

THE BIBLICAL RECORDER.

J. J. JAMES, Editor.

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THE BIBLICAL RECORDER,

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For the Recorder.

The Vail Untaken Away.

"Great is the mystery of Godliness."

Why this is so, our gracious and adorable Benefactor has not informed us. He promised the world a Savior; but that Savior tarried four thousand years. He promised to Abraham the signal honor that the Savior should descend from his family; but the faithful patriarch's children saw him not in twenty-two hundred years. Believers in Christ are God's favorites; but their way to heaven is appointed through tribulation. The Christian Religion is dear to our Precious Redeemer; yet he has permitted it to be opposed by enemies, and dishonored by heresies.

Why these things are so, is a question which claims no solution at our hands.

It is enough for us to know that, by many who profess to be the friends and followers of our Blessed Lord and Saviour, mischievous innovations and destructive errors, have been introduced and held in his name. Among the most obstinate and pernicious of these may be classed the Remains of abrogated Jewish Rites.

An attentive reader of the New Testament can not fail to perceive that it was the intention of the head of the church to abolish completely all the ceremonies of the old dispensation which deserve the epithet of Abrahamic or Jewish. These are declared to have been done away, and to have been abolished. 2 Cor. iii. 11, 13

There may be some slight traces of resemblance between these and gospel ordinances: and this fact has led incautious commentators to search out and magnify the resemblances, and even to see if they could not make out a transfer of former rites to the gospel dispensation.

The apostle calls those canceled rites, weak and beggarly elements Gal. iv. 9. He calls them a bondage; (Gal. iv. 1) and the yoke of bondage; and their practice or exercise falling from grace; [Gal. v. 4] and the loss of Christ. Gal. v. 4.

In all the cities of heathendom were found residing some of the children of Abraham.—Some of these were among the converts of almost every church. These were extremely tenacious of the rites of their fathers. Because first, the Law, and the Prophets had been restricted to their family for more than twenty centuries; and from this fact they inferred that none but Abraham's children would ever be saved; and that therefore the gospel ought not to be preached to any other; that, as no other people had practiced their peculiar ceremonies, therefore, salvation could only come through those ceremonies. Secondly, Christ had never prior to his death, sent the gospel to any except Jews, but had earnestly forbidden his disciples to preach it to any one else. The Holy Ghost informs us: *These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel.* Matt. x. 5, 6.

To overcome this objection, which Peter felt against going to a Gentile family (Cornelius, Acts x.) God visited them both Peter and Cornelius with a vision. And Saul of Tarsus was likely to become willing to preach to Gentiles, only by a miraculous conversion. Some of Abraham's children belonged to the converts at Corinth. These insisted upon the necessity of observing their ancient customs. The iii. chapter of 2 Cor. is written to convince them of their error, by stating to them God's purpose; the pernicious tendency of Judaism, and the glory of the gospel over it.—He uses the following language: *But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of Old Testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless, when it shall turn to the Lord, the vail shall be taken away.*

From the above, our caption is taken. Its object will be to point out cases in which the vail that obscured the gospel under the Old Dispensation, is retained under the New; and that by this means gospel truth is not only

dimmed, but is perfectly shut out from view, and completely lost.

Prior to entering into the main design of the work it is deemed proper to state that, it was necessary entirely to abolish Jewish ceremonies; first, because no just model of a gospel church could be made out of the Jewish Polity. The object of the old economy was to point to a Savior, and mark his lineage; that of the New, the salvation of souls. The former was confined to a single family; the latter extends to all nations. The standing institution of the one dispensation, was committed to parents to denote their children's *fleshy* birth; that of the other, (Baptism,) was committed to believers in Christ themselves, to denote their *heavenly* birth, but especially, their profession of Christ.

Secondly: If any of the old rites should be retained, it would naturally inspire a wish to retain all.

Thirdly: If the shadow of good things to come should be retained, the good things themselves would be misunderstood and lost.

Fourthly: The retention of every such rite, &c.

The great error and ground work of all vailed ceremonies under the gospel, consists in what is conceived by the phrase, "The Jewish Church." Could all ideas of what constitutes a Gospel church completely vanish from the mind when we hear the phrase, "Jewish Church," the deception and the danger would not be so great. But this phrase had no existence in the Old Dispensation. And since a Gospel church is a new thing, with a new heart, a new life, new forms, and under a new dispensation, the ideas of a church cannot be attached to the old dispensation, without an abuse of terms and of the Gospel itself.

