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THE LAW OF NEWSPAPERS.

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For the Recorder. Exposition of First Corinthians 5: 3--5.

"For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed. "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the pow-

er of our Lord Jesus Christ. "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

NOTES.

3. This language of Paul is highly valuable, as showing the form of government that obtained in the Apostolic times. It is here made the duty of the church collectively to administer rebuke to an offending member; and his style and language would certainly lead to the conclusion, that the general voice of the church was heard in matters of spiritual interest to the whole body. This is reasonable. The whole body would be affected by the action that might be had in the premises, and it is no more than right and due that each member composing the body, should have a voice in a matter in which he was personally interested. This is the course pursued by the churches of the Apostolic times. The consent of the church, or, at least, a majority of them, was necessary to the validity of the act. This was the plan of inspiration, and its chaste simplicity must be very conspicuous. The jurisdiction of the body ecclesiastic was not given to the clergy until long after the days of the Apostles. The high pretensions and authority of the Clergy were of gradual development. It was not until the third century that they became masters of the church. This is a matter of history -The clergy of after years assumed an authority which Paul did not dure exercise. As this is a matter of some considerable interest and importance, and as a claim has been set up for clerical authority, independent of the church ; and as that claim still has its advocates, we propose to furnish you with some proof of what we say. Our position is, that the spiritual as well as the temporal interests were directed by the body of the church, ALL the members having a voice in the matter. Our first evidence is from Mosheim. He says: "Let none, however, confound the bishops of this primitive and golden period of the church, with those of whom we read in the following ages; for though they were distinguished by the same name, yet they differed in many respects. A hishop during the first and second century, was a person who had the care of one christian assembly, which, at this time was generally speaking, small enough to be contained in a private house. In this assembly he acted, not so much with the authority of a master, as with the zeal and diligence of a faithful servant. * * * * * * * He had not the power to decide or enact anything without the consent of the presbyters and the people. * * * * * * * The churches in those early times were entirely independent, none of them being subject to any foreign jurisdiction, but each governed by its own rulers and its own laws."- McLane's Translation, p. 22.

the late learned Dr. Neander testify. In speaking of the " constitution and government of the The essence of the christian community rested in this: that no one individual should be chosen, pre-eminent organ of the Holy Spirit for the guidance of the whole, but all were to co-operate, each at his peculiar position, and with the gifts bestowed on him, one supplying what might be wanted by another, for the advancement of the christian life, and of the common end. . . . It could hardly work itself out in a natural way from the essence of the christian life and of christian fellowship. that this guidance should be placed in the hands any one individual. The monarchial form of zovernment was not suited to the christian community of spirit. Monarchy in spiritual things does not harmonize with the pirit of christianity, for this everywhere points to the feeling of a mutual need of help to the necessity, and to the great advantage as well of common council as of common prayer." Vol.

This is the testimony of the learned Mosheim

and we conceive that language could not be

plainer or stronger. To the same effect does

pp. 181, 183, 184. The quotations from this learned and candid inthor might be very much extended. These, however, are sufficient, to show that he found the apostolic churches governed by what we the apostolic churches governed by what we term a democratic form of government. Neither did Paul, or any of his fellow apostles assume the right to direct the affairs of any of the churches without the assent of the church itself. In the passage before us this feature is prominent. Paul in this case, in "pronouncing sentence of excommunication from the followship of the church, conceives himself united in spirit with the whole community, assuming that regularly, in a matter of such community. at regularly, in a matter of such common con-era, the participation of the whole communi-was required. Such then, is the teaching apparolle practice, and while we very can-ally admir that there is no rigid form of church

ament laid down in the New Testams in so many words, yet we contend that it

wise for us to follow as nearly as possible in the way inspiration has led. This we are to learn from the inspired records. If Infinite Wisdom has given us a pattern, it would seem to say the least of it, that it were folly for erring man to attempt an improvement upon that plan. Beside the Scripture authority for this plan, it is the reasonable one: this is one that reason would prempt us to follow if the New Testament history and doctrine was silent on the subject.

