for the loss of the souls of his own children. How bitterly must he lament, in the end, that he has "not kept his own vineyard."

But how wretched must that man be, who, busy about various public matters, neglects his own spiritual interests, and lives from day to day a stranger to his own heart. In this age of bustle and active enterprise, there is strong temptation to overlook the state of our hearts, and suffer religious things to become a subterfuge for religion itself. But it is in accordance with the inclinations of the depraved heart in every age, to overlook our own inward state, and be occupied with externals. We may be very busy about the general affairs of religion, may manifest much zeal, may give and labor, and be the means of great good to others, and at the same time our hearts lie in an unheated waste. How few seem really to know themselves! "Take heed to thyself," is an inspired direction. We may preach the gospel to others, and yet be ourselves "cast away." To avoid such an awful fate, Paul thought it necessary to "keep under his own body." Alas! what shall it profit us to have been admired of men, as active, and zealous, and useful, or to have been really instruments of great good to others, while our own souls are utterly neglected and lost.

Good men are in danger of neglecting the state of their own hearts, and becoming strangers to themselves. No matter how active, and busy, and studious, they will find themselves shorn of their strength, when this is the case. One of the most eminent, pious, and useful ministers of the Presbyterian Church lamented on his death bed, a few years ago, that "while he had kept the vineyard of others, his own vineyard he had not kept."

Let each one, minister, elder, deacon, and private member, take great and constant pains to know himself, and keep piety alive and active in his own heart. This being first attended to, will fit each for public duties, and usefulness to others.

DELTA.

Manlike and Godlike.

A gentleman who had filled many high stations in public life, with the greatest honor to himself and advantage to the nation, once went to Sir Everdley Wilnot, in great anger at a real injury that he had received from a person high in the political world, which he was considering how to resent in the most effectual manner. After relating the particulars to Sir Everdley, he asked if he did not think it would be *manly* to resent it? "Yes," said Sir Everdley, "it would doubtless be *manly* to resist it, but it would be *godlike* to forget it." This, the gentleman reflected had such an instantaneous effect upon him, that he came away quite another man, and in temper entirely altered from that in which he

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na. The Board of the Southern Baptist Publishing Society had received reports soliciting to publish a Hymn Book for the Southern States, and indeed quite an extensive conviction that no Hymn Book in use among us was likely to become the Book of the Denomination South. While they were deliberating in relation to the matter, it became known that the *Irish Gaelic* had compiled a Book, and that the *Irish Gaelic* would be adapted to their design, to adopt it, rather than bring out another almost simultaneously with the publication of this collection. At the solicitation of the Board, the MSS. was submitted to their inspection, and arrangements having been entered into by the Board, the copy right was assigned to the Society, and the manuscript, under the direction of the publishing committee, and in connection with one of the compilers. All the alterations that seemed desirable to render it such a Hymn Book as the Society should publish, were made, and the result of these labours are now respectfully tendered to the Board, and to the friends of the cause, that they may find it a acceptable offering; and with the earnest prayer that the great Head of the Church will bless it with comfort and improvement of Zion.

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J. L. REYNOLDS, D. D.

By request of the Board of the Southern Baptist Publication Society, I have examined portions of "The Baptist Psalms," now in process of publication by them, and cordially commended it as a good selection, to the favor of our Brethren and Friends.

R. B. C. HOWELL, D. D.

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"CHARITY BEGINNETH NOT IN INEQUITY, BUT BEGINNETH IN THE TRUTH."—1 Corinthians, vii. 6.

[DENNIS DYKOUS, Printer.]

VOLUME II.]

MARION, (PERRY COUNTY, ALABAMA,) JANUARY 29, 1851.

[NUMBER 48.]

Religious Miscellany.

A Pastor's Obligations.

