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CHRISTIAN OBSERVER. OFFICE, 103 SOUTH FOURTH STREET, (FIRST DOOR BELOW CHESTNUT.) REV. A. CONVERSE, Editor and Proprietor. F. B. CONVERSE, Associate Editor. With the Co-operation of many Pastors and other able Writers in the Presbyterian Church. (For Terms, see Third Page.) Christian Obserber. For the Christian Observer

QUAKERISM.-No. 6.

In no point have the early Friends, and the proper inheritors of their principles, been more persistently misunderstood, than in their views of the Holy Scriptures. It has been supposed that their peculiar views, respecting immediate Revelation, involve a lowering of the authority of the Bible, as a logical consequence; and this same logical consequence has, in the face of their protest, been imputed to them as an actual sentiment. Passing the scientific consistencies of the scheme, our only inquiry now is respecting the place which the Bible really holds in their estimation. I will state what I learn from the best authorities at my command, respecting their views.

1. The Friends regard the letter of the Bible as insufficient for saving instruction.

Without the inward teaching of the " Eternal Light and Power," they expect no one to be savingly illuminated in the way of salvation. This point is so accordant with the faith of the whole of evangelical Christendom, that I leave it with the mere statement of it.

2. They suppose persons may receive im portant revelations respecting the way of salvation without the aid of the Bible.

Thus, in the account of Fox's early experience, to which I have more than once referred, we read-"The Lord God opened to me, by his invisible power, how every man was enlightened by the Divine Light of Christ. This I saw, in the pure openings of the light, without the help of any man; neither did I then know where to find it in the Scriptures, though afterward searching the Scriptures, I found it. For I saw in the Light and Spirit, which was before the Scriptures were given forth, and which led the holy men of God to give them forth." etc.

3. But all revelations by the Light within, are in perfect accordance with the Bible.

The extract just quoted, is in point. See especially-" neither did I then know where to find it in the Scriptures, though afterward searching the Scriptures, I found it." In a former article a remark was quoted from Fox, in which, speaking of the grace of God, and the manifestation of his Spirit, he says-" These things I did not see by the help of man, nor by the letter, though they were written in the letter, etc. Speaking of the Scriptures, he afterwards adds-" They were very precious to me, for I was in the spirit in which they had been given forth, Tthe highest phase of the Inner Light, as noticed in the last article.] and what the Lord opened in me, I afterward found was

agreeable to them." fection for them, in their highest character 4. The Bible is the test by which every as the Book of God. It is a faith and affecsupprised Divine exercising or enlightening is to be tried. On this point, nothing can be more ex-plicit than the testimony of Robert Barclay, a writer of the highest esteem and approval among the Friends. He says, "the Divine revelations of the Spirit, as they do not, so neither can they, at any time, contradict the Scripture testimony." Again-"We do look upon them, [the Scriptures,] as the only fit outward judge of controversies among Christians; and that whatsoever doctrine is contrary to their testimony, may, therefore, be justly rejected as false. And for our part, we are very willing that all our doctrines and practices should be tried by them as the judge and test, which we never refused, nor ever shall, in all controversies with our adversaries. We shall also be very willing to admit it as a positive, certain maxim, that whatsoever any do, pretending to the Spirit, which is contrary to the Scriptures, be ac counted and reckoned a delusion of the Devil. For as we never lay claim to the Spirit's leadings, that we may cover ourselves in any thing that is evil, so we know that as every evil contradicts the Scriptures, so it doth also the Spirit in the first place, from which the Scriptures came, and whose motions can never contradict one another."