It is here in order to mention that our blessed Lord never uses the term in reference to the former age. Nor does one of the apostles. A solitary instance occurs. Acts vii. 37, 38. "This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren like unto me; him shall ye hear.—This is he, that was in the church in the wilderness with the angel which spake to him in the Mount Sinai, and with our fathers: who received the lively oracles to give unto us."

Paul the apostle here says, Moses was with the church, and with our fathers. We cannot believe that church and fathers are perfectly convertible terms. Else that community would oftener have been called church in Moses's time; and Christ and the apostles would have expressly acknowledged it as such. Nor could it with propriety have been called a shadow, as in Heb. x. 1.

The term church used by Stephen in Acts vii. 38, was only figurative. Abraham saw Christ's day; yet Christ's day was not then when Abraham was. Christ was with Abraham, and before him; and yet Abraham was born about 2007 after-creation, Vulgar Chronicle, and near 2000 years before Christ. It follows that, if there was any church real in the wilderness, Abram and Moses and Christ were all members of it.

Paul declares the people were all baptized unto Moses in the cloud and in the sea. This baptism was as truly real as the church was real. And Paul is no more literal in this allusion, than Stephen is in Acts vii. 38. If there were visibly and literally a church in the wilderness, then there was also visibly and literally a standing baptism to that church. If this conclusion be not correct, then according to the combined testimony of Moses and Paul, the church in the wilderness had circumcision and baptism both at the same time.

Beside this, the baptism unto Moses took place in the cloud. And it also took place in the sea. The sea hid the children of Jacob from their enemies; this hiding was the baptism. The bright side of the pillar of cloud which followed or preceded the Israelites forty years, illuminated their camps and their march; while its dark side shrouded the enemies in midnight darkness; and this hiding was the baptism in the cloud. The vail aside, and this is clear.

Again, Paul says, they were baptized unto Moses; he says not unto Christ.* He calls the manna *spiritual meat*; and also the Rock, or the water, which followed them, *spiritual*; and says it was Christ. From all which it follows conclusively, that those who see a literal church in the wilderness, must see also its literal ordinances; and while they view it thus, the vail is untaken away.

1. Upon this mistaken hypothesis of a visible church in the wilderness, rests the papal priesthood, and its long train of heretical consequences.

Because the Old Dispensation had its priests and high priests, the papal hierarchy must have its priests and confessors. Whereas, the Gospel church which commenced with the beginning of the New Testament, or with John's preaching would abolish every kind of priesthood which keeps up a representative worship, or a worship by proxy. Hence in the priesthood of the papacy, the vail is untaken away.

From this continued priesthood, taken from

*Because no baptism, nor any type of it, ever took place till Christ sent John to baptize. For John's baptism was from heaven, not from Moses, nor from circumcision.

the church in the wilderness, the papists assume that they have many mediators. They "affirm that it is acceptable to God that we should have many mediators of intercession." (Encyc. Rel. Knowl., Art. Popery, p. 955.)

From the church in the wilderness, political or civil merit is transferred to the gospel church; and hence the Romish hierarchy have expressly decreed, (conn. Trent Sess. 6 Can. 2 Encyc. Rel. Knowl., p. 954,) that the good works of justified persons are truly meritorious; deserving not only an increase of grace, but eternal life, and an increase of glory; and it is anathematized all who deny this doctrine."

From the practice of one man making satisfaction for injuries done to another, under the Old dispensation, popery insists upon the doctrine of penance, under the New. They profess to believe that men can make satisfaction to God for their offences against him. Sins are divided by them into venial [pardonable] and mortal [capital or unpardonable] and that "no man can obtain the pardon of the latter, without confessing to a priest, and performing the penances which the priest imposes."—(Council Trent, Sess 6, Can. 2.) Rome, in her official character at Trent, pronounced a curse on all who deny that penance was instituted by Christ himself.

And it is worthy of remark that, after all, the papists are not so very great dolts, nor knaves either, if there was truly and literally a church in the wilderness. And it is equally worthy of remark that the creeds asserted by papists, and by protestants, built upon the doctrine in question, can not possibly be supported without the aid of "oral tradition."

According to the foregoing faith, salvation by grace is denied, and the Inspiration of the Holy Scriptures placed on a level with men's devices.