As to the nature, then, of a minister's obligations to his people, the first and main idea lies in the fact that he is a minister of the gospel. By virtue of his office he is not the minister of any thing else. He is not obliged to be the expounder and promulgator of any other system of truths or doctrines. Neither the nature of his ordination, nor the terms of his settlement with any people, can in any way bind him to be or do any thing except what properly comes within his sacred office. He is under no obligation to believe or deny, advocate or oppose, any thing not connected strictly with the gospel. On every foreign question he may stand neutral or take his position, and ever as he may judge best. On all the popular movements of the day, he is fully entitled to the opinions and course of any private citizen. He may hold such belief as he will on questions philosophical, political and reformatory; he may think what he will of popular delusions, and the wildness of radicalism. So long as his faith, labors and life, honor the gospel, he is beyond the reach of reasonable complaint, as a Christian minister.

Of course, he has other obligations; but as they were not begotten by his settlement, and can not be canceled by his dismissal, no one can claim them of him as his minister. His opinions and practices, therefore, on all other subjects, he should be permitted to enjoy, in every respect, as a private citizen.

This view of the nature of the clerical profession leaves the ordained man without his title, office, and official obligations in political, civil and social matters; and in his domestic and personal relations and duties. When he steps aside from the place and claims of his office, he is as the lawyer out of the court room, as the judge off of the bench, or as the physician away from the sick bed. He is a man untrilled, and has common lot with the multitude.

Of course, therefore, no pecuniary consideration in his act of settlement can obligate him to do or not do any particular thing in matters political, civil, social, or domestic. And an amount of ministerial support that one may contribute will enable him to interfere with or attempt to control a pastor in these things. For he is not settled as a minister in these things, but as a minister of the gospel. The annual payment of a dollar for the support of the gospel, does not entitle the contributor to complain, if his pastor use his civil rights in a Christian way. The subscription of fifty cents, or fifty dollars per annum does not purchase the right to molest one's minister at the polls with a brown, because he casts a vote in the opposition. For that money was ostensibly subscribed to pay for preaching, not voting. Nor can ten dollars, or a score of tens, buy the power to supervise and disturb a pastor's more sacred, private relations, actual or anticipated, because he is "our minister." Having judgment, conscience, inclinations, and interests of his own, and an undoubted right to consult each, he should be left to manage these affairs of his own in his own way.

How to Restrain Anger.

In a certain family, the father and grand father were much in the practice of disputing on religious subjects. The little grand-daughter, who was in the habit of listening to the conversation, noticed that when the dispute grew rather warm, her grandfather would lean back and close his eyes; and one day she inquired the cause. He said, "come here, my dear, and I will tell you." Then he told her that when the dispute was getting too warm, when his angry passion began to rise, he closed his eyes, and repeated the Lord's prayer; and before he had time to conclude, these angry passions all subsided.

Among the various means of preventing anger, I will mention one which you may think rather ludicrous. A man and his wife were very much in the habit of getting angry with each other; and their anger, it seems, would almost break out into a storm. Finally, the woman thought it a dreadful wrong thing for a man and his wife to conduct in such a manner, and resolved to do so no more. But fearing she might violate her resolution, she procured some sea-water, which you know is very bad to take in one's mouth, and whenever her husband began to indulge in anger, she would fill her mouth with this nauseous stuff, and thus she was prevented from making him any reply. The man got tired of giving vent to his angry passions, when no reply was made, and peace was thus restored to the family.

A very good man told me, that whenever any one did or said any thing which tended to make him feel angry, he used to look the individual in the face and smile. This man never indulged in anger, but was kind and forgiving, and when he unconsciously had done any thing wrong, he was ready to confess it. Now he has gone home to heaven, to that place

Dr. Carson and the New Translation.

