Benj. [illegible]

Biblical Recorder.

J. J. JAMES, J. S. WALTHALL, } Editors and Proprietors.

Devoted to Religion, Morality, Literatuer, and General Intelligence.

TERMS: Two Dollars per Annum in Advance

VOLUME XXVI. NO. 8. | RALEIGH, N. C., WEDNESDAY, FEBRUARY 20, 1861. | WHOLE NO. 1283

BIBLICAL RECORDER,
A Religious and Literary Paper
Published weekly at Raleigh, N. C., at $2 00 per annum, payable in ADVANCE.

ADVERTISEMENTS,
To be inserted for a few weeks or months, should be accompanied with the money, so as to insure their publication. They will be inserted at the following rates, 14 lines to a square:
1 square, and less, first insertion, ...$1 00
" " every subsequent insertion, ... 25
With those who advertise by the year, a liberal per cent will be deducted from the above rates.

JOB WORK,
Executed with neatness and dispatch in this office. Blanks of any description will be furnished at the shortest notice, and at reasonable prices.

For the Recorder.

Pedobaptist Sects against Christ.

NUMBER VI.

This number is not intended to offend the sects by any means, but simply to speak the truth in good earnest and soberness; believing that nothing can be gained to the cause of truth, either on the one hand by being two harsh, or on the other by dealing with error and its votaries, as though timidity and fear had controll of the writer.

The following is my sixth proposition, viz: *Pedobaptist sects are against Christ in denouncing the Gospel rite with the epithet of indecency, and for propagating, by their practice, a falsehood upon Christianity.*

It is not our business, here, to talk about what the action of baptism is, "it being so expressly declared (Rom. 6: 4) and Colossians 2: 12, that we are buried with Christ in baptism by being buried under the water, and the argument, to oblige us to a conformity to his death by dying to sin, being taken hence; and *this immersion being religiously observed by all Christians for thirteen centuries*, and approved by our Church, (that is, Church of England) and the change of it in sprinkling, even without any allowance from the Author of this institution * * * it were to be wished that this custom might be again of general use." Dr. Whitby. There is not a standard scholar in England, or upon the continent of Europe, to be found, who will deny that immersion was the universal practice of all the Apostolic churches.

The charge of indecency brought against Christian baptism, by the sects, is what we desire to meet. An epithet so blasphemous, we should not condescend to notice, but for the fact that the greater portion of those over whom the sects exercise influence are generally very ignorant; for it is owing to the ignorance of the people that they are caught in the net of Pedobaptism. But to the charge.

"With all the arrangements of modern time, baptism by immersion *is not a decent practice*; there is not a female, perhaps, who submits to it who has not a great previous struggle with her delicacy." So writes one [illegible]. But again; "We feel constrained to reprove some of our brethren who use water correctly themselves, yet seem to *admit the propriety of immersion*." So writes another one of the Pedo-sects.— This is the language of those who call themselves Christians, and wish to commune with Baptists. But if Christ is guilty of commanding *an indecent action*, for his followers to perpetuate, does it not follow that Christ and Baptists, his followers, are all too *indecent* to hold communion with the sects? Forsooth! Baptist ministers then, being guilty of the practice of indecency, of which Christ is the Author, I should think that they ought not to affiliate with Pedobaptist ministers at all. No, no, do not, by invitation or otherwise get them into the pulpit with you to preach; because, may be, they would say that baptism is indecent, though instituted by the Saviour himself, under the most solemn circumstances. Again: "The practice of immersion is indecent." But it would be useless to attempt to give half the quotations, from Pedobaptist Authors, that might be furnished to prove that the sects teach baptism as an indecent practice. So much for what the sects say about immersion as indecent.

The sects have not only branded the Christian rite with indecency, but have propagated a lie on the religion of Jesus, in every period of their rebellious history.— Baptism was conferred under the belief of a resulting benefit or advantage, that is, the approval of Christ. But when ignorant men transferred the rite to babies, it was to assert that they realized the same Scriptural conformity as the believer, which conduct and practice deduced and propagated a falsehood. The practice asserts that the candidate is a friend of the Saviour, when it is incapable of friendship. The baby is said to be holy, and therefore suited to the ordinance, when the Scriptures declare it to be unholy. Baptism is said to put babies into the covenant, when faith only entitles believers to the privilege; the practice also makes babies subjects of the kingdom of heaven, when they are declared to be such, without water baptism.