2. Upon this mistaken hypothesis of a literal and visible or organized church in the wilderness, rests also the doctrine of infants' or babes' right to church membership. It is customary to begin said ancient church with Abraham, and the covenant of God with him. Commencing here, circumcision almost inevitably forces us to retain some, or much of the ceremonies obligatory upon the circumcised.

The error of this position seems to me to manifest itself by reflecting that:

(1) If there was a visible and organized church before the gospel was given, it was not proposed to have commenced with Abraham. The apostle Paul would not be likely, in writing to this same church in the wilderness, to have committed such a fault as to begin in the wrong place. But this apostle begins, not with Abraham, but either with the prophets; (Heb. i. 1) or with Abel. (Heb. xi. 4.) He makes the prophets speak to the one church in the wilderness; and Christ speak to the other, that is, the gospel church. He makes Abel and Enoch and Noah, without either circumcision, or Abraham's covenant, to be members of the same church with Abraham, Isaac, Jacob, Sarah, Rebecca, Moses, the people in the wilderness and David. [Heb. xi.]

(2) This arrangement by Paul argues that circumcision was not ordained to initiate people into the church: for it was not known in Abel's and Enoch's and Noah's time, nor during a period of two thousand years before Abraham. Had it been intended to designate church members, it should have been applied to all the faithful, from Abel to Christ, the order in which the apostle takes them. To Noah's sons especially, Abel and Enoch had no children, so far as history is concerned. Its design, then, was to designate, not a church, but a family. It was not even to make strangers to become of Abraham's family, nor to introduce aliens into it; but to denote those that were already such, or acknowledged to be such.—And all this to mark the genealogy of our Saviour after the flesh: after which flesh or genealogy the apostle says, *we now henceforth know him no more.* [2 Cor. v. 16.] This circumcision and its concomitants were our school-master to bring us unto Christ. Gal. iii. 24. That is, to conduct us along till Christ should come. He was then the end of this law to introduce righteousness by faith. Rom. x. 4. Circumcision marched up to him at eight days old. Luke ii. 21. But up to this period, it could not be decided whether he was the child of promise made to Abraham, or only one from whom Messiah should spring. At his baptism the vail was drawn aside. Dressed in the light of the third heavens, the finger of God in the form of a dove, as the echo of the angels was still filling the air and the earth with the good tidings of great joy, while they sing, Lo the Savior, the Son of God is come, pointed to him, and proclaimed to a weeping and lost world, This is he. *This is my beloved Son in whom I am well pleased.* Matt. iii. 17.

Circumcision has now accomplished its purpose, and is forever laid aside. And to view baptism or Christ, in connection with circumcision is still to wear the vail. Since it is boldly announced by inspiration, that in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. Gal. vi. 15. Not baptism is in the place of circumcision, but faith which worketh by love.—Gal. v. 6. Not baptism is in place of circumcision, but circumcision of the heart, in the spirit, and not in the letter. To prove

baptism from circumcision, is to prove a positive gospel church ordinance from Christ's natural genealogy. But the vail is done away in Christ. 2 Cor. iii. 14. But to prove baptism from circumcision, is, to put on the vail in order to see Christ.

(To be continued.)

MISCELLANEOUS.

From the Advocate.

"What Can I Do?"

This question is very frequently and very sincerely asked by persons who are sensible that something ought to be done for the moral and religious welfare of the neighborhood in which they live. A Sabbath school is one of the very best means ever devised for promoting the morality and prosperity of any neighborhood. This may be admitted by some well-disposed people who dwell where neither this nor any other public means of grace is enjoyed. And still the query arises in the mind of one and another of these—"What can I do towards establishing a Sabbath school for the good of my family, and the families around me?" Let the following facts in relation to Sabbath school efforts in Maine, encourage those who would be glad to do some good to their neighbors by affording them the means of religious instruction.

