

**FEAR THOU NOT FOR I AM WITH THEE**—Lea. xii. 10.

BY REV. L. H. STUCK.

The Gospel is not only a revelation but a consolation also. It not only instructs the mind, but at the same time imparts the richest comfort to the heart. It not only discloses to man the way of life, but also encourages and supports him while he walks in it. This great characteristic distinguishes the gospel from all false religion. The latter never bestows any solid comfort. No pagan idolater ever enjoyed that peace and joy which are the peculiar heritage of the true Christian. The text constitutes the foundation of these beautiful words by which we love so often to repeat:

"Fear not, I am with thee; O be not dismayed; I am thy God, and will still give thee aid; I will strengthen thee, help thee, and cause thee to stand upright by my righteous, omnipotent hand."

1. At some time in the experience of every Christian, the soul becomes the theatre of a terrible conflict between faith and doubt, hope and fear. To meet this condition, the word of God abounds with innumerable promises, to fortify the soul against the depressing influences of fear. There is of course a fear which should always enter in as an essential element of Christian character, a filial fear of God; a fear which inclines the heart to revere God as the King of kings—which deters us from disobedience and leads us to avoid everything known to be displeasing to him. A slavish fear, however, is incompatible with the true Christian character; for love has entered in and taken possession of the heart and we well know that "perfect love casteth out fear." Such a fear, associates the name of God with all that is terrible and savors more of the thunders of Sinai, than the matchless exhibitions of love on Calvary.

There are fears, however, which are constantly produced by doubts and trials, disappointment and anxiety, and our peculiar circumstances in life. Such fears are so common that they cannot be regarded as a reflection upon the Christian character. In fact, some of the best and most devoted servants of God in every age of the world, have experienced such fears, and have been subjected to the deep distress of spiritual conflicts. The many tender and encouraging words of Jehovah, indicate his sympathy for his people, and as he well knows that such fears interpose a serious obstacle to the full enjoyment of that peace which he alone can give, he often speaks to allay them, and to counteract their depressing effects. There is no expression employed more frequently for fear than the words "Fear not."—When Abraham lamented his childless condition, and feared that after his death no one from his own loins would inherit his name and possessions, the Almighty said to him, "Fear not, Abraham, I am thy shield and thy exceeding great reward." Similar words were spoken to Isaac when he was sent forth from the presence of Abimelech, and to Moses when he stood with the hosts of Israel on the banks of the Red Sea, and to Paul on that fearful night of threatened shipwreck, on his journey to Rome.

In more than fifty other places are these words repeated. In all these instances the result demonstrated that all their fears were groundless and that all the purposes of God would be fulfilled in spite of the most unfavorable circumstances.

In common with all other Christians we have our seasons of fear. This may be occasioned by a sense of our sins, our unholiness, and thoughts, by our trials and distresses which tempt us often to conclude that God has forsaken us, and again by the prospect of death which must soon close our pilgrimage here.

Yes, we all need the comforting and encouraging language of the text. We may be like Paul in the storm, days and nights have passed and still no sun, no stars appear, but there comes to us a voice, far above the loudest roar of the tempest, saying, "Fear not, I am with thee."

2. The great argument employed by Jehovah to disarm the Christian of his fears, is the assurance of his perpetual presence. This is really the antidote to every fear. Before a sensible and realizing presence of God with us, every fear melts away and every doubt vanishes forever, and we feel the strong arm of Jehovah bearing us upward and onward. The fact that the presence of God is not visible does not make it any the less a reality. God is himself invisible, yet his existence is real. The mind is an inflexible agent, and his real power is an