Jesus Christ."-[J. Cox. because that term was reserved for the Divine WORD that was with God, and was God-"the true Light which lighteth every man that cometh into the world." In other language, Christ, the indwelling Light, is

the Word, and the written revelation is the words of God. Other writers in the Society adhere tenaciously to the same distinction. It is a scru-

pulousness which we can all understand and honor. But it is difficult to suggest the way of reconciling it to the freedom with which the term, Word of the Lord, is applied, as in the prophets, to some distinct spoken or written message from God ; unless by that most recondite theory which would make it expressive, not of the message itself, but of

the Divine inflatus in the prophet. The Friends have, however, given us unequivocal testimony of their faith in the Bible, as a truly inspired revelation from God. In the year 1671, George Fox, in company with other English Friends, visited the island of Barbadoes. While there, with the view of disabusing himself of certain misrepresentations, he published a solemn declaration of his principles. It is an article of much importance-one which, were it not that the Friends hold creeds in abhorrence, we should unhesitatingly term a Quaker creed. It is superscribed-" For the Governor of Barbadoes, with his Council and Assembly, and all others in power, both civil and military, that form which was thus made to them parin this Island; from the people called Qua-

kers." In this declaration, he says-"Concerning the Holy Scriptures, we do believe that they were given forth by the Holy Spirit of God, through the holy men of God, who spoke as they were moved by the Holy Ghost. . . . We believe that the Holy Scriptures are the words of God, [then, after several quotations from the Bible in proof,] so that we call the Holy Scriptures, as Christ and the apostles called them, and the

holy men of God called them, viz., the words of God." A sentence, in the extract from Barclay's

writings, given under the last head, is to the same point : "We know that, as every evil contradicts the Scriptures, so it doth also the Spirit in the first place, from whom the Scriptures came, and whose motions can never contradict one another."

To many similar declarations from approved authors, I might add a series of testimonies from the Yearly Meetings, an example of which is found in the following from the epistle of the London Yearly Meeting, in 1709, "It is also seriously advised that no Friends suffer romances, play-books, or other vain and idle pamphlets, in their houses or families, which tend to corrupt the minds of youth; but that they excite them

came, and by which they are truly opened."

One further quotation will close this arti-

to the reading of the Holy Scriptures, and religious books. Let the Holy Scriptures be early taught our youth, diligently search-

WHAT "ISMS " DO. Dr. Bond, a most sagacious observer of the religious history of our country, once

said that, "When professors of religion take hold of an ism, it is generally the case that all the religion they have runs right down into it, and is absorbed by it." It is to this that in England has been widely traced the deterioration of the Clapham school, of which Wilberforce, Stephens, and Macaulay were prominent members. "Why is it," is the question frequently put, "that the sons of these eminent evangelical leaders have become indifferent to religion, or have passed to Tractarianism or Rome ?" The an-

England is, that the influence of the politischool was surrounded, was fatal to the development of the gospel elements in their ourity. Coarse and irreligious men, who hated by the infidel progressionists in our give a fixedness to belief. own land, obtained access to the Clapham no very strong devotional impulses, put aside devotional feeling existed, put aside merely

ticularly disagreeable, and took to Rome. LONG PRAYERS.

Brother, do you know how long you pray? are you aware that very many of your hear-ers fairly ache, and cry out, "Mercy on the man, why don't he stop?" Wisdom directs in all things-everywhere.

Says an excellent writer : "Long prayers are unreasonable as well as unprofitable. It is unreasonable for a man, in a prayer meeting, to continue some ten or fifteen minutes in presenting to the Lord his own wants and the wants of others.

Two or three such prayers consume all the time, thus depriving others of the opportunity of taking part in the exercises of the cannot be settled, satisfactorily, to every meeting. Long prayers are therefore, self mind? They are often found in that class meeting. Long prayers are, therefore, selfish, as well as unreasonable. They are unprofitable to those who make them, and to those who hear them. They must be so be- | moment than those which impressed Galileo cause of their very nature. To be long, they must either be said in a slow, stupid manner, or be full of circumlocation and vain repetitions. In either case, the effect | men cavil, and upon which so many fine-spun will be to drive away the spirit of devotion, and to freeze to death every religious feel-

fered by any one in less than a minute. And ed, and seriously read by Friends, with due yet, short as it is, asks for every blessing regard to the Holy Spirit from whence they world needs. The apostle Paul offered a prayer for the Lphesian brethren-one of cle. It is from the London Yearly Meetthe best and most eloquent that ever escaped ing in 1815, more than a century later. The Divine inspiration of the Holy Scriptures is not here explicitly asserted, for that had in the prayer meeting make everlasting long since become an established point, and prayers, dragging the life out of the people, was now assumed. But the advice herein contained, involves a faith in them, and afthe third of Ephesians ?"

