

THE BIBLICAL RECORDER.

J. J. JAMES, Editor.

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

J. J. JAMES & Co., Proprietors.

VOLUME XXII. NO. 2.]

RALEIGH, N. C. THURSDAY, JANUARY 8, 1857.

[WHOLE NO. 1073

THE BIBLICAL RECORDER, A Religious and Literary Paper.

Published weekly at Raleigh, N. C., at \$2 00 per annum, payable in advance.
All letters on business should be directed to J. J. JAMES & Co., Raleigh, N. C.
All letters containing communications, or in any way relating to the editorial department, should be addressed to Rev. J. J. JAMES, or "Editor of the Biblical Recorder."
For further particulars see last page.

THE LAW OF NEWSPAPERS.

1. Subscribers who do not give express notice to the contrary are considered wishing to continue their subscription.
2. If the subscribers order the discontinuance of their papers, the publishers may continue to send them till all cash charges are paid.
3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have settled their bill, and order their paper discontinued.
4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.
5. The directors have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncollected for, is "prime fact" evidence of intentional fraud.

For the Recorder.

BRO. JAMES:—I have seen in the Recorder and other papers, a great deal said about the Passover, and about feet washing, and Judas' communing. I will give what a very distinguished writer says about the Passover, and then say something myself in answer to J. J. L., as appeared in the Recorder of Nov. 27.

THE PASSOVER LAMB.

Purge out, therefore, the old leaven that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth, 1st Cor. v. 7, 8.

To preach Christ, and him crucified, was the firm resolution and constant practice of the Apostle Paul after his conversion. In this he imitated Moses and the prophets, for they all spoke of Him that was to come; and in this he has been followed by all the faithful ministers of Christ; for they are firmly persuaded that a sermon without Christ, is no better than a body without a soul: it may appear a beautiful skeleton, yet it is destitute of life.

They are not afraid that their hearers would loathe this heavenly manna, as the Israelites in the wilderness, for they find, by happy experience, that the oftener Christ is preached, and the clearer he is set before their eyes, the sweeter he is to their taste, and the more welcome to their ears. Neither are they afraid of exhausting this subject, for the deeper they dig in the gospel mine, the more precious truth they find. Christ is the sum and substance of the sacred scriptures.

On the present occasion, we shall consider Christ as the Antitype of the Jewish Passover Lamb. "Christ our Passover," says the Apostle, "is sacrificed for us."

The Apostle evidently refers to the institution of the Jewish Passover, which had God for its author, the protection of their first born for its design, and the promised Messiah for its Antitype. It is first observed in that awful and memorable night, in which Jehovah slew all the first-born in the land of Egypt, but passed over the houses of the Israelites, where the blood of the Lamb was sprinkled on the door posts. Hence that lamb is called *corbun pesach*, i. e. the sacrifice of the Passover.

The Hebrew word, *pesach*, from the verb *pasach*, to pass or leap over, is properly translated Passover, and signifies not merely a change of place, but the sense of sparing without injury. Jehovah, in his work of destruction, having passed over, and left in safety the houses of the Israelites, on the door posts of which the blood of the Lamb was sprinkled, while he slew the first-born in all the houses of the Egyptians, and the first-born of their cattle. That is the proper meaning of the word, is evident from the following passages, wherein the institution of the Passover is prescribed, and the reason of its designation by that term expressly assigned. Exod. xii. 11-13. And this shall ye eat it with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the Lord's Passover. For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am Jehovah. And the blood shall be to you for a token upon the houses where you are; and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. v. 23. For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. v. 26, 27. It shall come to pass, when your children shall say unto you, What mean you by this service? that ye shall say, It is the sacrifice of the Lord's Passover: who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians and delivered our houses. That the blood of the Lamb had a natural virtue, whereby the family on whose door-post it was sprinkled might be preserved from the plague, or that Jehovah, in passing along, needed any such signal, to distinguish between the Egyptians and the Israelites, it cannot be necessary to controvert. But it evidently was instituted as a sensible token of the fulfillment of the divine promise of protection and deliverance, and designed to assist and enlarge their faith. "The blood shall be to you for a token upon the houses wherein ye are?" Exod. xii. 13. With the like view, God made the rainbow a token or sign of his covenant and promise to Noah, that he would never again bring a deluge on the earth: Gen. ix. 10-15.

