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MISCELLANY.

THE MORAL LAW, THE LAW OF CHRIST BY THE LATE MR. JOHN TAYLOR.

Fulfill the Law of Christ.—Gal. vi. 2.

The word Law in the New Testament is most commonly applied to the writings of Moses—the ceremonial law—the civil law—or the moral law. Now Paul, when he exhorts Christians to fulfill the law of Christ, probably means one of these laws; and, as they are so very different in their nature, it is important to determine to which he refers: for how can we fulfill a law, unless we know what that law is?

None, I imagine, will suppose that Paul would call the five books of Moses the law of Christ, and enjoin it upon his readers to fulfill it. Nor could he intend the ceremonial law which belonged to the Jews only: which had long been a heavy burden to that nation; and which had been abolished by the holy Jesus, to make way for his own spiritual religion. These ceremonies are designed by the apostle, Gal. v. 1, from which he says, "Christ has made us free." Nor can the civil law of a nation be meant; for, though Christians ought to obey it, yet there could be no propriety in styling that law of Christ, which derives all its authority from man.

Perhaps some may say, that the law of Christ, in this passage, is the same as "the law of faith." Rom. iii. 27. This seems improbable; because the law of faith evidently intends either the gospel, or the plan of salvation revealed in the gospel, or the grace of God from which all salvation flows; or something to the same effect; which excludes boasting on the part of the sinner, and is decidedly opposed to the law of works. But the law of Christ in the text is evidently the law of works; it is fulfilled by bearing one another's burdens. For the same reason, it cannot intend "the law of the Spirit of life in Christ Jesus."—Rom. viii. 2. This is obviously the same as the law of faith, just mentioned, which sets "the sinner free from the law of death." Whatever is meant by the grand expressions, the law of faith and the law of the spirit of life, they justify a poor condemned sinner, deliver him from bondage and misery, and require nothing from him but to accept them freely. But the law of Christ, in the text, is the binding rule of life to all Christians, perpetual and constant as their lives. Those laws are rich free grace; this is constant duty.

The moral law then alone can be the law of Christ which the inspired writer exhorts Christians to fulfill. This is that law which teaches us how to conduct ourselves as rational and responsible creatures. It belongs to man as man; and is not dependent on any other consideration than his being a rational and responsible creature.

—However he may differ in circumstances from his fellow men, he is still under perpetual obligation to obey this universal law. Whether he is rich or poor, wise or ignorant, sick or in health, in prosperity or in adversity, a sovereign or a slave; whether he lives at the beginning, in the middle, or at the conclusion of time, this law still claims his obedience. Under every dispensation, in the Antediluvian, Patriarchal, Mosaic and Christian ages, it still retains its authority. Climate has no effect; in paradise or in the deserts of Arabia, in Judea or among the Hottentots, in England or in the wilds of America, its power is the same. Of this law our Savior has given us an admirable epitome: Matt. xxii. 37—41. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

This is the law which, as I understand it, the apostle calls "the law of Christ;" and many reasons may be assigned for giving it this appellation.

It was so little known in the world when Christ came and entered on his ministry, that few men had any proper knowledge of it, as a matter of revelation. This will apply, in a great degree, to the inhabitants of the land of Judea: they were in general too ignorant of the writings of Moses and the prophets; and even their men of learning and influence were either unacquainted with this law, or directly opposed to it. Their lawyers pretended to explain it; but they usually explained it away, and fettered it down to nothing. They made void the commandments of God by their traditions. They instructed children to do nothing towards the support of their parents. They encouraged their disciples to hate their enemies and surround nations. They taught that, if outward actions were fair and specious in the sight of men, it was of little moment how the heart was affected. And they practised what they taught. They made a pretence to religion by long prayers; but devoured neighbor's houses: they had outwardly sheep's clothing; but inwardly were ravening wolves. And, when the holy Jesus entered on his ministry, it was one great part of his employ to expound this law, and place its awful truths in a full and plain light. When, therefore, the world at large, and even the Jewish nation, were, in the situation described, so ignorant of the law; and a Teacher came into the world to explain it so largely and clearly, in a manner so totally different from the professed expositors of it, nothing could well be more natural than to call it, the law of this new expounder, though he never pretended to add anything to its original and invariable meaning. In this sense the moral law was the law of Christ, who restored it to its native dignity and primitive purity.

Again. When an expositor has not only differed from previous expositors who have been employed in the same work for ages, but, in many important points, decidedly opposed their interpretations, it becomes necessary and proper for him to employ strong and authoritative language, and call his explanations "my sayings, and my commandments." And now a new interpretation is the explanation of the new interpreter, as contradistinguished from the former interpretations, which were false and erroneous. He might and ought to say with authority, as the blessed Jesus did, "Teach them to observe all things whatsoever I have commanded you."

But further. Moses received this law from God, and delivered it to the people in its general and true sense; and the prophets after him gave many illustrations of it, and enlarged the interpretations that Moses had left; yet neither Moses nor the prophets did any thing towards explaining and fixing its full and perfect sense in comparison with the Lord Jesus. His sermon on the Mount was particularly designed as an exposition of this law, and is well adapted to that purpose; and, in many other discourses he pursued the same subject. See particularly John, xiii.—xv. Besides giving this full interpretation of the law, our Lord left a most positive and absolute command to all his followers, but especially to all his ministers, that they should teach those who embraced his doctrine, all that he had commanded. He did not leave them at liberty, much less did he authorize them to make new laws of their own, or to enforce the commandments of any other master, but to teach his own commandments only; intending to instruct them and all the world, that the mind of God was by him completely made known; and that no one should ever pretend to know more of it than he had revealed. How proper then might this law be called the "law of Christ."

