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For the Recorder.

Biblical Expositions. Being Familiar Notes on Passages of Scrip ture commonly considered difficult.

BY SILAS LIVERMORK,

Saul jailing to recognize David at the killing Goliah, and the Battle of Elah.

Samuel xvi: 14-23 inclusive, and xvii: 55-58 inclusive.—But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him. And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee. Let our lord now command thy servants, which are before thee, to seek out a man, who is a on thee, that he shall play with his hand, and thou shalt be well. And Saul said unto his servants, Previde me now a man that can play well, and bring him to me. Then answered one of the servants and said, Behold, I have seen a son of Jesse the Bethlehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the Lord is with him. Wherefore Saul sent messengers unto Jesse, and said, send me David thy son, which is with the slicep .-And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his Son unto Saul. And David came to Saul, and stood before him: and he loved him greatly, and lie became his armorbearer. And Saul sent to Jesse, saying, Let David, I pray thee, stand before me, for came to pass, when the evil spirit from God! was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell, And the king said, inquire thon whose son the stripling is. And as David returned from the slaughter of the Philistines, Abner took him, and brought him before Saul, with the head of the Philistine in his hand. And Saul said to him, whose son art thou thou young man? And David answered, I am the son of thy servant Jesse, the Bethlehem-

The careful reader will readily discover the point of difficulty respecting the above paragraphs, when they are presented in connection. The difficulty is intimated in the following inquiry: why did Saul fail to re cognize David after the killing of Goliah and the battle of Elah? David had been sent to Saul's court by his father, with valuable presents, according to eastern custom, when an inferior approaches a superior. His pres ents and his person had been accepted. By his good looks, his engaging manners, and his skillful performances on the harp, he won greatly on the favorable regard of the deep ly afflicted and half-distracted king. David, moreover, had been recommended to Saul, in advance of his coming, as a mighty valiant man, and a practiced warrior,-"a man of war," as well as a wise counsellor. Al this would be highly acceptable to the king. who stood in great need of both valor and counsel for his assistance; and as David ad ded to these accomplishments and recommendations, the power of giving what may be called divine music from the harp, since it produced an apparently supernatural soothing influence upon Saul, it is no won der that "Saul loved him greatly," and made him his constant attendant and armor-bearer (verse 21.) He sent to the young man father, desiring-and a king's expresse wishes are commands, wherever royalty ob tains-that the young man might make hi constant abode at court. Doubtless, a ready assent was given; and here we lose sight David for a time, having left him at the pal king by his music, with such effect, that when he played, Saul was refreshed, was well, and the evil spirit departed from him. (verse 23.)

RALEIGH, N. C., WEDNESDAY, MAY 14, 1862.

as we have seen, with the soothing music of on the exhausted spring, and time, the bless but the Arians having found in that cerem

of sacred history, with the same opinion my has eminently benefited those around him, one immersion should be practised. This but each was continuous. The division was deeds will raise to his fame a mausoleum by the Council of Cashel, cunning player on a harp; and it shall come ration. This division has commonly but not An hundred thankful voices chant his funeto pass, when the evil spirit from God is up- always been performed with good judgment. ral knell, and his obituary is written upor (See John viii: 1; this verse should evi- living tablets with the indelible pen of redently have been attached at the close of the membrance! tures, executed their trust with the most in you by the gift of that immortal soul !ealous and vigilant care. When a new You love him; you think him fairer than copy of their scriptures was made by the aught else without the folds of paradise !of the sacred annals not only took care that there is a jewel of inestimable value—a soul the work, as it progressed, should be per- which will live forever! See that you labor paring and recording the numbers. It can fulness here and happiness hereafter. hardly be believed that a transposition so But, skeptics will say to us, "Work a present connection, where will you put them? than excuse ourselves on this doubt. God-Certainly, not with any propriety near the who sits upon heaven's high throne-God,

> solve the difficulty in a satisfactory manner, to his pleasure, The first visit to, and the first residence of It is necessary to bear ever in mind that David at Saul's court, took place before the to be great is not always to be good! sherherd boy, but in clothes befitting his learn this self-evident truism. ing become "refreshed" and "well," by command armies, unite sundered continents, will never reach. View this, and then say prospe a have been blasted by losses and fearest the Lord; and—whoever wanders means of David's playing, concluded that he sway listening senates, or hold a world enhad no farther need of his services. David tranced before the magic voice of eloquence! returned to his home and to his work, (ch. There is more virtue in wining a single tear battle-field of Elah, perhaps months, perhaps was in the triumph of Alexander's greatness, that Saul did not recognize him.

Richmond, Va., May 2, 1862.

