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From the Southern Baptist Review and Eclectic. Review of an Address by J. M. Morrow on the Scripture Mode of Christian Bap-

(Continued.)

Suppose for the sake of argument, all this is admitted, what is M.'s position? Why, in the first place, he restricts the Holy Ghost, in the New Testament to the language, figures, &c., of the Old Testament; or, if otherwise, he feels himself at liberty to reject the New Testament as God's inspired word. In the second place, he assumes, that if buried and planted, in the passages under consideration, refer to immersion as an emblematical burial and resurrection, the epistles to the Romans and Colossians do not belong to the canon of holy writ, because he says, "water is never used in the Scriptures to signify the death, burial, and resurrection of any one," but the testimony in favor of this import of the term, baptized, in the passages referred to, is full and conclusive; and M. has placed himself in the attitude of an avowed opposer to the language and import of the Divine Record.

But is it true that water in many ways, as a symbol, is never mentioned " in connection even with the death, burial and resurrection of any one?" I am sure that M. has exposed either his want of acquaintance with the Scriptures, or his determination to bend them to his theory, by the declaration above made. In proof of his error in the above statement, I refer the reader to the following passages of Scripture. In Num. 5: 22, and connection, we have the law of 'the water that causeth the curse,' and consequent death. See the connection. Here water is mentioned in connection with death, by law. Job's afflictions and terrors are compared to water. [See Job 11: 16, and 27: 20.] God's judgments upon the wicked are compared to 'waters of a full cup.' [See Ps. 97: 16. The death and carpage of war-the malice and destruction inflicted by the enemies of God's people, is compared to overwhelming and desolating floods of water. [See Isa. 54: 9.]-God's wrath is compared to the waters of Noah. [See Isa. 54: 9.] In all these the idea of death is connected with the use of water, and in several of them the idea of burying also; I will conclude this list of texts with a quotation from 2 Peter 2:5: "bringing in the flood upon the world of the ungodly;" and 3:6, "whereby the world that then was, being overflowed with water, perished." Now if the wicked antedeluvians were both slain and buried in the flood, then has M. falsified the divine record, either ignorantly, or willingly, and his second hypothesis, being overwhelmed by a flood of opposing testimony from the fountain of truth, is both dead and buried. "2. We object to the above theory, because

we are commanded to represent the death, and so far as is necessary, the burial and resurrection of our Saviour in any other way." In the sacrament of bread and wine, we have, emblematically set forth, the death of our Saviour : we do thereby show forth his death till he come.' Where, then, is the propriety of having another ordinance to signify the same

Here, then, we have, virtually avowed, the perversion of Professor Ripley. Had he intended fairness, he would not have attempted to pervert the plain meaning of R. He would have tried to represent the Baptists fairly, as an honorable opponent should do; but then he would have had no grounds for his third 'objection.' This is the reason why he wished to make the impression, that it was a fixed and universal principle with the Baptists, that baptism was specially emblematical of the death, as well as the burial and resurrection of Christ. In the present argument, therefore, the burial and resurcection are left out of sight, and his efforts are directed to show an antagonism, ac cording to Baptist views, between baptism and the Eucharist, both being claimed to represent

While Baptists maintain that baptism symbolizes the burial and resurrection of Christ. simply, they hold that death must precede a burial, as a burial must the ressurrection; and that the faith of a gospel subject for bap-tism, must 'recognize' the death, as well as the burial and resurrection of Christ. But, if there be any incongruity-if any antagonism-in the hypothesis, that baptism represents the death, as well as the burial and resurrection of Christ, is not M. quite as much at war with truth and propriety, in asserting that the Eucharist symbolizes all these? Can he justify the one, and condemn the other, as a consisten

But once more; I ask M. if there is no proper distinction to be recognized between the dying act—the death scene—and a state of death? I call upon him and the Presbytery, to say which the Eucharist was intended to show forth'—the death scene of the cross, or the state of death, in which Christ occupied the

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grave? Anticipating what must be the answer of every Biblical scholar, I ask, if the Eucharist represents the dying agonies of the Savior. how could baptism be regarded as occupying the same ground, by contemplating him, after the scene of the cross, as in a suitable condition to be buried? I defy the gentleman to parry these facts and arguments. But what shall I say of Morrow?