The properties which that lamb was to possess, the manner in which it was to die, the effects which were to be produced, and the ceremony which were to be observed, are still recorded in the 12th chapter of Exodus, and have been fulfilled in a most remarkable and striking manner in the promised Messiah, Jesus of Nazareth—blessed be his name forever.

Propose to give first a historical account of the Jewish Passover, and then point out its fulfilment in the promised Messiah, Jesus of Nazareth, the short evening, i. e. from noon until

HISTORICAL ACCOUNT.

First, in giving an account of the Jewish Passover, I shall make a distinction between the circumstances attending the Passover kept in Egypt, and those in after ages.

THE EGYPTIAN PASSOVER.

The ——— of sacrifice which God required on this occasion was a lamb, or a kid of the sheep or of the goats of the male sex, because he considered them more excellent to teach us that the best calf in the stall is not too good to be presented to the Lord. The lamb must be perfect and without blemish, for the blind and lame are an abomination in the sight of the Lord. The Rabbins have enumerated no less than seventy-three blemishes, most of which were applicable to all the other sacrifices. This must have made it very difficult for the Jews to buy their sacrifices themselves in the public market. It is therefore more than probable that this gave rise to the abominable practice of the priests and others, of making it their business to select and purchase the animals used for sacrifices in the market, and selling them in the court of the temple, and thus they "turned the house of prayer into a den of thieves?" Math. xxi. 12, 13.

The lamb was to be a year old, i. e. any Hebrew doctors, not above a year, nor under eight days. It was to be taken out or separated from the fold on the 10th day of the month, and to be kept for four days. The reasons assigned by the Rabbins are these: 1st. Let it be kept in the house of preparation for the journey, forget it. 2d. That they might have time to prove it to be without blemish. 3d. That they might have it before their eyes, and be led to converse on the subject of their promised deliverance. 4th. In contempt of the Egyptians, who worshipped the lamb, especially about the time the sun's entering into the sign Aries. The author of the Chironian Orientale says, that the day on which the sun entered Aries, was most solemn among the Egyptians; and Rabbi M. Seba observes, that this feast of the Egyptians was at its height on the 14th day. God ordered the killing and eating of the lamb at that time. Rabbi Levi ben Gersham, says: God intended by this to expel from the minds of the Israelites the bad principle of the Egyptians. For reference, see Jewish Ant. B. C., c. 4. If the family was too small to eat the whole lamb, they were to join with their neighbors. The number, say the Rabbins was not to be less than ten, nor more than twenty.

The time of killing the Passover was on the 14th day of the month Abib or Nisan. The month was called Abib, which signifies ears of corn as yet fresh and green, because in those warmer countries, and especially in Judea, the standing corn necessary for the support of life, is beginning to ripen, and at that time they began to put in the sickle. Deut. xvi. 9; Exod. xii. 2, xii. 4; Levit. ii. 4. And it is called Nisan. Neh. ii. 1; Esther, iii. 7, perhaps from the root, Nais an ensign, because in that month the ensign was set up as a sign of going to war, 2nd Sam. xi. 1.

The hour of killing it, was at the evening of the 14th day, or more correctly speaking, agreeable to the original *Bain Harboym*, i. e. between the evenings, between the sun's declining West, and his setting, about 3 o'clock, P. M. For, let it be observed, that the Jews have two evenings in each day; the first commences after 12 o'clock at noon, and the second at 3 o'clock, P. M. Between these two evenings, the day evening sacrifice was offered up, and immediately after the Passover was killed and prepared. The common time, therefore, to be begun killing the evening sacrifice, and after that the Passover, was from about half an hour past 2 o'clock, and a little more, until the sun departed out of sight. But if the Passover falls on the eve of the weekly sabbath, i. e. on Friday, they began an hour sooner, that they might dispatch their business by the time that the Sabbath began. Hence, that day is called the preparation of the Passover, John, xix. 14.

