

THE BIBLICAL RECORDER.

THOMAS W. TOBEY, Editor.)

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

M. A. MEREDITH, Publisher.

VOLUME XVII. NO. 22.

RALEIGH, N. C., FRIDAY, MAY 28, 1852.

{WHOLE NO. 1103

THE BIBLICAL RECORDER, A Religious and Literary Paper:

Published weekly at Raleigh, N. C., at \$2 00 per an-
num, payable in all cases in advance.
All letters on business should be directed to
the publisher, Marcus A. Meredith. Letters contain-
ing communications, or in any way relating to the ad-
vertisement, should be addressed to "Editor of the
Biblical Recorder." Private letters to the Editor,
should be sent by mail, and no reference to the Recorder, address thus—
Thos. W. Tobey.
All communications, to insure attention, must
be addressed to Raleigh, N. C.—post-paid.
For further particulars see last page.

THE LAW OF NEWSPAPERS.

Subscribers who do not give express notice to the
publisher are considered wishing to continue their sub-
scription. If the subscribers order the discontinuance of
their papers, the publishers may continue to send them
until they are notified to the contrary.
If subscribers neglect or refuse to take their pa-
pers from the office to which they are directed, they
hold themselves responsible until they have settled their bill,
and order their papers discontinued.
If subscribers remove to other places without in-
forming the publisher, and the paper is sent to the for-
mer address, they are held responsible.
The courts have decided that refusing to take a
paper or periodical from the office, or removing and
leaving it uncollected for, is "prima facie" evidence of
intentional fraud.

From the Christian Repository.

Dr. Maclay and Dr. Aydelott.

SARATOGA SPRINGS, N. Y., July 21, 1851.

REVEREND AND DEAR SIR:—I have just
received your letter to my old friend, Bishop Mc-
Clary, with deep and thrilling interest. You
know, from the time you were a boy of twelve
or fourteen, I took deep interest in your spiritual
and eternal welfare. And it gladdened my heart
when I had reason to believe that the instructions
which I then imparted to you had made a deep
impression on your heart, and that you were
brought experimentally to know the truth as it
is in Jesus. From that period to the present,
I have taken a deep interest in all your move-
ments, and it has afforded me no ordinary satis-
faction to find that you have been the decided
advocate of evangelical religion. And your let-
ter to Bishop McClary, evinces that you con-
stantly are a decided friend and advocate, on Bible
principles, whatever it may cost you.

When we first were acquainted, I was a Pede-
baptist, but was compelled to examine the sacred
Scriptures, with reference to the subject of
baptism. In consequence of endeavoring to
prepare a sermon from Acts ii: 38, in 1808, I
became convinced that Peter's mode of proce-
dure and mine were different. I concluded that
he was an inspired apostle, and must be infallibly
right, and I must inevitably be wrong. He re-
quired of his hearers: "Repent, and be baptized,
every one of you." I could not address my
hearers in the same manner, because according to
my principles, they were baptized already, though
I knew they were in the gall of bitterness and
bond of iniquity. He required them to repent first,
and then be baptized. I was compelled to give
up the text and preach from another, as I could
not on my principles do it justice. I resolved
carefully and prayerfully to examine the Scrip-
tures on this subject.

I found that Christ in the Apostolic Com-
mission commands the baptism of believers—of
believers only. He commands his disciples to go
and teach, (or make disciples by instruction,
which is the only way in which man can become
disciples,) and then baptize them.

In examining this subject, Acts viii: 8 struck
my mind, with the force of a flash of lightning.
"And Crispus, the chief ruler of the Syna-
gogue, believed on the Lord, with all his house,
and many of the Corinthians hearing, believed,
and were then baptized." The passage struck me
in this manner, they heard—then believed—
and were baptized. I have been all my life re-
versing God's plan; first baptizing, then wait-
ing till they shall hear, then waiting till they
shall believe, which might never take place.—
But the plan which the God of heaven has ordi-
nated is that men shall first hear, and then be-
lieve, and then be baptized. I felt ashamed and
confounded before God. I wondered where
my eyes and my understanding had been, that
with all my advantages of information, I should
have remained ignorant of a subject as clearly
revealed in the Bible as that Christ rose from
the dead. I examined every passage in the New
Testament, in its connection, where the ordi-
nance of baptism is enjoined or exemplified or al-
luded to, and to my astonishment found that
the name of Infant Baptism, nor the
thing itself is found in the Oracles of God.