ed them as the words of God; but he would | tality to light. Thanks be to God, who | tions; for the proof of the demoralizing not apply to them the singular number, giveth us the victory, through our Lord | tendency of balls, whether held in public or private houses, is not to be resisted.

That learned skeptic, Peter Bayle, had the moral perception to discover the merits of so plain a case. " The Reformed Churches," he says, "which forbid dancing, cannot be sufficiently praised for it. The manner of it (and it does not appear that the indecency of waltzing was then practised) occasioned a thousand disorders; and in the very room where the ball was held, it made impressions dangerous to virtue."

For the Christian Observer. LIMITS OF SCIENCE. OR MIRACLES IN CONFIRMATION OF THE TRUTH.

Probably at no time, in the history of the world, have men been called upon to examawer which is now almost uniformly given in | ine so closely the evidence in confirmation of their beliefs, as at the present day. Although cal religionism with which the Clapham science has fixed many ideas, concerning which, a few centuries is few years ago, there were many crude notions; yet a large space has been left where science cannot be nated the gospel in the same way that it is the arbiter, and where nothing akin to it can

Science has shown the folly of the wisdom homes. The effect was two-fold. Those of the younger members of the community, denied the theory of Thales, which would such as the future Lord Macaulay, who had | make water the chief ingredient in the formation of material nature, and that of Anreligion altogether. Those in whom this aximenes, that air gave the first formative processes in nature, and that of higher elemental forces not manifest, existing in chaos, giving an orderly system to the world. It has exploded the theory that the world was,

and had, its own intelligent activity within itself, and brought together a multitude of facts, from which there is indubitable proof of a God, personal in His action, wise in His designs, and mighty in IIis works. It has not, however, given character and fixedness to many metaphysical questions, which lead the mind to doubt and deny. The mission of physical science is clear and manifest. Its design is to arrive at the ultimate, and set that forth as the limit, beyond which, or aside from which, the mind cannot go. But what are those subjects in which an arbiter is wanting? Where are the questions that of subjects which are the foundation of morals and religion-questions of infinitely more or Newton in the sciences. These are the subjects, so magnificent in their proportions, so stupendous in their influence, at which and erroncous theories are made.