It is well known that there have been different modes of computing time. A knowledge of the difference is absolutely necessary to a right understanding of many passages of scripture, with regard to seasons, circumstances and ceremonies. While the Romans began their day at midnight as we do, the Hebrews computed their days from evening to evening, i. e. from the setting of the sun one day, to his setting again on the next day. This appears agreeably to the command of Moses: "From even to even shall ye celebrate your Sabbath," Lev. xxi. 32. And Moses, in giving an account of the creation, says: "And there was evening, and there was morning, one day." Gen. i. 5. By the evening and the morning we have to understand the same portion of time that we call day and night, of twenty-four hours; the former continued from the rising of the sun until its setting; and from that time till his reappearance, was called the night. The division of time into hours, was not known in the days of Moses' camp, Gen. xv. 12; xviii. 1; xix. 1. The day was again divided into two equal portions—from the rising of the sun until noon was the morning; and after that, until the sun had gone down, was the evening. Hence, we read only morning and evening sacrifices and prayers. Private persons however, at noon also.

See the instance of Daniel, David and Peter, Dan. vi. 10-12; Ps. lv. 17; Acts, x. 9. The earliest mention of hours in the sacred writing, occurs in the prophecy of Daniel, iii. 6; and xvi. 5. Although the natural day is during the shining of the sun, whether it be for a longer or shorter period, yet the Jews compute their hours of the civil day, from six in the morning till six in the evening. Hence, when our Lord represents the householder as going out to hire laborers at the third, the sixth, the ninth, and the eleventh hour, it is the same as if he said, according to our mode of computing time, 9 A. M., 12 M., 3 P. M., and 5 P. M., Mat. xx. 3, 5, 6, 9.

Again, the morning and the evening are divided, each into two equal parts, for the regulation of their morning and evening sacrifices and prayers. Their morning sacrifices and prayer may be offered at a time between the rising of the sun and the third hour, i. e. 9 A. M., and the evening sacrifice and prayer may be offered up at any time during the first evening, even katon, the short evening, i. e. from noon until

the ninth hour, or 3 P. M., and from thence until sun-setting is crew padol, the greater evening. Between these two evenings, the paschal lamb was to be slain, and so was Christ our Passover, as will be shown hereafter. That this is a correct statement of the matter, will appear from the following quotations. R. Menachem, on Exodus, xii. 6, says: "Between the two evenings at the time of prayer." And in the Treatise Pesachim, c. v. it is said: "The daily evening sacrifice was killed at the eighth hour and a half, and it was offered up at the ninth hour and a half. In the evening of the Passover, it was killed at the seventh hour and a half, and offered at eight and a half. And if the evening of the Passover fell on the evening of the Sabbath, it was killed at six and a half, and offered at seven and a half." Maim in carbase Pesach, c. 1. col. 4, says: "The killing of the Passover is mid-day; and if they kill it before, it is not allowable; and they kill it not but after the daily evening sacrifice and burning of incense: and after they have trimmed the lamps, they begin to kill the paschal lamb." With regard to the place. The first Passover was slain in Egypt, by each family in their own house: the blood was received into a basin, and a bunch of hyssop was dipped in it, with which they struck the lintel and the two side posts, but not the threshold, lest the blood should have been trod upon, which would have been profane it being a holy sign or token. "This was peculiar to the Passover in Egypt, but after they came into the land of Canaan, it was not lawful to sacrifice it anywhere but in the place which God had appointed for his worship, Deut. 15: 6. Thus the Passover was slain in the court, and the blood was sprinkled by the priest on the bottom of the altar. Hence said Maim, "whichever they did with the other sacrifices, yet this could not be offered in the high places but only at the temple."