At a time when a new version of the Scriptures is agitating the public mind, it will not be unacceptable to our readers to know what the most celebrated Biblical critics have thought of the measure; and for this reason we copy from the New York Recorder the following from an interesting Memoir of the late Dr. Carson, by Rev. G. C. Moore, just published by E. H. Fletcher, of New York city. The letter is one of intrinsic value, as giving the opinion of a man like Dr. Carson on the great question of translation. It will strike many as somewhat singular that such assurances could be given on behalf of the American and Foreign Bible Society, while the resolution restricting the English issues of the Society to the common version was in force, and some years before a proposal was made to the Society to repeal it:—

It is due both to my readers and Dr. Carson to state, that he was invited, in 1844, by some members of the American and Foreign Bible Society, through my venerated friend, the Rev. Dr. Mayhew of New York, to prepare a revised edition of the New Testament, and this invitation was accompanied by a promise of a full remuneration for his labors, together with an assurance of having it adopted by the Society, and of having it sold in England below the current price of the Testament issued by the British and Foreign Bible Society. An extract from Dr. Mayhew's letter to Dr. Carson will speak for itself:—

"That such a work is necessary, and desirable I have long been convinced, and I know of no man in the world into whose hands I would more willingly commit this all-important business. Your perfect knowledge of the Greek and English languages—your habits of intense thought respecting the philology and philosophy of language, and your constant habits of close study to ascertain the exact mind of the Holy Spirit in the Sacred Scriptures, etc., are qualifications which appear to me absolutely necessary to qualify a man for being an able and faithful translator of the Sacred Scriptures."

When this proposal reached Tabernacle, Dr. Carson was in England, and consequently never saw it, for he returned in his shroud. By the request of his family, and under their immediate direction, I replied to Dr. Mayhew as follows:—

"Your suggestion respecting a revised translation of the New Testament, I doubt not he would have taken into prayerful consideration. I believe, however, that he could not have undertaken the work, as I know he highly prized the common translation. He believed that all its words have been rendered sacred by long established usage. A short time previous to the Doctor's death, a Scotch minister undertook to establish, beyond all controversy, the fact that baptism is to be performed by immersion, by giving a new translation of Rom. vi. 5. He substituted the word 'have' for the last occurrence of the word 'shall,' and wrote to Dr. Carson for a critical opinion of his revision. I well remember with what anxiety the Doctor clasped his hands and exclaimed, 'O Lord, will men never cease to make scriptures! When will they cease tampering with thy Holy Word!' Turning to one of his pupils, he said, 'Get your Greek Testament and look at that verse, for I think you will be able to detect the error into which that man has fallen.'—When he was told the verb is in the future tense, he mournfully addressed us about the hazard of such exploits. 'Let that,' said he, 'teach you not to be tampering with the Word of God! That man would exclude the glorious doctrine of the final resurrection, as taught by that word shall, in order, unnecessarily, to establish a favorite ordinance.'"

To the foregoing, for many and obvious reasons nothing could be added, except a few extracts from Dr. Carson's work, which convey his opinion of the common Bible, and of its translators. In his review of Dr. Brown, on the Payment of Tribute, he writes:—

"Our unfortunate translators receive an indignant rebuke from our author for the word 'damnation.' He suspects that they employed this word from courtly compliance to King James. And I may suppose with as good reason, that it was used to please the monarch that they translated the same word in the same way in 1 Cor. ii. 29. Far away be every such insinuations with respect to these good and worthy men, to whom every Christian who speaks the English language is under deep obligations."

On the work of Interpretation and Translation he speaks thus, in another work:—

"Persons who interpret, not from their own acquaintance with authors who have written in the language to be interpreted, but merely on the authority of lexicons will be wonderfully fertile in improvements of the common version, and in various possible interpretations of almost every passage. Hardly anything in the

common translation pleases them, and every new dress that can be given to a passage is a discovery of the greatest importance! There can indeed, be no rule more general than that he who is perpetually mending our version, is but a tyro in criticism."