Baby baptism, in thus representing a benefit conferred and an inward change effected, has propagated a falsehood in the name of Christ among the people. Here is spiritual wickedness *in high places*; an act of worship with a lie on its face.

But Pedobaptism has been practiced most by those who are least acquainted with the true spirit of Christianity, and succeeds best where truth stagnates. This is proved by glancing over Pedobaptist communities and observing how rapidly the practice is falling into disuse before the onward march of a purer religious literature and Bible truth.— A thousand babies were brought under the Protestant Pedobaptist yoke, thirty years ago, where now not over one hundred are thus sold into spiritual *slavery* in the same length of time. This shows that the day is dawning when the sects will lay aside their warfare, which they have prosecuted with no little intrepidity ever since they came out of the Man of Sin. Then, take courage ye servants of God, buckle on the whole armor of the Gospel of peace; push forward the conquests of the kingdom, until from every land and nation the truth, as it is in Christ, shall dissipate the darkness of religious error as the beams of the rising sun dispels the mists of the morning. More anon.

Very truly,
B. C. B[illegible].
[illegible], N. C., Jan. 24, 1861.

[illegible]

For the Recorder.

Fair Trial of the Baptists.

NUMBER VII.

True Baptist continued:

Gentlemen of the jury,

Do not take offense, if I remark, that before you I can not expect an impartial verdict. Do not believe that I impeach your honesty. The best nation on earth for two thousand years, who rejoiced much in the prospect of a coming Messiah, crucified Jesus as a blasphemer. As honest as they were in considering him a devil, because he made himself the Son of God, so, gentlemen, equally honest are you in your verdict against the Baptists. They were a packed jury. The Lord of glory said to them, had ye believed Moses, ye would have believed me. John v. 46. Our adorable Saviour said to his disciples: The time cometh, that whosoever killeth you, will think that he doeth God service. John xvi. 2. These will honestly think that in condemning, killing, burning, drowning, and hanging Christ's own servants, they are actually doing God service. So, gentlemen, equally honest are you against the Baptists, in favoring the extension of the ordinance of Christ to infants, instead of restricting it as he and his disciples did to penitent believers; and instead of preserving the immersion given us.

Our blessed Savior said to some, "Ye do err, not knowing the Scriptures, nor the power of God." Matt. xxii. 29. These did not *know the Scriptures*. So with you, gentlemen; you do not know the Scriptures, but you content yourselves to abide by what your preachers and their books say.

The Baptists rely upon the word of God. If that tell us, "Go ye, therefore, and teach all nations, baptizing them," &c., the Baptists do not construe this in the sense of "Go ye, therefore, and baptize all the infants of believing parents," as the Presbyterians; nor do they construe it in the sense of "Go ye, therefore, and baptize all infants," as the Episcopalians, Methodists and others. The Baptists would be recreant to themselves and to Jesus Christ, if they allowed any such construction to our dear Saviour's teaching.

Do you not see, gentlemen, how the testimony of accusers of the Baptists clashes?— Take Mr. Rosser for an example. Do you not recollect the vile names by which he designates immersion? He calls immersion "indelicate," "indecent," "useless service," "immodest," "morbid piety." And to him all his church agree. And yet this indelicate, indecent, useless, immodest, morbid thing is allowed in their discipline! Gentlemen, look at the consequences. Follow the Methodist minister to the water. There ask him what he thinks of immersion. He replies, I think it at least in reference to females, an indelicate, indecent, useless, morbid, immodest act. But he has half a dozen ladies and gentlemen to baptize. These candidates for baptism can not quiet their conscience with anything else but immersion.— But in order to quiet their conscience and honor Christ, they apply to a minister who believe the act immodest; and in the name of Christ the lady submits to this act, which the remainder of her days she is to spend in joining to declare indecent and indelicate.

And now the preacher goes into the water. And what does he say? Hear him. In the name of the Father, and of the Son, and of the Holy Spirit, by this indelicate act, I make thee, my sister, a member of Christ's church. He takes a second: By this indecent act, my sister, in the name of the Father, and of the Son, and of the Holy Ghost, I make thee a member of Christ's body. He takes a third: Know all men that I profess to teach the ordinances of Christ as I received them; therefore, by this immodest act, my sister, in the name of Father, Son and Holy Spirit, I unite thee to the assembly of the saints. He takes a fourth: By this act of morbid piety, I baptize thee, my sister, in the name of the Father, and of the Son, and of the Holy Ghost. And a fifth: By this useless service, I baptize thee, my sister, in the name of the Father, and of the Son, and of the Holy Ghost.