established fact. The existence of the divine presence with the true believer is as real as the existence of matter. Indeed God has always been with his people. In their early history he was with them in his symbolic presence. The cloud which moved so steadily before the hosts of Israel, and the pillar of fire which scattered the darkness of the night, were nothing less than the symbolic presence of God, as also the glory which overshadowed the mercy seat in the ancient temple. And after types, shadows and symbols had in a great measure passed away, Jesus was with his people here on earth, God manifest in the flesh, a real, living, visible presence. And when he ascended to the right hand of his Father, to resume that glory which he had before the world began, he sent his Holy Spirit, the blessed Comforter who abides with us forever, and thus secures to the believer the personal and perpetual presence of his Savior. Perpetually, because of his own promise, "Lo I am with you always even to the end of the world." Our eyes may not behold him, but our hearts attest his presence. Now this general promise would seem in itself sufficient to establish the presence of God with the believer if we would only consider the relation in which he stands to his Father. The Christian is the purchase of the Redeemer's blood, the fruit of that most costly sacrifice. By faith he has been adopted into the divine family, and has been made a joint-heir with Jesus Christ. But to satisfy the fearful and doubting soul, Jehovah descends from general to particular assurances.—When earthly comforts fail and seasons of trial are upon us, that voice which came to the terrified disciples on the sea, comes to us in tranquilizing accents, "It is I, be not afraid." When enemies seem to overwhelm us, he assures us "no weapon that is formed against thee shall prosper." When the gloomy hour of death is at hand, his voice is heard again saying, "fear not," and at once the dark valley is irradiated with heavenly glory and everlasting light. This position is strengthened by repeated Scripture assurances, "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forevermore." "The angel of the Lord enampeth round about them that fear him, and delivereth them." Is there any condition so desperate, any circumstances so distressing, as to deter us from his personal presence? No, none, for the promise is comprehensive—"as thy day is, so shall thy strength be." The arm of omnipotence can reach far down into the depths of poverty and wretchedness. Our homes may be desolated by poverty, bereavement and death, our country may be one scene of civil commotion and bloody revolution, but far above the sobs of the weeper, the groans of the oppressed, the wailings of the suffering, is heard a voice "waited for" it were from Paradise the best saying to each, to all who love God, "Fear not, I am with thee."

Let us accept and believe the precious doctrine of God's personal presence with the believer. As soon as a living faith unites us to Christ, God becomes our guide and is constantly with us. In affliction he is present to sympathize with us, for "like as a father pities his children so the Lord pities them that fear him." He is present to comfort us, for, although Jacob lay upon a cold bed, and his head rested upon a stony pillow, he had a full sense of Jehovah's presence, for he exclaimed, "surely God is in this place." His guardianship extends even to the gate of heaven; when, entering there, we shall need a guide and a guardian no more.

3. But to realize fully the perpetual and comforting presence of God with us, faith is indispensable.—There is the blessed assurance of the text, but before it can afford us substantial comfort, we must heartily believe it. There are many rich and precious promises in God's word, but faith is necessary to take them and appropriate them to ourselves. Faith reaches forth the hand, and lays hold upon the promise and extracts from it strength and support. None of the delightful promises will afford us comfort, unless they are cheerfully and heartily believed. After all "this is the victory that overcometh the world, even our faith." The promises of God are only valuable in the light of faith. Faith alone can find the secret spring which, when touched, lays open the marrow of the everlasting word. Without a confiding trust, the promises of God will yield us no revenue of comfort to the soul, but will be to us, as to unbelievers, more sounding brass or a tinkling cymbal. Faith must be exercised,

Faith is the foundation of all comfort. Where there is no faith, there can be no joy, no consolation in the Holy Ghost. Faith lifts our eyes to the cross and unites our souls to Jesus, by a tie of perpetual union.—Faith leads the believer to a life of fidelity and obedience. Faith holds the torch to guide the pilgrim on his journey home. Faith strengthens our arm for every conflict and crowns us with victory in the name of Jesus. Faith lifts from our sky the dark cloud and rolls from our burdened hearts the heavy weight of sorrow. Faith sweetens the cup of bitterness and dashes away the tears which gather in our eyes.—Faith enters the chamber of mourning and transforms the dim taper into a glowing light and hovers over the cold form of the dead, whispering "she is not dead, but asleep," and standing by the open grave, faith holds up the torch of eternal truth, and in the voice of triumph, yet sweet as the melody of an angel's song, exclaims "thy brother shall rise again." Faith appropriates every promise, believes every word of Jesus, overcomes the heaviest trials, illumines the dark valley of death, and wins at last a glorious victory in Jesus' precious name.