For the Recorder. "" He Lived to do Good,"

In the old classic town of Edenton I read this inscription on a tombstone. Not upon but on a plain brown stone, which, perhaps,

side the grave, now sunken by the storms be inscribed upon the tombstones which will and frosts of many a winter, and my thoughts soon cover us all ! "He lived to do good." dwelt upon the epitaph. It pleased me. I was glad that I had seen it. It satisfied me of the grand destiny of the calm sleeper beneath; its grand, simple truth was beyond the shadow of a questioning doubt.

There is a sublimity in the thought that

performed by men in modern days, in days whose stately architraves shall bathe in the long subsequent to those of apostolic inspi- light which flows from the suns of Heaven!

harpist and armor-bearer, of course he did man is not always a good man! You need not go about in the rude, homely garb of go no farther than the annals of history to

shepherd's dress, he was so greatly changed good to our enemies, bear the burdens of the better for dwelling in the kingdom of his reward will be given!

felt grateful to God that through his mercy there is promised unto the faithful an inher-"He lived to do good." I sat down be epitaph. Would that it might with truth. T. J. KNAPP.

Baptism in Ancient Times.

Dickens in his Household Words gives the ollowing account of the mode of adminis-

the memory and the heart of the king, the enquiry, why did not Saul recognize David at once, at the killing of Goliah, and the battory of Elah? (xvii: 55.) becomes apparent by inexplicable. It is certainly a difficult one, Some suppose that there has been an acci.

dental transposition of the text by transcri-bers, or collators of the Old Testament scrip-tures; and that the paragraph which we have

Thus with human life. There are dear

given from the close of the 16th shorter. Who is sad that it is gone?—

Thus with human life. There are dear

monies long since disused. For example, given from the close of the 16th chapter friends, perhaps, who are stricken with grief milk and honey were given to the new should appear at, or after the close of the when a loved one is taken; and for many Christian to mark his entrance into the land 17th. That is to say, they suppose that days the new grave is watered with tears of promise, and as a sign of his spiritual of anguish, but by and by, the crystal fountion of the battle, that he sent for that youth to his court, to charm away his melancholy the harp. Among others, the cautious and ed healer of sorrows, walks over the closed moderate Scott, if I rightly remember, fasepulchre without waking a single eche by his footsteps!

ny an argument favouring the notion of distinction and plurality of natures in the Deity, Pope Gregory by a letter addressed to St. Leander of Seville, ordained that in I sat down to the study of these paragraphs | But if a man has lived for good, if his life Spain, the then stronghold of Arianism, only self. But after careful consideration, I have is his death the end of his influence on earth?
been obliged to discard it. To assist him in Is he consigned to the grave, and cast out Council of Toledo in 633. The triple imunderstanding the subject, the plain reader of remembrance? Far from it! In scores mersion was, however, persisted in Ireland should be informed that the respective books of grateful hearts his name is enshrined up- to the 12th century. Infants were thus of the Bible were not originally divided into on a sacred altar of gratitude. His acts will baptised by their fathers, or indeed by any chapters and verses, as we new have them, live after him; the memory of his good other person at hand, either in water or in milk; but the custom was abolished in 1172

Condition of the World without a Saviour.

you must follow it into the eternal world and and her son for his desolate mother. Would ming upon Jesus Christ.—Bunyan. descend into those regions where peace, you tearn in what manner to pray for relief 7th chap er.) It should be known and re- Mother, you have a child upon your where hope never comes; and there, by the une g afflictions? See him in the garden. membered also by the unlearned reader, that knee! a little blue-eyed, golden-haired cher. light of revelation, behold sin tyrannizing W. ld you learn how to bear insults and the Jews, the guardians of the ancient scrip- ub-see that you betray not the trust placed over its wretched victims with uncontrallable inja les? See him on the cross. In short, fury ; fanning the inextinguishable fire, and the is no Christian grace or virtue, which sharpening the tooth of the immortal worm. it was proper for a perfectly innocent being See angels and archangels, thrones and do- to g asess, which is not beautifully exempliminions, principalities and powers, stripped fied in his life; and there is scarce any slow process of transcription, these keepers But enshrined within that beautiful casket, of all their primeval glory and beauty, bound situly ion, however perplexing, in which the in eternal chains, and burning with rage and Chr sian, who is at a less to know how he malice against that Being, in whose presence oug to act, may not derive sufficient inthey once rejoiced, and whose praises they strug on from the example of his divine formed with the utmost accuracy, but when to make him worthy of the inheritance of once sung. See multitudes of the human May it was completed, they counted both the the just! Instil into his unfolding mind race, in unutterable agonies of anguish and words and the letters of the new copy, com- those principles which shall fit him for use- despair, cursing the gift, the Giver and Prolonger of their existence, and vainly wishing for annihilation, to put a period to material as that to which we have referred your life to attain this end, and who will re- long, long ages of eternity, and see them could have been made by any transcriber, ward you? Who will think better of you? sinking deeper and deeper in the bottomless and yet have escaped the watchful eyes of all these vigilant and tireless custodians.— care and hardship, when the manition of old punishment of these blasphemies in continuand yet have escaped the watchful eyes of Who will try to secure you immunity from abyss of ruin, perpetually blaspheming God There is another difficulty about this assum age relaxes the strong arm and pulsies the ed additions to their wretchedness. Such ed transposition. If you take the paragraphs ready heart?" We answer-Humanity may are the wages of sin; such the doom of the at the close of the 16th chap'er out of their be ungrateful, but we will trust it, rather finally impenitent. From these depths of anguish and despair, look up to the mansions of the blessed, and see to what a height of glory and felicity the grace of God will the Ruler of the universe-God, the Lord raise every sinner that repenteth. See those The following explanation, we trust, will of right and truth, shall reward us according who are thus favored in unutterable ecstasies of joy, love and praise, contemplating God, face to face, reflecting his perfect image, for he shining with a splendor like that of their glorious Redeemer, filled with all the fulness battle of Elah, just as the sacred record pre good man is always great, for there is a of Deity, and bathing in those rivers of sents it. When David attended his king as beautiful nobility in goodness; but a great pleasures which flow forever at God's right hand. Follow them in their endless flight towards perfection. See them rapidly mounting from height to height, darting ona sherherd boy, but in clothes befitting his learn this self-evident truism. ward with increasing swiftness, and unweaposition as a servant of royalty. Saul hav-