Will the reader turn back to the quotation above, and read this member of it: "because we are commanded to represent the death, and, so far as necessary, the burial and resurrection of our Savier, in another way." Here Morrow declares one of two things, and the Presbytery endorses him. He either means that it is not necessary to represent the burial and resurrection of Christ; or he affirms that Christ has commanded his burial and resurrection, to be represented in the Eucharist. Here is either a direct interpolation of the word of God; or a profane insult offered to the slain body of Christ as though it were unworthy of a decent burial; and a scoff at the resurrection of Christ as though he had not ascended to heaven and taken his seat at the right hand of power .-Which of the horns, of this dilemma, will the gentlemen lay hold of? Alas! either this, or that; is heaven's artillery charged with omnipotent wrath, as avered by the Apochalyptic

"4. But finally. If it were true that bap tism is designed to represent the death, burial, and resurrection of our Saviour, these are by no means fitly represented by immersion. If the Saviour had been buried in the earth according to our mode of interment, then there would have been some resemblance between his burial and resurrection, and immersion," &c.

Having fully answered and refuted, as I think, all that our author has said, or can say, upon this part of the subject, in my remarks upon it, previously, I shall not trouble the reader with a repetition of those facts and arguments, but proceed to notice his other points.

"The ground we take is, that baptism is the symbol of the applying, regenerating, and sanctifying agency of the Holy Ghost, and that, therefore, the mode of baptism should be adapted to represent the manner in which the Holy Ghost bestows his influence upon the heart. -First, because water is so used in the Scriptures to signify inward purity, or the operation of God's spirit."

Here follows a number of quotations, to which I will attend in their place; but first, I wish to call attention to the strange use of the terms in the above quotations, and the consequent undefined position of the author. He first asserts, that baptism is a symbol of the agency of the Holy Ghost, in applying, &c., but when he gives his reasons for taking that position. he changes the symbolical character previously ascribed to baptism, and makes it signify, not the agency of the spirit, but the action of that agency. His is 'point-no point,' and he will, doubtless 'point again,' before he is

His quotations are intended to prove the position, that water is used in the Scriptures so as to 'signify inward purity.' Here, inward purity is employed as an equivalent to the agency of the Holy Ghost, and both of these are confounded with the operation of God's spirit; the agent, his acts, and their effects, are regarded as one and the same thing-here be points again.' Now, I ask any man of com-

mon perception to define M.'s position to me. But let us examine a few of his quotations, and test their relevancy to his position. The first is from David: 'I will wash my hands in innocency.' Now how does this signify inward purity? He quotes the remark of Pilate's washing his hands, as innocent of the blood of Christ: was Pilate, thorefore, pure at heart? but Pilate and David performed the same action, and what it signified in the one it did in the other-not 'pure in heart,' but innocent of specific acts.

From Isaih he quotes thus: 'Wash ye, make ye clean, put away the evil of your doings :' also, 'O Jerusalem wash thy heart from wickedness.' Will M., or any Pedobaptist, say, that what Israel and Jerusalem are here required to do, was the work of the spirit; or that their ceremonial compliance with the law. was equivalent to purity of heart? His quotation from Ezekiel, where God promises to sprinkle clean water upon Israel, and cleanse them from their idols, is of the same ceremoni-

al import as the above. He quotes the two following passages from David: "Wash me thoroughly from mine iniquity and cleanse me from my sin.' 'Purge me with hyssop and I shall be clean, wash me and I shall be whiter than snow.' These are the only passages quoted by him which have the least reference to inward purity; but I deny that they fit the case, because they both refer to the ceremony of purification under the law; it was not the water, in the abstract, that symbolized the work of the spirit, but the cereemony divinely appointed, in which water was used. Water symbolizes nothing of the sort, dissociated from an appointed institution.-Those passages are, therefore, directly opposed to M.'s theory; and prove that the use of water under the gospel law is only respected by the great Lawgiver, when it's used in perfect

