publicly in chris. Revelation was rejected, probably for worship, and because the great reformer failed to privately in the devotional reading/ of individual christians. It has that of unfalfilled prophecy, which y to which chris never was meant to be understood tians of every name have appealed and this fulfilment. If then could in the various doctrinal controver-naderstand prophecy before its ful-sies, which have arisen during all fi ment, the enemies of the prophethose 1500 years. Any investigs of would struggle against, and the n, and of the order free ds in layor of its fulfilment. ecy; for when fulfilled, its accomfore be mainly confined to the first blishment would appear to be due, three centuries after the ascension not to any superintending Proviwidely extended before the invention of printing. It existed in seem to have occurred to Luther, ries before the English language was born. These manuscripts were who, with all his good points

As the transcribers were not al- tonalism-a reaction, perhaps, from ways highly educated in n. and his former superstition—so that he sometimes failed to get the sease of could not explain in accordance what they copied, it was inevitable that errors should now and then iputed James and Revelation. creep into the text, and, as the shows that we need not dread inveser, it is evident that the later manuscrip s would be likely to contain have not weakened the anthority of more of those errors than the earlier ones; for each transcriber would be apt to copy the errors of his predwith its forty thousand "various ecessor, and to add some of his own.

scholars in settling the true reading served only to confirm our belief of of disputed passages in the original the substantial correctness of our Greek of the New Testament, at houved text. The differences are ancient of the manuscript copies and important christian doctrine.

There is no question, that ic some passages of doubtful meaning, the ambiguity is the fault of the transcribers of the Greek text, a d not of the translators. The vast multitude of manuscript copies, which were scattered over various conn tries, makes it remarkable, that there are so few rather than so many serious differences in the various editions put forth. It must be remembered, that the New Testament was more frequently transcribed than all other books together : and this fact ought to impress us with the wonderful provision which has been made for perpetuating the book in will furnish the best solution. This

a form substantially correct. may suffice in some cases, but is not Even if the New Testament had an infallible guide, as I purpose been destroyed in our country by showing. some terrible civil commotio, still Different people, we know, have it might have been immediately introduced from some neighboring cord. Even in the Ethiopian unnatural to another. Do we not Church, which was for centuries know how liable even the judgment lost to the rest of Christen lom, the is to yield to but a gentle drawing Bible still retained its place; and in the discotion of that construc-

entertained doubts as to the genusineness and the authority of parties in the original occurs in Mark 5, 7, and with a slight variation, in the claims of several hooks. Matt. viii: 29; Mark i: 24, transverse canvassed quite freely, and Luther himself lad—the van in the investigation.

He concluded that most of the trans of the parties are essentially

the matter; and after some resear

does not always admit of the same translation, neither does the same sentence,

Hannes x: 29.—"Wherewith

ment. a prest plea for the necessity of a enant wherewith he was sanctified an unboly thing." Had he been with Paul's letters to the Romans sa stified with the blood of Christ ent in a single and to the Galasians, is both of and then "done despite unto the have it, is about which latters the doctrines of Spirit of grace?" The Scriptures grace" are earnestly insiste d upon, do not give an example of such fallen sanctified, if so I have no where seen it recorded, Besides. what would be the propriety of calling the blood wherewith he was sanctified, an unholy thing? Let us now refer the prono in to

> its proper antecedent-the Son of God. Jesus could have been-wa anctified by the blood of the cove nant. He says in his intercessory prayer, "For their sakes I sancti fy myself, that they also might be sanctified through the truth"they, those whom the Father had given him-not reprobates. In the the efforts of those same chapter we are told that he hose interest it was to bring about hath perfected forever them that are sanctified," then this singer could This view of the matter does not never have been sanctified or his sapetification would have been per fected. Read chapter the 9th and le aracter, was p obably not entireit will strengthen this construction. ly free from some tendency to ra-If this is not common sense, it seems to me better sense

ith his system ; and hence he dis-

His example is instructive. It

average out of J. C. HIDEN

For the Biblical Recorder.