I had been accustomed to place great reliance
on the baptism of households mentioned in the
Scriptures. But on examining the passages in
their connection, I found that in every case they
were believers. I have since baptized more
households in New York city, than all those re-
corded in the New Testament. But they were
believers. I baptized two whole households at
the same time. I was present in Baltimore, when Dr.
Richard Fuller baptized two entire households.
He, stating the fact publicly, said to the con-
gregation, "You must not go away and report
that Fuller baptized infants because he baptizes
whole households; for they are all believers."
I determined to answer a good conscience
to God by being buried with Christ by
baptism, and was enabled to go on my way re-
joicing. I was baptized on the 21st of Decem-
ber, 1808, by Rev. Jno. Williams, one of the
best men I ever knew, and father of Dr. W. R.
Williams of New York. My wife and eighteen
children were baptized on Christmas morning, four
days afterwards, by the same administrator.

And then six, eight, and ten, at a time were
immersed by myself, until the whole church was
baptized, except four or five individuals.

My successor in Scotland, the Rev. Mr.
Aikenhead, became uneasy on the subject of in-
fant baptism and entertained serious doubts of
its Divine authority, and wrote to me, knowing
that I was a Baptist, and asked my advice. I
advised him to read the New Testament with
earnest prayer and close attention, and if he
found any thing respecting the sprinkling of in-
fants in it, by all means to continue the prac-
tice. But if neither the name, nor the thing itself
were found in God's book, as an honest man, he
would be compelled to renounce it, and resort to the
old apostolic mode of immersing the believers. He
took my advice. And it resulted in the baptism
of himself, and also of a majority of the Church.
So that the only two churches of which I was
ever pastor, (and they were both constituted un-
der my ministry,) are Baptist Churches now.—
When I was baptized, I did not know where to
obtain a loaf of bread for my wife and children,
or a sixpence to buy it with. But I clearly saw
that it was my duty to obey Christ in this Di-
vine ordinance, and leave all consequences with
the Lord. Duty is ours. Consequences belong
to Him. I have never had reason to regret it.
Nor will any other Christian man who resolves
to follow the Lord fully.

It may be proper here to remark that in ex-
amining the mode of baptism or the action which
takes place in observing it, I found no difficulty.
The meaning of the word baptize, both in sa-
cred and classical writers, I found to be—to dip
—to plunge—to immerse. All lexicographers,
both ancient and modern, agree to give it this
meaning. All profound scholars, of every de-
nomination, with one consent, say, the word
means to immerse. And Bishop Bossuet, one
of the best scholars France ever produced, says,
"The word means to immerse, as is granted by
all the world." If he had lived in our day, he
would have found that some partisans question
the fact. But he would no doubt have concluded
with Dr. George Campbell, that "the mere
partisan of every denomination, is always in-
clined to connect the diction of the Spirit by
that of the party." All sacred historians, of
any note, admit that immersion was the univer-
sal practice, except in cases of Clinici, for thir-
teen centuries after Christ. See Dr. Whitty in
his Commentary on Rom. vi: 4. I concluded
that if the word baptize means to immerse,
(and there is no truth more clearly established),
then the command of Christ in the Great Com-
mission is to do the thing which the word means.
To act otherwise (i. e., e. g.—to sprinkle in-
fants, instead of immersing believers,) is direct
rebellion against the Lord and lawgiver of the
Christian Church, who solemnly says: "In
vain do ye worship me teaching for doctrines the
commandments of men."