But we are asked, are not the proofs of these important questions abundant in God's "Our Saviour has given us a model for word? Is not the "thus saith the Lord" our prayers. It consists of one sentence of attested by "signs and wonders, and divers introluction, seven short petitions, and four | miracles," sufficient? Yes! yes! we anor five words of conclusion, and can be of- swer with all our hearts : these are abundant ! these are sufficient ! -But why should there be these doubts? Alas! alas! The that the individual, the church, and the word of life has become a fabulous book. God's voice is not heard in it. The evidences for the divinity of Christ and his religion are set over against reason. A forthe lips of a mortal-and yet it did not take mal, a priori method of reasoning must be him two minutes to do it. Did those who, used, which weakens the truth, and sometimes contradicts the plain statements of God's word. The doctrine which is to be ever read the sixth chapter of Matthew, and proved by the miracle, proves the miracle. The grand use of miracles, as a means of convincing, is overlooked and denied. That able characters, having place in their estiin doctrines which were attested by them REMNANTS OF BROKEN FAMILIES. might not have been believed, without them. This was the sad remark that our minister we are very far from saying. That their made last Sabbath, while speaking of death's truth is patent in their own intrinsic dignity, doings within a few years; and he seemed grandeur and divinity, cannot be doubted. to apply it generally, by adding that "we But that every truth of the Bible should be are all but remnants of broken families." received by our short-sighted power, irre-At the moment we thought of several broken spective of the confirmation by miracles, we families at that hour represented in the audido deny. That they were necessary to our ence. Here, a lovely daughter lately gonefaith, the use of them confirms. there, a husband and father-yonder a sis-But let us give them their proper place in ter-and so the application went on in our the confirmation of truth. To say, with Pamind for some time. Since, it has returned ley, that "the first propagator of Christiupon us, "we are all remnants of broken anity had nothing else to stand upon," might families," and our circles of application have lead to as great error, as to say, with the enlarged ; and we have thought of old triends Rationalist, they are of little account. The far away, and their home circles. Here former, however, is the safer conclusion, for comes up one who has lost child after child, the following reasons :--- It recognizes a deothers who have lost one and two, and still sign in their use; it gives a meaning and are looking for others to be taken. One has proper force to the words of the Apostlea wife long sick, another a son, another a God also bearing them witness by signs, loved parent. So the preacher's words abide and wonders, and divers miracles." The in our thoughts. Graveyards fill up with latter starts a thousand extravagant notions. those we love; cemeteries become populous It calls in question the immutability, wisas the cities of the living, and we know that dom, purposes of God, and all the principles death has passed upon all, for all have of his being founded upon them. Several reasons are given by the friends of this phi-But in pleasing contrast with this world losophy, for the performance of miracles, other than for inducing and confirming beof tears, to the Christian, is that world of immortal blessedness, where the tears are lief. The most prominent are the following. wiped from off all faces, and sad farewells 1st. Pure sympathy alone prompted him to are never spoken. By the grace of God cure the sick, and restore from the grave a families may meet in unbroken circles in beloved friend. 2d. Our Saviour was often that land, and long together dwell. Sickin a high spiritual state, which transformed ness will never enter those mansions-death him, and made him perform supernatural is to be destroyed. "As we have borne the acts with no intention of confirming belief. image of the earthly, we shall also bear the image of the heavenly," is the gracious pro-mise of God, and He shall bring it to pass. As sure as we are related to Adam by mor-We think that none of the miracles of our Savior were performed mercly through sympathy. Ilis first miracle "manifested his glory," and by it, "his disciples believed him." In the greatest miracle, where the and by it, "his disciples believed on tality, we shall be, if saints, related to Christ by a glorious immortality, and we shall die no more. O blessed truth! Let all seek to circumstances were the most affecting, where friendship and love united to make the act fulfil the terms, "Believe on the Lord Jesus one of pure benevolence, the Jews which Christ, and thou shalt be saved"-and all came "to Mary, and had seen the things shall be well. For us and our loved ones which Jesus did, believed upon him." ln peacefully gone before, the gospel reveals one of those great acts, where some think he the fact of a glorious re-union beyond this was in a divine ecstacy, as in the case of his meeting his disciples on the sea, we have no right to think that the act was other than to CICERO ON DANCING. confirm the faith of his disciples-" for they The views of the celebrated Roman Orator on Danconsidered not the miracle of the loaves." cing, will no doubt be interesting to some of our rea-In no case do we suppose that a miracle was ders. They are given in his defence of Murena, the performed wholly for either of these reasons; Consul elect, who had been accused by Cato of inbut in every case was it to create and dulging in this effeminate amusement. We cite an strengthen belief in him. extract of the defence from the Vermont Chronicle : Not only was faith a result of miracles, "Cato calls Murena a dancer. If this but it was also one of the conditions for the reproach be true, it is a weighty accusaperformance of them. The faith of the cention; if false, it is an outrageous calumny. turion was the condition for the cure of his son, Wherefore, Cato, as your authority carries but this faith was the result of a former so much influence with it, you ought never miracle in which the water was turned to to snatch a charge from the mouths of the wine. And here is a beautiful order in God's rabble, and rashly call the Consul of the Rodealing with men, that should not be overman people a dancer, but to consider how looked. Belief, as a result of miracles, premany other vices a man must needs be guilty cedes belief as a condition for the performof before that of dancing can truly be obance of miracles. If Christ had required jected to him; for no one ever dances, even the conditions, for the working of miracles n solitude, or in a private meeting of his among his early disciples, before they had friends, who is not either drunk or mad. faith as a result of them, doubtless his first Dancing is always the last act of riotous miracle would not have been to increase bebanquets, gay places, and profane plealief. This view of the subject must urge us to the conclusion, that miracles are of ines-The Chronicle remarks that "with us it timable importance in the gospel economy. may be the first, instead of the last, in these The first and second miracles performed places of gaiety and profane pleasures; by our Saviour should be enough to show us their use. In the first, faith was not necesgizing for that which has never yet been sary to the performing of it. In the second, separated from the most dangerous associa- faith was necessary. Christ, it is true, had

