I subjoin a few verses as a kiud ployed to work by the Husbandman: things shatl be added unto you." of synopsis of our faith, touching limself, who seeing me idle said unto|" Behold the fowls of the air: for the union between Christ and his me, people. Adiw.
C. B. HASSELL
"'Twixt Jesus and the chosen race Sulsists a bond of sovereign grace, That hell with its infernal train, Shall ne'er uissulve or rend in twain. This saceed bond shall never break, Though earth should th her centre shat
Fienh doubing saint, assured of this, For (yod has pledged lis holiness.
Me swaye hut orlec, the deed was done, 'Twas settled by the great Three-One; Christ was appointed to reteem All that the Father lov'd in him. Hoil sacred union, firm and strong, How frreat the grace, how sweet the sonfy, Ghat rehel woms should ever be One will inemrnate Deity.
(One in the tomb, one when he rose, One when let trimph'd o'er his toes; One whem in heaven hetook his seat, Thile seraph's sung all hell's defeat. -...nis samed tie forbids their feare, Por all he is or has, is their With tim, their hem, tney stand or fall, "Their life, their surety, and their all."

> Macomb, Trininois, Fregreents.

Brother Bodenifumer:- 1 , filowet the plow from kretheri altil ! becaune disabled in 1861, and have some practical knowlecige of the business, I propose to suggest a few hints on that subject through the "Tandmarks," if you pernit, for the comsideration of those of like ocenjation; though it is probable that they could better instruct me, yet, sumta as I have I chatl briefly wive.
The Husbandman who omployed me to plow has an cxteneite field, or rather garden, sometimes called a vineard, all meaning the same enchosure, which He selected for His own use, not because the place or gromed was originally cither rich or beautiful, but because it suited Mis own taste to do so. This gromed lio enclosed with walle of sabation, (Isa. $26: 1$ ) and helgod it round about, and digged a wine press, and built a tower, dec. Mathew 21 : 33. Next He removed the thorms and briass, prepared the ground, onriched it, and antexwards jlanted it in chaice rines and other rare and beautifal plants, such ats the poomegranate, camphire, spikenard, saffien, cimnamon, frankincense and myrrh, interspersed with the rose of Sharon and cedars of Lebanon. Song 4:12-14. It was in theis cearden and vineyard I was em-
 "ineyard." Mathew 21:28. This unexpected call upon me from so renowned and honored a personage ats the Lord of the vineyarl, almost startled me, for several reasons: first, I felt sensible that I. dit? not.understand the business of such delicate and refined hortieulture; sceond, I was of such lhumble birth and pretentions I felt that I was not adapted to so ligh and honorable a place; third, I hed ne touls to work with; fourth, my affection and anxicty for my family seemed to stand dreectly in my way. Thut as fast as I eotld firame excuses, the Husbandman would refite them. To the first He said "The preparation of the heart in man, and the answrer of the tongue, is from the Lord." Prov. $16: 1$. To the second exchse Tre said," Geol hath chosen the fooliwh things of this world to confonnd the wise." I Cor. $1: 27$. To the third He said He would fumish all the tools and inphements He wotld require mo to plow, well stoured and bright, (Lake $9: 62$,) a mattuck to diy among the trees and plantz, (Tainh $7: 25$; Lik. $1: 3: 8$, ) and to the forerth excrese The said, "He that loveth son or daughter more than me is not worthy of me." Matthew $10: 37$. So I went into the viacrard and He set me to plowing. How awkward I wes, and how awkward 1 felt. I soon found that others more experienced and more skillful covild plow murch better than I, and my work lookel so poor and defectivo lyy the side of theitro that I was ashanact of my plowing. Ialso began to think of my wife and little ones at home, and was perplexed aboutt their sustenance and welfare; so I plead with my cmployer to let me go home and wee how they farecl, or at lasst to bid them farcwell. To this, as I thought reasomable request, He sternly replicd, "No man, having put his hand to the plow, and looking back, is tit for the kingroin of God." Lake 9 62. This almost broke my heart, and so sorudet bu my eave and throuch my sonl fint i wes made to shudder; but He , knowing my distress and solicitude for the welfare of the dear ones I had left behind, plectged his honor, in the most soleman manner, to see to their wants, saying Your Father knoweth what thing ye have need of," and "all these