Lastly. The life of the Redeemer was a perfect exemplification of the moral law. No man ever fulfilled it so completely as he did. It was his meat and his drink to do the will of him that sent him. He kept the Father's commandments and abode in his love. He loved the Lord his God with all his heart and mind, and soul and strength; and his love to mankind was so great and constant that, for many years, he went about doing them good, and at last gave himself up a ransom for all mankind. His whole life was such a perfect transcript of the law of God, that, if a man should be doubtful in any part of his duty to God or man, and could hardly determine it, either from the letter of the law or the opinions of the best of his fellow-men, yet by a view of the Lord Jesus' conduct and his infinite condescension, humility, meekness, patience, diligence, zeal and love, the path of duty will appear as

clear as the sun. Surely then this is the law of Christ.

And, when we remember what havoc the scribes and Pharisees had made by their curtailed and carnal explications of the law; how little regard was paid to Moses, and the prophets even by those to whom were committed the lively oracles of God; and what was the deplorable condition, in this respect, of the world at large,—the coming of Christ into the world was a most stupendous mercy, in making known its relation and duty to God and man; especially when, with this knowledge, he enabled his followers to fulfill this holy law. "That the righteousness of the law might be fulfilled in us, who do not after the flesh; but after the Spirit."

How awfully deceived then are those unhappy men, who deny that Christians are under the law as a rule of life; when it was one great object of their divine Savior's mission to explain and exemplify it; and when he has commanded his ministers, in every age, to teach his disciples to observe it!

THE MIRACULOUS ORIGIN OF CHRISTIANITY.

No conformity of circumstances can account for the origin of Christianity. A Being, known to the world only as a Jewish peasant, delivered a system of doctrine, which overthrew not merely some feeble philosophy, or some harsh and unpopular superstition; but both the theory and the establishment of the state religion, guarded and fought for by the armed strength of the most powerful government of the greatest of all empires. Thousands and tens of thousands owed their earthly bread to their connection with that religion. Millions on millions had identified it with all their conceptions of life, of enjoyment, and of that obscure hope in which the heathen saw a life to come. The noble families owed a large portion of their rank and influence to it. The emperor himself was the high priest. Old tradition invigorated into living belief, made it the pledge of safety to the empire; a sacred protector, without which the glories of Roman dominion were destined to inevitable ruin. Yet against this colossal and haughty erection, the consummate work of subtlety and strength, stood forth a solitary Being, and at his word the whole pile, the great fortress that towered up to heaven, came wall and gate to the ground. And by what means had this been done? By nothing that can find a parallel in the history of human impulse. Signal austerity, enthusiasm, wealth, military genius, the promise of splendid success, visionary doctrines, the displays of a sensual paradise, have made proselytes in barbarous ages, or among the loose creeds of contending heresy. But the Founder of Christianity cast away all those weapons of our lower nature. He shrank from no declaration of the most unpalatable truth. He told the Jew that his spiritual pride was a deadly crime. He declared that the cherished minority of the Gentile was a deadly crime. He plucked up the teeth of the ambition of his followers by the roots, and told them that if they were to be great, it must be through the grave. In the full view of unpopularity, desertion, and death, he pronounced to the Jews the extinction of their national existence, to the disciples, their lives of persecution. At the time of his death, his name had scarcely passed beyond his despoiled province; and when it at length reached Rome, it was known only contemptuously in connection with that of a crowd of unfortunate men condemned to the rack and the flame. Yet within the life of man, his religion was constituted the worship of emperor and people, his doctrines were acknowledged as inspiration, and the civilized world bowed down before him as the God whom the heaven and heaven of heavens cannot contain. Those wonders are familiar to the Christian, but they are still wonders, the mightiest phenomena on which the spirit of heaven can gaze, the stars of our mortal twilight are worthy of our loftiest admiration, till the gates of the grave shall be unbarred, and the vision of glory shall spread before us without a cloud.—*Croby's Apocalypse of St. John.*

From the Albany Antidote.

EARLY PIETY.

Youth "is the time to serve the Lord, the time to ensure the great reward." This is true; for nothing we believe, can be more acceptable to our Heavenly Father and Benefactor, than the grateful devotion of the youthful mind, before it becomes tainted by the world and worldly pursuits. Such devotion is a pure offering, and happy the youth, of either sex, whose heart is disposed to it; who, disregarding the frivolous pursuits of fashion, which waste so much precious time; the idle amusements, which serve only to

weaken the judgment and abstract mental cultivation, communes much in secret with Heaven and the divine oracles; and whether in public or private walks, pursues that which is innocent and useful, as well as agreeable. Such a youth will be sure of coming on the stage of action, well prepared for the duties of life—well fortified against the illusive and seductive influences of the vain and the vicious—and happily reconciled, through communion with God, to all the vicissitudes of our earthly condition. How much better for the individual is this early piety, than that which springs in later life, or in old age, from repentance of sins committed, remorse for past conduct, which, however fatal may have been its consequences, cannot be recalled, can only be repeated. In the one case the mind is carried through life serene and tranquil, qualified at all times, for all rational enjoyment and pursuits; in the other, the frequent recurrence of bitter reflection on the past, will poison the fountains even of innocent pleasure, and often dash from the lip the cup of joy. To our youthful readers, then, can any thing, with more propriety, be more forcibly recommended, than the cultivation of piety, as the best security against the dangers that youth everywhere has to encounter. Let all ingenious youth, of good sense, reflect, that it is their duty to read the scriptures, to reverence God, to love, respect, and obey their parents, to pursue with diligence their studies from evil communication. In short, if they would be happy, both here and hereafter, they will never for a moment forget, that

Ye are "The time to serve the Lord, the time to ensure the great reward."

With this truth continually in their mind's eye, they cannot fail to become, not only ornaments of human society, and benefactors of their species, but the companions of angels in heaven, and accepted saints at the throne of their Redeemer.