His view of our common English Bible may be ascertained by the following quotation:—

"With respect to the merits of our translation it is enough to quote the admission of J. K. L., that Roman Catholics admire the common translation of the Bible, with all its imperfections, as a noble work. This is as much as any learned Protestant would say. It is as much as can be said, with justice, of any translation that ever was made, or ever will be made. There must be imperfections in all translations of the Bible and every other book. Yet, if our translation is a noble work, it cannot be essentially deficient in conveying the meaning of the original. If this is the real estimate of our translation by the Roman Catholic priesthood, why are there any unceasing attempts at any time to serve a purpose by revising this translation? If our translation is admitted in cool moments as such, we have a right to attribute opposition to it, to hostility to the Bible."

Oath of Roman Catholic Bishops.

The following translation of the oath which every Roman Catholic Bishop is required to take, shows more clearly and forcibly than any essay we have ever read, the nature and extent of their allegiance to the occupant of St. Peter's chair.

TRANSLATION.

"I, N., elected to the church of N., will be from this time forward faithful and obedient to the blessed Apostle Peter, and to the holy Roman Church, and to our Lord, Lord N., the Pope of that name, and to his successors, canonically entering upon that office. I will not, by counsel, or consent, or act cause them to lose life or limb, or to be deprived of their liberty, or that violent hands should be laid on them in any manner, or any injuries be brought upon them under any pretext whatever. I will knowingly disclose to no person, to their injury, the counsel with which they may intrust me, by themselves, their messengers, or their letters. I will assist them in retaining and defending, against all men the Roman Papacy, and the royalties of St. Peter, saving my order, concerning the duties he owes to the monastic order to which he belongs; I will honorably treat the legate of the Apostolic See in going and returning, and assist him in his necessities. The rights, honors, privileges, and authority of the holy Roman Church of our Lord the Pope, and his successors aforesaid, I will take care to increase and promote. I will not be concerned with plan, or deed, or discussion, in which any thing injurious or prejudicial is plotted against our said Lord, or the said Roman Church, as to their persons, rights, honor, state and power. And I shall know that such things are discussing and forwarding by any persons, I will prevent them to the utmost of my power, and, as soon as I can, make it known to our said Lord, or to some other by whom it may come to his knowledge. The rules of the holy fathers their decrees, ordinances, arrangements, I will with all my strength observe, and cause to be observed by others. Heretics, schismatics, and rebels to our said Lord, or his successors aforesaid, I will to the utmost of my power persecute and fight against. When summoned to a synod I will come unless prevented by a canonical hindrance. I will, in my own individual person, visit the threshold of the Apostles every three years; and I will render an account to our Lord and his successors aforesaid, of my whole pastoral office, and of all things in my way pertaining to the state of my church, to the discipline of the clergy and people, and finally to the salvation of souls committed to my trust; and in natural I will humbly receive, and with the utmost diligence fulfill the apostolic mandates. But, if I shall be detained by any lawful impediment, I will fulfill all the things herein before stated by a trustworthy messenger, having a special mission for this purpose, a member of my chapter, or one holding an ecclesiastical dignity, or otherwise holding the function of pastor, or, if all these fail, by a priest of the diocese, or, if such clerical deputation altogether fail me, then by some other secular or regular presbyter, of approved probity and religion, fully instructed concerning all the aforesaid matters. With respect to such impediment, I will acquiesce in the Holy See, by lawful proofs, to be transmitted by the aforesaid messenger to the Cardinal protonotary in the congregation of the Sacred Council of the Holy Roman church. Moreover, I will never sell, nor give away nor pledge, the possessions belonging to my title, neither will I renew a life interest, or alienate them in any way, even with the consent of the chapter of my church, without consulting the Roman Pontiff, and if I shall chance to incur any alienation of such property, I am wil-

ling to suffer thereupon the penalties contained in any constitution passed on the subject. So help me God, and these Holy Gospels of God."

Demand of the Age.