The last was about the form appeal and a color operation of

For, 1. When the interests of the church are common to all its members, it is reasonable to suppose that each member will feel his responsibility to the whole body, faithfully to discharge his full share of the duties of the aggregate membership. Each one would feel that the spiritual welfare of the whole, depended, to a certain extent, upon his individual effort and fidelity. This would tend to keep alive the sense of responsibility and mutual need. If we would cause church members to do their duty, we must make them feel their responsibilities to the cause, and we see no better way by which to do this, then that of giving them a share in the spiritual concerns of the

2. Another reason that would impel us to the adoption of such a plan, even if scripture were silent on the subject, is found in the fact that this course would tend to promote union, among the members of the body. In this case they must feel that their interests are identical. Instead, then, of jealousies and animosities arising out of castes and peculiar privileges, they would feel no other than as a band of brothers, whose interests could not be separated without serious detriment to all. Hence, they would feel as Paul says in another place," If one member suffer all the members suffer with it, if one member rejoice all the members rejoice with it." Nor do we see how this happy state of affairs could be obtained upon any other

3. The loss of this equality among the members of the church, and this oneness of interest and design, was the prelude to that awful apostacy that so soon, after the Apostles, overspread Christendom as with a pall. Had the example that was set by the Apostles, been followed, the world would have been spared the night that deluged it for five centuries, burying under its raven influence letters as well as religion .-It was the establishment of superiors in the church, that gave the clergy their influence, and finally invested the Pope of Rome, with the guardianship of the christian world. Such being the fatal tendencies of inequality among the members of the body of Christ; it should be shunned as the worse foe to the triumphs of the Redeemer's kingdom. We are aware that other plans look well and promise well, but the result has shown, that their appearances are generally, if not always delusive. Whenever the idea of superior and inferior is established, either there are jealousies and animosities engendered, or, as is most usually the case, the inferior sinks down into indifferent inactivity, through negligence or oppression, while the superior advances from one degree of arbitrary rule to another until a monarchy stands out in bold relief. The gradual development of this principle has been noticed by historians. Beside the extracts already made from Neander, we propose one more. In speaking of the "changes which the constitution of the christian church underwent during this period, related especially to the following particulars: 1. The distinction of bishops from presbyters, and the gradual development of the monarchic, episcopal church government; 2. The distinction of the clergy from the laity, and the formation of a sacerdotal caste, as opposed to the evangelical idea of the priesthood. 3. The multiplication of church offices." Vol 1, p.

Here is the enunciation of the principles which underlie the whole system of priestly domination, and, although we may " be in want full and exact information" as to the manner in which these changes were made, yet there can be no doubt that they were made. The design of those who first encroached upon the apostolic plan, might have been a good one, yet if it was so, experience has shown, but too plainly, that the judgement was a bad one.

From these remarks, brethren, you must see that the affairs of the church are entrusted by divine authority to you collectively. You cannot, if you would, transfer your obligation, to do what you can for the general welfare, to any other. The very compact by which you exist together as one body, invests you with solemn responsibilities. It is utterly impossible for you to divest yourselves of them. If, therefore, you diregard your obligations, you incur a corresponding degree of guilt. Ours is a form of government that gives you the largest freedom for the exercise of your gifts, and at the same time lays the responsibility of the manner in which they are used at your own door. Take heed, then, that you use your liberty as God requires you to do. The great freedom which you enjoy, while it constitutes the beauty and excellence of our form of church government, does so, not at the expense of personal responsibility, but by this means promotes and enhances it. Here is developed that beautiful principle of mutual dependence, which is so well calculated to foster a spirit of for bearance and forgiveness. But as already suggested, with your privileges there come corresdonding obligations. You have the largest liberty for the proper exercise of all your gifts,

and you are responsible for its use.
It is yours to decide who shall break to you the bread of life. You hold the control of this pulpit. The humblest member of the church is invested with power over what shall be taught from this sacred desk. Here is the power greater than that, given to the members of any

other church organization of the present day, with whose polity we are acquainted