The time for Prayer.—Though the pious man, as the true Christian carries in his heart a constant and grateful sense of the divine goodness, and his dependence on it for all the good things of time and eternity, yet there are, nevertheless, certain seasons, or rather hours, in the diurnal revolution of time, when the heart may be poured out in its fullness, with the best effect, in supplication to the "Giver of every good and perfect gift." "My voice shall thou hear betimes, oh Lord! early in the morning will I direct my prayer unto thee, and my voice will look up." These are words of one of the greatest and best of men; and they prove, that the more exalted the human mind, the more does it feel its dependence upon God, and the necessity of constantly keeping that dependence in view, by prayer and praise at all proper seasons. The genius of the Psalmist was an exalted one, and his feelings, as well as his reason, dictated the more frequent time to hold converse and communion with the Author of his being. "Early in the morning (says he) will I direct my prayer unto thee." It is at this time that the mind is best prepared "to look up" in a contrite, but cheerful spirit, to the Author of all creation, and to implore his blessing upon the labors and undertakings of the day before us. It is not only an act of pure devotion, but it is a salutary act of moral discipline, to bow before our Heavenly Father "early in the morning," before we go abroad to mingle in the business of the day, in order that we may be the better prepared to go through that business with credit to ourselves, and without forgetting our dependence on him, or our duty to our fellow creatures. The more we commune with God, in the spirit of prayer and praise, and love and gratitude, the better are we fitted to deal with men in the spirit of equity and righteousness, of friendship and affection.—*The Antidote.*

"I am thy sister."—A little girl was in conversation with her elder brother, when he rashly called her a fool. The child was very much affected, and said to him, "Thou wilt repent some time for calling me a fool. I have read in my book at the Sunday school, that he is in danger of hell fire that calls his brother a fool, and if I am not thy brother, I am thy sister."

Anger is a very sinful passion; often arising from pride and impudence of restraint; and indulges in rash and improper language; and sometimes proceeds even to acts of violence. It was this principle cherished in the bosom of Cain, that caused him to rise up in the field against his brother Abel, Gen. iv. 6. Children, when you are angry with any one, answer not until you have repeated the fifth petition in the Lord's prayer—"Forgive us our trespasses, as we forgive them that trespass against us."

DESULTORY REMARKS ON PREACHING.

From an old Work.

I know of no printed sermons, which are perfect models of pulpit eloquence. The French are too ostentatious in their manner, and wretchedly deficient in matter. Single passages of great excellence may be produced, but not an entire sermon; neither are the violent exclamations, with which they abound, well adapted to the sobriety of New England feelings. We seem to require, that good sense should form the constituent part of a sermon, for the absence of which no rhetorical flourishes can make adequate compensation.

Sermons should be impressive and instructive; impressive to gain attention, instructive to reward it. They should contain matter enough to satisfy the judicious, and yet be sufficiently interesting to engage and edify the multitude.

Mr. Gouper recommends the great apostle of the Gentiles, as the best model on which a preacher can form himself. He should recommend the Saviour, to go to the fountain head, and imitate the Saviour himself, who "spoke as never man spake." In his sermon on the mount, in his beatitudes, in his parables, in all his discourses, we find patterns of consummate eloquence, pathetic, simple, and sublime. He directs his address to "the business and bosoms of men," denouncing those vices that will hazard their eternal salvation, and earnestly enforcing those virtues, the practice of which, through his merits, will ensure their present and future happiness. Our triple duties towards God, our fellow creatures, and ourselves, are the glorious themes, on which he exerts his divine eloquence, the just discharge of which is attended by practical utility.—He is the best preacher, who unites the most excellencies with the fewest defects; who is pious without cant, pathetic without whining, animated without ranting, who can expand his subject without declamation, and elevate it without bombast.

In the pulpit, says Johnson, speaking of Dr. Watts, though his low stature, which very little exceeded five feet graced him with no advantages of appearance, yet the gravity and propriety of his utterance, made his discourses very efficacious. He did not endeavor to assist his eloquence by any gesticulations; for, as no corporeal actions have any correspondence with theological truth, he did not see how they could enforce it.

If the speaker is interested in what he delivers, he will naturally be drawn into some action; if his composition, thus aided, contains good sense, and sound doctrine, in pure language, he will infallibly secure the attention of his audience. A salubrious afternoon and a hearty dinner will indeed resist the sublimest strains of eloquence, and the habitual slumberer will doze beneath the discharge of the evangelist's artillery, though not actually pointed.

But this ought not to mortify the preacher, since the powers of Paul himself could not keep Eutychus awake; whose consequent disaster is recorded by the sacred writers as a warning against the seductions of drowsiness in time of divine service. But the modern construction of pews is a sufficient guarantee against the recurrence of similar accidents, and the sleeper may now safely indulge his favorite propensity, without endangering life or limb.

RELIGIOUS INTELLIGENCE.

Copy of a letter from Eld. John Foster to the editor, dated July 21, 1827.

Brother Burbank,—You will perhaps regret that in my last letter to you, I informed you that a reformation here commenced in the west part of Cheshireville and the east part of this town. Immediately after it began, there appeared a number of preachers of various sects on the ground, and one of them endeavored to gather a church. A person who had belonged to a church before he moved to this place, and another who had formerly professed religion, but had for some time been in a border-land state, having been renewed in his mind soon after the work began, and two of the converts that had not been baptised, concluded to constitute a church. One of those converts as I am informed has been baptised. It appears that the other has withdrawn from their meeting. Some time since his wife was baptised by the fine possessed preacher and joined with them. This, I think, had some effect to check the progress of the reformation. However, Eld. Locke and I then a visit about three times returned from a journey eastward. He had one meeting in the place. He and brother Thomas Libby, who was and still is the main instrument of the work, thought, perhaps, that I had done wrong in leaving the ground. Eld. Locke made me a visit and I concluded to appoint a conference at brother Libby's the next Saturday, and a meeting of worship the day following, which was attended with the spirit and power of God. One obtained deliverance at this meeting. The reformation was continued to the new start. In March, I began to baptise and baptised four. The next morning I started with brother Charles Morse for Woolwich. The Lord blessed us in this journey. We found some reformation in this place. The

day on which I arrived here, I baptised one more. The whole number that has joined the church in Wilton in the course of the reformation is nineteen. The prospect is still encouraging—all glory to the good Lord.