The lamb was to be roasted. Probably in opposition to the barbarous custom of the heathens, who, in the feast of Bacchus (which had their original in Egypt) used to tear the members of living creatures to pieces and eat them raw. It must be "roasted whole with its legs and appurtenances." By the appurtenances we are not to understand the intestines, but the heart, lights, liver, and what soever parts of the inward are fit for food. "They were to eat the whole lamb, and nothing of it was to be left until the morning; no part of it was to be left or set by, lest it should be corrupted or converted to any profane, superstitious or common use. An injunction which designed, no doubt, to maintain the honor of sacrifices, and teach the Jews to treat with reverence whatever was consecrated especially to the service of God. As to the first paschal sacrifice, it was the more necessary that it should all be eaten or consumed that night, as the Israelites were to march out of Egypt early the next morning. Otherwise they would have been obliged either to submit to the inconvenience of carrying the remainder of it along with them, or the disagreeable circumstance of leaving it behind them, to the contempt of the Egyptians.

No bone of the lamb was to be broken.— This was probably intended to denote their being hot, not having time to break the bones and extract the marrow. The Hebrew doctors understand by the marrow, those divine counsels which we are not able to comprehend, and which we should therefore be humbly content to be ignorant of without too curiously and anxiously searching into them according to the advice of Moses. "Secret things belong to the Lord our God, but those which are revealed to us and to our children forever, that we may do all the words of this law." Deut. 29: 29. They were to eat the Passover standing in the pasture of travellers who had no time to lose. This was to intervene their faith in their now speedy deliverance from the house of bondage, and also that they might be ready to begin their march presently after supper.— They were to have their loins girded; for as they accustomed to wear long and loose garments such as are generally used by the eastern nations to this day, it was necessary to gird their up with a girdle about their loins when they either travel or betook themselves to any laborious employment. Thus when Elisha sent his servant Gahazi on a message in haste, he bade him "gird up his loins," 2 Kings 4: 29; and when our Saviour set about washing his disciples' feet, "he took a towel and girded himself," John 13: 4. They were to have "shoes on their feet," for in those hot countries they ordinarily wore sandals, which were a sort of clogs, or went barefoot. But in travelling they used shoes, which were, indeed short boots, reaching a little way up the legs. They were to have their staves in their hands, such as were always used by travellers in those rocky and ill governed countries, both to support them in slippery places, and defend them against assaurs.

They were to eat the Passover with unleavened bread; partly to remind them of their hardships they had sustained in Egypt, unleavened bread being more heavy and less palatable than leavened bread; and it is, therefore, called "the bread of affliction," Deut. 16: 3; and partly to commemorate the speed of their deliverance or departure from thence, which was such that they had not sufficient time to leaven their bread; for it is expressly said that their dough was not leavened, because they were thrust out of Egypt and could not tarry. Exodus 12: 30, Deut. 16: 3. For the same reason, doubtless, they were commanded to join bitter herbs with the Passover, namely, to be a memorial of that severe bondage in Egypt which made their lives bitter to them. Exodus 1: 14. No uncircumcised person was to eat of the Passover; but if a stranger or sojourner submitted to this ordinance, he was to be admitted to the Lord's Passover, also, and to be treated as a "home-born Israelite." This was a dawn of grace to the poor Gentiles and prefigured what would be in Gospel times, when they shall be fellow-citizens with the saints, and of the household of God, be fellow-heirs of the same body, and partakers of the promises of Christ by the gospel. Eph. 2: 19, 3: 6.

During the eating of the Passover lamb, they were to take an opportunity to instruct their children by explaining to them the origin and design of this institution. Exodus 12: 26, 27. L. F. W.

(To be continued.)

Show me thy Glory.

"And Moses said, Show me thy glory.— And the Lord said, I will make all my goodness pass before thee, and will proclaim the name of the Lord before thee. Thou canst not see my face; for there shall no man see me and live."

Even the faint and far-off glimpses, which good men have sometimes had of God's glory, have been found as much as frail humanity could bear. When God revealed himself to Abraham, although it was in a vision of deep sleep, yet "a horror of great darkness fell upon him." When he appeared to Isaiah, although he came not in "the great and strong wind which rent the mountains, and brake the rocks in pieces," nor in "the earthquake," nor in "the fire," but as "a still small voice," it was so, that "when Elijah heard it, he wrapped his face in his mantle." And when he spoke to Israel from the top of Sinai, "altogether on a smock, because the Lord descended upon it in fire." Israel "entreated that the word should not be spoken to them any more—and so terrible was the sight, that Moses said, I exceedingly fear and quake."