whether infinite holiness and benevolence disapp may not, with propriety, rejoice over every the gr inner that repenteth. returned to his home and to his work, (ch. There is more virtue in wiping a single tear Do any doubt whether the gospel is in upon a xvii: 15.) When David appeared on the from the eye of an afflicted one, than there deed glad tidings of great joy? Come with me to the garden of Eden. Look back to swer t years afterward, a growing youth in his which conquered the whole world. To do See the golden chain which bound man to me, an God, and God to man, sundered, apperently oppressed-soothe the pangs of sorrow, la- forever, and this wretched world, groaning bor for man's highest good, to fit him the under the weight of human guilt, and its Maker's curse, sinking down, far down, into wings a bottomless abyss of misery and despair. - and I See that tremendous Being who is a con- fail, and suming fire, encircling it on every side, and Pondering these things in my mind, be- wrapping it, as it were, in an atmosphere of for that side that lowly grave, where I knew the flame. Hear from his lips the tremendous for that sentence, Man has sinned, and man must diligen to my call, and come unto me; die. See the king of terrors advancing with hear, at your souls shall live; and I will gigantic strides to execute the awful sentence. but on a plain brown stone, which, perhaps, there is promised unto the faithful an inherthe grave expanding her marble jaws to had never felt the hammer and chisel of the itance full of glory, and that fadeth not away! receive whatever might fall before his wide-And as I left the place, I read once more the wasting scythe, and hell beneath, yawning

dreadful, to engulf forever its guilty, helpless, despairing victims. Such was the situation of our ruined race after the apostasy, Endeavour, if you can, to realize its horrors. Endeavour, to forget, for a moment, that you news fr ever heard of Christ or his gospel. View ever heard of Christ of his gospel. View yourselves as immortal beings, hastening to eternity, with the curse of God's broken law, like a flaming sword, pursuing you; death, with his dart dipped in mortal poison awaiting you; a dark cloud, fraught with the lightnings of divine vengeance, rolling over lightnings of divine vengeance lightnings of divine vengeance lightnings of divine vengeance lightnings of divine vengeance the ordinance of baptism in ancient lightnings of divine vengeance, rolling over your heads; your feet standing in slippery the earliest days of the Christian places, in darkness, and the bottomless pit the mark of his blood. There are no ex-Church those who were admitted into it by baptism were necessarily not infants but adolescent or adult converts. These previously underwent a course of religious instruction, generally for two years. They were ted; the sun of righteousness bursting forth and painting a rainbow on the before threatsuch candidates
such candidates
eccived within the
of angels, swiftly descending, exclaim, Bethe busy arena of life, and seals up the place were judged worthy to be received within the pale of the Church, their names were inscribed at the beginning of Lent, on a list of the for unto you is born a Saviour, who is ually taken hence, the vectors is closed by the Penterest even they were haptined. By the Penterest even they were haptined, by the Penterest even they were haptined.