My health and the present circumstances of my temporal affairs are such, that I have not travelled but a little for some time past. At the June session of the Farmington quarterly meeting, the brethren saw in Eld. Locke and brother Charles Morse and myself to visit the Bowdoin and Edgecomb quarterly meetings. Brother Morse's health did not admit of his going. I attended with Eld. Locke, who had visited several churches the week before. At Bowdoinham the 4th and 5th instant, we met a goodly number of the elders, brethren and sisters. We found this quarterly meeting in better order than I expected; but I think there is some deficiency in attending to the order of God's house. The brethren however are striving for gospel order. On the second day of the meeting we met a large concourse of people, and, blessed be the name of the Lord, we had a free solemn time in preaching, exhorting and in prayer. Quite a solemn time was enjoyed in attending to the Lord's supper. O Lord, bless this day's labor. Seventh and eighth, attended the Edgecomb Q. M. on Squam Island. A very thinly attended meeting the first day. I ascertained that the churches, or many of them, were in a low and scattered state at the present time. But I hope, and do think, that this quarterly meeting will rise. They most surely need help. O, that some faithful laborers in the house of God, would visit those churches, and set in order the things that are wanting. They would see the glory of God in the house. The inhabitants would be ready to entertain strangers, and they would indeed see the truth and Christ reclaiming the wanderer, and in the conversion of the sinner. On Monday, we attended a church meeting at Woolwich to good satisfaction. Some things were removed, and I expect this church will thrive. I will note that the meetings on the Sabbath were solemn and affecting.

JOHN FOSTER.

Virginia.—A writer in the Columbian Star, gives an account of a revival in Richmond, which commenced in September last, or a little earlier. Of the result he says: "Since the commencement of the revival, about 200 have been added to the First Baptist Church, one third of them colored persons.—To the Second Baptist Church 50 have been added, only three of whom are colored.—In the Methodist churches, we learn 175 have been received, and about 100 have been added to the two Presbyterian churches. Indeed we hazard the conjecture, that the number of praying and holy professors of religion, who have been doubled in this city within the last twelve months.—He also gives an account of several other places. "About ten miles north of this city, a most precious revival has been for some time experienced, under the active labors of Elder Eli Ball. He has baptised about 60 persons, the largest part of them respectable white people; and among them one whole household, consisting of six white persons. Thirteen for converts of this, in Henric and Caroline counties, there has been a most powerful revival, and we hear that between 2 and 300 have been baptised by Eld. Barlow; and at Four-mile Creek, ten miles below this city, about twenty have been recently baptised."

Portsmouth, Va.—The Palladium of June 26, publishes that Portsmouth, Va. contains the following account.

We feel it our duty to inform those of our friends at a distance who are interested in the subject of a moral reform, and in the practical success of the gospel, that there is a degree of religious excitement in Portsmouth, which beggars description, and is, within the recollection of the oldest inhabitants, entirely unprecedented here. This excitement is not confined to any particular denomination—nor to age, sex, or rank. The aged and the young, the rich and poor, male and female, are nightly prostrate at the foot of the altars of our churches, presenting a spectacle truly impressive and affecting to the most reluctant. Nor are these devotional exercises confined to the churches—the dwelling houses of our citizens, with few exceptions, are appropriated to purposes of religious worship; and the whole town presents the impressive aspect of a religious convulsion.

We pretend not to give a description of the impressive scene now exhibiting in our town, for which we are entirely incompetent. We may venture, however, to affirm, that it is one, the exhibition of which cannot be ranked among ordinary occurrences.

The editors of the Beacon, published in Norfolk, thus remark on the above:—"The uncommon revival of religion and the number of converts to the holy cause of the gospel is now confined to no sister town of Portsmouth. In Norfolk, the city of Williamsburg, Isle of Wight, York, Surry, and the adjacent counties, there has been recently the most extraordinary demonstration, that the Spirit of grace is ac-

tively engaged in reclaiming degenerate man from the evil of his ways." We have heard of many, late in the bonds of iniquity, who have laid hold of the promises of the gospel and bid fair to become shining lights in the church. Such intelligence must be grateful to every rational mind.

Tuesdays, N. Y.—"For about a year past, there has been more than ordinary attention to religion in this place. About the middle of May last, the attention seemed to increase very fast: convictions and conversions were multiplied. During the space of five weeks, forty precious souls were rejoicing in hope. The whole number that have indulged a hope, is fifty. The good work is still going on. Opposition is great."—Philadelphia.

MORNING STAR.

LIMERICK:
THURSDAY, AUGUST 2, 1827.

ON VISITING THE SICK.

To visit the sick is a prominent christian duty. But this, like all other indispensable duties, should be performed at proper seasons and with proper motives. The object of visiting the distressed should be, not merely to see the person who is afflicted, but, if possible, to afford some relief to the body or mind. It is frequently the case, when a neighbor is taken sick, that the people around feel a degree of sympathy, and resort to the place in such numbers, that but a small part of the whole can be of any service, while the rest prove to be detrimental. Every help which is necessary to render the situation of a sick person comfortable as possible most certainly should be afforded; and the people in the vicinity of sickness are censurable, when this is withheld. Therefore in visiting the sick and prolonging those visits, the person should be dictated by discretion.