manifested unearthly wisdom, but there had | been nothing to give men a permanent belief of his divinity, like his miracle performed at Cana. If the first miracle required faith as a condition for its performance, there must | into bad company, and are morally ruined. One of have been two at the same time ; for we cannot | our exchanges gives good counsel on this point :--

see how, without an omnipotent power, men would believe without the evidences before them. But this is not God's method with men. God does not ask a man to receive his commands without a sufficient evidence that they are his. In the early days of his church, when his will was not known, as now, the privilege seems to have been given to ask of him confirmation of those things which were doubtful. An illustrious example is found in Gideon. When Israel was oppressed by Midian, the Lord appeared to him. He crics out-" Oh! my Lord! if the Lord be with us, why then is all this befallen us, and where be all his miracles which our fathers told us of? If now I have found favor in thy sight, then show me a sign that thou talkest with me." The sign is given, and he cries out, "Alas! O Lord God!" Twice again are the commands of God tested.

That belief should be induced by miracles is substantiated, in part at least, by Christ, in his saying—"Except ye see signs and wonders ye will not believe." Although there is something of rebuke in it, yet we cannot say that the fact is not recognized, that a miracle would aid the apprehension of truth. Miracles are not the only evidence for the truth of our blessed religion; but surely they afford an amount of testimony which should be regarded with the greatest care and interest. What is the fault of those who depreciate

miracles? They claim to settle everything by their own "inner light." They would bring everything into an "immediate behold-ing." They would look upon the most in tangible things as they look upon a demonstration in mathematics. The primary truths of religion, not to speak of the mysteries of ation they encounter. There will be a spiriredemption, are distorted and denied by tual strength, though latent, in their hearts, many holding this philosophy. Give miracles a less place than the greatest evidence of Christianity, and embrace reason as the only sure means of ascertaining Christian tuth, and we either make reason our God or run into heathenism. Standing alone on this philosophy, we place ourselves on the ground of the heathen. The developments of our theology will be like theirs. The difference between them is that the former class has a revelation. It, however, is mutilated, and become a dead thing to them. From the prevailing idea of their philosophy, we would expect that the religion of the heathen would be Polytheistic. From the idea of the Rational philosophy, we would expect either the supreme exaltation of the Reason or Pantheism. The heathen once had not only an understanding of some power above them, but also an idea of personality, supreme in its dominion, and separated from the condi tionings of matter. Listen to Hindoo philosophy: "There is in truth but one deity, the Supreme Spirit. Adore God alone.-Know God alone. Give up all other discourse." The ideas of the oneness of the power have been obliterated; but they reinained until the idea of the one Supreme Being became, by their philosophy, attached to separate attributes. The different manifestations of the Deity, which were taken in the aggregate, became each separate ador-

DO YOUR CHILDREN GO TO CHURCH! Many parents allow their children to stay at home on very frivolous pretences, and the children grow up with loose habits of church going, and often fall