When God reveals himself to us, it is not to the natural eye he appears—lest, like Paul, we should be struck blind by his glory—but to the eye of faith. As he is seen, filling the mercies, it is not in the awful majesty of Jehovah, but as "Our Father in heaven." When he invites us to approach him, it is not in our own name, or our own person, but through the mediation of Christ Jesus, "a High Priest, who can be touched with a feeling of our infirmities."

And well for us is it that God has thus "bowed his heavens and come down." "What would be the feelings of the infirm child of earth, if, when about to present his supplications, he should find himself standing in the midst of heaven, and see ranged in a circle wider than the skies, the congregation of immortals—those beings whose wisdom had accumulated during ages which time forgets to number, and who had lived to see, once and again, the mystery of the providence of God complete its mighty cycle? How could he come before the Healer of prayer, bringing with him the small requests, growing out of the petty interests of the present life? Or, if standing in the midst of the heavenly temple, with his ear filled with the mighty harmonies of the song of the "ten thousand times ten thousand and thousands of thousands," who stand around God's throne, and praise him as with "the voice of many waters, and as the voice of great thunders, and the voice of harpers harping with their harps," how could he essay to sing one of the songs of our earthly Zion, with his stammering tongue!

Blessed be God, "the high and lofty one that inhabiteth eternity, and dwelleth in the high and holy place," dwelleth also "with him that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

Under the wonderful economy of grace, disclosed to us in the gospel, God draws us to him "with the cords of a man, with the bonds of love." There is no need, that on angels' wings we should ascend into heaven, or descend into the deep, in order that we may meet with Christ our Saviour, and hold intimate communion with him—sit at his feet, that we may learn of him—kneel in his presence, that we may be blessed of him—lean on his arm, that we may be borne up in sorrow by him. He has bowed the heavens and come down—and on earth we may meet him; and with the feeble powers of a human heart we may so love him as to be loved of him in return; and with all the frailties of a mortal body, we may so serve him as to receive from his lips the welcome, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

"Lord show me thy glory"—but not now, lest I perish. Lord, grant me grace to love thee, and serve thee, and above all, to trust thee, until my change come—and in heaven, when with a body made like unto the glorified body of my risen Lord, I can see thee and live—then "show me thy glory."—Presbyterian

Far away from Heaven.

BY ALBERT BARNES.

I know not what eternal death is. I can tell you some things. It is far away from heaven; those blissful plains where eternal joy dwells. It is far from hope—hope that here "comes to all." It is the abode of all the abandoned, and profane and vile—the collected guilt and wretchedness of this world. It is a place where no sanctuary like this opens its doors and invites to heaven; where no Sabbath returns to bless the soul; where no message of mercy comes to the suffering and the sad. It is a world unblest like this with the work of redemption. On no second Calvary is there a redeemer offered for sin; and from no tomb there does he rise to life to bless the sufferers with the offer, and to furnish the pledge of Heaven. No Spirit strives to reclaim the lost; and no spherer there, is the message of mercy borne, whispering peace.—No God meets the desponding there, with promises and hopes; from no eye there is the tear of sorrow ever wiped away. There is no such friend as Jesus; no voice of mercy; no day-star of hope; no father, mother, daughter, pastor, angel, or sympathizer; no one to breathe for the lost the prayer of pardon; no great intercessor to bear the cry of mercy up to the throne of God. It is death—the dying sorrow prolonged from age to age; onward—onward toward eternity—ever lingering, never ending."