Interpretation of Scripture.

While the English Scriptures are

n general, plain and easy of com-

rehension, we occasionally meet

with a pa sage in which there are,

some things hard to be understood.

How shall we understand such

hard sayings?" Many contend

tilat a "common-sense" view of the

of the passage-that which seems

to be the most natural explanation

different kinds, and very unequal

quantities of commonsense, and what

would seem a very natural explan-

ation to o e man, would be equally

tion which will harmonize the more

readily with what we are sure we

Many of the apparent discrepan-

cies—ambiguities — obscurities in the Scriptures arise from incorrect

ranslatious of the original lan-

lages in which they were written,

ecent Revision; others arise from

of words now obsolete,

ctuation which frequently mis-

fy, if they do not entirely change

Let us examine a few passages :

At the marriage in Cans, when

leans was told by his mother, they

have no wine," Jesus replied, "Wo-

rould common sense make of this?

What then does it mean? what hav

to do with thee?" Evidently this

aith anto her. Woman what is that

an entertainment at which we are

different. Now as the same wor

he reprobate; but my comm

They have no wine." " Jeans

This language seems abrupt.

; others still from errors in

do believe - have always believed ?

as Peter said of Paul's Epistles.

CORINTHIANS XIII: 12.-"See through a glass dimly." As we are familiar with looking through glass, and know that it somewhat obscures our vision, and when the glass is imperfect, distorts the object, common sense has suggested this as the idea referred to, a But then, face to face," that is, no glass intervening of the second ste

Let us see if this is really the meaning, Glass, though of ancient invention, was not in use among the Romans for windows till after the Augustau age of literature, and garded as a luxury. Besides, the word rendered glass means mirror not through a glass, but in a mir ror. The phrase "darkly" means, as in an enigma-hence obscurely Let us now see what Paul really in

tends by his illustration. An image seen in a mirror, such as the ancients used, not of glass but metal, was necessarily less dis tinct than when seen face to face. since in the most perfectly polished mirrors, some light is necessarily lost by diffusion, and weakened b reflection, especially it the mirror be tarnished. The language may be thus paraphrased, "Now we see in a mirror, obscurely; but then, face to face:" equally in harmony with the next ides, now I know in part but then shall I know even as I am known." James says, "like unto a man beholding his natural face in a glass"-in a mirror-the impression is so faint-"ne beholdeth himself, and goeth his way, and straightway forgetteth what manner of man

"When they hear this," who seard what? Common sense say when the disciples at Ephesus heard what Paul told them of John. This explanation necessarily rebaptize them. I object to this that it set side John's baptism, and is th only instance of the kind on record while in at least one other, and fact in every other case, it was questioned. If it be said that the persons had been baptized by an im roper or nusuthorized administra-

If I am told that the extreme orance of these disciples argues th essity of their being rel d. I challenge the statement, and romise to find, now recognized as ptists, many equally as ignorant the truth, as were these Ephe But punctuate the verses as shoulave been done by the uninspir rinter on his journey from Paris to anl's doing anything more th he baptism of John,) in n the way of the Lord more ne ly. I have given, in a previ ot rebaptized. I am surpri o find that so plain a case should o generally, be misunderstood MARK Hil: 13. -- all williams

"And when he came to it. ound nothing but leaves; for the ime of figs was not yet." One not mowing that the fruit of the fig-tres first appears, then the leaves, would be at a loss what to make of this statement, except that it was too arly for the figs to be present. This is evidently not the sense. If we omit the last word, yet, for which there is no corresponding vord in the original, we will erstand that it was not the time of ige, she time had passed, the figure and been gathered, if there had been

The Anxious Seat Regarded a Test of the Sincerity of Religious Feeling.