"Mother, I don't want to go to church;" and the speaker, a little bright-eyed boy, looked up into his mother's face with evident doubt as to the propriety of saying what he had said. His mother, who had often heard the same remonstrance, sat

down, and drew him to her knee, saying, "Charley, father and I tell you that it is best for you. Don't you think that we know best?" Charley made a petulant reply, and although obliged to go, yet went in a very unfavorable mood. Years passed away. Charley had lived to be a man, and had long gladdened his mother's heart by living the life of a Christian. Children growing up around him were taught to tread the path in which he had been led before. One Sabbath a friend spending the day with him, asked,"" Why do you endeavor to get all your children to church, whether they wish to go or not?

You know that many do not approve of such a course." Turning to his friend, he replied, "Because I owe it to my mother that I was sav-ed from infidelity by the respect for the Christian religion instilled into my heart, when she sent me constantly to church." Parents, though you may see no present good resulting from your efforts, yet recollect that God will bring his seed to fructification-not in one season, nor in two, but when t pleases His Almighty will. This anecdote is essentially true, and it is

the writer's own experience. Gather your children together into the sanctuary. There is a spirit which will whisper to them; whispers that will come to them in after yearsfaint as the dim remembrance of some longgone dream; loud as the voice of the tempt-

and, at some future time, they will most surely draw from its stores. A VENERABLE FATHER in the CHURCH. The following communication, received during the absence of the Editors, has lost none of its interest by being delayed a few days .-- [LDS.

Correspondence of the Christian Observer.

While in Middle Tennessee, I met in Murfreesboro' the Rev. Geo. Engleton, a son of the Rev. Dr. Eagleton, who has been for many years, pastor of the Presbyterian church of that place. Ever diligent in the work of the Lord, this young brother was on his way to fill a Presbyterial appointment at Stone River church, 10 miles to the northeast. He pressed me not unwillingly into the service-and took me out in his little carriage. Three elders being elected on Saturday, were ordained by Rev. Mr. E. on Sabbath morning-the congregations were large and attentive-and the communion a season of deep interest.

On Saturday afternoon, we paid a visit to a venerable and beloved father in the gospel, who resides among the hills on a little farm near the village and church of Milton. His history interested me so much that I hope I may be pardoned for drawing him somewhat out of his retirement. At the age of 27, he abandoned his business, and convinced that he was called of God to the work of

proof to the world around us, that we have been with Jesus. All Christians are called on in this way to preach the gospel; and woe to them if they neglect the call.

THE BARREL OF FLOUR.

When Dr. Nelson was once leaving home on a preaching tour, his wife said to him, 'My husband, we have no flour in the house and it will not do for you to leave me and the children without anything to eat. The doctor was in doubt, and sat down to consider what he should do. To give up his tour would be a great disappointment. He determined to proceed, but told his son to yoke the oxen to the wagon and follow after him, to see if the Lord would not direct them to some place where they might get a supply. A few miles on the road was a mill, but it was owned by an infidel, who bitterly hated Dr. Nelson, because the latter had not only abandoned infidelity, but had shot at it many iery darts. To ask this infidel miller to furnish his family with flour without the money would not only be a severe trial of his feel ings, but most likely would be met with a refusal, and, perhaps, with curses. He pro-ceeded, resolved that if the worst came, he would even ask the infidel to sell him flour on credit. Busy with these thoughts as he rode along, he heard his name called by some one, and turning in the direction, he saw a little girl running toward him from a house that stood off the road, calling out, "Dr. Nelson! Dr. Nelson !" When she came up she put into his hands a very little parcel, saying, "Mother sent you this." It contained a five-dollar gold coin, just the price of a barrel of flour, which was purchased at

the mill and sent home by his son. For the Christian Observer. HINDOO SCHOOL GIRLS.

[From the publications of the London Tract Society.]