That great pioneer missionary, the late Rev. Dr. J. A. J. (who in this country a few years ago, wrote a letter, March 5th, 1846, to the New York Baptist Register, in which he expressed his astonishment that so little effort is made by religious people to disseminate religious newspapers. In the following extract he proceeds to state two great demands of the age:—

"There are two things, especially requisite to carry forward the grand enterprise of the present age, which have for their object the removal of internal evils, the advance of true religion, and the establishment of the Redeemer's Kingdom in foreign lands. The first requisite is Educational Societies, Collegiate, and Theological Institutions for training the agents to be employed in these enterprises. Such societies and institutions have received considerable, though not sufficient attention. The second requisite is the active operation of the religious periodicals throughout the land. This object has been too much neglected and forgotten. Neither the cause of education, nor Bible and Tract Societies, nor missionary efforts can be long and worthily sustained, unless these objects are presented to the public mind, so as to enlighten, and interest, and stimulate to action. An agent goes through the country; he tells some pathetic story; a tear starts from the eye and a flippant bit from the pocket and as he passes on with the speed of the black horse, his voice dies away on the ear like the faint echo of sounding brass, or tinkling cymbals; the half formed tear evaporates, the purse-string closes over the remaining lippenings, and things remain in statu quo, until the next annual spasm. Effort must be based on intelligent principles. Knowledge must be extensively communicated. The field of labor must be spread before the public, and they made well acquainted with the necessities and practicalities of the case, the efforts that are making, and the successes, though small, that have attended those efforts, and this must be done mainly through religious periodicals. The great societies of the day could do no better thing than to send forth their agents, not merely to go proclaiming about the country, but to penetrate into every village and hamlet, and solicit subscriptions to their various organs of communication with the public. This would increase their contributions, and enlarge their funds beyond all past precedent."

Sclavonic Gospels.

We extract the following interesting paragraph from the Lectures on the Religious History of the Sclavonic Nations, by Count Valerian Krassinski:—It is a curious fact that the Gospels upon which the Kings of France took their oath at their coronation in the Cathedral at Rheims, are Sclavonic, written partly in the Cyrillic and partly in the Glagolite characters. This circumstance was discovered for the first time by Peter the Great, when he visited Rheims in 1717. A history of the manuscript was published in 1816 at Prague, illustrated with the fac-similes, etc., by the well known Sclavonic Hankar, who extracted from the work the following details: "This manuscript was presented by the Emperor Charles III., King of Bohemia, to the convent of Rumanus, as a precious relic, in the hand writing of St. Procopius, Abbot of the convent of Sazava. It was taken by the Hussites from that convent, which they, however, spared from destruction on account of the great veneration which its inmates entertained for the Sclavonic ritual. It afterwards found its way to Constantinople, in a manner which has not been ascertained; but it is supposed that it was sent thence as a present by the Hussite King of Bohemia, George Podiebrad, at the time he negotiated a union with the Greek church, on account of its beautiful binding, ornamented with gold, precious stones, and relics of saints. After a lapse of about a century, it was brought, in 1546, by a painter of Constantinople, named Paleokappas, who dealt in costly objects, to the Council of Trent, where it was purchased by the Cardinal of Lorraine, who made a present of it to the cathedral of Rheims, of which he was the archbishop. It disappeared during the first revolution; but was discovered a few years ago by a learned Russian, Alexander Farguenoff, in the municipal library of Rheims, where it had been deposited under the consulate of Napoleon, but stripped of the beautiful binding to which it owed its place amongst the French regalia."

The man who is one thing to-day, and another to-morrow—who drives an idea pell-mell this week, while it drives him the next—is always in trouble, and does just nothing from one year's end to another.

No Unkind Remembrances.

"He left no unkind remembrances of hard words or bitter speeches, or unchristian thoughts or wounds in the soul."—These words were spoken of one who passed away from earth without leaving any very marked traces of his existence. He had fertilized no lands with blood. He had written no book which awakened the plaudits of thousands. He had linked his name to no system of policy by which politicians rose and fell. He had pursued an humble, quiet, yet laborious course of life; his influence had been for good and for good only.

