

# THE BIBLICAL RECORDER.

THOMAS W. TOBEY, Editor.

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

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## THE BIBLICAL RECORDER, A Religious and Literary Paper:

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### For the Recorder.

#### The Church.—No. 2.

In my last, I endeavored to show, and as I think conclusively, that in the organization of the church at Jerusalem, none but godly men were received into fellowship; that there were neither infants, unconverted persons, nor mere "seekers," admitted. We trace the history of that church, as contained in the "Acts of the Apostles," and we find the same order observed; the same law of membership strictly adhered to. Not a passage can be found that gives any support to infant baptism, any encouragement to an unconverted membership, or membership in the church, that they may be converted. The inspired narrative is brief, but comprehensive. Thus, in the 19th verse of the 3d chapter we read that Peter, after setting forth Christ crucified as "the way, the Truth, and the Life," thus exhorted the multitude:—"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." And then it is added in the 4th verse of the 4th chapter: "Many of them which heard the word, believed, and the number of the men was about five thousand." Here, as before, the apostle preached "repentance toward God," and faith in the name of Christ, and of those who heard, many believed, "and the multitude of them that believed were of one heart and of one soul." (v. 32.)

The church was now fully established in the "Holy City." The instructions of the church's Great Head had been obeyed; the "sure word of prophecy" was fulfilled. "Repentance and remission of sins" had been preached in Christ's name, "beginning at Jerusalem." Jesus had been set forth as the only way of salvation in that city where "by wicked hands" he had been put to death; and many of that guilty nation by whom he was crucified, and it may be, some of those who had cried "crucify him, crucify him," had renounced their unbelief, repented of their sins, and been graciously pardoned through the merits of his blood and righteousness upon a profession of their faith in him, being baptized into fellowship with his church. But this gracious work had only begun. It was thence to extend to "all nations." God therefore permitted "a great persecution against the church which was at Jerusalem." Through many believed, yet many more disbelieved. Those who disbelieved were of the chief priests and scribes and Pharisees, rulers among the Jews, who had before accomplished the death of Jesus, and now were determined, if possible, to destroy his followers. But, as in the first instance they were the unconscious instruments in the hands of God accomplishing his gracious purpose, so in the second, they did only what God had "before determined," prepared the way for the fulfillment of what had long before been spoken by his holy prophets. Though by persecution, they scattered the church, yet it was only to extend its influence, to widen its sphere of power, to diffuse the leaven of truth throughout a larger mass. Hence we read Acts 8: 4, that "they that were scattered abroad went every where preaching the word." We read also that "they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles." And as they went "every where preaching the word," the effect of their dispersion was, the seeds of truth were sown throughout the Jewish world, by the mouths of the thousand preachers of the gospel; for it appears that in these days of primitive simplicity, all the Lord's people were prophets, all testified of Jesus and the resurrection." We have no record of what they did, nor of the fruit of their labors, except in one instance. Among those who were scattered abroad, was Philip, one of the seven deacons, of whose appointment and ordination we read in the 6th chapter of Acts. He "went down into the city of Samaria, and preached Christ unto them."—Acts 8: 5. And when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." (verse 12.) And in the 6th verse we read, "And the people with one accord gave heed unto those things which Philip spake." Thus was formed the second church of Jesus Christ, of which we have any record. And here the same simple, significant, beautiful order was observed as at first. Philip first "preached Christ" unto the people; they "gave heed" to what he said; they believed, and when they believed, they were baptized, both men and women.

Is there any thing of infant baptism here? On the contrary, is not the supposition that there were infants baptized, entirely precluded by the qualifying clause, "both men and women"? They were men and women too that had heard and believed, and when they believed, they were baptized. Here again, unconverted persons and seekers are excluded. The same order was observed in the baptism of the Ethiopian eunuch, an account of which we have in chapter 8: 35-40. Philip "preached unto him Jesus;" "sitting with him in his chariot," Philip was thus preaching; "they came to a certain water; and the eunuch said, see, here is water; what doth hinder me to be baptized?" And Philip said, If thou believest with all thine

heart, thou mayest." The eunuch then professed his faith in Jesus Christ as the Son of God, and upon that profession, Philip baptized him. Now, why did he not rather say, "if thou desirest to believe, thou mayest," or "if thou art sincerely anxious to believe, thou mayest?" Doubtless he had not yet discovered that this was the method best adapted to human nature, the most inviting to intelligent minds, the method the least offensive to human pride! This was left for the "progressive spirit" of a future age to develop. Oh, when will poor, sinful man cease to be wiser than his teachers; cease to tamper with the institutions of God, and by his vaunted improvements, rob the gospel plan of salvation of its simplicity, its spirituality, and its glory!