"I have no power, no heart to attempt to portray these scenes. They are not topics for declamation. For of whom are these things spoken? Of the dwellers in distant worlds? Of those whom we have seen? Alas! of many, many of the wicked in this house. How many, now in despair, may have occupied the seats which you now occupy—not suffered now to go and tell their brethren, lest they also come to that place of torment.—Oh, they are spoken of our kindred and friends

—of wives, and husbands, and parents, and school companions, and teachers, and pupils, who are out of Christ. They are spoken of those to whom we are bound by every tender tie, and to whom the heart is drawn by all the gushing sympathy of love; but are they less in danger on that account? Suppose a voice from heaven should be heard in this house, and saying to the living here, "The day is coming in which all that are in their graves shall hear the voice of the Son of Man, and shall come forth, they that have done evil to the punishment of damnation;" "the wicked shall be turned into hell;" "except ye repent ye shall all perish;" is there a heart here that would not feel there was danger? Should a hand be seen writing on these walls the names of all those here who are in danger of hell, how solemn would be this house! With what anxiety would you trace the record made! How anxiously would you look to see if your name was begun—was recorded—was fixed there! How deep the anguish of the soul!! How deep, perhaps, the groans that would be heard in every part of the house.—Practical Sermons.

Pastoral Responsibilities.

At the request of one of his former students, the venerable Dr. Nott, President of Union College, addressed to him the following advice in regard to the ministerial office, which he proposed to assume. From the letter which resulted from this application we give an extract:

Mr. Sox: In your letter to Mrs. Nott you intimate a wish that I should give some advice to the young men once under my care, but now about to enter on professional duties, as ministers of the Gospel. I can say nothing severally, as your several circumstances are unknown to me, and as to a general manual, you will find it in the letters of Paul to Timothy and Titus. I can only add, were I to live my life over again, I would strive to live near God—to be more wholly devoted to my work.

Health is indispensable to usefulness, and should be studied in so far as habits of temperance and chastity and well regulated habits of cleanliness and exercise are concerned; as for the rest, so far as official duties are concerned, it is better "to wear out than rust out."

In the early part of my ministry, I occasionally dined out with gentlemen of wealth. In the latter part of it never. I visited the rich of my congregation little—the poor more—the sick and afflicted most.

He who bases his standing in a congregation on the friendship of a few rich families, stands insecurely—he who makes a lodgment in the affections of the masses, stands securely. The poor are not only the special care of the Savior, but they are the minister's most reliable friends.

It is better to be useful than popular. It is a bad thing for a clergyman to have too little reputation—worse to have too much. If a man acquires a great reputation as a preacher, it will be difficult to sustain it, and he will be under too constant temptation to labor to preserve his standing, rather than save the souls committed to his charge.

The ministry is a noble profession, and rich in interest to him who loves it—to him who does not, it is a life of drudgery. Considered as a profession, it is not lucrative, but reputable, and free from the hazards and conflicts to which other professions are exposed—for the present it is meagre in its rewards, but it has great remuneration in prospect.

Clergymen who need more, have generally less common sense than the members of other professions. They often know much of books, and little of men.

As the chief object of the clergyman is not money, the less he says about pay, the better. If you want to be well supported, give your soul to the work of the ministry, and God will provide for you and yours. Those ministers are usually best paid, who think little and say the least on the subject.

Those who put a whole body of divinity into one sermon, always preach pretty much the same thing, while those who confine themselves to the illustration and application of a single point, will always be able to present something new.

As to the best mode of delivering sermons, I would only say, that any method well executed will be tolerated—still, he who speaks extempore, speaks with the greater effect.

A settlement in the country, as a general rule, is best for a young man—generally it is best for life.

If a young man settles in the city, he must kill himself by study or sink into obscurity.—The duties of a city minister are too onerous to be borne by any man who has not the fruits of labor laid up in store.

As a general rule a minister's visits should be religious—mere social calls are worth little. Religious calls often tell on the conscience, and when they do not, and where they do not, there will be no complaint because they are not more frequent.

Loving and Forgiving.