A writer in the Religious Herald he tone and spirit of whose article aim our confidence and affection. speaks of the anxious seat in the dlowing terms :

"As to the anxious seats, it is a palpable mistake to suppose that they are calculated to deceive sinners. They really serve to unde ceive them. Suppose an earnest address upon temperance; and the whole audience profoundly affected Now, should they all go away they might persuade themselves that they are in favor of the cause. let them be invited to come forward and sign the pledge, and would be the effect? Those converted would not hesitate. With others, whose sensibilities had only been transiently enlisted, the result would be to undeceive them, and show them to themselves, as heart the enemies, at least, not the advocates of the cause."

That the anxious seet is a guard against the effects of improper excitement, is about the last argument I should have expected to hear urged in its detense. But this is one of the many examples of what can be done by an ingenious

I beg leave to say to the excel ent brother, whose language I have quoted-for I entertain no doubt that he is an excellent brother, that he assumes the whole question in debate: namely: that the anxious seat is a real and proper test of the genuineness of religious feeling. Whereas some of us believe. and the number I think is increasing. that such a test is false and deceptive. The author's only show of argu-

ment in support of his position. consists of an illustration, which, were it in itself true, is so different from the case in question, as not to admit of reasoning with any certainty from one to the other. were it admitted, which is by means certain, that all who sign "the pledge" are true friends of the temperance cause, or that they act from worthy motives, it certainly would not follow, that all who go to the anxious seat are real and sincere subjects of a work of grace. The simple statement of the assumption, that all persons who are truly serious will comply with the invitation to the auxious seat, and that only those will decline this invitation whose feelings are spurious and deceptive, is itself, its best ref utation. Facts, notorious and abundant, too manifestly declare the falsity of such an assumption. anxious seat, a means of undeceiv ing sinners, when there is such aw ful reason for believing that, with the policy in which it originated and the measures of which it stands as the proper exponent, it has been the very flood-gate of false profession, which has deluged the church and carried it almost entirely into the world! so much so, indeed, that the lact that a person has profess eligion and united with a church. does not, of itself, amount to a m umption, even that he is converted We believe that the anxious seat and all such factitions surilistor. I reply, this remains to be pro- ries in the work of salvation, harnonizing with the spirit of selfnaness, so natural to hose feelings both of legal pride and ret and unconscious on

> prevent" to some extent, false pro-fession. But it is also true, that by likely to produce false profession than those of a different observer; both because will-worship is naturally productive of false religiou, as well as because God has pledged his blessing to his own institutions, and what is equally true, to us, and equally important is that even were the latter statement not correct, still, in the use of the appointed and authorized means, we discharge our duty, and are therefore no longer responsible for consequences. To the extent of a faithful use of the means God has appointed in section of the means God has appointed in the minutestic, the religious among the clouds. In some this height, many indoubles, as cinted, we are responsible for the Lyction of mon. Beyond that oint he relieves us of a rea

and shame, to run naked through

That souls may be converted this measure, is no more a proof of its scriptural authenticity, then the fact, that Fenelon, Masillon and Paschal belonged to the church Rome, attests the ecclesisatical purity of this apostate communion, or the truth of its damnable delusions. poisonous composition may consin a minute sanitary ingredient, which, on account of the excellence his constitution, or other propi tions circumstances, though without serious and permanent det. riment to his health may save one man's life, while it kills a hundred! The fortunate patient in such a case escapes an unhappy death, not in consequence of the noxious drugs he has swallowed : but in he has swallowed; but is spite of them, as the effect of the vital power of the counteracting ele with which they were combined It is, no doubt, structure in pature. so in grace, that in leonaguence of

the weakly and diseased condition of their progenitors, or as the effect of a miserable and odious empiriciem attending their birth, many children though eafely born and living, are " orippled from the womb," and hobbled along in their deformed and suffering persons, all through their lives, innough ald

The only "pledge" which is required by the gospel, and the only one available for the sinner's help is the pledge of faith, in the conse cration of the soul, in his own sa cred institutions to Jesus, the Lord This is the pledge which was preached by the Apostles; which has bonverted flames, consuming the martyr, into the wings with which he has flown to heaven; and in the anthority and power of which, our venerable fathers planted the king. dom of Christ in all our land May we, their sons, in the I simplicity of our faith, the fervor of our sealland the integrity and loyalty of our action, prove worthy of such holy and seaven-honored sires. W. H. J. LILESVILLE, N. C., Feb. 8, 1870.