Christian reader, whatever be your condition, wherever your lot, be strengthened amid the conflicts of this life, be comforted amid the most painful sufferings; for God, even thy God has declared, "Fear not I am with thee."

But unconverted reader you cannot claim the promise. You reject the word of God and despise his Gospel. You lean upon an arm of flesh and refuse Jesus the sovereignty of your heart. Your way in life is dark; your hour of death will be still darker. Then, no angel of comfort will come to your bedside, commissioned by Jehovah to speak such gracious words as these: "Fear not." No such light will fall upon your ear, no such light will dispel the gathering darkness of the grave. Your fears will be sad realities.—And there will be much to fear, the loneliness of that solemn hour, the last fearful struggle, the sudden leap into eternity, and after death the judgment. May you find mercy before that day!

"Haste to Jesus,  
You must perish if you stay."

**REVISION OF THE ENGLISH SCRIPTURES.**

NO. 3.  
AMERICAN BIBLE UNION.

No. 32 Great Jones Street, New York.

The two great Bible Societies that largely rule the religious and missionary world in their particular department, in making the common English version the standard in translation and circulation, have committed a wrong against revealed truth and Christian principle. This will be made manifest by a presentation of the facts connected with that version.

It is not inspired.

It was made by fallible men.

These men, with few exceptions, were not distinguished for learning. Compared with the eminent biblical scholars of the present day, the great body of them would not rank very high. The work of the more learned, was, by the operation of the king's rules, deteriorated by the hands of inferior scholars.

The time occupied in the work (less than three years) was not sufficient to enable the best scholars to do it well. The most distinguished Hebrew connected with it, Edward Lively, died in May, 1695, the first year of the work.

The period in which the translation was made was not so favorable as the present for making a thorough and faithful version of the holy oracles into our language.

Biblical literature was in its infancy. Within this century, its resources have been largely developed. The knowledge of Greek and Hebrew has been enlarged. The grammar of those languages has been more accurately systematized, and is more thoroughly understood. Historical and geographical research has been greatly extended. The relations of languages to each other are much better comprehended.

On the particular department of the biblical translator, a flood of light has been thrown by the discovery of manuscripts of the Hebrew and Greek Scriptures.

When the Common Version was made, in 1604-7, very few manuscripts of the sacred writings were known, even to the learned. Not more than twenty copies of the New Testament had been discovered, and none of these were perfect. The very best were comparatively modern, not dating earlier than the tenth century. In view of the manuscripts now consulted by scholars, not one of those known in 1604 is esteemed good authority.

The number of manuscripts of

the Greek Scriptures, now known, approaches a thousand. Some of these are five or six hundred years older than any of those accessible to scholars in 1671. The oldest are generally the most reliable. They agree more uniformly with each other. They existed before the thorough establishment and universal corruption of the Greek and Roman hierarchies.

Various circumstances conduced to the injury and depreciation of later manuscripts. The Scriptures were not so highly valued, and less solicitude was felt to keep them pure. Additions were made to the words of the Holy Spirit. Priests wrote brief comments on the manuscripts, and supplied words to the portions used in public worship, which were incorporated in subsequent copies as parts of the original inspired text.

The book which King James's translators used, and from which they translated, was the Greek text collated by Erasmus. This was hastily prepared, and was unavoidably erroneous and defective, as it had been compiled from late and imperfect manuscripts, which now would not be cited by scholars as authoritative. He added to unavoidable faults, by making Greek to supply deficiencies in the manuscripts. This fact has been ascertained of late years by the discovery of the interpolations, made in his own handwriting, in the manuscript which he used.

In addition to these disadvantages the translators of King James were restricted by rules imposed by the monarch, which precluded them from thoroughness and fidelity. One of these "The old ecclesiastical words to be retained, and the word 'church' not to be translated 'congregation.' Nearly all the translators were Episcopalians. The work was designed to uphold the Church of England. In their dedication of the book to the monarch who employed them, they declare, "And now at last, by the mercy and the continuance of our labors, it being brought into such a conclusion as that we have great hopes that the Church of England shall reap good fruit thereby: we hold it our duty to offer it to Your Majesty, not only as to our King and Sovereign, but as to the principal Mover and Author of the work."