If a person of pious mind from a principle of duty, feels disposed to visit the sick, for the purpose of ascertaining the state of the mind, and on learning the same to endeavor to administer to their relief and comfort, he would be deservedly commensurate for neglecting a duty so important. Here we would take the liberty to notice an error into which some people, who are opposed to the cross of Christ, and the religion of the lowly Savior, have fallen;—viz. when their friend is dangerously sick, they debar all christian people from conversing with their sick relative, respecting the concerns of their souls and their views of futurity, fearful, as they say, that it will have an unsalutary effect upon their sickness, thereby expressing more care and greater anxiety for the body which will serve as a feast for worms, than for the soul which must forever exist in "weal or woe." From the experience which we have had in visiting the sick, and the nature and operation of the gospel of the grace of God, the necessity of its being embraced by the *will*, the *sick* and the *dying*, in order to their future well being, we are decidedly of the opinion, that conversation seasoned with grace, and prayers with the sick, will not, in the least possible degree, disadvantageously affect their sickness. Messengers of grace should, therefore, at suitable times, have access to the chambers of sickness.

Another egregious error we would notice for the consideration of our readers. We have reference to visiting the sick upon the Sabbath day much more abundantly than on other days. Perhaps this practice does not alike exist in all places. We wish there was no place where it is practised. We have already observed, that when a new case of sickness happens, the neighbors frequently repair to the place, in numbers unjustifiable, because there are more than can be profitable. But in case of continued sickness, such as a consumption or other lingering disorders, where the sickness may be of months duration, we often witness the other extreme. In a case of this kind, the sick are too often neglected by those who should cheer and console them in their desponding moments. On the arrival of the Sabbath, however, a host of visitants crowd the house of sickness to overflowing. The worldly minded, who can do nothing at home that will be of any profit, because it is Sabbath, now improve the opportunity of visiting their young friend, and in-

quiring into the state of her health. The young people of the vicinity also must now go and see their young companions; and fashionably say, "How do you do?" and if there be five or ten in the same company, the same question must singly be proposed by all, although in the hearing of each other, because they must thus show it to respect they have for their friend. The sick person pleased to see her associates, answers each respectively, if her strength will possibly admit, according to the nature of the question. On the arrival of Sabbath evening, in consequence of the fatigue of the day thus occasioned, the person is prepared to pass a restless night, as she had before experienced a fatiguing day.

It is desirable that those who practice visiting the sick on the Sabbath day, because it is a Sabbath day, would "for the time to come" remember to follow that day by abstaining from the house of sickness, unless they are especially wanted there, and by repairing to the house of worship, if they are blessed with such an institution in their vicinity, otherwise by reading the bible and other suitable books, and attending to profitable conversation and reflections at their own habitations. Sick friends should be visited, when a social visit is the alone object, on some other day than the Sabbath, and not by more than two or three in company.

We have received a letter from a much respected correspondent, stating, that in his opinion, it would be well to note a certain person who has heretofore been in connexion with us; inasmuch as he "has gone out from us, that it might be made manifest that he is not of us." We agree with our brother, that such, if they cannot be gained by proper exertions made for that purpose, should be publicly noted. But we rather doubt the propriety of thus noting a person who has in a proper manner been inducted into the sacerdotal office, by the request of an individual, however glorified in society that individual may be, although he (the separating member) may make statements, and prefer charges against the Connexion, in the presence of elders and brethren; by which the fact is made to appear, that he has separated or gone out from the Connexion, and preaches "another gospel." Something official in this case, in our opinion, should be done. We hope our brother, who has written us, will suggest the propriety of this measure to the proper tribunal, the decision of which, if desired, we will cheerfully publish.

We feel disposed to make a few further remarks on this subject of going out.—There were "wandering stars" in the days of the apostles, and there have been such, more or less, in every age since those days, and there will probably continue to be such, so long as stars shall move and shine in the terrestrial world. It is no new thing for a member to go out from a community of christians, and commence another course and be carried about with diverse and strange doctrines. The various denominations at different times have experienced convulsions, greater or less, thus occasioned. It is the privilege of every child of God to learn all they possibly can in the school of Christ, and to grow in grace, and to let their light shine before men. It is also a duty no less incumbent to watch and pray, lest he should enter into temptation; and to take heed that the light which is in him be not darkness. The saints have no cause of discouragement in the present age. It is a source of consolation to reflect that the event is approaching, if not already commenced, spoken of by the apostle, Heb. 12: 26, &c. "Yet once more I shake not the earth only, but also heaven; and this word, yet once more, significth the removing of these things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear."

From the consideration that we are liable to err, we are disposed more fervently to pray that the Lord will graciously condescend to be a lamp to our feet and a light to our path, that we may not grope in the dark, but walk directly forward in

Effingham Union Academy.
THE Fall term in Effingham Union Academy
will commence on Monday, the 20th instant.
Tuition, 3 dollars per quarter.
July 28

From the Recorder and Telegraph.

SCENES OF THE CRUCIFIXION.

The moon was shining yet. The Orient's brow,
 With the morning sun, was glowing red;
 And the deep silence which subdued the breath
 Like a strong feeling, hung upon the world
 As sleep upon the poles of a child.
 'Twas the last watch of night, when, reborn dissolved,
 With its belled leaves of silver, trembled
 In visible stillness, as the Jews' voice,
 With its bewildering sweetness, met the ear
 Of his disciples, it vibrated
 Like the first whisper in a silent world.