Now, then, brethren, while we have the right to claim the Apostolic churches as our right to claim the Apostolic churches as our pattern in government, let us strive to imitate them in purity, in doctrine, in seal. Let us prove by our conduct that ours is the form, promotive of christian life and vitality. I say it holdly, but kindly, that the Baptists have the honor of preserving to the world the ordinances, as taught and practiced by the Apostles; and let it be ours to set the world an example of picty and self-consecration to God, that shall lend them to the acknowledgment of Him as their sovereign Law Giver. Ours is

bigh calling. If we have been preserved from falling into the many errors of the Papaey, it is not because we are better by nature than others, but because our God has been pleased, of his goodness, to save us from them. While, therefore, we rejoice let us do it with trembling. See what is entrusted to our hands! See the high position we occupy! Look at the claims the world has upon us! See what would be the result of our failing to be faithful to the solemn trusts committed to our charge ! Suppose, for one moment, that the name and principles of the great Baptist family should be blotted from the world. Where is the mighty bulwark that is to resist the waves of of error, as they issue from that fruitful source of abominations-Papal Rome-and threaten to engulf the christianity of the world? Who is to roll back the flood she would pour upon us? Brethren, the time may come when another Wicliffe and Huss may be wanted. But if we are faithful to our principles, these time-honored and heaven-sanctioned principles, that have lived through the awful apostacy of the past, and kept alive, through God, the pure light of the gospel—if we are faithful to these, the floods of error that Rome belches forth, will be hurled back upon her own doomed head, and the gospel banner stained, not with the blood of Peter, or Liquori, but with the blood of CHRIST, will still float upon the breeze, and yet wave in triumph over every land and among every people. Each one of you has the honor offered you, of bearing a part in this glorious result. Will you act well that part?

Bro James, I must beg leave of you and your readers to refer again to the fact that these are extracts from a course of lectures being delivered before my congregation. The style is, of necessity, different from what it would be under other circumstances. Fraternally,

WARRENTON.

From the Christian Observer.

Critics and Reformers Reviewed. [Men who set themselves up as public Presbyte-RIES. It is therefore no departure from the courtesies due to gentlemen in the ordinary relations of life, to speak of them and their acts as PUBLIC FUNC-TIONARIES, in their own style, with all freedom, according to their merits, as our correspondent has

done in the following communication.—ED Correspondence of the Christian Observer.

St. Louis, Feb. 22d, 1855. In your paper of the 10th inst., there is a communication, as well as an editorial upon that " blood and thunder " magazine, recently started by the Baltimore theological 'fast boys, which administers a very dignified, and severe rebuke, to their assumption-their arrogancetheir vanity-their irreverence-and their scurrility. The firm is evidently rich in this kind of capital, and with it, would make the fortune of any political paper based upon a credit of such a character. But the "boys" would be somewhat " set back," were they to hear the comments made upon their enterprise by the leading Old School ministers of St. Louis, It wont do perhaps to give names, for it might cause a family difficulty. But if some of the D. D.'s who have spoken here, would only say in print, what they have said in private circles, about this new "rowdy" affair, you might wipe your pen, and leave the chastisement of this ludicrously pretentious magazine, in the hands of the "orthodox "-who seem to have no better opinion of it, than you have. Indeed, I have seen in no direction, such contemptuous condemnation of this theological work, as I have beard from the lips of the best Old School men here. They laugh, deride and despise the youngsters, who seem suddenly to have discovered that the centre of the universe is just about where their centre of gravity is, though they do not seem to have discovered that the country is laughing to see, that " the higher a monkey climbs, the more he shows his

You seem to have in your vicinity, just such pugnacious, and caluminous gentlemen as we have here. Dr L. N. Rice, is doing here, the same work which Robinson and others, are doing in Baltimore-keeping up a racket and a warfare on every body in general, and Constitutional Presbyteriaus in particular, without regard to what is true, magnanimous or Christian, and in happy insensibility to the damage he is doing to his own standing and credit as a Christian minister in this community. It is a little remarkable, that Dr. Rice has no name in the entire West, but as a theological fighter. All his books, are attacks on somebody. Were be to die to-day, he would leave behind him no reputation but that of a pugilist, and a love of broils. He seems to have no power to discuss a doctrinal question, in its positive aspects, separate from its antagonism to something else, and it is a common remark that he has no comprehensive grasp of any doctrine, and can illustrate it only on the narrow ground of its negative relation to some other. He never is known to inculcate a theological opinion, without spending his chief strength in an onslaught upon some supposed opponent. And so much so is this true in the pulpit and the press, that even his own friends grow weary, and long to have him expatiate in the wide fields of truth, without going over the border for a pitched battle with some imaginary, or real foe.