You will excuse me, my dear brother, for
saying that I consider infant baptism the greatest
curse that ever afflicted Christendom. It has
done more to corrupt the church of God and
make it a den of robbers than all the other in-
ventions of the wicked one. It makes the church
the world, and the world the church. It lays a
foundation for the Union of church and state,
which never could have existed or been perpetu-
ated, except upon the principles of Pede-baptism.
And it is the grand source of the evil of which
you complain in the Episcopal Church. And it
is equally true of other Churches that adopt it.
In this country and in England, there are coun-
teracting influences, you know, which prevent
Pede-baptists from carrying fully into effect the
pernicious influences of their system. Infant
baptism and infant membership, were they car-
ried out to their legitimate consequences, would
compel them to address baptized children as
young brethren and sisters in the Lord. For
they all admit that they "are made His by bap-
tism." But we have among us churches plant-
ed on the apostolic plan, which baptize believers
only, and admit none into the Church but bap-
tized believers, and retain none in the Church
except those who live under the influence of the
gospel. With these examples, goodly Pede-
baptist ministers dare not carry their system to
its legitimate consequences. They address bap-
tized children, acknowledged as members, not as
children of God and inheritors of the kingdom
of heaven; but as sinners exposed to the wrath
of God, and tell them except they repent they
shall all likewise perish, that they need a change
of heart, without which they cannot see the
kingdom of God, and that without living faith
in the blood of the cross, they must perish eter-
nally. This is acting, however, in direct op-
position to Pede-baptist principles. But love
to Christ and to the souls committed to their
charge, and the examples of those ministers who
act upon the apostolic plan of addressing the
young and the old sinners that need salvation,
through faith in Christ crucified, compel them to
adopt it in opposition to the legitimate conse-
quences of their own principles.

If the Romish Church were to relinquish in-
fant baptism, their whole system would crumble
into dust and ashes. But this pernicious evil
brings into their communion thousands and mil-
lions every year, in an unconverted state, before
they know their right hand from the left.—
Luther and Calvin were great and good men,
and reformed many of the abuses of Popery.—
But they retained its worst feature—its main
pillar—infant baptism. This scourged thing has
rendered the churches of the Reformation nearly
as corrupt as the Romish Church itself. So

that a reformation, on Bible principles, is as
much needed as when Luther and Calvin com-
menced their labors. It is this evil which has
laid a foundation for the Union of Church and
State, and has brought whole nations into the
Church in an unconverted state, and keeps them
in from generation to generation. They are
strangers, the great body of them, to vital god-
liness, both ministers and people. They hate
the light and love darkness rather than the light,
their deeds being evil. It may be justly said of
them, that like a nest of owls, nothing is more
offensive than to let the light in upon them.—
Our Baptist missionaries, and churches lately
planted on the continent of Europe are lights
in a dark place. And they have met with more
opposition and persecution from the Reformed
Churches than we have experienced among
Turks, or Jews, or Pagans, or even from the
Church of Rome herself, drunken with the
blood of saints, and with the martyrs of our
God. It is principally owing to this evil that
the Churches of the Reformation, as well as
the Romish Church, and the Greek Church,
have become a mass of corruption and putre-
faction.

Ten years ago I visited Germany with two
English brethren, with a view of obtaining the
liberation of brother John G. Oncken, a Baptist
minister, from prison, who in my judgment pos-
sesses more of the apostolic spirit than any man
I have ever met with. He was imprisoned in
consequence of a law, recommended by the
clergy of the Established Church, forbidding
John G. Oncken to preach the gospel of Christ,
to baptize believers, or admit any one to family
worship, except his own family. And he was
imprisoned with thieves and robbers and murder-
ers, because he could not conscientiously obey
this wicked law, in opposition to the law of
Christ.

On the continent of Europe, you could not
find a man in a million, unless he was a Jew,
whether in Papal or Protestant countries, who is
not a member of the Church. Infact baptism has
brought whole nations into the Church in an
unconverted state, in a state of ignorance and
unbelief and enmity to God. They are dis-
franchised in heart to the true grace, and are prepared
to prefer any system of superstition and heresy
to evangelical truth, it being more congenial to
their carnal and unrenewed hearts.