The next church of Christ was gathered at Caesarea, and was composed of those who were "far off," i. e. Gentiles, whom the Lord called as he did the churches at Jerusalem and Samaria, by the preaching of the gospel "in the demonstration of the Spirit and of power." Peter had been instructed in a vision to go to the house of Cornelius, a Roman centurion, who had also been instructed of God to send messengers to accompany him there. When he was come, he preached unto Cornelius and all that assembled with him, as he did to the Jews at Jerusalem, "testifying that it was Jesus which was ordained of God to be the Judge of quick and dead," and that, "to him give all the prophets witness, that through his name whatsoever believeth in him shall receive remission of sins." And while he "yet spake, the Holy Ghost fell on all them which heard the word." And they "spoke with tongues, and magnified God." Upon this Peter said, can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Acts 10: 42-48. Mark the order of this transaction. Peter preached Christ to Cornelius and all that were in his house, and upon as many as heard the word, the Holy Ghost fell, so that they magnified God with other tongues; upon which Peter being satisfied that God had received them through faith in the name of Jesus, commanded them to be baptized in his name. It is by some contended, however, that as the whole household were baptized, and that as there are usually infants in a household, that there must have been infants here. But here, again, infants are precluded by the qualifying terms. As many only as heard the word received the Holy Ghost, and only those who received the Holy Ghost, as was evinced in their speaking with tongues, were baptized. As it is absurd, therefore, to suppose that infants heard the word or received the Holy Ghost, so it is certain that no infant was baptized.

I remarked above that we have no record of the labors of those who were scattered abroad by the persecution at Jerusalem, except those of Philip at Samaria. In this I was mistaken. In Acts 11: 19-21, we read: "Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them; and a great number believed and turned unto the Lord." And in the 26th verse it is added:—"And the disciples were called Christians first at Antioch." This was the fourth apostolic church. It was with this church that Barnabas and Paul labored "a whole year," and "taught much people; and it was by this church that these faithful men of God were ordained and sent forth as missionaries to preach Christ in regions where he was not yet known. Here we perceive that this church was composed of the same elements as were those at Jerusalem, Samaria, and Caesarea. It was gathered also in the same way, or by similar instrumentality. All "heard," "believed," and "turned to the Lord." Infants and unconverted persons were of course not of the number. This church was situated in Antioch of Syria. Paul and Barnabas, as missionaries visited another city of the same name, "Antioch in Pisidia." Their stay here was short, though their success was considerable. They preached, as in other places, Jesus and the resurrection. And "when the Gentiles heard, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life, believed. And the word of the Lord was published throughout all the region." But the Jews being "filled with envy," raised persecution against Paul and Barnabas, and expelled them out of their coasts." We do not learn here that they constituted a church at this place, but in chapter 14: 21-23, we read that after visiting several other places, they returned to "Lystra, Iconium and Antioch," where they "ordained elders in every church." Antioch in Pisidia is certainly meant here, for immediately after they went to "Antioch from whence they had been recommended to the grace of God for the work which they fulfilled."

So that the church at Antioch in Pisidia was the fifth apostolic church, and was formed upon the same model and composed of the same elements, as was those previously mentioned. The apostles preached Jesus, the people "heard," "glorified the word of the Lord," and believed; and of course as they were formed into a church, they were baptized in the name of Jesus. In my next, I will further examine the argument assumed to be in favor of infant baptism, founded on the baptism of households, as also that founded on the covenant of circumcision.

Wilmington, Aug. 21, 1852. A. J.

#### Dr. Achilli's Case.

I believe nothing, for half a century, has done such deep and deadly injury to Romanism, as this trial, and I feel assured that our Legate Cullen, the English Cardinal Wiseman, would give all it has cost them, and that is no trifle, a thousand times told, that his Eminence had been mesmerized when he wrote the article which had done it all, and that Newman had been buried in his academic education studies when he bodied forth that article so as to make it fitted to be dealt with by a British judge and jury. The fact is, Britain and the world have got, by means of this trial, a picture of Italian popery, traced by Popish priests, and witnesses of their own training, where the system is in full bloom, unchecked by opposition, and with all its favoring influences, such as, had it been

given in a romance, would have been denounced as too revolting for reality; and which will do more to unmask the priesthood, dissipate the charms of convents and the confessional, than countless tomes of controversy.—N. Y. Obs.