The object, thus ingeniously acknowledged, was kept in view whenever the circumstances of the case would permit. To support the unscriptural order of prelates—whom, in common with the Roman Catholics, they called Bishops—they assert, at the close of the 2d Epistle to Timothy, that he was "ordained the first Bishop of the Church of the Cretans." Erasmus is also rendered "Bishop," instead of overseer, its legitimate and intelligible meaning. In Acts xii, 4, *to niazs*, the passover, is translated "Easter," to wrest the support of Sacred Scripture to a day ceremoniously observed by the Romish and Episcopal Churches, and named from the Saxon goddess, to whom sacrifices were anciently offered about the same season of the year. To enforce by Scripture an idea interwoven with the system of the Church of England, that edifices of stone and wood are Churches, in Acts xix, 37; the word is placed in mouth of the heathen magistrate. To correspond with the usages of the same Church, the writers of the New Testament are canonized by the prefix of "Saint" to their names. Thus, the Common English Version was made to sustain episcopacy. A faithful revision of the book must necessarily remove these props of prelatry and hierarchy. Under these circumstances, it is vain to anticipate that Church of England, the American Episcopal Church, the Episcopal Methodist Connection, or any other ecclesiastical body, whose interests are opposed to such a revision, will ever undertake, or favor, the work; or that either of the Bible Societies—which are, to a great extent, under their control, and largely depend upon them for support—would be permitted, if they should be disposed, to prosecute such an undertaking.

WM. H. WYCKOFF  
Corresponding Secretary.

Fruit from long buried seed.—Mrs. Ingalls writes from Burmah: "We spent the Sabbath at a village where the pastor baptized six persons."

They heard the gospel from Dr. Judson at Ava; and one old lady had carried rice and eggs to Mrs. Judson. I wish you could have seen her. I think she is the most beautiful Burmese woman I have ever seen." Eternity alone will make known the fruit of the seed sown by patient and faithful workers for Christ.

By the ancient laws of Hungary a man convicted of bigamy was compelled to live with both wives in the same house. As a consequence, the crime was exceedingly rare in the country.

**DANCING.**

No. 6.

We do not feel called upon to prove that dancing does not ensure gracefulness. If it is the duty of the minister of the gospel to encourage from the pulpit gracefulness of manners, it would be his duty to show to his people what he believes to be graceful and to warn them against whatever is not so. We say it is the duty of the minister to encourage it, this would be the case. But this is not the minister's duty. It does not come within his province. We have nothing to do in the pulpit with gracefulness of manners. Our business is with matters of a more important nature. One part of our business is to warn professors of religion against that which will injure them, where their spiritual interests are concerned, and if we can prove that a dancing room is not a proper place for the professor of religion this is all that professors have a right to expect of us.

We ask however two questions to those who advocate dancing.

1st. When you meet with persons who are easy and graceful in company, are you sure that these persons have learned ease and gracefulness in the dancing room?

2nd. When you meet with persons who are not easy and graceful in their manners, are you sure that it is because they have not taken lessons in dancing?

But suppose we admit, for the sake of argument, that those who do not dance have not as much gracefulness as those who do, yet may they not have gracefulness enough for the general purpose of life? May they not have gracefulness to prevent themselves from being laughing stocks in the neighborhood in which they live?

Those who do not dance and those who have no desire to visit the dancing party and the ball room, do not need the gracefulness necessary either to enter a dancing room or ball room, to remain in it or to retire from it. We ask one question more on this subject—in endeavoring by means of dancing, to guard against awkwardness of manners is there no danger that we fall into forwardness of manner?