Man has an unfortunate readiness, in the evil hour after receiving an affront, to draw together all the moon spots on the other person into an outline of shadow, and a night-piece, and to transform a single deed into a whole lie; and this only in order that he may thoroughly relish the pleasure of being angry. In love, he has fortunately the opposite faculty of crowding together all the light parts and rays of its object into one focus, by means of the burning glass of imagination, and letting its sun burn without its spots; but he generally does this only when the beloved, and often censured being is already beyond the skies.—In order, however, that we should do this sooner and oftener, we ought to act like Winkelman, but only in another way. As he, namely, set aside a particular half hour of each day for the purpose of beholding and meditating on his too happy existence in Rome, so we ought daily or weekly to dedicate and sanctify a solitary hour for the purpose of summing up the virtues of our families, our wives, our children, and our friends—and viewing them in this beautiful crowded assemblage of their good qualities. And, indeed, we should do so for this reason, that we may not forgive and love too late, when the beloved beings are already departed hence and beyond our reach.—Richter.

Ministers' Wives.

A correspondent of the Lutheran Observer remarks that the world and the Church have been sadly puzzled, ever since the edibility of the clergy was abolished, to define the duties of ministers' wives, and keep them in their places. Many of the annoyances attending the pastoral relation arise from circumstances connected with the wives of the pastors. Their duties seem to be so many and so indefinite, that they are certain never to give general satisfaction. What shall be done with them?

As this is an age for the settlement of woman's rights and duties, we may as well turn back to Paul's directory for ministers' wives to settle theirs, and we can save ourselves a good deal of speculation and unnecessary troubles.

Much of the diversity of opinion concerning their proper sphere and duties arises from the fact that we refuse to confine ourselves to the teachings of scripture upon the subject. Ministers' wives are assigned a false position, and then are expected to fill it as if God had assigned it to them, or they had assumed it themselves. The general impression seems to be that the minister's wife is, by virtue of her marriage, a kind of sub-minister, and therefore under obligations to attend to all ministerial duties except preaching and the administration of the ordinances, although if the theory be correct, there is no reason why she should even be excused from these. She must be the leader of all female meetings, *ex officio*, president of all female societies, must visit all the families in the charge, and perform all such other duties as may be assigned her.

These ideas have been prevalent so long, that many suppose them correct and proper.—The scriptures define the duties of ministers to their congregations; but there is not the slightest reference to their wives as participators in their obligations and work. The only qualifications and duties required of them are of a personal and domestic character, and they are the very same required of all Christian wives. Hence no mention is made of the wives of the first ministers of the gospel as examples of faithfulness in parochial duties. We have the Acts of the Apostles, but not a word about the Acts of the Apostles' Wives.

Paul, in speaking of the wives of deacons, says, they must be "grave, not slanderous, sober, faithful in all things." The very same things are required of all Christian wives. Hence the Apostle desires the women to be taught "to be sober, to love their husbands, to love their children, to be discreet, clean, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." This is but an amplification of what he before said of the wives of deacons. In regard to the wives of Apostles and Presbyters nothing at all is said.

From the absence of all reference to any official character of ministers' wives, it must appear evident there is no peculiar relation existing between them and the congregations to which their husbands minister, nor have they any duties to perform which are not equally binding upon all others. Their relation to the minister gives them, therefore, no pre-eminence in office, confers no ecclesiastical character, and imposes no ecclesiastical duties. As the wives of all Christians, they are to be grave, sober, discreet in the use of the tongue, and faithful in all things implied in the marriage contract. Their domestic affairs have the first claim upon them; all other things depend upon their qualifications, disposition, and the time they may have at their disposal.

It is often said that a minister's wife "should be a help-meet for him, and therefore should assist in his pastoral duties." The promise is true, but the conclusion incorrect. Upon a parity of reasoning, the lawyer's wife should be his clerk, the physician's wife should aid in attending to his patients, and the wife of the merchant is under solemn obligations to do duty behind the counter. We have no objection to a minister's wife being a general visiting committee, and presiding over all the societies and meetings of her sex in the congregation, if it properly belongs to her to be in this position, and if it can be done without the sacrifice of those duties which she owes to her family; but we protest against these things being required of her upon scriptural authority, as none can be given.