And thus, gentlemen, are the witnesses against the Baptists acting all over our country. They are professing in the name of the Holy Trinity, to initiate people into the church of Christ, by performing in a religious and sacred manner, this rite on which they pile reproachful and disgraceful epithets!

I therefore crave, gentlemen, and especially your honor, to whom I appeal for a true interpretation of the law, the right to set aside the testimony of all the witnesses in this case, as neutralizing itself by its own contradictions. And if the testimony of the witnesses is allowed in this court, despite of your honor [Jesus Christ], I know that, as Wisdom is justified of all her children, Luke vii. 35, and as antichrist will oppose and curse the children of Christ to the last, I shall trouble you no longer in this case.— Take the case, gentlemen of the jury.*

M. B.

* How exceeding strange it is, that any Baptist can be found, who is willing to allow pulpit affiliation. With men, who like Rosser and Summers, declare immersion immodest in its act; and as far as they are able, destroying the structure of Christ's church, waving repentance and faith, as also "indecent," while they make what they call a church of not only impenitent and unbelieving babes, but of totally unconscious beings; I say with these men to affiliate, is worse than Peter's dissimulation. And however illiberal the remark may appear, yet I hazard the sentiment, that no Baptist possesses more than a distempered fidelity to Christ, who can not bear a total ecclesiastical separation from anti-baptists.

If there be such a thing as Invisibility in Christ's church, it is in that she is mutilated with anti-christian doctrines and membership.

And if the Romish hierarchy is not the true church; (and she cannot be; for fellowship is between her and that of Henry VIII.) then the church of Christ will be more be visible till God's people come out, and show themselves separate.

For the Recorder.

About Colleges.

NUMBER V.

The obvious effect (alluded to in the last paper) of that system of education which withdraws its hundred young men from all contact with the world at large, exercising on the one hand strict, stern and uncompromising discipline, and requiring on the other unconditional submission, can neither be denied or evaded. The young man finds himself taken out of sight of men, circumscribed by rules, hemmed in by restrictions, and so pressed into the service by exactions, that he soon feels that he is in a position of antagonism with his Instructors. A wide and almost impassable gulf yawns between them. In this state of affairs the kind and sympathizing Professor who is led by his feelings to seek to overcome this barrier and bring to bear moral and social influences, finds his advances coldly received, or repulsed with barely disguised scorn. Let those who have experience say whether this be so or not. The Professor retreats, per force, to his discipline and unwillingly entrenches himself behind his authority. There they are, the teacher and the taught, each delivering battle with his own weapons. The student of course must not expect victory. But he skirmishes at every exposed point, and not unfrequently carries off small trophies, of which he vaunts himself as proudly as flying Æneas his arms won from the victorious Greeks.

The *effect* is different according as the temperament of the young men vary. The well disposed student, duty-bound, conforms with a quiet sense of inward protest, and looks with bright anticipation to the day of his release. The proud and spirited young fire-eater expends his ambition in systematic resistance, and either goes through the course breathing out threatenings and slaughter, or is sent home to his luckless parents under the ban of expulsion.

The effect on another and talented class is no less curious than true. Too honorable to subside into mere disturbers of the peace, and yet too much galled by the yoke to be truly compliant, they ignore the legitimate course of study, seek their training in the Hall of Debate, and find a pleasant theatre for their ambition and energy in the more republican usages and delights of the Literary Society. Those who have noticed with what surprising vigor the Literary Societies of such Institutions are maintained, are well aware of this fact. And the learned Faculty are often unexpectedly reminded of it by seeing the College Pet loaded with honors, eclipsed on Graduation Day by the sound and brilliant oratory of some uncurbed genius, who has appeared a mere cipher in the Recitation Room.

Talent chilled and repressed in one direction, seeks its outlet in another.