conformity to his expressed will. I have examined every text quoted, under this head, by our author, and the reader can now judge of their relevancy to his theory .-Not a single passage quoted, even hints that water is a symbol of either the Holy Ghost, as an agent of his work, or of inward purity. But suppose it be admitted that water is sometimes employed in the Scriptures, as a symbol of the work of the spirit, would it follow that baptism as instituted by Christ, was intended to symbolize the renewal of the heart by the Holy Ghost. Certainly not. To argue that, because water is employed occasionally to symbolize the work of the spirit, it must be always thus employed is illogical, contrary to stubborn facts, and tends to curtail the sovereign right of Christ in establishing the ordinances of his kingdom. It cannot be logically assumed, either that because water is admitted to symbolize the Holy Spirit, in some cases in the Scriptures, that, therefore, baptism should be administered by sprinkling, because water was sprinkled in the Temple services. Too many things are taken for granted, unproven, in the argument, and the sylogistic members of it wholly too incompatible with each other, to

lead, logically, to such a conclusion. If the fact, that water is employed as a symbol of the spirit, is an adequate reason why baptism, in opposition to the expressed will of the Head of the church, should be conformed to the ceremonial use of water, then I argue that the advocates of that theory should baptize with fire, for fire. I apprehend, was much more frequently used as a symbol of purification, than water was-all the sacrifices were 'made with fire, sins were 'purified by fire,' the pillar of fire was 'the Angel of God,' the 'bush on fire' was a symbol of God's presence and purity, 'a coal from the altar' inspired the Prophet's tongue. God clothed himself in a robe of fire,' when be gave the law from Sinai, 'He is like a refiner's fire,' 'God that answered by fire,' baptized with the Holy Ghost and fire, and much more of similar import Now, I say, that if symbolical analogy is paramount law with Pedo-baptists, they are bound to buptize by fire. This would furnish them with an additional, and most reasonable argument for sprinkling, in lieu of immersion. Pedoes have done a great

"2. It only remains to be shown that the water of baptism is to be so used. In the New Testament water baptism, and regeneration, or the baptism of the Holy Ghost, are put in close connexion with each other, as if one depended upon the other, or was intended to represent it." (I think it is due to myself to repeat that I do not, in any case, interfore with the orthography, or punctuation of the discourse under review.)

deal of baptizing by fire, but they always took

care to choose Baptists for their subjects.

It is assumed in the above quotation, as Pedoes generally do, that regeneration and the baptism of the Holy Ghost are identically the same. This is equivalent to saying that the Apostles and the other disciples on whom the Holy Ghost descended on the day of Pentecost, were never converted until then; and, according to M, the rest of the disciples never were converted; for he says none were present but the twelve Apostles. Moreover, if that be true, no one has been regenerated since the apostolic age, for none have been baptized with the Holy Ghost since. But is M. and associates, so blind as not to see, however much they may deny it, that if the baptism of the Holy Ghost and regeneration are identical, and water baptism is a sign of inward purity, and a seal of the grace of life, that they teach baptismul salvation? This they are compelled to admit, or stand convicted of falsifying, by their practice, the doctrine they teach; for they uniformly apply the water to unregenerate persons -babes-where baptism cannot be a sign of 'inward purity,' and where, if it seals any fact, it is the carnal state of the rantized babe, and the arrogant presumptiousness of the adminis-

Again: The baptism of the Holy Ghost was evidently promised to persons already regimerated, and in some cases, had been so two o. three years; how then can the two operations of the spirit be regarded as one and the same thing? Besides, regeneration is an internal work, wrought in the heart, while the Holy Ghost fell upon him, filled the room, immersing them thoroughly, as well as inspiring them with miraculous knowledge and powers: does regeneration do all this? Are all the converts and infants, sprinkled by Pedo-baptists, endowed with miraculous gifts? How consummately preposterous is the hypothesis of pedo-