They came on slowly. Heaven oppressed
 The Savior's heart, and when the kindness
 Of his deep love were heaved, he felt the need
 Of near communion—for his gift of strength
 Was wasted by the spirit's weakness.
 He felt them there and went a little on;
 And, in the depth of that hushed silence,
 Alone with God, he fell upon his face,
 And as his heart was broken with the rush
 Of his surpassing agony, and death,
 He turned to him from a dying whisper:
 "Were mightier than the Son of Man could bear.
 He gave his sorrows way, and in the deep
 Prostration of his soul breathed out the prayer,
 "Father, if it be possible, save this man."
 Let this cup pass from me." O, how a word,
 Like the forced drop before the fountain breaks,
 Sulleth the press of human agony!
 The Savior felt his strength in weakness, and the
 And though his spirit was weakness, and the

light
 Which led him on till now was sorely dim,
 He breathes a new submission—"Not my will,
 But thine be done, O Father!" As he speaks,
 Voices were heard in heaven, and music stole
 Out from the chambers of the vaulted sky.
 As if the stars were rushing to instruments.
 No cloud was visible in the sky above;
 Were coming with a silvery rush to earth—
 And, as the Savior rose, a glorious one,
 With an illumined forehead, and the light
 Of the Gommion in his eyes, he came down,
 Enveloped within his glory, and down to him,
 And nerved him with a ministry of strength.
 It was enough, and with his godlike brow
 Re-written of his Father's messenger,
 With mediocrity of light in his eyes,
 Then power and glory, he returned again
 To his disciples, and awakened their sleep.
 For he should betray him was at hand."

REV.

FOR THE YEAR.

DEVOTION.

Ha! pure devotion! Thy transcendent light
 Cheers the cold heart, and gives supreme delight,
 To those who seek for nobler joys sublime,
 And pleasure from the sacred source divine.
 Thy power alone can give the soul its rest,
 When tempers rage and deep afflictions rest,
 Thy healing influence does a halm impart,
 A heavenly cord to the bleeding heart.
 For thee I bow myself, and could I know
 But reach thy light, I'd tune it round thy throne.
 Then at thy shrine would that best heart may pay
 Which should in raptures melt my heart away.
 I know thee, fair one, well I know thy voice,
 Thy soft accents make my heart rejoice;
 Thy eyes all beauty, and thy smile below,
 With warmth immortal does my heart inspire.
 While I feel thy beauty, with keenest vision bright,
 That world of plumes hid from mortal sight;
 When I see thee shine, with lovely colors glow,
 Where amber shines, and lovely colors glow,
 We could not find a gem one half so fair,
 As these celestial scenes unfolding are.
 Thy golden robes' flaming hues of gold,
 Arabia's sweets, can give such chaste delight,
 As these unveiling to the mortal sight.

Devotion: "Thy thing to elevate the mind,
 Above the earth, to joys of purest kind,
 Expanding all its faculties to rest,
 And drop at intervals, and rest,
 Thus dost unveil the secret door of heaven,
 By devout prayer, for key to mortal gain,
 And other in that chief element ray,
 Which brightens about into the perfect day."

LUCINDA.

MISCELLANY.

ABERNETHY'S LECTURES.

A SCOT DRUM. "There was a friend
 Of mine, a man of letters, and was
 supposed to be dying of a hectic affection;
 a thorough break-up; he was advanced
 in life; his liver was all wrong and
 he was dying—at least so his doctor said;
 but he was dying, and as a drowning man
 will catch at a straw, he expressed a strong
 desire to see me, to know if I could order
 any thing that would do him good. I said
 to him, upon my life, sir, I should be most
 happy if I could suggest any thing that
 was likely to do good, but I am very ignorant
 of the medical profession, and if I
 were not, I do not think I could suggest a
 more judicious treatment than has been
 prescribed; but, sir, I shall give you a lecture
 on your diet, in the presence of your
 medical man. I knew the man before, he
 prided himself on his virtue; he drank no
 wine, but he does that which, for any
 thing I know, is as bad—he eat most pre-
 judicially—a was a perfect glutton, you
 said I, I know you like milk. I shall give
 you a cup of milk for breakfast, and you
 may put a piece of bread in it, but not
 one drop of the milk displaced by the
 bread, must be replaced in the cup; you
 may take a new laid egg to dinner, and
 a piece of bread and butter; about four
 o'clock you may drink some soda water,
 and then you have done for the day. Con-
 tinue this some time, taking it at the
 distance of six hours in the day. He did
 so, and got well; he seemed to have grown
 young again; he got quite active, and re-
 sisted it was astonishing to see him. About
 three months afterwards he asked me to
 dine with him. I went, and saw him just
 at his old trick, stuffing most enormous
 quantities of food into his mouth. After

dinner we walked into the garden; he was
 a merchant, and in the course of our walk
 I said to him, "Pray, sir, what would you
 think of a man who, from nothing, had
 raised a small capital, and who might, if
 he chose to go on, increase that into an
 immense fortune, but squandered away
 that capital; what would you think of
 him?" "Why," said he, "I would say he
 was a fool." "Then," I said, "I want one man
 of wealth, another may think of
 health, and thou art the man." "I say
 health is like wealth, extremely difficult
 to get a little; but when you have got it,
 if you take care of it, it will increase, and
 increase too with compound interest; but
 it is in the nature of man that he will not
 do well unless he is compelled; and I be-
 lieve you will find this to be the lesson of
 human life: if people will not take care of
 health, and do well from inclination, they
 will be obliged to do it from compulsion."

In the summer of 1800, Mr. J. Q. Ad-
 ams, then minister at Berlin, in Prussia,
 made an excursion through Silesia, and
 visited the Grant mountain, the highest
 land in Germany. It was the custom of
 travellers, after they had visited it, to
 write their names and some sentiment in
 a book kept in a cottage on the side of the
 mountain. Mr. Adams was the first Ameri-
 can that had ascended the mountain, and
 he thus described his sensations.