The benefits of stern discipline are by some reckoned incalculable, and the sayings of Solomon are considered a Divine warrant for this course. "Spare the rod and spoil the child;" "He that spareth the rod hateth his son," and so forth. But these all refer to *parental* government, and are irrelevant to the present subject. It is the duty of the Parent to raise and train up the *Children*, and no children ought to be found at college, though unfortunately they sometimes are. The question is simply this: Are students to be dealt with as young men or as boys and children? The answer is plain. Then we say they should be governed by moral means as reasonable beings. The same inspired man who advises how to "train up a child," also says: "Give to *young men* knowledge and discretion;" and that after children, "the rod is for the back of a fool." If students be treated fully and entirely as men and stimulated by every honorable inducement and virtuous motive, they will repay by confidence, attachment and praiseworthy exertion. If it be said that some are so irretrievably vicious that such a course would be lost on them, we answer that such have either been criminally neglected by their parents, (on whom, and not on the college, rests the responsibility of their raising,) or innately and sordidly mean. In either case they should be sent away and not allowed to mingle with worthy young men. The plan of taking a student far away into the country to rule and watch and regulate him, in reality putting him in prison to educate him, is not judicious. He either rebels at it, or it curbs his spirit and degrades him into a mere pack horse, waiting to receive his load of learning with which he may trudge into the wide world. There is a sad spirit of general tameness, lamentable to behold, about such youth. They are *provincial* in manner thought, look, mode of speech and action; and if they ever possess a cosmopolitan tone, must acquire it after leaving college.

Look at the reverse: There is Yale College in the very centre of the City of Elms, classic and renowned. There the student, while acquiring a most thorough education, is so surrounded by Society, breathes such an air of refinement, that he must come away a scholar and a gentleman, an accomplished man of the world, elevated in thought of elegant tastes and perfect manner. Place him in Pennsylvania Avenue on the morrow of egress from College, and he is easy, at home, and capable of complete behaviour among the foremost men of the world. Take the young man, however scholarly, from your rural college, place him alongside the other. The contrast would be painful.

A. JAY.

Repentance.

There is sometimes danger of taking conviction to be repentance. Conviction precedes repentance, and is often accompanied with trembling and alarm. On the day of Pentecost the multitudes "were pricked to the heart;" but this was not repentance, for Peter immediately directs them to repent and be baptized. If conviction were repentance then was Felix a true penitent.— While Paul reasoned before him of righteousness, temperance and a judgment to come, his conviction was so deep as to produce positive alarm; yet it did not lead to repentance. He stifled his convictions and they left him. Thus he lost his soul. After that, he often heard Paul preach, but there is no evidence that he ever again had any deep feeling. When he stifled his convictions, he passed forever the golden moment when he might have secured the salvation of his soul. When a sinner has once deliberately grieved the spirit of God he has no right or reason to expect that his attention will ever again be called with deep interest to the subject of salvation. Beware reader how you stifle your convictions. It is dangerous. Take heed too, lest you settle down satisfied with conviction without repentance. No doubt many a person has at sometime had such a view of his guilt and danger that he was filled with alarm, and perhaps tried to pray, and asked the prayers of christians, and reformed his life, and then settled down into the belief that he had truly repented. Such cases are no doubt quite common in times of great religious excitement. They are greatly to be deplored. For of all persons, the most hopeless are those who are self-deceived.

Repentance implies confession of sin. If a person is too proud to confess, he is not yet penitent. God says, "he that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy." There is no promise of pardon, except on confession or a full acknowledgment of our fault. "If we *confess* our sins, he is faithful and just to forgive us our sins." Where we have injured a fellow man we must confess to him and make restitution, to the extent of our ability. The sincerity of Zacheus' repentance was manifested by his willingness to make restitution. In every case where he had taken anything wrongfully from another, he was willing to restore four-fold. When I have done an injury to my neighbor, I do not repent of that wrong, until I am willing to the extent of my power to repair it.

Repentance always implies an abandonment of all known sin. No man can repent of sin, and still cling to it. Reformation will follow genuine repentance. The penitent loathes sin, and will ever after hate it. He regards it as a viper which has stung him, and he will ever after flee from it, and watch against it. "A person, who has been stung by a serpent will not caress the reptile while he bathes the wounds he has inflicted with the tears of sorrow; no he will destroy the viper, and will ever after have a great dislike for the whole viper race." True repentance has often had the effect to make men leave an unholy business, and engage in some new employment. The idolatrous Ephesians when they repented, burned their books of incantation; "and they counted the price of them and found it fifty thousand *pieces of silver*." They left a lucrative business and destroyed their property. Their repentance led them to forsake their heathen practices, and to give up a sinful employment. No man can truly repent whilst he holds on to what he knows is offensive to God and injurious to his fellow men. If a man who is engaged in the slave trade, becomes a penitent, he will abandon the business. If a man has been a distiller or vender of ardent spirits, his inclination will be to leave the business when he repents of all sin.

To repent in the language of the Bible is to depart from our evil ways, to cease to do evil and learn to do well. Whosoever pleads for indulgence in any sin, has not yet exercised genuine repentance. Reader, be assured that unless your repentance reforms your life and turns you from the outward practice and secret indulgence of every known sin, it is not repentance unto life.