Our author quotes from Matthew 3: 11. Acts 1: 5, and Acts 11: 15, and classes them all together, as precisely similar in character and circumstances; and then asks, in reference to Cornelius and his household: "Why this conduct of Peter, if he did not see accomplished in them, the thing signified in baptism?"-It is remarkable with what ease and facility Pedo-baptists can change position and face about, to accommodate themselves to circumstances and exigences. They seem to get along just as well with ' the cart before the horse, as with the horse before the cart;' they sprinkle infants when they know there is no grace in the heart, and possibly never may be, and call their sprinkling a sign of 'inward purity and seal of grace,' and then, without a blush, and, seemingly, without a consciousness of inconsistency, turn about and cite a case as favoring their views, which is as directly opposed to them as can be. Why, Morrow, the answer to your question is simply this: Peter saw that these were not babies, but matured, intelligent converts to Christ; and, though Gentiles, their conversion was confirmed by the miraculous gifts bestowed upon them, and he wished to know of his Jewish brethren present, if, under the circumstances, any of them would object to his baptizing them. If Peter was right, why dont Pedoes follow his example, and wait for inward purity to exist before they apply the sign? When Peter had the evidence that they were dead to sin and alive unto God, he was ready to immerse them, not to symbolize their regeneration, but to signify their death to sin, and burial from it, and resurrection to newness

Here he quotes the passage generally referred to by those who advocate baptismal salvation; but I will not trouble the reader by an effort to show his inconsistency, and the erroneous construction put upon the passages by him. Also, he quotes a number of passages. such as refer to the circumcision of the heartburied with christian baptism, &c., all of which are diametrically opposed to his system; his interpretation of which, I have previously refuted, and, therefore, pass them here. He, however, quotes Titus 3: 5, and says, that 'the washing of regeneration in that passage is baptism; and I am ready to confess that some immersionists so understand the passage; but it is mainly such as advocate baptismal regeneration. M. tries to escape this dilemma, by saying: "That is, the washing that stands as the outward sign and seal of regeneration."-He cannot escape, however, in that way; he has first to prove, which he has not done, that baptism is either a sign or seal of regeneration, before he can assume that ground. There are but two sides to this question : the washing here spoken of is either baptism, or it is not. If it is baptism, it is identical with regeneration, and proves absolutely the doctrine of baptismal regeneration; then it is to be interpreted as a figurative expression, showing the renovating efficacy of renewing grace; and this last I take to be the true meaning of the passage, and

shall attempt to prove it. In the first place, let it be distinctly understood, that baptism is never expressed by the terms wash, or washing, and it would be doing violence to the apalogy of Scripture to confound the two terms in this case. In the next place, the Greek word here, is loutrou, from louo, which is never used as an equivalent to baptize, and cannot be confounded with it. In this place the genitive shows conclusively, that the washing, either proceeds from, or is possessed by the regeneration. Now, if the regeneration is of the water, it cannot exist, only as it proceeds from the water, because it is possessed by it; but if the washing proceeds from, or is possessed by the regeneration, which is evidently the fact in the case, then the washing is not baptism; but the term is introduced merely by way of figure, to show the purifying effect of regenerating grace. I challenge any Pedo bapexposition of the passage; and if I am correct, what becomes of M.'s twistical (to make a word) and multiform hypothesis?

(To be continued.)

Affrica. YORUBA MISSION.

JOURNAL OF REV. T. J. BOWEN. We insert the following from the journal of Brother Bowen, with the encouraging hope that God is making his truth to find a way to the hearts of the people. It is a most cheering truth that He can and will overcome the most formidable obstacles to the success of his gospel .-For this, let us all pray.

IJAYE, Feb. 24, 1855. Arch gave me one of his sons to raise and

another to Mr. Mann at the English station 25th. One of our inquirers absent from church. In the evening, was mortified to find

26th. Bro. Clark and myself went to see Arch. He wants to know if an old man can believe, and why missionaries don't go to Nufi? One of our neighbors, named Alade, the husband of ten wives, declares himself a

27th. A pleasant visit to several who profess- to believe, but do not come to church .-There are three powerful obstacles, shame, fear and difference.