He has managed to keep himself before the public by lectures on various topics, and by the aid of friends who have blown his trumpet for him. But he is a man of so much turmoil, so fond of strife, and so exceedingly unjust, that public opinion is setting strongly against him, and his influence is much less than that of his more quiet brethren, who, more fraternal, Christ-like and devoted to the salvation of souls are building up the cause of Christ, on other foundations than those of controversy and in-

sane hostility to others. Doctor R., has recently delivered in this city, a series of lectures on the "signs of the times." He has prepared them for the press, but thought it might be of some service to his but thought it might be of some service to his notoriety, to deliver them first, in his own pulpit, Sabbath evening. They were listened to by large audiences. But some discriminating judges, pronounced them exceedingly superficial affairs, and a poor remodelling of the views of others. The impression they made was not very flattering to the author, for when he redelivered the course, in the Mercantile Library Hall, the audiences became so painfully akeleton-like, that the last one, numbering scarcely a hundred, seemed to indicate the wis-

dom of discontinuing the course. The lectures are now in the hands of the printer, and will soon be before the public in book form. They will perhaps, by the aids which publishers un-derstand how to apply, have a sufficient circu-lation to pay cost. But they will add nothing to the reputation of their author.

He has as you know added to his pastoral duties, the care of a weekly religious paper It is curious to see in it some of his old materials, used when editing the Protestant and Herald, fifteen to twenty years ago, and the same old war-trumpet, with which he wakened the echoes of Kentucky, against Presbyterians, Baptists, Catholics and all others, is continually giving out the old familiar notes, to that "same old tune." It is really painful to think of his being in Heaven, without the privilege of blowing that old trumpet there, though to him, if he reaches that happy and peaceful world, it will be much more painful to meet the many godly ministers, whom in this world. he so unscrupulously maligned and injured. Happily for those who meet him there, his spirit will be greatly changed then, and his everlasting wrangling and war, will have ended.

Effective Singing.

We are happy to give place to reminiscences like the following, of which our country is full, and will be grateful to all who will take the trouble to supply them for our columns. The principle actors in this scene are still living.

EDITOR. The following impromptu hymn was sung by a well-known Baptist Minister of Western New York, as long ago as 1830-'32, being suggested by peculiar circumstances of the case which

This minister was much engaged in protracted meetings, and on the occasion to which we allude, was laboring for a small feeble Church, surrounded by quite an able community of Presbyterians and Methodists, who jointly own ed the only meeting-house in the place. They had consented that the Baptists should have the use of the house for this special occasion, not once suspecting the least danger of losing the converts, as the Evangelist would leave as soon as his meetings closed, and then all would be gathered into their respective Churches.

After the work had proceeded some days and a considerable number had been hopefully converted, the time was near when the Evangelist expected to leave. Three or four days only remained for him to gather in his harvest of converts, or he must leave them to unite with the dominant Churches of the town. The writer having looked the matter over, humbly suggested to his senior, what he feared would be the result of leaving the converts uninstructed on the subject of baptism. "We will attend to that, he replied, "I shall call their attention to it next Thursday:" the day previous to the one when he designed to leave. 1 suggested my fear that it would then be too late, as we should lack time. " Time enough, time enough," he promptly replied, "I shall give notice, that I shall preach a sermon by request, and all who wish can go forward in baptism:" a few having expressed a wish to do so. Accordingly, on Tuesday evening he announced from the pulpit an address to young Christians for Thursday. This produced evident distrust and uneasiness on the part of Mr. W. the Presbyterian, and Mr. P., the Methodist Pastor, who said, "We hope nothing will be done to influence the converts; let them go just where they please, and as will be most con-