Persons sometimes think they do not repent, because they do not have overwhelming terror and excessive grief.

A person is sometimes troubled because he cannot utter groans and shed tears as others have. But these are by no means necessary to repentance. Beware lest you desire these things to make a righteousness of them. Perhaps you think, if you could only experience great terror and weep freely, you would have some ground of hope. Thus you would put tears and sorrows in the place of Christ, and make a Saviour of them. If you could shed all the tears of all the penitents in the world, these would not save you. They would in themselves furnish you no ground of hope whatever. Some seem to think that repentance merits pardon, that God accepts our sorrow as a kind of satisfaction for our sins. But this would be making a righteousness of our tears. The truth is the ground of our justification is not our sorrow but the righteousness of Christ. When God pardons us, it is not on the ground of our repentance but on account of what Christ has done for us.

"Christ must save and Christ alone." Let no one then think that great sorrow would furnish any better warrant for going to Christ than you have in his invitation and promise, "All the fitness you require is to feel your need of him."

Perhaps some one says I would gladly repent, but cannot. Then ask God to give you repentance. It is the gift of God. 2 Tim. 2: 25, "If God peradventure will give them repentance." "Christ is exalted to give repentance to Israel and forgiveness of sins."

Accordingly ten days after his ascension, he sent forth the Holy Spirit, and three thousand were brought to repentance in one day. Every instance of true repentance which has ever occurred is the result of Christ's ascension and intercession. Many people are living under the fatal delusion that they can repent by their own will and strength without any foreign aid. Under their delusion they are delaying attention to their salvation until a more convenient season, persuading themselves that they have ability to repent at any time. Beware reader lest you cherish such a delusion, and it prove fatal. You have no power to change your own heart. It is the work of the Divine Spirit to create anew the carnal mind. Do you say then that you have nothing to do. Ah but God will not give you repentance unless you want it and ask for it.— "*Seek and ye shall find.*" If you feel that you are helpless, cry like the publican, "God be merciful to me a sinner." Bring your hard unfeeling heart to Jesus.

What if you have a heart like ice! Wait not for *nature* to soften it. Attempt not to soften it yourself. But come to Jesus, who alone can melt it into contrition. A view of Him on the cross is the surest way to convert your heart of stone into a heart of flesh. Go then in prayer and meditation to the foot of the cross, where the warm blood from Jesus' wounds can drip upon you, and let there be joy in heaven to-day over your repentance.—*Christian Sec'ry.*

ALPHA.

"A Laughing-Stock."

He was a good man, that Deacon L. I knew him well. He was my kindred and my friend. He stood over six feet high, and was proportionately large; a farmer, "well to do"—always moral and upright. When about forty years old, he became deeply interested in personal religion. Naturally very, *very* diffident, he said little or nothing to any one about his feelings. Months rolled on, and still he was anxious, distressed; while yet he had regular seasons of secret prayer, read his Bible, and was doing all he felt he could and ought to do, save *one thing*. He was the head of a family. He had a lovely wife and four children, all impenitent, but they were his, and conscience urged him to the duty of erecting the family altar. But the cross, Oh, it was too great for his timidity! So it was put off, and new duties discharged in other directions as an offset, but he grew nothing the better, nay, rather the worse. At length, one morning, in his field, he solemnly resolved that that night he would, come what might, make the attempt, at least, to *pray in his family*. A seamstress was at his house, from whose ridicule and scorn he shrunk—but his mind was made up. And here I give his own language. "When I went to dinner, she told me she wished to go home that afternoon. Never did I carry a person from my house so gladly before. She was now out of my way, and one great obstacle was removed. Night came on, and I seemed to gain strength for my duty. But just as I was about to get my Bible and tell my family what I intended then and thereafter to do, who should knock at my door but the youngest brother of my wife, a mirth-loving, captious young man, a member of college, just the last person in the world I then wanted to see. What shall I do? what! what! my heart cried, and my agony seemed to me more than I could bear. But my vow had been made, and there could be no going back. I arose, got my Bible, and told them what I was about to do. My wife looked as though she would sink. My children looked one to another, at their mother and at me, not knowing what was to happen. My brother-in-law seemed greatly amazed. But rallying all my strength I read a Psalm, and knelt down, and at length said, 'O Lord'—— and could not utter another word; and there I was, a great stout man, upon my knees, *a laughing-stock* for my dear family. There I was, I could not speak, and there my proud heart was humbled, and there my Heavenly Father met me, and my soul was filled with unutterable peace. When I arose, my poor wife was mortified, and hung her head to conceal it. My brother-in-law said nothing, soon retired, and the next morning left for college again."