#### From the Watchman and Reflector. Diversity of Ministerial Gifts.

We give below the report furnished us by a correspondent, of Rev. Dr. Neale's sermon before the New York Baptist Education Society, at its last anniversary in Hamilton:

And he gave some, apostles; and some prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."—Eph. 4: 11, 12.

After speaking of the diversity of instrumentality which God employs in the natural world, in the formation of national character, in the work of human redemption, and giving several illustrations of this diversity in the ministry,—how that one was more successful as a pastor, another as a preacher, one more efficient with the pen, another with his tongue. One had inventive power, another that of more effective public speaking. Mr. N. proceeded to show the wisdom of God in this arrangement.

1. A diversity of gifts was demanded by the diversity of minds on which the gospel was to exert its influence. The peculiarities of individual character remained in conviction and conversion, and all the changes wrought by Divine grace. One was struck suddenly to the earth like Saul of Tarsus, another converted by a gentler process. No two experiences were alike.—Some are led to Christ amid the thunderings and lightnings of Mount Sinai, and so terrible is the sight that like Moses they exceedingly fear and quake, while another beholding as in a glass the glory of the Lamb, is changed into the same image from glory to glory, as by the Spirit of the Lord. The piety of some was nourished by forms and ceremonies, and "heavenly tones," while others wanted only the sound doctrine, the strong meat. 2. A diversity of ministerial gifts was demanded by the variety in the Book which the ministry was to explain and enforce. There is a great variety of style in the Bible, and a corresponding diversity in those chosen to preach the word. Different men are led to different portions. A minister is known by his texts.—One is at home among the Prophets, another revels in the Psalms and the enchanting sentiments of St. John the Divine. One will bring out the marrow of the gospel from the driest part of Leviticus and Chronicles even, and it is no weak evidence that Solomon's Song is a legitimate portion of the sacred Canon, that there are men who seem specially raised up for God for its exposition.

3. A diversity of gifts in the ministry is demanded by the multifarious work to which they are called. Not only are theological chairs filled by clergymen, but the presidents and professors of our colleges and literary institutions, the conductors of our religious journals, the secretaries and agents of our benevolent societies, are, most of them, ministers of the gospel. And though we sometimes wish it were otherwise, yet what would become of these interests if ministers were to stand aloof? God has obviously imposed these burdens on the clerical profession, and as obviously fitted their neck to the yoke.

In no respect is the wisdom of Heaven more instructively manifest, than in adapting men to the stations they are designed to occupy. Prophets and apostles had a special work to do, and were prepared accordingly. There was wanted a messenger to precede the Messiah, the voice of one crying in the wilderness, saying, prepare ye the way of the Lord, make straight in the desert an highway for our God. John the Baptist, rigid in his morals, on whose features were all the roughness and hardness of his own desert, possessing a fearless independence of mind, a masculine strength and energy of thought, stern, awful, and majestic,—was just the man for the occasion. Sin had become enmeshed in too strong a fortress to be disturbed by the gentle tap of the gloved hand, there was wanted the bold, and well told stroke of the brazen knocker that should make the building tremble to its foundation, and send consternation and dismay through all its apartments.

John the beloved disciple, was fitted to a widely different mission. Tender, affectionate, confiding, he was better qualified to preach to Christians, than to the unconverted; to feed the church, rather than make violent assaults upon the synagogue of Satan. The church was passing through a fiery ordeal, heretics were rife, the wolf and the lion were prowling around the fold, and the hearts of many were fainting and failing them for fear. The beloved disciple, called when the dew of his youth was fresh upon him, the chosen companion and confidant of Christ, who had drunk in the spirit of his Master, and leaped upon the Saviour's bosom, who had seen him alive after his passion, and in his ascension to heaven, having now through a long life, lingered in memory around these early and hallowed scenes, and drank from them fresh hope and joy, as from a fountain of living waters, full of age and experience, he seemed specially appointed like his Lord, to speak good tidings to the meek, to bind up the broken heart, and to comfort all that mourn.

4. There was one element of power without which all others would be unavailing, viz., a heart deeply penetrated with "the truth as it is in Jesus." Here was the great fountain of thought and the inspiration of the sublimest eloquence. The blind preacher of Virginia, Chalwaters and Hall, were adduced as specimens.