With the small salaries of most of our ministers, their wives are bound down to a system of the closest economy. The whole burden of domestic cares rests upon them. Their hearts are not gladdened, nor their hands strengthened, by the prospect of better days. Frequent rigid economy, and the want of many of those comforts almost essential to a wife and mother, undermine their health and leave them to drag out a sickly and dying existence. To require of them, under such circumstances, the labors often demanded of pastors' wives, and to harass their minds with continual complaints for the neglect of them, is not only unscriptural but inhuman. From our investigations into the teachings of Scripture, we learn three things:

First—the relation of a pastor's wife to a congregation is the same as that of every other woman; her marriage with a minister invests her with no office, and gives her no pre-eminence.

Secondly—Her duties are the same as those commanded by the Apostle Paul to be performed by every other Christian woman in the married state, no more and no less.

Thirdly—When she performs these to the best of her ability, nobody ought to complain.

METHODIST SHOOTING.—We find the following in an exchange paper:—"Surely we have come to strange times when shooting is treated as a grave offense in a Methodist church. At Albany, New York, after fifteen evenings of trial and debate, 'brother Brook' was found guilty of shooting so loud during service as to attract attention and excite ridicule, and was duly sentenced to expulsion; but the pastor, Rev. Mr. Brown, took the responsibility of suspending the sentence during the good behavior of brother Brook. The offending brother confessed to the shooting, but maintained that under the excitement of worship he could not restrain his feelings. Mr. Brook is an excellent and exemplary Methodist, and he makes appeal from the decision of his church to the Troy Conference."

Methodist Shooting.—We find the following in an exchange paper:—"Surely we have come to strange times when shooting is treated as a grave offense in a Methodist church. At Albany, New York, after fifteen evenings of trial and debate, 'brother Brook' was found guilty of shooting so loud during service as to attract attention and excite ridicule, and was duly sentenced to expulsion; but the pastor, Rev. Mr. Brown, took the responsibility of suspending the sentence during the good behavior of brother Brook. The offending brother confessed to the shooting, but maintained that under the excitement of worship he could not restrain his feelings. Mr. Brook is an excellent and exemplary Methodist, and he makes appeal from the decision of his church to the Troy Conference."

Methodist Shooting.—We find the following in an exchange paper:—"Surely we have come to strange times when shooting is treated as a grave offense in a Methodist church. At Albany, New York, after fifteen evenings of trial and debate, 'brother Brook' was found guilty of shooting so loud during service as to attract attention and excite ridicule, and was duly sentenced to expulsion; but the pastor, Rev. Mr. Brown, took the responsibility of suspending the sentence during the good behavior of brother Brook. The offending brother confessed to the shooting, but maintained that under the excitement of worship he could not restrain his feelings. Mr. Brook is an excellent and exemplary Methodist, and he makes appeal from the decision of his church to the Troy Conference."

Methodist Shooting.—We find the following in an exchange paper:—"Surely we have come to strange times when shooting is treated as a grave offense in a Methodist church. At Albany, New York, after fifteen evenings of trial and debate, 'brother Brook' was found guilty of shooting so loud during service as to attract attention and excite ridicule, and was duly sentenced to expulsion; but the pastor, Rev. Mr. Brown, took the responsibility of suspending the sentence during the good behavior of brother Brook. The offending brother confessed to the shooting, but maintained that under the excitement of worship he could not restrain his feelings. Mr. Brook is an excellent and exemplary Methodist, and he makes appeal from the decision of his church to the Troy Conference."

Methodist Shooting.—We find the following in an exchange paper:—"Surely we have come to strange times when shooting is treated as a grave offense in a Methodist church. At Albany, New York, after fifteen evenings of trial and debate, 'brother Brook' was found guilty of shooting so loud during service as to attract attention and excite ridicule, and was duly sentenced to expulsion; but the pastor, Rev. Mr. Brown, took the responsibility of suspending the sentence during the good behavior of brother Brook. The offending brother confessed to the shooting, but maintained that under the excitement of worship he could not restrain his feelings. Mr. Brook is an excellent and exemplary Methodist, and he makes appeal from the decision of his church to the Troy Conference."