The family altar has not yet ceased to burn with daily incense, though the priest thereof has ministered unto it for forty odd years.

Now mark the result of that attempt at prayer, when the good man was, in his own esteem, a "laughing-stock." In about a week he received a letter from that brother-in-law-student, which began with these words: "Rejoice with me, brother Daniel, for I have found the Saviour, and that scene at your house the other evening, God has blessed to the salvation of my soul." This young man studied Divinity at Andover, but when about to be licensed to preach the gospel, was taken with bleeding at the lungs, and soon went to his rest. That wife, those children, and many others under the same roof, have found the Saviour through the instrumentality of this praying man. He bore the cross and received the crown. He lives still in a green old age, waiting for his summons to go up higher.

Be sure it is always best to obey God! Nothing is gained, but much is lost, by shrinking from duty. They are difficulties *overcome* and *conquered*, upon which we rise. The Christian is a soldier. He must not *fear* when executing a command. The anxious lose, oh how much they lose! sometimes the immortal soul—by failing to *do* the right thing, that *one* thing, to which God evidently calls. Many a head of a family has stumbled at the cross of family prayer, and lost all. What though for once, or a hundred times, he may be a "laughing-stock!" It matters nothing, when such interests are in peril. The care of the soul is the greater care. Who can—or will—neglect it?—*Congregationalist.*

Biblical Hours.

NUMBER TWENTY.

MARK 13: 32. "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."

The day and hour here referred to are, of course, the definite and exact period of that coming of the Son of Man whose admonitory precursors he had just foretold. Of that precise period the angels and the Son are declared alike ignorant. This statement in regard to the Son has been a stumbling-block to many readers and interpreters of the New Testament, seeming, as it does, to come into irreconcilable conflict with the numerous Scripture attestations to that divinity of Christ, of which omniscience is a necessary attribute. Among the means employed for escaping the difficulty, has been the assumption that *knowing* here stands for *making known*—a mode of explanation, however, entirely untenable.

The writer of this has formerly held the opinion (and so expressed himself in his notes on Olshausen,) that not merely on theological, but on exegetical grounds, we were required to find some mode of interpreting the declaration, other than that which lies upon its face; that the perfect acquaintance displayed by our Lord with all the accompaniments of the great consummating scene was scarcely compatible with an ignorance of the precise *time* of the event.— Deeper reflection, however, has induced me to modify that view, and along with Olshausen and Alford, to take the language in its more literal acceptation. Of course the Being who, from *underived* knowledge knew all the accessories of the final event, knew also its *time*; and the only question here, is whether our Saviour was speaking out of that infinite fullness of knowledge which belonged to his divine nature, or under the limitations which marked his humiliation.

In looking at our Saviour, we must hold fast to the truth that he was a *man*. The doctrine of his real and true humanity is no less essential to an adequate conception of his character, than the doctrine of his true divinity. Theoretically, indeed, we all admit it, but in fact are perpetually liable to ignore it, and half fancy that his display of human attributes is a sort of illusion, like the angel human forms of the Old Testament. But in truth, the genuine and complete humanity of Christ enters into the very core of the New Testament representations regarding him. It is an essential condition and element of his substitutionary sacrifice. It behooved him to be made in all points like unto his brethren, to incorporate himself vitally with humanity, that his redemptive work might be brought to bear upon the race as legitimately as the ruin inflicted by its first earthly Head. His humanity, then, is no illusion; it is all just as real, just as positive as his divinity. It is just as true that he was finite as that he was infinite; that in his incarnation his knowledge and power were circumscribed, as that, as the Eternal Word, he was omniscient and omnipresent. Hence all the statements regarding his humanity are to be taken precisely as if regarding any other man. He grew in wisdom and stature; he could hunger and thirst, could suffer fatigue and sorrow, could need and receive sympathy and consolation. How all this could be—how the infinite and finite could meet in the Same Wondrous Personage—how Deity could humble, restrict, hedge himself about with the limitations of the creature, is a problem which transcends, I think, all human and all finite capacity. It is one of the unfathomable mysteries which will form the growing wonder of eternity. Enough that we have the fact; that He who was in the form of God, and counted it not robbery to be equal with God, made himself of no reputation (emptied himself) by assuming the form of a servant, and being found in fashion as a man.