A sturdy little fellow, named Onnawaleh, came to me and made a good profession. 29th. Mr. Mann's boy was taken away

vesterday, and mine ran away to-day. Provi-March 1st. Some few Mohammedans ad-

mit the truth, and appear without their amu-2nd. Our friend, Alade, came to see us

drunk. Onnawaleh has told his father that he can "serve the devil" no longer, and requested to come and live with us. Strange to say, his

fath : agrees to it. 4th. Some serious members of our congregation, have from time to time, been induced to leave us and go to the other station. One of them has returned. Bro. Clark's interpreter received an anonymous letter some time ago, telling him to get out from among the Baptists. Several times I have heard that some of our Pedo-baptist brethren spoke against us and fear us. To-day, a young man who works for us, told me that he is called on to attend the other chapel. I told him to go by

6th. Scarcely said a word to any one about the Saviour. Bro Clarke is very sick and I have been busy tending on him. Being doubtful of the result, I am keeping a minute of the case and the treatment

7th. One of our runaway inquirers, who seems to love us, paid us a visit. She says many Yorubas have no idols, and do not believe in Mohamed, but trust in God the best they know. While talking to this woman, another came in, who an hour ago told me that she could not repent, for it would spoil her trafic. She is serious, nevertheless, and we gave her a good talk.

An old flatterer who talks a good deal about God, made a sacrifice. About as I expected. A Mohammedan told me that he heard the gospel when I was here in 1852, but afterwards his "ears closed up." They are now open again and he has told his wife that he wants to

8th. This morning the drivers [black ants] invaded our bedroom, which we had given up to Bro. Clark, and we were obliged to carry him to his own room, in the other end of the house. Some of Arch's sons are among the meanest beggars and drunkards in the town .-One of them was here to day begging and I gave him a sound lecture.

A boy about eight years old, has been flogged by his father for hearing the gospel, but he steals off and comes. He was here to night at our weekly meeting.

9th. A man from Ishakki, informs me that I preached to him at Abbeokuta, in 1851, and again at Awaye. He remembers well and declares that he has never worshipped an idol since. His appearance and conversation are

10th. Three times to day, read and commented on the character of the heathen, as given in Rom. i. Some heard with indifference, but one woman appeared to be quite aroused by it. Again and again she exclaimed "I am a great sinner; may the Lord forgive

11. Preached repentance and baptism to the converts who live with me. Some young men belonging to one of the chiefs behaved badly in Sunday school, and refused to go out. I fear there is a growing aversion to the gos-12. At one of my preaching places, met

with strong and angry opposition. We may expect trouble. Satan will not retire without a sharp conflict. As an offset to this opposition, the people at two other places would not let me leave when I had finished, but wan-ted to hear more. Some of them asked me to come again.

13. One of Arch's sons came a begging. I reproved him and he left angry. In the evening accidentally met him and his retinue in the streets. Gave him a very plain and pointed discourse. He appeared to be changed in his feelings, and shook me warmly by the hand. They love a dram, which they nover

bring no rum to treat them. Neither do give them any presents when they beg, for tell them it is a shame for them to be like the poor beggars in the streets.

Bro. Clark is well and getting strong enough to sit up. His fever was attended with vomiting and purging nearly pure blood. After trying every thing recommended in the books, a mixture of epsom salts, bicornate of potash, ipicuana wine lau lanum and common salt, arrested the fever and its simptoms, on the 4th day There was no more vomiting after the first wine glass full and by evening he was evidently much

14. Laid up with fever and distressing pain in the spleen. An old man has declared that he believes in Christ. Bro. Clark's Laberia boy has gone crazy and I am ruminating how to cure him. His health being naturally very bad. I hope his mind may recover with his bo-

15. Talked to a man who had cars but heard little more than his own wooden idol.-Some people talk sprightly enough in any thing you mention, but the moment you speak of Christ, a vacant stare comes over their countenance, and they cannot repeat a single thought you utter, the next minute after you have told them. While trying to pierce this lump of sin with the arrows of truth, a young woman came in who said she wanted to hear the word of God, that she was a servant of Jesus Christ, and had given up making sacrifices to her head. Then she spoke calmly, she was considerably excited, as I inferred from her breathing and the pulsation of her neck viens.

16. A shout among the workmen announced that the roof of the house was finish. If we only had boards for floors we might soon be in roomy and comfortable quarters.

From the Examiner.

Clerical Popularity.