For the Biblical Recorder, 201 From Dan to the French Broad Once more I have Schanged in ase." No longer are the quiet side walks of classic Oxford my daily promenade. No longer does the serene, earnest countenance of Bro. M . beam in upon the school-room regularly at 9 o'clock A.M. I mis also the fresh, siry, vigorous but very kind tones of Mrs. S's voice, as with magic celerity she calls the girls to order. Bre. B's hearty laugh and lovial relish of a "good thing will keep a place in my memory. It was, of old time, consider reat distance from f'Dan to Beerheba"-it is still farther from Dan

Whoever, in Eastern North Car-olina, contemplates a journey over the Blue Ridge, would do well, not only to "sit down and count the oret. out also to summon all the fortit and patience that he can co by taking short trips daily in a wagon across a field full of corn beds every time he turns to back let him drive the wheels one side into a deep gully. That is the reality by have true

ough to Morganton N. C. reat shoe emporium. Then Salishe mple and direct faith in the Son ry, where we take the Western

tains on the west side of the "Ridge" and winds its course towards and French Broad. It is the most beantiful stream of water that my eyes ever beheld. It never loses its beauty from its oradle in the mountains to its grave smid the rolling waves French Broad, Clear, clean, fresh, sparkling -its rippling waters make sweet music over its bed of stones. We stopped the hack once in the middle of the stream and dipped a glass into the bright water and drank a draught of the most delicious fluid that ever found its way down our cesophagus, What s

waste of good water there is in this Our home is on Mills River at a point encircled by mountains. The lofty top of Mt. Mitchell lifts itself to view to the Northward. Mt. Pisgah (in the native dialect, "Pizgy") shows its blue head far toward the Northwest, While 'Funnel Top' nakes our sun go down nearly an hour before sunset.

Our school now numbers sixty, and "the cry is still they come." The people of this region are no ed for three things; viz; going to church, going to sunday school and feeding a stranger most royally.

striuseo I no VARACHEL. Mills River, N. C.

For the Biblical Recorder.

The Ministers and Deacons meet ing of the Beulah Association met with the church at Summerfield Guilford county N. C. January 28th 1870. After singing, "O for a closer walk &c."

And prayer, Elder R. Gourly leading, the meeting was organized by the election of Descon J. Guthrie of Red Bank Church moderator and Brother J. W. Winchester Sec'y. Elders Jones, Jordan and brothe Winchester were appointed a com-

nitte of arrangement. Moderator and Descons of Sum nerfield church appointed a commit teeon religious exercises. Interesting and feeling remarks were made v Elder Jordan, Jones and Gourly expressive of their joy at seeing each

Agreed to meet to-morrow at 10 o'clock and call off at 11 for preaching. Adjourned by prayer, Elder Jones leading.

other again face to face.

Saturday 29th, 114 o'clock, Owing to the inclemency of the reather but few persons present Opened by singing and prayer. Elder ordan leading. Proceedings of esterday read and approved. Committee of arrangement reported and

port adopted no snommes The following query was then taken up for discussion. How may e, nuder existing circumstances best promote State Missions? The query was ably discussed by Elders ordan, Gourly and Jones, in which the great importance of the work as prominently set forth, and prayr and increased liberality of the rethren, but more especially, re leving the association from the dium now resting upon it, for th n-payment of the missions or performed in years past. mmcdiately raising the funds he liquidation of said debt. were wa means for best promoting State

Upon motion agreed to take up a lection on Sunday for this object. rayer, Elder Joues leading. Rees of ten minutes.