There is much higher praise contained in the words above quoted, than may, at first view, be apparent. A blameless life is a very high attainment. It is not enough that we strive to do good; we must strive also to avoid doing evil.

It often happens that the good accomplished by a man is outweighed by the evil he occasions. Let a man by a rash, fanatical course, arrest the attention of a sinners, and thus be the means of his conversion. If that same course drives two souls into infidelity, it may be reasonably feared that in the end the evil done by him may outweigh the good.

It is much easier to imitate Christ in his active benevolence than in his perfect blamelessness. All the good done by one who pursues a blameless course, is clear gain. There are no offsets to be made against it.

Is the influence of such a man small? Can he pursue a course that shall leave no unkind remembrances of hard words or bitter speeches, or unchristian thoughts or wounds in the soul? and not exert a powerful influence! No. His blameless life of benevolence will tell powerfully upon the hearts of all. He will be, for Christ, a standing witness, whose testimony cannot be rejected. A mild, lovely, joy-giving, soul-transforming influence will be constantly diffused by him.

We love to think of the good we have done—or the tears we have wiped away, or the friends to which we have carried joy, or the souls we have led to Christ.—But let us not refuse to think of the evil we have done—of the occasions for doing good passed by, of the unkind words spoken, of the heart wounds given by the selfish preference of our own interests, of the positive evil influences exerted. By so doing, we may be aided in the attainment of holiness, and be stimulated to put forth all carefulness, that from this time forth we may leave no unkind remembrances or wounds in the soul.—N. Y. Observer.

Pulpit Anecdotes.

ANECDOTE.—Perhaps the following anecdote of the Rev. Joseph Leary, a venerated Baptist minister, who died in 1845, is not a few years since, may not be uninteresting to your readers:—

There has existed in the English metropolis and union of ministers, composed of Presbyterians, Congregationalists, and Baptists, for nearly two centuries. They were originally united for the advancement of religious freedom, and still exist to maintain it. They have access at all times to the throne, either to present addresses or congratulatory or condolence in connection with public events, or to state their grievances. Some years ago, the body went up to address George IV., and while they waited in the library for their turn in the audience chamber, the different members amused themselves with observations on the books, pictures, furniture, &c., and especially with an elegant vase, a present from the pope to the king. Good Dr. Waugh, a Presbyterian clergyman and one of the best of men, pleasantly said, in his Scotch tone, to Mr. Ivimey, "Well, brother Ivimey, one could almost covet that beautiful bowl; how well it would do for the baptism of our infants!" "Exactly so, bro. Waugh," replied the Baptist, pointing to an inscription which the worthy Dr. had not previously seen, "it would indeed do well for the baptism of infants; for you see it comes from the Pope of Rome!" The effect on some seventy or eighty Presbyterian ministers, in the presence of some thirty of their Baptist brethren may be imagined.

A Striking Anecdote.

A Caviller once asked Dr. Nettleton, "how came I by my wicked heart?" "That," he replied, "is a question which does not concern you so much as another, namely,—How you shall get rid of it! You have a wicked heart, which renders you entirely unfit for the Kingdom of God; and you must have a new heart, or you cannot be saved; and the question which now most deeply concerns you is, How you shall obtain it?"

"But," said the man, "I wish you to tell me how I came by my wicked heart?" "I shall not," replied Dr. Nettleton, "do that at present; for if I could do it to your entire satisfaction, it would not in the least help you towards obtaining a new heart. The great thing for which I am solicitous is, that you should become a new creature, and be prepared for heaven."

As the man manifested no disposition to hear any thing on that subject, but

still pressed the question, how he came with his wicked heart, Dr. N. told him his condition resembled that of a man who is drowning, while his friends are attempting to save his life. As he rises to the surface of the water, he exclaims, "How came I here?"