In the town of B., a Sabbath school missionary, after addressing the people in their school-house on the subject of organizing a Sabbath school, submitted the question for their action, whether they would have and sustain a school. An old deacon of the little, feeble church, which had been sometime destitute of preaching arose and said he felt as though they must have a Sabbath school. His little grand-daughter, who had previously attended Sabbath school, had repeatedly asked him if there could not be a Sabbath school in their school-houses, and begged that he would do something towards opening one. He had felt anxious to have one, but had been discouraged, by the indifference of others; but he said, with tears in his eyes, he "could not stand such entreaty any longer." They must have a Sabbath school: and he called on his neighbors to help him begin it, then, and sustain it through the season; and they all agreed to do it. The school was then organized. Some books for the library were then purchased, and the missionary, (an agent of the New England Sabbath School Union) made a donation of enough more to supply a sufficient library, left some tracts and copies of the "Young Reaper," for distribution, and went his way. That Sabbath school was sustained during the season. In the autumn following, the missionary met the old man again, when he expressed his gratitude for the former year's assistance, and his satisfaction in seeing a Sabbath school before.

If you, reader, are a little girl or a little boy who want a Sabbath school to go to, you can ask your parents or your grand-parents to do something about it, and beg this of them till it is done.

If you are a professor of religion, a member of the church, you can ask your neighbors to come together, and then tell them how you feel about this matter, and beg their assistance in teaching the children and youth of your neighborhood, as well as you can, the word of God and the way to heaven. If you cannot leave your own dwelling to do good, still you need not despair, although none of your neighbors are sufficiently interested in the welfare of the youth to establish a Sabbath school.

In the town of N. S., dwells a praying father and mother advanced in years, whose children, all hopefully converted to God, and one of them a minister, are scattered abroad far from that house of prayer. But these aged parents though deprived of the privileges of the house of God, would still bring forth fruit even in old age. This mother was always in the Sabbath school with her children, when she could be. When over fifty years of age, she would walk more than a mile to meet her Bible class in the school of which her son was Superintendent. But she cannot do this now, and there is no Sabbath school in that neighborhood, except the one which this praying woman conducts in her own house, where she has invited all the children to come and recite God's word, receive instruction, and sing his praise with her. Her husband receives regularly a package of the "Young Reaper," with which he supplies all the families who are willing to take it. Their son in the ministry occasionally visits the "old house" and leaves a few new and interesting books for his mother's Sabbath school. Thus a second generation of children, not their own, gather around them in that humble dwelling, to receive instruction from lips which, not in vain we trust, in former years were wont to instruct the now absent ones of their own household.

Who shall say that none of these little ones will yet be brought to Christ through the prayers and labors of these aged disciples! Surely none who read these lines need long ponder upon the question, "What can I do?"

A talk with Christ.

The Samaritan woman who conversed with Christ, while he sat on Jacob's well, had an invaluable privilege, in that hour's discourse, in seeing and speaking face to face with the Lord of Life. We can well imagine how much that hour's discourse was worth. Yet what was then the privilege of a who are favored with the presence of the Spirit of Christ. That hour's discourse was worth no more than such as can be procured by every one who will now come into converse with Christ. Through his Spirit actualizing his personal presence, Christ can as well interchange thoughts with any of us, as with the Samaritan woman. While his bodily presence was in Samaria, it could not be in Galilee, nor in Jerusalem. But now his presence comes forth to the world through his unconfined Spirit.

Any one of us would count it an ineffable privilege, if Christ in bodily form should reveal himself to us, laying aside all the robes of his heavenly royalty that would overcome and repel, and in the humble and familiar manner in which he sat on Jacob's well, should invite us to him, discoursing so freely of salvation, and lead us to the well of water springing up into

everlasting life. But the equivalent of this same privilege is within the reach of all. All are invited to come to him for converse on these very themes. He has sent his Spirit to meet every one of his people when they will. He bids them approach to the interview without constraint, and says, "Come now, and let us reason together." We have no occasion to say, "Who shall ascend into heaven and bring Christ down from above?" If you will entertain it and listen to it, the word of Christ is already spoken, and is now speaking within you. "The word is nigh thee, in thy mouth and in thy heart." The thoughts of Christ are already present in your memory, and you have only to bring them on, and reply to them and you will be as much in converse with Christ, as was the Samaritan woman, who stood wondering at the gracious words that proceed out of his mouth. The written word of God is, as it were the telegraphic line on which he gives conveyance to his thoughts from heaven to earth. We have only to hold the mind in close connection with this medium of divine communication, to have thoughts pass and re-pass in effectual converse.

The subject of holding converse with God is a difficult one for many to make real to their minds. It may perhaps be illustrated by an example.