"Sentiments of devotion I have always
 found the first to take possession of the
 mind on ascending lofty mountains. At
 the summit of the Grant's head, my first
 thought was turned to the supreme Creator,
 who gave existence and liberty to all
 the objects that expanded before my view.
 The transition from this idea to that of my
 own relation, as an immortal soul, with
 the Author of nature, was natural and
 immediate. From this to the recollection
 of my native country, my parents, and my
 friends, there was but a single step.
 "From lands beyond the vast Atlantic
 Celestial freedom's blest abode,
 Peering I climbed the mountain's craggy side,
 And viewed the wondrous works of nature's God.
 Where verdant summits, rising to the sky,
 Beld the earth beneath its wide domain,
 O'er all the region round I cast my eyes,
 And smothered sought my native home in vain.
 And to that native home which still en-
 dured,
 These youthful friendships to my soul so dear,
 Still you, my parents, in its bosom hied,
 My fancy flew; I felt the starting tear.
 Pilgrims, friends, still upward turn the mind,
 Look to the skies the native home to find."

The good Husband.—The good husband
 is one, who, wedded not by interest but
 by choice, is constant as wax of inclination
 as principle; he treats his wife with
 delicacy as a woman; with tenderness as
 a friend; he attributes her follies to her
 weakness, her imprudence to her inadver-
 tence; he passes them over therefore with
 good nature and pardons them with indul-
 gence; all his care and industry are em-
 ployed for her welfare, all his strength
 and powers are exerted for her support
 and protection; he is more anxious to pre-
 serve his own character and reputation,
 because hers is blended with it. Lastly,
 the good husband is pious and religious
 that he may animate her faith by his practice,
 and enforce the precepts of christianity
 by his own example, that as they join
 to promote each other's happiness in this
 world, they may unite together in one
 eternal joy and felicity in that which is to
 come.

The Tomb.—A Tomb, it has been justly
 said, is a monument situated on the con-
 tinues of both worlds. It at once presents
 to us the termination of the inquietudes of
 life, and sets before us the image of eternal
 rest. "There," in the elegant expressions
 of Job, "the wicked cease from troubling,
 and there the weary be at rest."
 There the prisoners rest together; and they
 hear not the voice of the oppressor. The
 small and the great are there; and the
 servant is free from his master." It is
 very remarkable, that in all languages, and
 among all nations, death has been describ-
 ed in a style of this kind; expressed by
 figures of speech which convey every
 where the same idea of rest, or sleep, or
 retreat from the evils of life. Such a style
 perfectly agrees with the general belief of
 the soul's immortality, but assuredly con-
 vey no idea of the boasted pleasures of
 the world: It shows how much mankind
 have felt this life to be a scene of trouble
 and care; and have agreed in opinion, that
 perfect rest is only to be expected in the
 grave.

The liberal Pope.—A Scotch enthusiast
 took a journey to Italy, with the avowed
 intention of converting the sovereign ponti-
 fic, pope Clement XIV. He had studied the
 history of the church, and covered the num-
 ber of the heathen as well as the christian
 downfall. Armed with his bible, and con-
 fident of success, he proceeded to Rome;
 and meeting the pope in St. Peter's
 church, he cried out with a loud voice,
 "Rome is the scarlet whore, and thou art
 the antichrist. Gang away to Scotland,
 mon, and become a member of the kirk."
 The pope's attendants wished him to be
 seized and sent to prison. "God forbid,"
 replied Clement, "that I should punish a
 man who has done me no harm, and accom-
 plished so many hardships for what he esteem-
 ed the good of my soul." He then order-

ed him some presents, and left him at
 liberty to pursue his course unmolested.
Reasons for changing a Living.—Some
 years before his death, Dr. Paley, the cele-
 brated moralist, was presented with the
 vicarage of Stanwix; which he accepted,
 and resigned the living of Dalton, which
 he had long held, along with several other
 ecclesiastical dignities. To a brother clergy-
 man, he thus frankly assigned his mo-
 tives for making this change: "Why, sir,
 I had two or three reasons for taking Stan-
 wix in exchange: first, it saved me double
 housekeeping, as Stanwix is within twenty
 minutes walk of my residence in Carlisle;
 secondly, it was fifty pounds a year
 more in value; and thirdly, I began to
 find my old stock of sermons coming over
 again too fast."

Spanish Play.—In Spain, plays are per-
 formed for the benefit of the virgins and
 saints, and balls are given for the deliv-
 erance of souls from purgatory. On an oc-
 casion of the kind, a play-bill was exhibit-
 ed, couched in the following terms:—"To
 the Empress of Heaven, the mother of all
 Spain, the consolation, faithful sentinel,
 and saviour of all Spaniards, the most vir-
 ginally Mary." For her benefit and for the
 increase of her worship, the Comedians
 of Seville will perform a very pleasant
 Comedy, entitled El Legatario.

No man is able to judge unerringly of
 the misery or happiness of his neighbor.
 We cannot well know what another feels:
 we only know the external causes of good
 and evil. Nature, therefore, causes are not al-
 ways proportioned to their effects: those
 which seem to us very small, frequently
 produce a lively sense of joy or misery;
 and those which we may deem great, make
 but a slight impression.

When I was a lad, an old gentleman took
 the trouble to teach me some little knowl-
 edge of the world. With this view, I re-
 member he one day asked me, "When is
 a man rich enough?" "I replied, "When
 he has a thousand pounds."—He said,
 "No." "Two thousand?" "No." "Ten
 thousand?" "No." "Twenty thousand?"
 "No." "A hundred thousand?"—Which
 I thought would settle the business; but
 he continued to say—"No." "I gave it up,
 and confessed I could not tell, but begged
 he would inform me." He gently said,
 "When he has a little more than he has,
 and that is never."

"The flowers of love, to be worth gath-
 ering, must be primeval; but never are so
 sweet roots of all Spanish love, as the
 affection and mutual esteem, and nurtured
 with the soft falling dews of candid
 truth, delicacy and piety."

[From the Baltimore Gazette.]