At length, the period arrived for the appointed sermon to converts, all of whom were in their places, and he gave out for his text, " Ye are my friends, if ye do whatsoever I command you." What constitutes a friend of the Lord Jesus, and what he has commanded, were the points on which the preacher expatiated. He gave a clear and forcible view of our personal and relative duties, and dwelt with special emphasis, on believer's baptism. After closing the discourse he called on all to show their friendship to Christ, by being baptized. But no sooner was he seated, than Mr. P., the Methodist rose and exhorted the converts to caution, saying, "Beware of haste, beware of exclusiveness, beware of false doctrine, such as the vile i lea of 'once in grace always in grace,' a doctrine that came from hell, and it will return thither with all who embrace it." Amen, was the response of his friends. Mr. W., in a cold formal way, said he concurred with his brother who had just snoken about the danger of haste, but not on the doctrine of divine sovereignty. He believed all who are truly regenerated will

The Baptist preacher was all this time looking full in the face of his audience and reading their thoughts, and they returned a look of expectation that he would make all plain. I felt a dread of what would ensue, but to the surprise of all, he said nothing, but struck up a lively old Methodist tune, and sung the following impromptu words with as much ease as if it was one of Watts', the converts joining in

Come all ye loving Christians,

Who feel the sacred fire, Obey the truth to day, And prove the devil a liar .--And to glory we will go, and to &c. I had rather be a Baptist, DIEV OVERE And have a shining face, Than to be a Methodist And always fall from grace.

And to glory we will go, &c.

A John Sille I had rather be a Baptist, their giotam shall And despised every hour, Than a Presbyterian to the price, lay for petition and mall never have the power.

And to glory we will go, &c. And never have the power.

If sprinkling is convenient, It has no claim to truth, would she proper It may be good for babies But will not do for youth. And to glory we will go,

And to glory we will go.

In conclusion, it is needless to say fifty three persons related their Christian experience, and were baptized, to the joy of the little Baptist Church and the utter consternation of their opponents.

H. K. S.

And to glory we will go, and go and go,

Patentin Breeks. Pray for your Pastor.

clinica difference at world of posts of themes

When the beloved Oncken was in this counry, he said he bad been surprised in his visits to different places, to find such a neglect of prayer for the ministry, and especially for pas-tors; and added that he had been in families where, in the prayers daily offered at the domes-tic altar, no petitions were presented for the blessing of God upon the pastors of these fami-lies. And he thought that however far we might be in advance of the Christians of his own country in some things, they surpassed us in that particular. Since we heard that remark, we have given our thoughts more attentively to this subject, and are convinced that the deficiency of which that good man spoke, exists to a lamentable degree. Prayer is offered for many other things in the closet, in the family, and in the social meeting, but the Pastor is forgotten. And if our observation is correct this neglect of which we speak is gradually in-

The feeling is too prevalent, that when we have made suitable provision for the pastor's support, and he is promptly paid for his services, our duty towards him is discharged. His relation to his people is regarded too much in the light of a business transaction. He is treated as though he was employed to do a certain kind of work, and was competent to perform it without more sympathy and prayer than is bestowed upon those whom we employ for other kinds of service. But this is not the right view of this subject. Something more is due from us to our pastors than a mere pecuniary support. The pastor needs and should receive the confidence, the co-operation, and the earnest and constant prayers of his people. He sustains a relation to us different from all other relations. His work is different, and his responsibilities. His is a labor of constant watchfulness and anxiety. If he is a true man, and faithful to the trusts committed to him, there is no moment of consciousness, either by night or by day when he is free from care and the his flock are sick, perhaps dying without a preparation for heaven. Some are anxiously inquiring the way of life. Some, It may be, are neglecting duties which they once habitually performed. Some are inclining to a fatal heresy in belief, or a gross inconsistency, if not immorality, in practice. All these be sees and knows, and his heart is full of anxiety.

And moreover he is a man of like passions with others, exposed to temptations from a great variety of sources, libable to be disheartened and discouraged in his arduous work, and without the prayers of his people may be left to give up in despair, deeming himself unfit for the ministry, and seek employment in some sphere of less care and responsibility.