"That question," says one of his friends, "does not concern you now. Take hold of this rope!"

"But how came I here?" he asks again.

"I shall not stop to answer that question now," replies his friend.

"Then I'll drown," says the infatuated man, and, spurning all proffered aid, sinks to the bottom.—Dr. Nettleton's Reminiscences.

Men Ought Always to Pray.

Men ought to pray. The holy angels need not prayer. They have all their wants supplied. Wicked angels need much, but they are in despair; they know that God will not hear them. Men, that is, people on earth, should pray. The saints in glory are like unto the angels, and sinners in hell are like lost angels.—But let all on earth pray. The aged, who have never prayed before; the aged, who have long served God; the middle aged, pressed with cares, or flushed with success; the young, so unsuspecting, so excited with passion, so full of bright visions, and so poor in experience; the little child, so helpless, so dependent; these, all these should pray. Yes.

Men ought to pray. Nature teaches the child to cry to the strong for aid.—All nations have held prayer a duty. Besides, God commands us to pray. He invites us to it. He has promised to hear it, and his word cannot fail. Jesus Christ spent whole nights in prayer. We are weak, and poor, and sinful, and guilty. God is strong, and rich, and full of grace and mercy. Let us come to him. Good men have always loved prayer. It is certain that prayer is efficacious. God has said so, and good men know it to be so. They have often gotten their petitions, therefore.

Men ought ALWAYS to pray. They should pray in prosperity, lest they be proud, and forget God; the day of darkness may come. They should pray in adversity, that they may not murmur nor despair. They should pray in the morning, for every day has its trials. They should pray in the evening, for none can say that he may not die before morning. They should pray at home, for God's blessing is needed in every house. They should pray abroad, for God only can preserve the stranger. Men should pray in health, that they may not live atheists; and in sickness, that they may be able to say, "Not my will, but thine be done, O God." Men should pray always.—Am. Messenger.

The Book of Wonders.

O thou Bible! holy book of wonders! what more can we need, when He who bears "the key of David" opens to us thy treasures? Where is the darkness which thy light will not dispel? where is the emptiness which thy tree of life will not satisfy? where the thirst which thy living streams will not quench? where the mountain which cannot be ascended, when we have with us thy rod and staff? O word of God! sent from heaven, who can estimate the fullness of that service of love which thou hast wrought for us? We seek after God—thou unveilst to us his face. We desire to know his will—thou discoverest to us his law, with its thunders and lightnings. Terrified by the voice from Sinai, we inquire into the state of our hearts—thou discloseth to us their most secret depths. We sink under the heavy load of our sins—thou shewest to us the sentence of condemnation torn asunder, and nailed to the Saviour's cross. We tremble to find that we are naked in the presence of a holy God—thou tellest us of the spotless righteousness of Immanuel, and sayest gently, "Go in peace." We fear lest we should not walk worthy of our calling—thou sayest to us, "Take courage; for Christ is made of God unto you wisdom, and righteousness, and sanctification, and redemption." We tremble before the enemy who would fain swallow us—again thou raisest our heads; "The lion of the tribe of Judah hath conquered; take courage, take courage." Trouble surrounds us—thou liftest us out of the abyss; see, it is the chastisement of love. We are left alone—thou directest us to a friendly bosom, where all tears are wiped away. The path of our pilgrimage is dark and gloomy—thou givest us the wings of hope, so that we fly away over this world's mournful mists. The day of our life is coming to a close, the evening is drawing nigh—thou openest to us a window that looketh to the east, and behold, we see in the distance the glorious lights of our own eternal home, and O, what a house! O word of life! treasure of salvation! without equal; which makes our poverty rich, our weakness strong, gilding with heavenly light the shades of our earthly pilgrimage! let us kiss thee with kisses of love—let us cower thee with tears of joy.—E. W. Krummacher.


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