There are various kinds of popularity in the Christian ministry, some of which may be innocently desired, and others be earnestly despised. Well-meaning people, however, often onfound them. To many minds all are alike condemnable. As a bad man often throws the shadow of his evil name over the reputation of his more worthy associate, so the repreach of a vulgar popularity has fallen on every honorable namesake. The epithet "popular," as applied to the Christian minister, is very generally regarded as significant of shallowness and

A popular man is one who carries the people with him. And as the minister's calling is to move the people, it should, doubtless, be his care to be ever strengthening his hold on the people. But how shall this be done? is the question. By what means can he take the people with him? In a word, how can he become popular? Now it is precisely from the answer here given, that we are to ascertain the value of the possession when secured. The means here, always determine the character of the end. A popularity secured by one process will inevitably eventuate in disgrace; secured by another, it will be an enduring possession.

Popularity, when sought as an end, whatever the appliances for its attainment, becomes invariably a curse when acquired, and happily, is always shot-lived. Of all shams, the least respectable in the eyes of the discerning, is the clerical, and none is so thoroughly loathed by its dupes, when detected. No man sinks to a lower deep of contempt, than the unmasked

But popularity, though rarely sought for its own sake, is yet sometimes most laboriously and honestly striven for, as a help to further usefulness. If directly aimed at as an end, it is only in strict subordination to another and a higher. Yet even then, the risk is large, and the profit small. The possession, when secured, is always uncertain, and often thoroughly worthless. It is instructive, with what facility people who are ready to swear by their pulpit idol to-day, will abjure his name to-morrow. when they have seen through the hollow artifice by which they have been taken. We once knew an ignorant, but very conceited man, who was ready to maintain with vehemence, that the age had furnished no superior, if indeed an equal, to his minister. His admiration was unbounded. But it chanced that he once ventured to dilate on the merits of his favorite to another minister, whose honesty surpassed both his prudence and his kindliness. A single word of enlightment to our conceited friend, transformed him, at once, from a fawning sycophant, into his pastor's most implacable foe. The pastor found no peace till he found it in another field of labor. The secrect history of many another pasteral removals would tell another like instructive tale.

Thus a made popularity is always sure to end in injustice to the subject of it. Unmerited exaltation is certain to be followed in due time by unmerited degradation. Deliberate attempts to please in the Christian ministry, must sooner or later recoil on him who makes them. However willing the people are to be pleased by their minister for a season, yet in their sober thoughts it is not the candidate for their applause whom they honor, but the man who, all-forgetful of self, is intent on telling the whole of God's word, the truths most unwelcome as well as most pleasing. Indeed, there may be no sacrifice of truth, no withholding unwelcome messages, no dereliction in any form of duty, and yet, if there be an anxious care for the people's favor, the people never fail in the long run to discover it, and discovering, to thwart the most confident expectations. The truth is, there is nothing that all men so much bonor and admire in a Christian minister, as absolute singleness and directness of purpose. The very directness and honest dealing that in the beginning may repel them, dealing that in the beginning may repei them, will eventually win their respect, extors their reverence, and compel a healthful wide-spread popularity. All men may covet this, and few need fail in obtaining it.

It is worthy of note, how many of the great

names in the ministry that have come down to us with an imperishable greenness of memory, were men who were not hailed with applause at the outset of their career, but who achieved their distinction by patient and persistent toil. It would be well for our rising ministry, if they would note how many among the foremost names of living heralds of the truth are men, who, at the start, content to bide their time, get from me, and I tell them plainly, why I and bent on the fulfilment of their Master's

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behest, delved on in obscurity, till the world gathered about them in acknowledgment of their worth. It is sad, yet profitable to re-member, how almost uniformily the most popular preachers of successive generations, those whose names were most frequently on the tongues of their contemporaries, have quietly passed into oblivion, while only here and there the name of one, and another, who, in their eager zeal to benefit the race, worked on, caring for no recognition of their worth in this world, is now hallowed in the memory of the

righteous.