Mr. N. concluded with an affectionate reference to the men who had labored to furnish to the churches such a ministry. Staughton and Chapin, and Chase, men who had made every earthly sacrifice to aid young men in obtaining an education, and yet enforced in theory and practice, the need of "an unction from the Holy One." Such, also, were the revered founders of your own institution. All honor to the memory of Kendrick and Hassall. They lived as upon "the mount of vision," and from this school of the prophets ascended to heaven as in the chariot of Elijah. Their mantles we trust, will rest upon their successors, who in entering upon their labors will be ever animated with the same spirit. A position of no ordinary interest is occupied by the Faculty and guardians of this university. Her past history while it imposes a present weighty responsibility, furnishes, at the same time, an inspiring hope for the future. Your Alumni distinguishing for their literary and theological attainments, now scattered over the wide West and on the distant shores of India, and everywhere known for their untiring, Christ-like devotion to the sacred work, have already earned for you a name that will live forever.

With every passing year of your existence there will be an increasing interest in the spot around which are thronging so many hallowed memories. Be assured, brethren, the churches never will forget or forsake an institution, which has acted so prominent and noble a part in perfecting the saints, the work of the ministry, and the edifying of the body of Christ. Thousands of grateful hearts on earth and in heaven, are now blessing you for your fidelity, the faithful pastor thinks of you amid his toils, and the missionary as he lays himself down to die far away from his father's sepulchre, and what is better than all, the great Head of the church will smile upon you, and follow you with his choicest benedictions, until that more blessed occasion, when patron and beneficiary, the teacher and the pupil, the sower and reaper, shall rejoice together.

We invite the attention of all, but especially those who think it "safe to drink wine," to the following facts, the testimony of professor Goodrich, of Yale College. It is a part of his speech before the late State Temperance Convention of Connecticut.

Thousands of young men in our country are destroying themselves, for time and eternity, deluded and deceived, by those who ought to know better, like the young man here stated.—We rejoice that the community are waking up, respecting the awful desolations caused by the use of fermented drinks, and trust they will not go to sleep again until the use of alcohol, as a beverage, in any form or name, is fully believed to be a "mocker," and forever discarded.

"Had I been called three years ago to express my views of the subject, they would probably have been different from those I entertain at present. I am now astonished that I did not take higher grounds. But changes have since taken place, of immense importance. The inquiry has shown that the causes of intemperance are situated further back than is generally supposed. I had a widow's son committed to my particular care. He was heir to a great estate. He went through the different stages of his education, and finally left Yale College with a good moral character, and bright in prospects. But during the course of his education he had heard the sentiment advanced, which I then supposed correct, that the use of wine was not only admissible, but a real auxiliary to the temperance cause. After he had left the college, for a few years he continued to be respectful to me. At length he became reserved, and the next I heard was, he rushed one night, unceremoniously into my room, and his appearance told the dreadful secret. He said he came to talk with me. He had been told during his senior year, that it was safe to drink wine, and by that idea he had been ruined. I asked him if his mother knew this. He said no, he had carefully concealed the secret from her. I asked him if he was such a slave that he could not abandon the habit?—Talk not to me of slavery, said he, I am ruined, and before I go to bed I shall quarrel with the bartender of the Tontine, for brandy or gin taste my burning thirst. In one month this young man was in his grave. It went to my heart.—Wine is the cause of ruin to a great proportion of the young men in our country. Another consideration is, that the habits of conviviality and hospitality are now directed to the use of wine. Once it was the use of distilled liquor. Toddy, and sling, and bitters were the fashion.

Another fact. Breweries are increasing, millions of capital, much of it changed from other uses—have been employed in this business. You have put out the fires of the distillery, and lighted the fires of the breweries. But drunkenness from beer, as seen in England, is as bad as drunkenness from any thing else.

"You give up your wine, and I will give up my rum," says the dram drinker. Once Mr. G. said, he would not yield to this—now he thinks he ought, for the sake of checking intemperance. He would not speak for others—but for him it would be a sin to do otherwise."

**A Dull Meeting.**  
"A very dull meeting to-night," said Mr. Seely, as he came in from the prayer meeting, and sat down and prepared to resume certain speculations respecting the propriety of extending a certain branch of his business—speculations which had been interrupted an hour before, by the not very acceptable information that the hour for meeting had arrived,—and the subsequent prediction that he would be late, a prediction verified by the event—"a very dull meeting," repeated he as though his earnest repetition of the fact would alter for better or worse—"if the minister does not make the meetings more interesting, there will be few who will take the trouble to attend them."