One who had been an instructress of the young for many years and who was likewise an authoress, says of dancing, "it is probable that no single amusement can be pointed out combining so many injurious particulars, as this which is so often defended as a healthful one. Even if parents were to train their children to dance and keep them from public balls, (which is seldom the case) yet dancing in private parlors is subject to nearly all the same mischievous influences. The writer was once inclined to the common opinion, that dancing was harmless and might be properly regulated and she allowed a fair trial to be made under her auspices by its advocates. The result was her full conviction, that it secures no effect which could not be better gained another way—that it involved the most pernicious evils to health, character and happiness and that those parents were wise who brought up their children, with the full understanding that they are neither to learn nor to practice the art. In the fifteen years in which she has had the care of young ladies, she has never known any case where learning the art and following the amusement did not have a bad effect, either on the habits, the intellects, the feelings or the health."

B. W. WHILDEN.

Doko, S. C.

On Jan. 29, 30, and 31st, we held a Minister and Deacons Meeting at Mill Creek. Bro. Drury Harris was Moderator, and Elder J. E. Montague was clerk. Important queries were discussed. Such as the Evidences of Regeneration, Prayer, Systematic Benevolence, Divorce, &c. The Evidences of Regeneration were very interesting indeed. It was said Christ allowed only one lifetime as the cause of divorce. Paul said in Rom. vii; that a woman that was married was bound by the law of husband as long as he lived and was not permitted to marry another till after husband's death and that the loose laws of divorce in many places were shocking violations of the law of Christ and would ruin the country.

Elder Jordan made very appropriate remarks on Systematic Benevolence. If 100 persons would give 5 cents a week to Missions, in one year they would give \$260. If they would give 4 cts. a week, in a year it would be \$208. If 3 cts. a week it would be \$156. If 2 cts. a week it would be \$104; one cent a week would be \$52. Some half cent, 2 cts, and 1 cent, \$13. Some brethren were so well pleased with the plan that they said they intended

to adopt it. If they do they will give each \$2.60 cts. for Missions at the next Denial Association. Paying this quarterly, will give 50 cts. each quarterly. I hope to give 50 cts. a week in 1869, besides what I give to Wake Forest and Greenville Seminary. Many people could give a \$1 per week and not miss it. He said a poor baker in Hillsboro resolved to give his pastor 10 cts. a day or \$36.50 per year, besides giving to missions.

On Saturday we had a delightful meeting. The next meeting in May is to be at Mars Hill. Many Academies.

Brother Holgood has a very flourishing school. His wife will teach the female department. He teaches Latin, Greek, German and French. His wife has had good opportunities as any lady in N. C., and teaches Latin and French, &c. at Kingsville Church.

They have commenced covering the house but if they delay much it will be injured by rain. I hope they will hasten the work and that subscribers will pay their subscriptions. Every Baptist in Rockingham county ought to give a liberal subscription. If he was a Catholic he would do it.

SALM.

Has a shoe factory making 100 pair a day, a fine woolen factory making cloth that any dignitary in the land may be proud to wear, and a flourishing female seminary. There is an academy for colored people half mile from town and costing \$700.

WAUGHTOWN.

Elders Wm. Turner and F. H. Jones had a glorious revival at Waughtown last fall, 45 conversions besides 10 at New Friendship. The work is still going on. No organization being at Waughtown, 57 joined at New Friendship. Those who have believed and those who have joined are not trash. Brother Jones can't say he had baptized so many nothings.

RELIGIOUS NEWSPAPERS.

I hope the BIBLICAL RECORDER, Home and Foreign Journal, Kind Words and Child's Delight will be scattered like leaves of the forest in N. C., during 1869. My Post Office, till the Spring, is Eagle Mills, N. C.

E. DODSON.

BROTHER MILLS.—I would like to speak a few words to the friends of Zion through the RECORDER, on systematic benevolence. It is an old adage, that "wisdom is strength, knowledge is power," and we might also say that union is strength, and concentration is power. And now at this crisis, considering the condition of our country, there probably never was a time, when a more imperative call was made for active benevolence. Error is rampant, the demoralizing effects of the war are felt. This is indeed a fast age; now youths of fourteen and fifteen years of age, have made greater proficiency in vice, and are more dissipated, incorrigible sinners, than in former ages they were at twenty or twenty-five; therefore something must be done to meet the present exigencies and counteract the evil influences abroad in our land.