A man of wealth and worldliness was walking at leisure, and holding the following discourse mentally with himself. "I am a happy man—with an ample fortune, all of which I have acquired myself, so that I am dependent on no one. It is all my own." At that moment a sudden shower drove him for shelter into the open door of a Church. Just as he entered, the preacher was reading his text—"Ye are not your own, ye are bought with a price." This he thought was a strange doctrine; but he felt that it did not apply to him. For said he to himself—"I am my own, and all that I have is my own." As the sermon proceeded, however, it disclosed to his view the ground and reality of his obligations to God; and at its close, he retired with an impression, which did not leave him till it issued in his conversion.

This was an instance of God's discourse with man. He brought about the coincidence of that text with the man's thoughts at that moment. And by it he opened a discourse with him, and carried on an argument which issued in his conversion. So, in all the exercises of our minds under the dealings of Providence, and particularly under afflictions, Christ is really talking with us. The dispensation, or chastisement has a voice which speaks his meaning.

The illustration of the telegraphic wires may serve another purpose. The operator at a central point, has a message to send abroad to all the stations in communication with that point. He presses his finger upon the instrument, and every station. By one wire it goes to many receivers, and to each is as complete as if it were to him alone. In a manner infinitely more effectual than this God makes his own thoughts to be present, at the same instant, to every one with whom he will converse, and each one of us, in all the outgoing of thought and desire, may converse with God, as really as if we stood before him, the only creature in the universe. By suggesting thoughts and making impressions on the mind, God sustains a more effective intercourse with men than ever takes place between men in conversation with each other.

Treatment of Ministers.

The calling of a new minister is often an occasion for exhibitions of absurd and unchristian feelings. It not seldom happens in such an exigency that when more than one individual has appeared before the people with a view to settlement, each one has his admirers, who are decided in their preference; and, convinced that their favorite is just the man for the place, that no other could with any propriety be settled over them, the adherents of the respective candidates insist upon the calling of the man of their choice with as much pertinacity and warmth as if the whole welfare of the church was involved in the gratification of their several preferences. All cannot be gratified, and no matter who is settled, unless it be some compromise candidate, some are dissatisfied. The incumbent is not the man of their choice, and as a point of spite they are never cordial to him. Some even declare he shall not stay; and are unprincipled enough and unkind enough to do all in their power to make his situation too uncomfortable to be held. They effect their object, because the self-respect of the minister compels him to leave. His friends are grieved, the breach is widened, and things go on from bad to worse. Can any church prosper where the messengers of Christ are so lightly esteemed and so shabbily treated? Will not He who sent them avenge his own honor in them?—"He that despiseth you despiseth me."

Some churches seem to have but little regard for the reputation of their minister. Even where there may be unanimity in the call, there are some congregations that seem to think themselves entitled to take strange liberties with their minister. All have their own notions about ministerial propriety, to which they are free to exact conformity. Their views are very decided, and cover the whole range of ministerial life, from the pulpit to the kitchen. Instead of nobly and unitedly rallying around the pastor of their choice, holding up his hands, passing by his unavoidable weakness, or casting the mantle of charity over them, cheering him on in his arduous work, letting his private affairs alone, discouraging all petty scandal about him, standing by him and defending him from all defamation and unjust accusation, and showing their estimation of the Gospel and their appreciation of his labors, by a faithful attendance upon his ministry; instead of such a jealous regard for their minister's reputation and usefulness; (for they are inseparably connected,) these are some congregations in which no allowance would seem to be made for anything in the minister short of perfection. Breath in the minister should be spent in defending him from calumny before men and pleading in his behalf before God, is devoted to the utterance of severe and needless criticisms, or in extending reports tending to impair his standing, and so bring his ministry into disrepute. His masters, public and private, are bandied about and tho-

roughly canvassed. His person, his family, his servants, all have to pass the ordeal, and become the subjects of free and critical remarks in ordinary conversation. There is no tender regard for his personal welfare; no studious endeavor to make his residence among them in all respects agreeable; no standing up for him whenever he is right, nor charitable allowance for him when he errs; there is no appreciation of the fact that his usefulness depends very materially upon his reputation, and that reputation is the property of the people, to be carefully guarded and jealously defended by them. The pastor seeks in vain for that cordiality which he has a right to expect, and after striving for a time in vain to live down and outlive by a course of dignified straight-forwardness, all obstacles arising from the courage of the tongue, he resigns in sorrow, if not in disgust, the charge of a people who seem to have called him for other purposes than to receive the Word at his mouth. It is to be hoped that such localities are not numerous; but some such there certainly are, and the frequent removal of ministers, which has become so noticeable, may perhaps be traceable in not a few cases to this "fallacy," in greater or less degree. Ministers may expect and exact too much; they are human, and are not to be worshipped. Yet the spirit and the letter of their credentials entitle them to a good deal, and they are not excessive until they go beyond that. Let them magnify their office.