In Hamburg, the clergy of the Established
Church had a meeting a short time before I ar-
rived. One of the young ministers avowed his
infidelity. He said: The Bible is a well told
story, it is true, but thought it very absurd to
consider that it was given by Divine inspiration.
One of the number wished to rebuke the young
infidel. But the great body of the clergy de-
fended him. Another young minister, who was
editor of a paper, reviewed and censured two
sermons by two of the senior pastors of their
heterodoxy. This case was taken up, and he
was laid under censure and forbidden to preach
for two years, for questioning the orthodoxy of
the senior pastor. An aged brother sarcastically
said: "No doubt, gentlemen, you are right in
your decisions." "This young man"—point-
ing to the infidel—"has merely blasphemed
Christ, and denied the inspiration of the Scrip-
tures. That, you know, gentlemen, is a small
offence. But here is another young man"—
pointing to the editor—"who has censured two
of our senior pastors for their heterodoxy. That
is a crime gentlemen, that ought not and must
not be forgiven. You have no doubt done
right in laying him under censure and forbidding
him to preach for two years." The biting sar-
casm did not produce the desired effect. The
infidel was screened by the clergy, while the
Evangelical young man was laid under censure.
The common adage is true in this case. "Like
press, like people."

I was informed that there were 200 dance
houses in Hamburg, open on the Lord's day.
Many of them were dens of pollution. But all
who kept those houses, or who frequented them,
both man and woman, were members in good
standing in the Established Protestant Church.
There were 3,000 prostitutes publicly licensed,
who paid \$100 a month, or \$36,000 a year into
the State Treasury. And the clergy of the Es-
tablished Church, receive their salaries out of
this common Treasury. And not one of those
women is allowed to enter her name as a public
prostitute in the police office, until she is regu-
larly confirmed as a member in good standing
in the Established Church.

If a man commits a crime that sends him to
the penitentiary or state prison, he retains his
good membership in the Church, and can go to
its Communion Table, when he serves out his
time in the State's prison. The only way to
exclude a man from the Church is to hang him.
As long as a man remains unhung, he remains
a member of the Church, whatever be his crimes.
You will easily perceive, my dear brother, that
infant baptism is the root of this evil, by bring-
ing whole nations into the Church in an unconverted
state.

On the continent of Europe they burned the
Baptists, hung them, drowned them, or banish-
ed them. Then Pede-baptists possessed the
whole ground to themselves, and here the legiti-
mate evils of their system are clearly seen and
carried out.

Infant baptism leads to a departure from primi-
tive Christianity back to the beggarly elements
of Judaism. Under the old covenant every de-
scendant of Abraham had a legal and Scriptural
right to all the ordinances under the dispensa-

tion, however, unholly or ungodly in his prac-
tice. But under the new dispensation, no one
has a right to be admitted into the Kingdom of
Christ without a change of heart.

The difference between the two dispensations
is this. A carnal birth qualified a man for all
the ordinances under the law. A spiritual birth
is absolutely necessary for admission into the
Kingdom of Christ—to the ordinances of the
Gospel. To maintain that the dispensations are
the same, is to contradict the teachings of Christ
and his Apostles. For admission into Christ's
Kingdom, the same qualifications were required
in a Jew as a heathen. The Scribes and Phari-
sees, and Sadducees, and the murderers of our
Lord in the prime of life, were all regular mem-
bers in good standing in the O. T. Church.
But they were not qualified without a heavenly
birth for admission into the Kingdom of Christ.

But when you take eternity into the account,
the evils of infant baptism are inconceivably
dreadful. Both Papiests and protestants, you
know, hold to baptismal regeneration, and
teach their children, that by baptism they
"are made members of Christ, the children of
God, and inheritors of the Kingdom of Heaven."
There are millions and hundreds of millions that
believe this lie to their own eternal undoing—
Presbyterians object to the views of Catholics
and Episcopalians on this subject. But they
teach in substance the same thing. In an-
swer to the "Question: What is baptism?"
they teach their children to say: "Baptism is
a washing with water which does signify and seal
our engraving into Christ, and our being made
partakers of the blessings of the covenant of
grace." This is to all intents and purposes teach-
ing baptismal regeneration. And John Wes-
ley teaches the same doctrine as strongly as the
Pope of Rome would wish him to do.