Afternoon 11 o'clock Opened by prayer, Elder Gourly

nge in encounion? was then discussnarks by Elders Jones, Jordan and Gonrly it was agreed that said memher should be faithfully, but kindly admonished as to his duty, and if proving refractory, be cut off from the body. It moves not; for it

The 3d query, Is it in accordance with the Spirit of the Gospel for a christian to subscribe and not pay? was taken up and the great sinful laity was presented in a strong light.

On the part of the minister by fail
We pray you in Christ's stead, he ing to meet his obligation to his congregations to be broken up, and the loss of coning such, as to prevent him from Adence in him by his brethren, there- hearing the preacher, he fails to get by impairing, if not entirely destroy-ing his influence as a minister. On he should try to give a synopsis of the part of the laity, by failing to the sermon he is afraid that he ay their a beariptions to their pas- would not do justice to it. or, often placing him in a very em- The death of Mr. Young is truly to meet them upon the faith he has ip big brothen to pay him his salary.

The brothen neglect to do this, and of course he is upable to meet his obligations. This has a very deligation of the salary of life in abitants of trailing of the salary of life in abitants of trailing of the salary.

The death of Mr. Young is truly a warning to all. In the prime of life he dies. Yes, even while young in years God takes his spirit away.

The rose in full bloom dies, and the beauty of life leaves its leat.

May it be the will of God to sanctify the death of Mr. Young to the spiritian good of the in abitants of trailing of the salary.

faithfulness, and the loss of credi thus sustained, his family is reduced to absoute want.

The 4th query, How much time ought a minister to give to his chu ches? was taken up but owing baving passed through any dpi to the lateness of the hour was passed over with but few remarks. The following resolutions were then adopted.

1. That we are convinced that here is a want of consecration on the part of the ministry and laity to time of death itself his soul the cause of Christ. 2. That we advise the brethren to

the word of God on this subject. 3. That we well compare our practice with the teaching of the Bible.

4. That we believe covetousness to be the crying sin of the age. Upon motion agreed to hold the next meeting with the church at

Oak Ridge commencing on Friday before the 5th Sunday in May next Elder F. M. Jordan to preach the Introductory, Adjourged, Elder R Gourly preached tonight at early candle light. Sunday Elder Jordan preached

11 o'clock from Romans xii : 1-2. It was an earnest, able discourse throwing hot shot, fore and att, into the ranks of the formalist, the pleasare loving professor and the sermon reading clergy &c. Elder Jones followed in a few earnest and appropiate remarks and took up a col lection for State Missions amounting in cash and subscription to \$43,75. After a recess Elder Jones preached from Psalm 105:1 a warm and affecting sermon.

Thus ended this most interesting meeting and we trust it will result in great good to the church with which it was held and the association at large. It is to be deeply regretted that the attendance at these meetings is small in both ministers and layman. Brethren do come out. It will do your dry souls good! At the close of the meeting Elder

Jones made the following appointments for himself and Eider F. M. Jordan, to be filled on their way to and from Oak Ridge, the next place of meeting, and they hereby extend a cordal invitation to their brethren, especially of the ministe s, to come and go with them. Elder F. M. Jordan fills his appointment at Kerr's Chapel on the 4th Sunday in May. On Monday in company with Eider Jones they travel to the neighborhood Summerfield church Tuesday, 11 o'clock, preach at Summerfield. Tuesday night at Elm Grove. Wednesday and Wednes. day night at Madison. Thursday at Beaver Island. Friday, Saturday and Sunday at Oak Ridge. Monday at Frendship in Stokes county, Tues day at Red Bank and Wednesday night at Waughton.