Some churches, again, go to the opposite extreme. They impair their minister's reputation and usefulness by excessive praise. They praise him to his face, and they praise him behind his back. They raise for him a reputation which he cannot sustain, they react to his injury, and they disgust discerning minds by their excessive laudation of what was perhaps really creditable. There is no man like their minister; at least they seem to wish people to think so—that he is a very great man; that they may live under the shadow of his greatness. If their minister is really a worthy man, discerning minds will find it out, while his devoted flock will have enough to do to shield him from those shafts which envy always aims at true worth. Extremes are never in the right. The best mode for a people to show their appreciation of their minister is by their personal kindness, and faithful attendance upon his ministry. *Christian Intelligence.*

The Idolatry of Wealth.

Wealth is the goddess whom all the world worshiped. There is many a city in our empire, of which, with an eye of apostolic discernment, it may be said, that it is almost wholly given over to idolatry. If a man look no higher than to his money for his enjoyments, then money is his God. It is the god of his dependence, and the god upon whom his heart is staid. Or, if apart from other enjoyments, it be the only source of his support, the sustenance of his life, the support of the living God. He is robbed of the gratitude that we owe him for our daily sustenance; for, instead of receiving it as it came direct out of his hand, we receive it as if it came from the hands of a secondary agent, to whom we ascribe all the stability and independence of God, as the real though unseen author of our various blessings; and, as if by material intervention, does it hide from the perception of nature, the hands which feeds, and clothes, and maintains us in life. It just has the effect of thickening still more that impalpable veil which lies between God and the eye of the senses. We lose all discernment of him as the giver of our comforts; and coming, as they appear to do, from that wealth which our fancies have raised into a living personification, does this idol stand before us, as a substitute for that Great Being, with whom it is that we really have to do. All this goes both to widen and to fortify that disposition which has taken place between God and the world. It adds the power of one great master idol to the seducing influence of all the lesser idolatries. When the liking and the confidence of men are towards money, there is no direct intercourse, either by the one or the other of these affections towards God; and in proportion as he sends forth his desires, and rests his security on the former, in that very proportion does he renounce God as his hope, and God as his dependence.

And to advert for one moment to the misery of this affection, as well as to its sinfulness—he, over whom it reigns, feels a worthlessness in his present wealth, after it is gotten; and when to this we add the restlessness of a yet unsatisfied appetite, lorded over all its convictions, and panting for more; when to the dullness of his actual satisfaction in all the riches he has, we add his still unquenchable desire for riches that he has not; when we reflect that, as in pursuit of wealth, he widens the circle of his operation, so he lengthens out the line of his open and hazardous exposure, and multiplies, along the extent of those vulnerable points from which another and another dart of anxiety may enter into his heart; when he feels himself floating on an ocean of contingency, on which, perhaps, he is only borne up by the breath of a credit that is fictitious, and which, liable to burst every moment, may leave him to sink under the weight of his overladen speculation; when suspended on the doubtful result of his bold and uncertain adventure, he dreads the tidings of disaster in every arrival, and lives in continual agony of feeling, kept up by the crowded turmoil of his manifold distractions, and so overspreading the whole compass of his thoughts as to leave not one narrow space for the thought of eternity; will any beholder just look to the mind of this unhappy man, thus tossed and bewildered, and thrown into a general unceasing frenzy, made out of many fears and agitations, and not say, that the bird of the air which sends forth its unreflecting song, and lives on the fortuitous bounty of Providence, is not higher in the scale of enjoyment than he? and how much more, then the quiet Christian beside him, who, in possession of food and raiment, has that godliness with contentment, which is great gain—who, with the peace of heaven in his heart and the glories of heaven in his eye, has found out the true philosophy of existence; has sought a portion where alone a portion can be found, and in bidding away from his mind the love of money has bidden away all the cross and all the carefulness along with it.—*Dr. Chalmers.*