I have written to you with great plainness,
because I love you, and earnestly desire that you
may be led by the Word and Spirit of God, into
the truth as it is in Jesus. Remember, my
Brother, the good confession of Christ before
Pontius Pilate and before many witnesses; "My
Kingdom is not of this world." It is heavenly
in its origin, in its laws, and in its ordinances,
and never was designed for any except those
who are born from above. "Except a man be
born again, he cannot see the Kingdom of
God."

I wish you to examine, with great care and
earnest prayer, these subjects, in the light of the
sacred Scriptures. And may the God of the
Bible lead you into all truth and in the paths of
peace and truth.

It will afford me great pleasure to hear from
you as soon as convenient. Please direct your
letter to the care of Moses B. Maclay, Esq.,
New York City.

With great respect, I am, as ever,
Your affectionate Brother in Christ,
ARCHIBALD MACLAY,
B. P. AYDELLOTT, D. D., Cincinnati, Ohio.

From the True Union. Remarks of Clarence Francke,

On the occasion of his Baptism at Eckhart
Mines.

We have received a very interesting commu-
nication from Cumberland, with the above title,
but our limits will allow us to publish only the
most important portions of it. Our correspon-
dent says of brother Francke:
Dear Brother Editor—
Permit me to inform your numerous readers
that Mr. Francke, whose address is before you,
is a German, has been in this country only a
few years, and has by the aid of a good education
in his native land been enabled to acquire our
own language in a very brief period. He was
brought up a Lutheran, but never experienced
the saving power of religion until about three
years ago, when he united with the Methodist
Church. During the whole time of his connex-
ion he maintained a high position for piety and
zeal, and was at the period of his baptism a class
leader of the Germans connected with the
church.

For sometime previous to his baptism he had
been considering more or less the subject of Bap-
tism, many discourses having been delivered by
different Pede-baptists divines in this vicinity,
though not one had been delivered by the Bap-
tists.

About the middle of June, 1851, a sermon
was delivered by invitation of the Baptist Church,
which with other circumstances caused him to
examine more carefully the whole subject, the
result of which examination was his baptism by
Rev. A. Bausch, with one other candidate.

Brother Francke is a man of sound judgment,
and consistent piety, and will, I trust, continue
to be a useful servant of Jesus Christ.

Yours, &c., MOUNTAINEK.
"There may be some of this audience ready
to ask why does he take this step? What rea-
sons has he for changing his denominational re-
lations?"

I answer 1st, after a careful, prayerful, and
honest examination of the subject of Baptism, I
am constrained to believe, that none but believ-
ers are fit and proper subjects for the sacred or-
dinance.

2d. I furthermore believe that sprinkling and
pouring either of adults or infants as a substitute
for the ordinance of Baptism as instituted by our
Saviour, is not only without warrant from the
Bible, but is a direct violation of the law of God.
To prove my assertions I need not go beyond

the Christian dispensation; the New Testament
is sufficient for every Christian to know his duty
in this matter, without going back to the Old. I
cannot believe that Christ when instituting this
sacred ordinance, intended us to be left in the
dark as to his own words, so that we could not
know who are the proper subjects of baptism or
how it is to be performed. Much less do I be-
lieve that a person need understand the Abra-
hamic covenant in order to know what baptism
is under the new law, because that would make
intelligent obedience impossible to many. To
him who has enacted the divine law, and com-
manded all his followers to observe it, to him do
I look for instruction. What does he say? "Go
ye therefore and teach all nations baptizing them
in the name of the Father, and of the Son, and
of the Holy Ghost." "Go into all the world
and preach the gospel to every creature, he that
believeth and is baptized shall be saved, he that
believeth not shall be damned."

From these words of our Saviour it is plain as
noonday that the Apostles were to teach, or make
disciples by preaching the Gospel, and then to
baptize them. If Christ then terms such his
disciples as deny themselves, take up their cross
and follow him by obeying his commandments,
it is to be shown first that infants are capable of
doing these things. If this cannot be proven
(which to assert is folly) Infants are not includ-
ed in the "Commission," though they are saved
by the abundant mercy of Christ. That believ-
ers then are the only proper subjects of baptism
is plain and dare not be questioned without
charging Christ with enacting a law which can-
not be obeyed.