At that moment, Mr. Sanford came in. He was a regular attendant at the prayer meeting, but was detained that evening by attending upon a man who had met with an accident which threatened to deprive him of a limb.

"Was the meeting well attended this evening," said he.  
"No; it was a very dull meeting."  
"What made it dull?"  
"There was nothing to make it interesting.—Those who were there had nothing to say, and the prayers that were made were as cold as stones."  
"Why didn't you say something?"  
"I never speak in meeting."  
"Why not?"  
"I have no gift."  
"Do you mean to say that you have no gift for speaking in public?"  
"Yes."  
"The people did not think so when you addressed the railway meeting?"  
"That is quite a different matter."  
"It was certainly. There the interest of the township was concerned to the extent of a few thousand dollars. You made a speech that produced a very beneficial effect. You influenced your fellow citizens to pursue a course which has been very favorable to their interests. Now I see no difficulty in your addressing men on the subject of their eternal interests. Have you any right to complain that a meeting was dull, and in part because nothing was said, when you probably had the best gifts for speaking of any one present, except the minister?"  
"You know I am not in the habit of speaking in meetings."  
"I know you are not. The question is, whether the habit you have formed in this respect is a correct one."  
"Nothing is more unpleasant or less adapted to edification, than for a man to speak when he has nothing to say. We sometimes hear a good brother preface his remarks by informing us he has nothing to say, a piece of information which the sequel proves to have been quite unnecessary."  
"If you mean to excuse yourself from speaking, by affirming that you have nothing to say, I affirm that you ought to have something to say. You have habits of reflection, and power of expression; you have, I trust, experienced the renovating influences of the Holy Spirit.—Surely a redeemed sinner can find something to say for his Saviour. If your heart was deeply interested in the things of the kingdom, as deeply as it ought to be, you would find you had a gift for speaking in meeting."  
"I shall not be likely to be thus interested, if our meetings are as dull as they have been lately."

"You speak, my brother, as though you had no responsibility in the matter—that you were to remain passive and to be acted upon. I suppose you are quite as much responsible for the dullness of the meetings as any one else. I doubt not we should see a change, if you would prepare yourself mentally and morally for the meeting—if you would repair to your closet and implore the spirit of prayer before you go, and arrange some thoughts for the edification of those who may be present. I am far from thinking that the sole responsibility of rendering the meetings interesting depends upon you. All ought to prepare for the meetings. And when this is faithfully done, when Christians take pains to get their hearts warm before they come, then will the flame of love kindle, and the light will shine, and in the light of it, sinners may be guided to the cross."  
"You would have us get that before-hand which we go to meeting to get."  
"No, I would have the requisite preparation for availing ourselves of the means of grace.—We are, moreover, to have reference to doing good as well as getting good. In truth, greater regard should be paid to the former than to the latter. The more we try to promote growth of grace among others, the more we shall grow in grace ourselves. The more good we do, the more good we get. Now, my brother, let me entreat you to make diligent preparation for the next meeting. Go to it with the purpose of doing your best to make it useful to others, and I am certain you shall not have a dull meeting."  
N. Y. Observer.

#### From the Watchman and Reflector.

#### Don't be afraid, Father is Here.

Two little brothers, on a certain occasion, were with their father in the field, when the older hearing a rustling near, became alarmed. The younger lad, with perfect composure, immediately exclaimed, "Brother, don't be afraid, father is here."

Father is here. Yes, Christian friend, your Heavenly Father is with you. Why then fear? He has made up to you and to your beloved Zion great and precious promises. "Fear not, thou worm, Jacob, I will help thee, saith the Lord."  
"When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee; when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee." Are not these promises, enough? Then take this one: "All things work together for good to them that love God," and add to it this: "What I do, thou knowest not now, but thou shalt know hereafter;" and to this add also the promise, that Jesus Christ shall have "the heathen for his inheritance, and the uttermost parts of the earth for his possession." Hath he said, and will he not do it? Remember that God reigneth, even

your Father in heaven. Give then all your fears and sorrows and troubles to the winds, only be sure to "keep your heart in the love of God," and to be faithful in the performance of every duty. Your God will triumph over all his enemies gloriously. He will keep you from being harmed during the conflict, and will eventually make you one of that holy choir who will celebrate the conquest in an everlasting song of praise.

#### Remarkable Examples of Bible Reading.

Many of the anecdotes compressed within the following paragraph, it is easy to verify; and every reader will acknowledge the value of the lesson which they are intended to teach. Remarkable as some of them are, not one approaches what is related and earnestly believed in the East, of a famous Mohammedan, namely, that during his confinement in the prison of Bagdad, where he died, he read over the Koran seven thousand times!