The great apostle, with all his talents, and inspired as he was by God, said, in the sincerest language of his heart, "Brethren pray for us." Sometimes he urged this request from one consideration, and sometimes from another, but often and feelingly urged it. And if he needed the prayers of his brethren, most certainly the pastor of the present day needs such prayers. Without those prayers he will be likely to accomplish but little in the cause of his Master. And besides the benefit accruing to him from such prayers, we who did offer them shall be better fitted to receive profit from his labors. The word which he preaches will come to us with more power if our hearts have been raised to God in prayer for him who proclaims it. Let us then, if we have a pastor, remember him always in our prayers, and if we are of those who have no pastor, let us earnestly pray that God will send us one, whose labors he will bless, and with whom we can heartly co-operate. Zion's Advertiser.

Importance of Prayer.

And is it not a privilege as well as a duty, to have prayer? I need not dwell upon the nature of prayer: for I trust there is not a Christian in this assembly who knows not what it is. It is not a thing to be taught; it is the deepest instinct of humanity. It is, in my judgment just as natural to pray as it is to breathe. And what the Spirit teaches; without whose teaching prayer will not be the incense that rises to heaven-is to pray for things that are truly good, in the name of him through whom those things are given; and in every Christian's heart such prayer is an irrepressible instinct. He cannot live without it, he cannot move without it. He feels that a prayerless man is a graceless man; and that the enterprise he commences without asking God to bless it, is one in which he can expect no great success. God asks the tribute of your acknowledgment of him and he will give you all the blessing of success: " for whatsoever such an one doeth shall prosper." Pray in your closets; pray in the house of business; pray when you are walking upon the highway. Shut your door; sound not the trumpet; make no display; but lift the heart daily-three times a day if you likeat stated hours and in stated places, if you like, for these remind you of the habit; but "pray.' Pray that God would give you grace for each day, (for there is only promise for the day,) that he will give you bread for each day; that he will give you " forgiveness of your sins, and an inheritance among all them that are sanctified." Great soldiers of our country, the great Washington of America prayed upon the field of battle; prayed under that stern and terrible necessity of nations where men made in the image of God take part in the dire shock of battle—prayed at such a crisis, that the God of justice would decide the conflict. Let us pray in approaching a communion-table, in approaching the judgment seat at which we must appear; knowing that whatsoever we shall ask in the name of Jesus believeing, he will give it us. Pray, and you will prosper upon earth; pray, and you will find your prayers on earth lost in the praise of eternity, through Jesus Christ.—Cumming on Daniel.

Jealousy among Ministers.

We have read Sunny-Side and Shady-Side, and we have sometimes thought we could write an Under-Side—that might contain revelations not brought to light in either of these volumes. Ministers have troubles enough, it is true, but those troubles do not all come from restless churches and meddlesome descens. They ofn come from each other. With sorrow we infess it, there is among ministers, as in every

other professional class, an unworthy jealousy of the reputation and success of those who are more popular. In conversations about brethren, we sometimes mark with pain a disposition to criticize and disparage, rather than to approve, and to rejoice in their success. We know sincere and good men, who are yet so extremely sensitive to their own reputations, that they cannot bear to hear any body praised but themselves—as if whatever was added to another's fame was so much taken for the sensitive to their own reputations. but themselves—as if whatever was added to another's fame was so much taken from their another's tame was so much taken from their own. They seem unwilling to concede the talents of superior men. If a distinguished preacher is named, they throw in abatements to qualify the general praise. These criticisms may be just, but they seem to be made in an unbrotherly spirit. Not that this jealousy is peculiar to one profession. On the contrary, we think ministers have far less of it than either lawyers or doctors for they do not be superior or doctors. er lawyers or doctors, for they do not so often come into close contact as immediate rivals .-But it is a portion of human infirmity which cleaves even to good men, and which stains the whiteness of their garments.