The next question is, can the mode of baptism
be ascertained from the "Commission?" I an-
swer it can. Every one knows or at least ought
to know, that the Scriptures were originally writ-
ten in Greek, that they were translated from the
Greek into English, which translation we have
now in common use. The English version ren-
ders the Commission thus:

"Go ye therefore and teach all nations, bap-
tizing them." Here we stop, and ask, how am
I to understand this word "Baptizing?" One
says it means sprinkling; another pouring, and
another immersion, and another that it means
all three. That it cannot mean either as our
fancy may determine, or all of them, is plain,
for our blessed Master could not so have left us
in the dark. What then is really intended by
this word? Here the thought strikes the mind
that there is still living a people who speak the
very language in which the Scriptures were origi-
nally written. It will be safe and best to enquire
of this people, which of these three modes they
practice in administering this ordinance? If
they practice sprinkling, then sprinkling must
be the mode; if pouring, then pouring; and if
immersion, then immersion.

Now the people to whom I have referred are
the Greeks, and it is well known that they prac-
tice, exclusive of all other modes, immersion.—
This fact alone ought to settle forever all further
dispute about the mode and the meaning of the
word, if nothing else could be adduced in proof
of immersion, but there is enough in the Holy
Scripture to satisfy any candid mind.
Without further remarks upon the subject in
question, I leave the matter with you, and pray
you to examine the Scriptures on this impor-
tant point upon which we differ, and may God
enlighten our minds by his Holy Spirit that we
may know his will concerning us, and by being
found in the path of obedience, show that we
are his disciples, for he hath said "if ye love
me keep my commandments."

Allow me in conclusion to say to my dear
brethren of the Methodist Episcopal Church,
that I have not one doubt as to the propriety of
the step I have taken; my mind is clear, my
conscience is clear; I feel that I have done my
duty, I care not what others say to me; if they
censure, if they slander me, I shall not cease
praying for them. I owe much to the Metho-
dist Church. It was in her bosom I was con-
verted, and as a mother cares for her children,
she has cared for me; for her kind attention I
render her hearty thanks. But I love God more
and must obey him, yet I can truly say that my
prayer shall be "Peace and prosperity be within
thy walls."

A Universalist Disarmed.

ESQUIRE W. and General P., lived on adjoin-
ing farms in Connecticut. They were old men
of seventy and upwards, twenty years ago. Be-
ing on good terms, as neighbors, they used often
to meet in their intervals of relaxation from care
and labor, and spend hours in conversation. Esq.
W. was a Universalist, and was much inclined to
urge his opinions upon Gen. P., whose orthodox
belief in the eternal punishment of the wicked,
he said, excited his compassion. The General
was an educated man, and met the arguments of
his neighbor with the Scripture representations
of this subject. He claimed that the authority
of the Word of God should be admitted in this
case, as in all others relating to the eternal desti-
ny of man, even if the doctrine of eternal punish-
ment were less defensible, on the ground of rea-
son, than it really is. But all this was lost upon
Esq. W., whose standing argument was, that
God is no respecter of persons, and is so good
that he cannot be pleased with the sufferings of
his creatures, for any cause. And since God is
a Sovereign, and has infinite power to accomplish
all the purposes of his goodness, it appeared to
him inconceivable that he should punish any of
his creatures for sins which his own power might

have prevented, and especially that he should
subject some to suffering and make others happy,
thus showing himself to be a respecter of per-
sons. So strong was he in this position, and so
confident of its correctness, that he claimed the
right to interpret all Scripture in accordance
with it. Rather than yield a point of so much
certainty as this, he said he would reject the di-
vine authority of the Bible, because it could not
be that God had denied himself. All argument,
therefore, in the usual form, was at an end, and
the General threw himself back upon first prin-
ciples and facts, to show his neighbor, if possi-
ble, the absurdity of his position.

They met one morning on the line of their
farms, when this colloquy occurred.

Gen. P. Good morning Esq. W. How do
you do?

Esq. W. I am not well, General; I have a
great deal of pain in my bones; I get no sleep
o'nights, and am pretty miserable. This rheuma-
tism has got fast hold of me.