Columbia.—Our attentive correspondent
 has sent us the Report of the Secretary
 of the Home Department to the Congress
 of 1827: from which we draw the follow-
 ing particulars, concerning the situation,
 progress, and prospects of Columbia.

Under the head of roads and navigation,
 it appears that the government are mak-
 ing exertions to facilitate land intercourse,
 and introduce the steam-bowl generally
 into the waters of the State. Their
 efforts have as yet met with little success.
 Perseverance and time will accomplish all.

Public education has also attracted much
 of their attention. The Universities, Col-
 leges, Academies and Schools, which have
 been suppressed or destroyed by the long
 revolutionary war, have been re-established
 in whole or in part, and primary schools,
 for girls as well as boys have been found-
 ed, as far as possible, in every parish.
 There are now 92 schools on the Lanca-
 sterian system, and 10 on the Pestalozzi
 plan, which is to be gradually superseded by
 the new and more perfect one; at these schools
 are taught 17,709 children. For every
 province there is to be established a Col-
 lege; and for their support, the prosperi-
 ty of all monasteries which have not at
 least eight monks, is to be confiscated to
 the state. The funds thus procured will
 be calculated, amount to \$40,000 a year.
 There are now in the Republic 3 Universities
 and 29 Colleges; and for four others
 of the latter, the funds are already pro-
 vided.

Columbia contains 12 Departments, 37
 Provinces, 236 Cantons, 95 Towns, 154
 Villages, 1340 Parishes, and 846 Vice
 Villages, or smaller Villages. Her population
 is 2,600,000; of whom 108,392, are slaves.
 There are, besides, in the forests and
 mountains, 203,835 independent Indians.
 From the late census, it appears that the
 population has increased since 1821, when
 the present Constitution was adopted.

We perceive with pleasure that the
 Clergy are said to be, with exceptions,
 faithful and favorable to the actual state
 of things, and that all doubts and differ-
 ences about Church patronage, preferment
 and government have ceased. The laws
 have been brought to bear, with all their
 rigor, on every ecclesiastic that forgot,
 the pulpit, or in writing, the respect and
 allegiance due to the institutions of the
 country. The secular Clergy consists of
 twelve Bishops, 94 Archbishops, 894 Ca-
 nons, and many others of various grades,
 amounting in all to 1734 persons—and the

Monastic orders, there are 64 Monasteries,
 945 Monks, and 432 Novices. Of
 Nuns there are 750, with 1437 Novices,
 who occupy 33 Convents.

Agriculture and Commerce, which had
 been ruined by the war, are declared to
 have revived and made considerable pro-
 gress, since the establishment of the con-
 stitution in 1821; and mining is said to
 have become profitable. The simple and
 coarse manufactures of the country have
 been injured by importation, and the at-
 tention of Congress is called to their pro-
 tection. The Mechanical Arts have im-
 proved in some degree by the instructions
 of foreign tools and artisans. We were
 astonished to perceive how small an em-
 ployment had taken place from Europe and
 the United States. In five years only 133
 persons have been naturalized.

The Secretary complains of numerous
 defects in the judicial system. It would
 be extraordinary indeed if none existed,
 under the circumstances in which Colum-
 bia has taken her place among independ-
 ent nations.

Enlightened and honorable efforts have
 been made, but as yet with little success,
 to fix the Indians in permanent settlements,
 and civilize them.
 During the past year, the latest remains
 of the Spanish rule in Columbia, was finally
 crushed, after a war, (since the begin-
 ning of the revolution,) of 17 years. Forty
 officers and soldiers under Benavides,
 who had held out as banditti in the moun-
 tains of the province of Pastos, in the
 name of Ferdinand, were made prisoners
 at last, and have suffered for their crimes.
 The Secretary mentions it as a matter of
 congratulation, that during all the recent
 troubles, no violence had been done, and
 raised against liberty or in favor of the
 old dominion or monarchical institutions.

MONTELEONE, JULY 10.

A gentleman at FORTON, in whose vicinity the
 most stupendous and magnificent of the
 world, is situated, has furnished us with the following account of an ad-
 vance of earth, or slide of the mountain, in Lincoln,
 Adams county, on the 27th ult. occasioned by
 the late abundant and almost incessant rains.
 In the vicinity of 15 or 20 rods, with 15
 of my neighbors, to visit the spot so singularly
 marked: Providence which I am now about to
 describe. I found the slide to commence near the
 top of the mountain, between two large rocks,
 which were strewn of earth, opening a passage of
 four rods wide, from which it proceeded a south
 easterly direction, gradually widening for the
 distance of 200 rods, in the south branch of mill-creek
 to Forton. In its course it swept every thing in
 its way; overturning trees by their roots, branches,
 and bark, often breaking them in three pieces. A
 number of rocks were moved some distance judged
 to be from 15 to 20 rods. From where it en-
 tered mill-creek, its course was a northeasterly di-
 rection 250 rods, the natural course of the brook,
 which was very small, but the channel cut by this
 freshet, is now from 5 to 10 rods in width; and
 on either side are large quantities of floodwood piled
 up in many places; and from 15 to 20 rods of the
 lower part it is blocked up across the channel in
 every direction. Some of the trees are broken
 on their tops, and generally stripped of roots,
 branches, and bark, and broken in many places.
 The pile in some places is ten feet high. Much of
 the timber is apparently buried several feet in sand
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 which was very small, but the channel cut by this
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 on either side are large quantities of floodwood piled
 up in many places; and from 15 to 20 rods of the
 lower part it is blocked up across the channel in
 every direction. Some of the trees are broken
 on their tops, and generally stripped of roots,
 branches, and bark, and broken in many places.
 The pile in some places is ten feet high. Much of
 the timber is apparently buried several feet in sand
 and gravel. In its course it swept every thing in
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