True, a few rare spirits along the history of the church, have been so happily constituted, as from the outset to carry all hearts with them, and when long dead, to send down to posterity a precious and enduring memory. Every Christian nation has had such. English history has not been barren of them. In is was a padarity at once creditable and healthful.—
Their rare endowments procured it for them, and the unselfishness with which they toiled, has made men reluctant to let it depart from them. They were not covetous of it, and therefore retained it. And so is it ever, that he who would have it must not strive for it. . If it comes, let God be thanked for it; if it be withheld, let us not be ungrateful to Him, for "no good thing will he withhold from them that walk uprightly."

It is a shame for Christian parents to hoard up their wealth to curse and ruin their children when they die, and make no liberal donations to the institutions and benevolent enterprises of their church while they live.

How to Profit by Preaching.

1. Come and hear. Where the true gospel is preached, it is the duty of all to attend. It is not enough that men have the Bible and other good books which can impart instruction. They are not to forsake the "assembling" of themselves with Christians for divine worship. It is no excuse that the minister is not an animated speaker. Truth is truth, however it be spoken. But it is the duty of the people to attend meet ing for other purposes than to experience the exhibiration of oratory. They are to go there to worship God, by hearing his word, by joining in the songs of Zion, and prayer. No part of the service can do good unless men hear it. But what multitudes are within the sound of the church-going bell, who habitually stay away from the house of God. The word preached will, of course, be of no advantage to them.

2. To profit by preaching, all should remainber when the Sabbath is approaching, and prepare themselves in body and mind, for the services of the sanctuary. Laboring people should case off from their labors, as the week draws to a close, that they may not find themselves too weary to enjoy the holy Sabbath. Some are so exhausted by their severe toil during the week, that they feel more like sleep than worship. Even those who have too much conscience to allow them to negl ct the house of God, not a few make the sanctuary their dormitory. This is showing great disrespect to Him in whose presence they are. He marks the feelings and appearances of those who present themselves as worshippers in his house. How much better it would be to anticipate the Sabbath, and rest and recruit weary nature. before going up to the courts of the Lord. Every family should so arrange their worldly matters, that they can retire earlier than usual on Saturday evening, and then be refreshed, and welcome in the Lord's day with renovated pow-

3. They should heartily join in the devotion. al exercises before preaching-asking God's blessing, reading the Scriptures, singing and prayer. By entering cordially into these scrvices, they will be better prepared to receive benefit from the instructions of the pulpit. How many act as though these exercises, especially singing, were not a part of God's worship. They do not furnish themselves with bymn books, or do not follow the song of praise while it is bing sung. No wonder that the word does not profit

4. They should give undivided attention to the sermon during its delivery. The entering of others, or the improprieties of children, or any unusual appearance in dress or manners, should not be allowed to interrupt the train of remark. The mind should be fixed on the discourse, and not be diverted, either by external circumstances, or by the following other trains of thought. For this, a constant watch is necessary. But he who desires to be profited by preaching, will exercise this care. He will remember that his coming to church will be lost if the preaching does not prout him

5. Endeavor to fix the heads of the sermon in your memory. Each one can form for his own use, some simple rules to assist the memory. He can learn to associate what is said with some visible object. As an illustration; he can associate the text with his right thumb, what is said on the first head of discourse, with the right fore finger; on the second head, with his right middle finger, and so on through both hands. Or he can, in his mind, appropriate one room in his house for this purpose, and as-sociate different objects as he passes round the room. At all events, he must endeavor to fix in his mind as much of the sermon as possible. 6. Take the first convenient time after reach ing home, to think over as much of the sermon

as you can recall, and let all the formily assist each other in rehearsing the text and the heads of the discourse, and as many of the thoughts as can be remembered. In connection with this exercise, they should search the Scriptures, that they may compare the teachings of their minister with God's word. They will thus be profited by the sermon, and by the knowledge

which they gain from the Bible.

7. They should ask God to prepare them to receive the preached word with profit. This they should do, before going to church, and while on their way there, and while sitting in the sanctuary. Their minds should also be in a praying frame on their return. After reaching home, they should take an early opportuniing home, they should take an early opportunity to retire for secret prayer. They should ask
the Holy Spirit to bring all the truths preached
to remembrance. This praying frame of mind
will help them to remember the sermon, and to
receive profit from it.

8. They should cordially believe whatever is
preached in accordance with divine truth, and

carefully perform the duties inculeated. Unless