And in this humble, limited, finite nature he wrought out his work as Messiah, and of course every part of it. He grew in wisdom and in knowledge, and in the study of the Old Testament, and in the growing developments of his internal life, the fact gradually dawned upon his childish spirit that he was the destined Redeemer of the World. He was led by the Spirit into the wilderness, sustained in his long fast by the same power that sustained Elijah and Moses, and when called to encounter the temptations of Satan, he overcame by weapons drawn from the Word of God. He fortified himself habitually by prayer, spent nights in wrestling and communion with God, and learned obedience by the things which he suffered. He prayed at the grave of Lazarus, "Father, I thank thee that thou hast heard me, and I knew that thou hearest me always," and in his closing prayer he declares that he has kept in his Father's name those whom his Father has given him.

The Saviour's Messianic work, therefore, was brought, not in his character of absolute Deity, but in subordination to the will and dependence on the power of his Father.— And if this is true of any part of it, it is true of every part of it. It would be inconsistent with the fundamental conception of his position, as of one who had humbled himself to an inferior and dependent state, that he should, *in a single instance*, break over its boundaries, and act in his eternal and underived nature and attributes. One such act would have been an abnegation of the state of humiliation into which he had entered, a breaking up of the arrangement for human redemption, and would have utterly disqualified him for accomplishing his work as Messiah. His condition must be one of unexceptional lowliness and dependence, from the cradle to the sepulchre, from Bethlehem to Calvary. This character must be preserved amidst all his miracles, his teachings, his prophecies. His miracles were put forth occasionally for specific purposes, and in the strict course of his Messianic office [illegible] they were not thus put forth, he [illegible] to the feebleness of ordi[illegible] who fed the five thou[illegible] for food; he [illegible] of Galilee [illegible] ordinary [illegible] fatigue w[illegible] him, as w[illegible] own Ap[illegible] the des[illegible] the tomb [illegible] the sick [illegible] friend w[illegible] olic ut[illegible]

The S[illegible] Father's [illegible] he exercis[illegible] Father; an[illegible] lieve that h[illegible] was not that o[illegible] all the future, but that of [illegible] man who communicates what is reve[illegible] him. And as the ancient prophets, amid the extasies of inspiration, sought what or what manner of time the Spirit of Christ which was in them, did signify, so the Great Prophet yet prophesied in subordination to his Father, and knew not the times or the seasons which the Father had placed in his own power. And this same ignorance evidently attended the Apostles through all their ministry; they never knew the day nor the hour, but to the last believed it vastly nearer than time has proved it.— We may therefore—*salva fide et ecclesia*—take the language of our Saviour here in its literal significance. It in reality involves nothing more derogatory to his divinity than the fact that he prayed, than the fact that he suffered hunger or fatigue, than the fact of his being liable to temptation, or in any other way subject to the limitations of humanity. We must bear constantly in mind that one real human attribute implies all real human attributes; that one essential attribute of divinity implies all the essential attribute of divinity. An omniscient man is as much a monstrosity as a non-omniscient God; and thus humbled, thus encompassed with the weaknesses of the flesh, our Saviour acted, taught, wrought miracles, prophesied, lived, died, rose again, all in obedience to the will of the Father. I repeat, how the great enigma of his twofold nature is to be solved—how divine power could lie folded up in that marvellous Personage, slumbering yet not annihilated, I pretend not to understand, and Scripture offers no solution of the mystery. It assures us that the Word who was with God, and who was God, became flesh and tabernacled among men, among them and of them, and so sharing their nature that his sympathies could vibrate in unison with theirs through all the complicated range of their experience, while he yet displayed a glory as of the Only Begotten Son of God.—*N. Y. Examiner.* K.

Gems from S. Eyles Pierce.

BORN 1746, DIED 1819.