## they sorw not, meither do they reap,

 nor gather inte barns; y yet your heat vonly Father fecdeth them."plowed on, and though I shall not now Itescribe thita wonderful and valuable implement, I shall britfly speak of its uses and hove it lias to be ran. The rows of plants in this wonderful garden are all straight, every way one can look, each one in ins jroper place and in order, "from the cedar tree that is in Lebetron, cren unto the hyssop that springeth out of the wall." I Kings 4: 33. But there were thorns and briars and hurtful weeds continnally springing up fiom the native soil, and growing promiscuotsly among the plents, and these hatito be rooted up by the plew and mattock. I was directal to plow straight through the fied betweenthe rows of plants, eyes in front on my rew, tud ieecer to look back. To be carcful not to hurt the plants nor the rines, ane they had "icnder grapes," but to ove the grome, root up the thems and noctions weeds. It first I wats proylet? to distingriith some of the weads from the plants, as the former sorretinces whowed, lapres and blosA Me rascubling the latter, and I was curently dodgring the plow around such; but the proprictor dizeovering my want of unkerstanding and experienee, told me to plow up everything between the row, and spare nothing that was not in ine. I plowed on again, and now I turned ap every thing beforeme-weeds, briars, thoms, frogr, (Ter. $16: 13$,) scorpions and serpents. Now and then a nest of yellow jackets wass stirred tu, and I soom becan to see that I was at a business which exposed me to danger. The briavs and thorns often piered my sides and my eyes ; the bees stung me, the serpents snapped at me, and I was cringing on every side. But as I complained of these difficultiethe lord of the rineyard shod n!y feet and "fenced me with iron," ( $2 d$ Sam. 23:7, and made my face strong and my forehead as an adamant harder than fiint." Eze. 3: 8, 9. As soon as I was seen by these reptiles thus clad in iron, they nick-named have borne ever since. But I sometimes, while plowing among these graceful and fragrant plants, have almost forgotten these annoyances, forgotten self, and home, and friends
especially just after a gentle rain ha
from Mount Ifermon. When the south wind has blown on the garden after a rain, O how sweet the fragrance! How delightill the lilly and the rasc appear! How homorable is the company of the Gardener when He cometh into His garden of delights"!

> "A wake, © heavenly wind, ant come,

Blow on thie garcien of perfune;
Spirit divine, descend and lireathe,
A gracious gale on plaets bencarth."
And now, brother Bodenhamer, to ou and your readers, I extend a Christian grecting, and remain, in tribuation, your unworthy brotiner, I. N. VANMETER. Ormiki, Aza., Dec. 9, 1869. "The similitude of Adam's transgression.' Romans 5:1...
In the post-scripst of nay letter pullished in the Tandmarks of December 1st, I promisel conditionally that 1 might at some future time say something further on the above text.
A "siminitule" is a likeness, and no man can sia "alter the similitude of Adem's traucgrasion," because io man ever stook as the head ami repcesentative of the luman family he does, neither has any law ever becin given to any man at an "innoAdam has been tranerecesed. Thee law given by Moses was given to thooe who were already condemned by the law which Adom transgressel, and cren admitting that the lave of Mows had been punctually obeyed, it conld not have abolisheil the sentence of death contained in the law given to Adam "Tï there had boen a lan given that could have given lie, verily rightcousncess would lave been by the larr:" Totiching the righteourness that was in the ceremonial Law, Suul of Tarsus was "blameless," cien when he was breathing ont threatenings and slaughter against the churche of Cod. His blameless righteonsness in the eye of that law could not release him from the reign of death mader the first law given to man. This first law is the only law cier given to man as an inmocent creature, and the only law that. aficets his cternal destiny, or that will hoid dominion over him bevond this present life. All other laws relate to his temporal or time state. Even admitting that men as sinners could punctually obey every law that relates to their temporal or time state, and sceure every blessing promised iu such laws, they would still be under the reign of: eternal death which fallen, and the dow has descended passed upon all men whon Adam