Gen. P. (Looking at his neighbor with an
air of sober earnestness.) You must be mistak-
en, Esq. W. You have no pain in your bones.
It's all a mistake. I don't believe a word of it.

Esq. W. What do you mean, General? I
don't understand you. I tell you I have pain
in my bones, that keeps me awake all night, and
I don't know what to do for it. If you felt as I
do, you would think you had pain, I guess.

Gen. P. O no, Esq. It's a mistake of yours.
You have no pain whatever. It cannot be, that
you have.

Esq. W. I don't understand you, General.
How do you know I have no pain.

Gen. P. Know? I know it, Esq. W., from
your own principles. God is infinitely good. Of
course he would not inflict pain upon a creature.
Besides, he is no respecter of persons, and it can't
be, that he would subject you to suffering and
spare me. Yet I have no pain in my bones. I
am perfectly well. I sleep well o'nights, and
have no rheumatism. I'm sure of it, neighbor
W.; and this could not be, if you were in the con-
dition you speak of. Surely God wouldn't treat
one of his creatures better than another. He
wouldn't keep me in perfect health, and leave
you limping and groaning with pain. O no; it's
all a mistake. It's a mere fancy, and you have
no pain in your bones whatever. It is as clear
as the doctrine of universal salvation—and rests
on the same proof—that you are as free from
pain as I am, and sleep as well o'nights. Yes,
my friend, you must give up this fancy of yours,
about pain, and rheumatism, and sleepless nights,
or else admit that there is such a thing as suf-
fering under the government of God. And if he
inflicts it in this world upon some, and spares
others, it is in vain to argue from his goodness
and impartiality, that he will not do the same in
the world to come. And he will be speechless.

N. Y. Observer.

Liberty in Humble Life.

In the course of the late autumn, the Rev.
Mr. Nesbit of Bombay arrived unexpectedly at
—, on a Saturday evening, intending to preach
next day, and to ask a collection in aid of the funds
for erecting mission premises at Bombay. All
that could be done, in the circumstances, was to
intimate at the close of the forenoon's session
of worship, that Mr. Nesbit would preach in the
afternoon and evening, and that the collec-
tion would go to the object of his visit. At
an early hour on Monday afternoon the minister
was waited upon by —, a servant man, and
unmarried, who expressed an anxious desire to
see Mr. Nesbit. On finding that Mr. Nesbit
had gone out, he explained to the minister the
special purpose he had in view. He said that
he had been taken by surprise the day before,
and had nothing but a trifle in his pocket, which
he thought was too little for him to give. He
was quite satisfied that the Lord required the
buildings which were proposed; they were evi-
dently indispensable to the success of the mis-
sionary work; and therefore it was the duty of
the Lord's people to provide the necessary funds.
He then put into his minister's hand a sum
of money as his contribution to be given to Mr.
Nesbit. The sum was ten shillings. The min-
ister expressed his surprise that he should give
so largely to one object, however excellent.—
"No sir," was the reply. "The Lord enable us
it; it is my own wish as a Christian man to give
so much." Some conversation ensued, in the
course of which this humble but exemplary
disciple said, that he had never been allowed to
want for money to give to the Lord's cause. He
put half-a-crown into the plate for every one of
the schemes; he considered it his duty, and felt
it his privilege, to do so; and had never been
the poorer for any thing he had devoted to
Christian objects. Not long before he had been out
of place; and while so unfavorably situated, there
came round the day of the collection for one of
the Assembly's schemes. He resolved to give
his usual contribution, his half-crown, and did so.
"And very remarkable it was," he said, "the
Lord returned it to me in the course of two or
three days in a way totally unexpected. The
same thing has happened to me oftener than
once. The Lord has never allowed me to want
for money to give to him, and I believe he never
will. It vexes me," he added, "to see how un-
willing professing Christians are to support the
cause of Christ, and how very little is actually
given." Were the spirit of this servant-man more
generally diffused, our missions abroad would be
more prosperous, our Church at home more in-
fluential and blessed, our ministers more efficient
in the work of saving souls, our people richer far,
both in the perishable wealth of this world, and
in the unsearchable treasures of the kingdom of
heaven.

(Record of the Scotch Free Church, November, 1850.