Many of our wisest and best men think that the State Convention is the most efficient organization to carry on the good work of evangelization; but the Baptists of North Carolina have not been generally represented in the Convention as was desirable. Every Baptist in the State ought to send a contribution up to the Convention, (either to the State or Western Convention,) if it should be ever so little, say one cent a week, and surely every Baptist in the State can give one cent. There is not a Baptist in North Carolina, except paupers, but can give one cent per week, and if every Baptist in the State would give one cent a week, the amount carried up to the Convention, would be twenty-five or thirty thousand dollars. And in addition to this, there are thousands who would not be satisfied with giving so small a sum as one cent per week; they feel it to be their duty and privilege to give a much larger sum than one cent per week, which would swell the whole amount to perhaps thirty-five thousand dollars, and this sum would enable the Convention to carry on its work as desired without being embarrassed. And another item might be saved, by dispensing with associations.—There are thirty-five associations in the State, and it costs probably eight hundred or a thousand dollars per year to pay the clerks for their services, and for printing the minutes of the Associations. Now this sum, if sent immediately to the Convention and judiciously expended, would pay the salary required for two or three missionaries, while some associations contribute but little more than pays for printing minutes, &c. Now instead of Associations as they

exist at this time, if the State were arranged into districts, and every district send two delegates to every Convention, and every member in every district, contribute one cent per week, and as much more as they feel it to be their duty to give as a free will offering to the Lord, would at once make the Convention a powerful, efficient body, such as every Baptist ought to earnestly desire, and fervently pray for to be established.

I am much pleased with brother Dodson's try company, and I believe that every Baptist in the State ought to belong to it, and not only to the try company, but to the will do company. Joshua said "as for me and my house, we will serve the Lord." Every Christian should make the same resolve, and no one can serve the Lord aright, unless he give it up to the cause of the Lord. He must give cheerfully and according as the Lord hath prospered him.

But if the brethren judge it prudent not to dispense with Associations, just so they are represented in the Convention with men and money, according as God's word directs, all right. Probably some better plan can be devised to carry on the work, as this article is only intended to call the attention of the Baptists to the great importance of united systematic benevolence, both as a duty and privilege. "It is more blessed to give than to receive." "The liberal soul shall be made free."

CATAWBA STATION, N. C., 1869.

CONCORD CHURCH.

Whereas the fall term of the Superior Court for the county of Granville is appointed to commence on the second Monday in August, embracing the time appointed for holding the annual session of the Flat River Association, and whereas to continue the said session of the Association at the time now appointed would render it impossible for many of the brethren to attend, therefore Resolved, that in the opinion of this church, the interests of the Association would be advanced by changing the time of holding its session so as not to conflict with the fall term of said court; we suggest the Tuesday next after the first Sunday in August as a suitable time, this change to take effect for the present year, and request all the churches of the Association to take action on this proposition, and to correspond with the clerk of the Association informing him of the result of their action, so that if a majority of the churches shall agree to the proposed change, he may have sufficient time to make known the fact, before the ensuing session of the Association.

Done by order of the church aforesaid, in conference, the day and year first written.

J. J. LANSDALE, Mod.

Feb. 16th, 1869.

DEACON AND DEACONATE.

Last week we quoted from this article, published in the January number of the Baptist Quarterly, and intimated that we might have something to say upon it. The subject is worthy of the attention of all who are interested in Evangelical Church building. As Baptists, we believe that the Scriptures teach nothing which is unimportant and non-essential. Whatever we may think of the conclusions which are reached in this article, the spirit and aim and method of the writer are unquestionably baptistic. The line of argument runs a little away from the old ecclesiastical rut. We note in our exchanges that the article has not escaped the Argus-eye of the religious press generally. The Canadian Baptist considers the treatment of the subject scholarly, the view taken somewhat startling, but commends the article to its readers for perusal. The RECORDER gives the substance of the writer's conclusion and promises a more extended notice. The Christian Secretary incurs the general aim and spirit of the article, approves of some of the positions which are taken, but is not prepared at present to avow an unqualified approval of all which it contains. The writer calls in question the authority for the existence of the office of deacon in Christian Churches. His argument urges that the Deaconate is unscriptural and belongs to an order of church polity which is essentially papal, and invariably tends to subvert the peace of churches. It is manifest therefore that the article contains either a gigantic truth or an astounding heresy. If the view of the writer is true, one of the principle pillars of Episcopacy falls to the ground.