1. We cannot be converted to God, unless we know that he is at peace with us.
2. If I sink because I am not what I was yesterday, where is my foundation?
3. Election is an act of love; salvation is an act of mercy.
4. Our Bible is copied from the original will of God.
5. It becomes us as much to rejoice in Christ, as it does to acknowledge ourselves to be sinners and sinful.
6. I have not so lived as not to be afraid to die; but I have so learned Christ as not to be afraid to die.
7. We are in Christ Jesus saved from all that we are in ourselves.
8. The person of the Lord Jesus is the glory of the Scriptures.
9. If a man is in Christ, all that is in Christ belongs to him.
10. If a man is in Christ, what has he to perplex his mind about?
11. We are in Christ as complete now as the saints before the throne.
12. We do not perform spiritual acts to make us spiritual persons; but we perform them because we are spiritual.
13. There is always more in Christ to lift us up, than there is in sin to cast us down.
14. I cannot have one single moment of happiness except my eye and heart are toward the Lord Jesus Christ.
15. Never take up anything against Jesus Christ.
16. What is the greatest thing to know? Why, the atonement of Christ. What is the atonement? Why, the putting away of sin forever from before the Lord.
17. In reading the Scriptures we are not going to read our own thoughts of Christ, but God's thoughts of Him.
18. It is a blessed thing for Christ to acknowledge our sin to be His. He suffered on the cross as a person charged with sin. Christ could not be made sin and not feel the consequences thereof; for he was immersed in trouble, sorrow, and grief when He said, "Father, if it be possible, let this cup pass from Me."
19. Do not want to be without the feeling of misery; but make a proper use of it, by coming to Him in prayer and open your case.
20. There is a righteousness in Christ, but it is for the unrighteous; there is a purification in Christ, but it is for the impure.
21. A man in Christ would be as afraid of taking up with his comforts as with his corruptions.
22. Nothing can befall us but what is a proof of God's everlasting love.

Works of Fiction.

The great enemy of souls has a terrible armory in our land, which is too little regarded by Christians. Yet here are equipped thousands of evil emissaries, which find their way with stealthy step into the very heart of Christian families. I allude to the many depositories in which the many works of fiction of the day are gathered, and whence they are dispersed throughout the land.

The evil which arises from this source can scarcely be over-estimated.

The mind of the habitual novel-reader becomes weakened, the attention wandering, the imagination constantly excited, and above all, the soul grows dead to spiritual joys and all holy exercises.

Said a young lady who spent much time over such works, but whose heart the grace of God had changed, "I [illegible] sacrifice in my power [illegible] after my Bible as [illegible] greatest daily [illegible] out readi[illegible]

[illegible] Edgeworth left religion entire[illegible] replied if she had wr[illegible] es she would have re[illegible] but she wrote for a class for whom it [illegible] not so necessary.

Can a writer holding such sentiments be a fit moral teacher for your children? Surely that parent is guilty of a great and fearful neglect of duty who fails to exercise a kind and careful watchfulness over the reading of his children, excluding, as quick as a viper anything which would tend to lead the heart away from God and holiness.—*The Presbyterian.*

Order of Translation.

The following table shows the manner and order of time in which the Bible was translated into English:

DATE.		TRANSLATIONS.
A. D.	706,	Adhelm, Saxon Psalms.
"	721,	Egbert's four Gospels.
"	734,	Bede's St. John's Gospel.
"	880,	Alfred's version of the Psalms.
"	1340,	Rolle's (or Hampole's) Psalms.
"	1380,	Wickliff's Bible.
"	1526,	Tyndale's New Testament.
"	1530,	——— Pentateuch.
"	1531,	——— Jonah.
"	——,	G. Joye, Isaiah.
"	1534,	——— Jeremiah, Psalms, Songs of Moses.
"	1535,	Coverdale's Bible.
"	1535,	Cranmer's Great Bible.
"	——,	Taverner's Bible.
"	1537,	Matthew's (i. e., J. Roger's Bible.)
"	1560,	Geneva Bible.
"	1560,	Bishop's Bible.
"	1582,	Rheim's New Testament. (Roman Catholic Translation.)
"	1600,	Douay Bible. (Roman Catholic Translation).
"	1611,	King James' version.

In speaking of the different translations of the Bible, such expressions are frequently used as would lead those unacquainted with the facts to suppose that they formed so many independent works; but there is, in fact, but one version of the Protestant English Bible in print, altered and improved by different hands, and which has received the subsequent amendments of many learned men; but from the first to the last, there has been but one actual translation. Let any one compare the earliest and the latest, and he will find a diversity indeed of words, but such a similarity of expression as cannot be accidental.

The Amount of Tobacco on the Globe.

The present annual production of tobacco has been estimated, by an English writer, at 4,000,000,000 pounds! This is smoked, chewed, and snuffed. Suppose it all made into cigars, 100 to the pound, it would produce 400,000,000,000. Four hundred billions of cigars! Allowing this tobacco, unmanufactured, to cost on the average 10 cents a pound, and we have $400,000,000 expended every year in producing a noxious, deleterious weed. At least one and a half times as much more is required to manufacture it into a marketable form and to dispose of it to the consumer.