Is it not time to have done with this miserable feeling, and to cherish a noble and generous pride and joy in the labors of others? The world is wide enough for us all. A body of men, organized and combined for a great moral end, ought to be animated by the noblest passions and by the most generous spirit toward each other. Comrades in war, brave champions in arms, they ought to be so intent on the general victory, as to forget their petty claims for promotion. In the Christian Church there is ample space for thousands of the gifted good. The more strong men we have in the pulpit the better. Our numbers are all too few for the battle we have to fight. We hail, therefore, every mighty man as a new champion in the Christian host, and our hearts swell with joy as we see a fresh young giant rushing into the battle. All honor to the learned and the eloquent, whose pens and tongues are wielded in the service of truth. Most humbly do we give thanks to God, whenever we see a man of power rising up in one of our cities. Our hope for the Church revives, as we think how many such are scattered over the land; and when one by one they depart, we mourn their death, and pray that God would raise up others of equal courage to fight over the same battles for the next generation .- N. Y. Evangelist.

The Believer at Death.

How is it like to be after the few moments which, under the pangs of death, we have to continue in this world? It is an annihilation that lies at the door? Is death the destruction of our whole being so as that after it we shall be no more? So some would have the state of things to be. Is it a state of substance in a wandering condition, up and down the world, under the influence of other more powerful spirits that rule in the air, visiting tombe and solitary places, and sometimes making appearances of themselves by the impressions of those more powerful spirits; as some imagine from the story concerning Samuel and the witch of Endor, and as it is commonly received in the Papacy, out of a compliance with their imagination of purgatory? Or is it a state of universal misery and woe? a state incapable of comfort or joy? Let them pretend what they please, who can understand no comfort or joy in this life but what they receive by their sens is: they can look for nothing else and whatever be the state of this invisible world, the soul ear undertake nothing of its own conduct after its departure from this body. It knows that it

must be absolutely at the disposal of another, Wherefore no man can comfortably venture on and into this condition, but in the exercise of that faith which enables him to resign, and give up his departing soul into the hand of God, who alone is able to receive it, and to dispose it into a condition of rest and blessedness So speaks the apostle, "I am not ashamed: for I know whom I have believed, and am pe suaded? that he is able to keep that which I

have committed unto him against that day." Herein, as in all other graces, is our Lord Jesus Christ our great example. He resigned his departing spirit into the hands of his Father, to be owned and preserved by him in its state of separation : " Father, into thy hands I commend my spirit;" Luke 23: 46; as did the Psalmist, his type, in a like condition; Ps. 31: 5. But the faith of our Lord Jesus Christ herein-the object and exercises of it, what he believed and trusted unto in this resignation of his spirit into the bonds of God-is at large expressed in the 16th Psalm. "I have," said he. set the Lord always before me; because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thy Holy one to see corruption. Thou wilt show me the path of life; in thy pre is follness of joy, at thy right hand there are pleasures for evermore." He left his soul in the hand of God, in full assurance that it should suffer no evil in its state of separation, but should be brought again with his body into a blessed resurrection and eternal glory. Stephen resigned his soul, departing under vio-lence, into the hands of Christ humself. When he died he said, "Lord Jesus, receive my

This is the last victorious act of faith, where-in its conquest over its last enemy, death itself, doth consist. Herein the soul says in and self, doth consist. Herein the soul says in and unto itself, "Thou art now taking leave of time unto eternity; all things about thee are departing as shade, and will immediately disappear. The things which thou art entering into are invisible; such as 'eye has not seen, nor ear heard nor will they enter into the heart of man fully to conceive." Now, therefore, with quietness and confidence give up thyself unto the sovereign power, grace, truth, and faithfulness of God, and thou shalt find assured rest and peace."

But Jesus Christ it is who doth immediately receive the souls of them who believe in him. So we see in the instance of Stephen. And what can be a greater encouragement to resign them into his hands than a daily contemplation of his glory, in his person, his power, his exaltation, his office and grace? Who that believes in him, that belongs unto him, can fear to commit his departing spirit unto his love, power and care? Even we also shall hereby in our dying moments see by faith heaven opened, and Jesus standing at the right hand of God, But Jesus Christ it is who doth immediately