J. GUTHRIE Mod. J. W. WINCHESTER Sec'y.

DEAR RECORDER :- Our leader and dear teacher, Jesus Christ, has said that we ought to weep with them that weep, and rejoice with them that do rejoice: and now, as it has been the will of him, who is the dis poser of all things, to visit our little town and by an act of his own prov idence, to take away the spirit o one of our number, thus making the number of our inhabitance one less I have concluded to communicate the sad inteligence to you and through your paper to the lovers of Jesus, who are ever ready to week with them that weep. It is the de sire of the writer, that those, who read this, will remember at the shrone of grace, the bereave friends the weeping relatives, and the heart broken wife. Tuesday evening the friends and relatives meet at the house of Mr. J. W. C. Young to hear his funeral sermon preached. O how solemn and serious is the scene There is the body of a man, and only motionless. It speaks not for the power of speech has been removed It is surrounded by those, who are weeping, though among them al none feel so deeply as the devoted ife. Dr. Wingate preaches sermon. Water agent allies

"We pray you in Christ's stead, be

itual good of the inhabitants of A great demand Franklinton. May we all feel how in Hungary for P close death has been to us. Yes, and tracts. even in our town, just across the The influence of street, in the house of our nearest is like the odor of street, in the house of our nearest

NUMBER 8

versations with Mr. Young on subject of religion and for to be very conversant, though he never expressed himself as per al change. Though he did no leave any evidence of a spiritual birth, yet hope cheers the disconlate ones with the whisper remine ing them of the thief on the cr Yes hope says, that even in have found peace in believing in saving power of Christ. Now careful and prayerful rea ing of offering my heartfelt sympathy to his relatives, I would say to his wife, that God has promised to be a busband to the widow and a father to the child.

W. A. BARRETT

I hear the Baptists are making vigorous efforts and have raise \$2000 either to repair the old house or build a new house. I bought this church and gave my individua bond for it. I raised the money h over \$30 myself. It was fre told me the house was unsafe. was determined last year to find out all about it, I went to Mr. Worth, who assisted in building it. We both inspected the house. said the house was safe and strong. As one of the greatest workmen in N. C. he is high authority. He said the joists were very near each oth er and held the works together. He fixed the i lists on the walls and knows all about them. It needs a cover very much indeed. Mr. Worth says by attaching plants to each end and splicing the joists, the as to protect the walls from rain. I hear that brother Hume, Prof. of the Danville Female College, preach es to this church.

HIGH POINT. The friends Christ ought to send out an agen for money to pay for the Hapt church here. It we let it be sold der the hammer it will go for nothng and we shall lose it forever.

THOMASVILLE. The Baptists ought to pay for this house as soon as the can. If they let it pass under th hammer they will be penny wise and found toolish, for they will lose it forever. They have lost too much

E. DODSON

From American Sanday School Work How are Children Saved ? BY REV. JAS. H. BROOKES, D.D.

Even in the comparatively dim ight of Old Testament revelation David could see that that the child of his sin and shame, stricken to death by the hand of the Lord. West not lost, and therefore he comfort his beart with the reflection wi snall go to him, but he shall not return to me." And so the Sh namite " mother, in reply to the question of the prophet, "it is well with the child," confidently answer, "it is well," although she had led her only child dead upon the In the brighter light of the Na lestament revelations we read that "where sin abounded, grace did much more abounded," and we see "Jesus Christ the same vesterday." and to-day, and forever," folding infants in his arms and saying, Suffer the little children to unto me, and forbid them not fo of such is the kingdom of God Without going further at present these passages, pondered in consecdemption, will afford unspeakabl consolation to the Christian par upon whose heart and path rest the shadow of a little grave in which is dead child has been laid to slee until the second coming of Christ.

A HARD CASE -A little Iris irl, about six years old, living in Massachusetts, was lately telling some of her schoolmates child of Protestant parents-what things priests could do. 'Who, she, "if he wished to, he could a man into a stone!? The ot children laughed, and said don't believe it." "Well." was her reply-beautiful for its simplu -"if I was you, I wouldn't belie it, but I've got to P'

"Wasn't that a finished we had this morning?" saked person of another, as they came of church together. "Finis was the reply, "yes, it was fin's at last, although I began to think never would be."

A New York swindler advertised the small swing machine for one dollar." Whenever he received it dollar he sent the green one a shoe maker's swi worth fire