That we may see—says Dr. Plumer—what can be done in becoming acquainted with the Bible, let us look at a few facts. Ussubius tells us of one who had his eyes burnt out in the Diocletian persecution, and who repeated in a public assembly the very words of Scripture with as much accuracy as if he had been reading them. Jerome says of Nepolian, that by reading and meditation he had made his soul a library of Christ. Theodosius the younger, was so familiar with the word of God, that he made it a subject of conversation with the old bishops as if he had been one of them. Augustine says that after his conversion he ceased to relish even Cicero, his former favorite author, and that the Scriptures were his pure delight. Tertullian spent a large portion of his time in reading the Scriptures, and committed large portions of them to memory. In his youth, Baza learned all Paul's Epistles in Greek so thoroughly, that when he was eighty years old, he could repeat them in that language. Cranmer is said to have been able to repeat the New Testament from memory. Luther was one of the most indefatigable students of the Bible that the world has ever seen. Ridley said, "The walls and trees of my orchard, could they speak, would bear witness that there I learned by heart almost all the Epistles; of which study, although in time a greater part was lost, yet the sweet savor thereof, I trust I shall carry with me to heaven." Sir John Hartop, a man of many cares, made the book of God so much his study, that it lay before him night and day. A French nobleman used to read three chapters of the Bible every day on his bended knees, with his head uncovered. Joshua Barnes is said to have read a small pocket Bible a hundred and twenty times over. Roger Cotton read the Bible through twelve times a year. William Romaine studied nothing but the Bible for the last thirty or forty years of his life. John Boyse, one of the translators of our Bible, had read all the Scriptures before he was five years old; his mother read them through twelve times. I have read of more than one, of whom it was said, that if the Bible had been lost, the whole might have been recovered from their memories. In short, was there ever an eminent Christian who was not remarkable for his study of Scripture as he had opportunity?—Ch. Chronicle.

#### Another Warning to Protestant Parents.

Many examples of the evil results of Protestant parents sending their children to schools taught by Romanists have already been published. The last number of the Louisville Christian Advocate furnishes the following additional one:—*Christian Chronicle.*

Not very far from this city, there lives an opulent and distinguished Protestant family, celebrated alike for its hospitality and its wealth.—The parents of this family, under the influence of the strange delusion which so commonly prevails, that Roman Catholic schools are the most learned and safe institutions among us for the education of youth, consigned, a year or two since, their lovely young daughter to the Nuns and Priests of a neighboring seminary for her mental training. Believing that the pledge of the Principals of the school would be kept, that her religious sentiments and feelings should not be tampered with, they rested in the false security that all was right with their beloved child. A few weeks ago, she returned home from the seminary, sick unto death. The family physician, who had been called in, announced to the distressed father and mother that their child must die. There came the test of Roman Catholic fidelity in the keeping of Protestant pledges. The venerable minister of the family was proposed to the young lady as a spiritual comforter in her last hours, but, to the astonishment of the family, the dying girl pre-emptorily refused his visitation, and demanded that a Roman Catholic Priest should be sent for. She said she would receive the consolations of religion only from him, declaring, at the same time, that all else besides the Catholics were heretics, and were consigned to perdition. "Where did you hear that?" said the father. "I was taught it at the school," murmured the poor girl. The father bit his lips as the conviction of the truth flashed across his mind, but it was too late now, the deed was done, and could not be remedied. Under the circumstances, they were compelled to yield to the wishes of their daughter, and thus a Roman Catholic Priest was introduced into the chamber of a dying Protestant girl, who, probably, was as well acquainted with the experimental religion of the Bible and the kingdom of heaven, as the horse he rode was with the paths of Egypt and the kingdom of the Pharaohs. Protestants, what think you of patronizing Catholic schools?

#### Isaiah's Satire on Idolatry.

A few years ago, a young African addressed Mr. Johnson, a missionary, in language like this:  
"Mass, then words you talk last night strike very much. When you preach you read the 16th and the 16th verses of the 44th chapter of Isaiah, and explain them, you show me how our country people stand. Me say, Ah! who tell massa all this? He never been in my country. You say, Do not your country people live in that fashion? I say yes, that true; God knows all things; he put them things in the Bible. Massa, I no sure that the Bible is God's word, for man cannot put the things in there, because he no see it. That time I live with a man that make gragrea. He take me in the bush, and teach me to make gree-