The historical root of the Deaconate is generally supposed to be found in the 6th chapter of Acts of the Apostles.

The writer in the Review calls in question this common assumption. He claims that the seven men chosen to assist the Apostles were not Deacons, but the overseers or elders of the church at Jerusalem. By their appointment the Apostles took the same position in reference to all the churches which were subsequently organized. Their office was Apostolic—the same in

1. We have room only for a few of the points made by the writer to prove that Stephen and his associates were the elders of the church at Jerusalem and not Deacons. (1) It will be remembered that the church at Jerusalem, was the mother of all Christian Churches, as we therefore reasonably expect as full and minute a history of this church as of other churches. There were elders in all the other churches and we have a history of their appointment. There were, elders in this church, besides the Apostles; "but if the seven were not elders we have a detailed account of the appointment of Deacons and sketches of the sermons they preached, but no account of their superior in office, the elders. Such an omission is unresponsible."

2. These men possessed next to the Apostles, the first order of ministerial talent in the church. They were full of the Holy Spirit, of faith, and of zeal. "They owed their elevation to the prominence which their talents and piety had already given them in the sight of the people." "The best men would be needed for elders; it is reasonable to believe that this was the sphere for which they were ordained."

3. "We should more naturally expect an account of the appointment of the elders of the church than an account of the appointment of Deacons, if we have, but one." They were first in rank. Elders are historically prominent, but Deacons are not named either here or subsequently. "Is it credible that the names of all the Deacons should be recorded and not an elder named? It is credible that we should have a minute account of the inauguration of the Deacons, who are never heard of afterwards, and not that the elders who figured so prominently in the subsequent council were ordained?"

4. That these were elders is shown from "the service which they subsequently performed." They were chosen to superintend the distribution of supplies to the poor. "The persons whom we subsequently find in charge of this department are called elders; for the contribution from Antioch was sent to the elders for disbursement, not to the deacons. The inference is unavoidable that the persons who were chosen to assist the Apostles were elders and not deacons!"

5. As a matter of retrospective experience, we say God has not bestowed upon deacons the capability of supervising the department of religious finance. The highest order of ministerial talent is demanded in all aggressive operations. This point is shown by an appeal to the concurrent usages of the Christian world. Here the writer seems to assume what he does not state, that funds are to be secured for religious purposes on different principles, and by an appeal to different motives from those upon which the business of the world is conducted. This however is self-evident; it is one thing to run a factory, and a very different thing to edify a church and make it benevolent. We shall hope to see other topics in the article duly examined.

Christian Era.

The Way to Make a Pastor Fool.

1. Be careless and irregular in attending church. Never go, except when you can manufacture no good excuse to stay at home.

2. When at church, be either asleep, or staring about. Do not listen to the sermon.

3. When you go home, complain of the sermon as light and chaffy, or dry and uninteresting.

4. Treat your pastor with a cold and uninviting civility, and then complain of him because he does not visit you.

5. Neglect to pray for a blessing upon him and his labors, and then complain of him because the church does not prosper.

6. Be always finding fault with your pastor, and yet regret that he is not more popular with the people.

7. Be very lukewarm and worldly minded, and yet complain of him for want of zeal.

8. Neglect to provide for his necessary wants, and then complain of him because he wants his salary.

Do all these things, and you will never fail to have a poor pastor.

A Hard Hit.

"What are you doing there Jane?"

"Why, pa, I am going to dye my doll's numbers red."

"But what have you got to dye?"

"Dear,"

"Who on earth told you that dear would dye red?"

"Why, ma, I said it was best that made your nose red, and—"

"Here, Susan, take this child."

"A saving woman at the head of a family is the very best thing that bank ever yet discovered."