Christ our Example. It was highly important and desirable that before us, in the path which leads to it; He is God, and can save; He is God man t he should not only describe Christianity his discourses, but exemplify it in his life conversation. This our blessed Saviour done. In him we see pure and undefiled gion embodied. In him Christianity s and breathes. And how amiable, how resting does she there appear! How vincing, how animating is our Saviour's inple! How loudly, how persuasively his conduct preach! Would you learn mission to parental authority? See him; withstanling his exalted character, cheersubjecting himself to the will of his ints, and laboring with them, as a mehits, and laboring with them, as a me-bic, fer almost thirty years. Would you belief maketh light ones intolerably heavy. d contentment with a poor and low Stion? Se him destitute of a place te to lay his head. Would you learn to benevolence? See him going about good. Would you learn to be fer-and constant in devotional exercises? ay. Would you learn in what menner

Se him rising for prayer before the dawn his disciples' feet Would you learn filial

Christ a Teacher. who squested admission into the number of with wings like an eagle when the throne his c hiples. "And what," said the sage, is truly apprehended.—Bunyan. restor you to yourself, at some future period, ach more valuable than you are at In similar language does our that he shall choose." Peacher address those who apply to him & Finstruction, conscious that they are ascept the gift; he will educate them ignorance about it is so great, and the

Invit: ions of Christ to the Weary and

in the day of trouble, and I will an chosen, -Bunyan, e. You have found that earthly and relations die; -come then, to find a Friend who can not die; one never leave nor forsake you, in leath. You have found that tread up on earth, make to themselves dl' give you treasures which never make you heirs of the heavenly inse. No longer spend your money which is not bread, and your labor everlasting covenant with you, even th sure mercies of David.

> There is a Saviour. hall send them a Saviour, and a

here is good news for thee. Good

WHOLE NO. 1346 is a Saviour; you will not perish, either be

cause Jesus was unable or unwilling to say great High Priest should not only ob-

> and will save. He says, "Look unto me, and be saved, all ye ends of the earth, for I am God, and there is none else. I, ever am the Lord, and beside me there is no Si

"Call His name Jesus, for He shall save His people from their sins."—Matt. 1: 21.

Paith.

Faith will suck sweetness out of God's rod; but unbelief can find no comfort in hi greatest mercies.

Faith helpeth us when we are down; but inbelief throws us down when we are up. Unbelief may be called the white devi

for it oftentimes, in its mischievous doing the soul, shows as if it was an angel of light, yea, it acteth like a counseller of heaven. It is that sin above all others that mos suiteth the wisdom of our flesh. The wis at your brethren? See him washing dom of our flesh thinks it prudent to ques tion a while, to stand back awhile, to heark-Would you learn the full extent of that pig ? See him torgetting his sufferings, on to both sides a while; and not to be rash, wretchedness which sin tends to produce, which in the agonies of death, to provide sudden, or unadvised in too bold a press

The Throne of Grace.

We knew the throne of grace from other thrones by the glory that it always appears in when revealed to us of God; its glory outshines all; there is no such glory to be seen anywhere else, either in heaven or earth. But I say, this comes by the sight that God gives, not by any excellency that there is in my natural understanding, as such: my understanding and apprehension, simply as natural, are blind and foolish: wherefore, when I set to work in mine own spirit and in the power of mine own abilities, to reach to this throne of grace and to perceive some celebrated philosopher of antiquity, what of the glory thereof, then am I dark, who was accustomed to receive large sums rude, foolish; I see nothing, and my he was, se day accosted by an indigent youth, no warmth in the duty; but it mounts up

The Christian's Security.

" What man is he that feareth the Lord?

Now, to be taught of God, what is like it? Yea, what is like being taught in the way fering to give him themselves. He will the way to life, God's way; but perhaps thy to purchase his instructions, and of that thou shalt choose? Thou hast chose sen, and will, at length, restore them tempt thee to turn saide are so many and so subtle, that they seem to outwit thee and subtle, that they seem to outwit thee and and more valuable, than when he confound thee with their guile. Well, but the Lord whom thou fearest will not leave thee to thy ignorance, nor yet to thine ene mies' power or subtlety, but will take it upon himself to be thy teacher and thy guide, and Il who are afflicted either in body, that in the way that thou hast chosen. estate; all whose worldly hopes and then, and behold thy privilege, O thou that atments; all who are weeping over turns aside, and swerveth from the way sof some near and dear relative; salvation, whoever is benighted and lost is uage of Christ is, Cast your burden the midst of darkness thou shalt find the and I will sustain thee; call upon way to heaven and the glory that thou has

Rev. Wm. Taylor, in his late work, "The Model Preacher," says: Often who a preacher has driven a nail in a sure p d up on earth, make to themselves instead of clinching it and securing well the the head off, or splits the board .- We

Entrances and Exits.

Who knows not that if we are born we must die! Very common-place de ing ink and paper on such truisms? So of departure was announced. A dread o'ercame her that her days wer

A lawyer haste, and in your way a pries

And as the more she found her life de

No faith, no fear of God: devil's fear; mints' faith, saints'