How favored is the condition of the happy English girl as she walks to her Sunday School, on the morning of the Lord's day ! With her hymn book and Testament in a little bag hanging on her arm, she hastens on her way, with cheerful face, to meet her teacher. How dark and wretched is the state of the poor Hindoo child who knows no Sabbath, whom no kind teacher meets, for whom no book, no school is found ! Long ages passed away, and no one cared for the happiness of Hindoo girls in this world; no one thought to prepare them for the world to come. A few years ago, however, a lady

went across the sea, to be their teacher. At that time schools for girls were unknown in that part of India. When the lady arrived, she went one day to see the native boys that were under the care of the missionaries. It was a new sight to see a female enter the school, and the natives gathered around, looking at her with surprise. Among the crowd was a little girl: she peeped in at the door with an inquiring look; but an Hindoo, who assisted in the school, came out and drove her away. "Why do you drive away the child ?" "Oh, she is always here: for three months past, she has been daily begging to be admitted, that she may be taught as well as the boys." "Do you wish to learn to read ?" said the kind lady. She replied it was what she much wished. " Come then to-morrow, and I will teach you," added the lady.

The news soon spread that a lady had come all the way from England, to teach Hindoo girls to read. The school the next morning with thirteen scholars; and as the teacher looked at them pleasantly, their faces were lighted up with joy. The mothers of the children stood without peeping through the lattice-work, which in that country is used instead of windows. It was a new and strange sight to see their daughters taught in a book, and with one voice they cried, "Oh, what a pearl of a woman is this !" and then cheerfully added, Our children are yours: we give them up to vou.'' The brahmins, or priests, did not like this attempt to do good ; they said that females neither would, nor could learn; that they had no souls; and that they were no better than the beasts which perish; but though the brahmins frowned, the parents looked on with delight. One poor woman brought two little children a long distance, and waited all the school hours, that she might take them home again. A respectable man stood over his daughter during the whole of her lessons, wondering to find that his little girl could learn to read as well as the boys. Next, the children were set to sewing ; once they were too idle to put a stitch into their torn clothes, but soon they gladly learned to mend and make, that they might appear clean and tidy in their school. Since that happy day, thousands of Hindoo girls have been taught in the missionary schools, and thousands more are now under instruction. They learn out of the same books as English children, only put into the Hindoo tongue. They read the Dairyman's Daughter, the Young Cottager, and the Pilgrim's Progress, which have been put into their language for their use ; and, above all, they have been taught to read the best of books-the Bible. That holy book has led many of them to the Saviour, for pardon through his precious blood; some have died rejoicing in him as their only here; and, no doubt, their happy spirits are now with him in glory. Who would not pray that this good work may prosper? Who that loves the Saviour, would refuse to lend it all the help in their power?

Among the early Friends, and their proper successors, all that I read on this point, is of the same purport with the above. I know of no Christian people who, in their writings, are more careful to proclaim their acceptance of the Bible as the Rule of Faith in the last resort.

I ought, however, to add that the Friends are particularly cautious of the distinction between the Bible as a production of the Spirit, and the Spirit itself; and therefore strongly insist that the Bible is secondary to the intuitions of the Spirit; still, however, --whether consistently, or not, is not now the question-holding the Bible to be the final arbiter, when it becomes necessary to inquire whether any supposed internal revelation is real. "Because," says Barclay, "the Scriptures are only a declaration of the fountain, and not the fountain itself; they are not to be esteemed the principal ground of all truth and knowledge, nor the primary rule of faith and manners ; but as a secondary rule, subordinate to the Spirit from whom they have all their excellency and certainty." Again-" If by the Spirit we can only com to the true knowledge of God; if by the Spirit we are to be led into all truth, and to be taught of all things; then the Spirit, and not the Scriptures, is the foundation and ground of all truth and knowledge, and the primary rule of faith and manners.

5. The Bible is an inspired revelation from God.

The Fiends have been exposed to misapprehension on this point, on account of their scrupulousness in the use of some terms which others of us are accustomed to employ, when we wish to make the most unqualified confession of our belief in the Divine inspiration of the Holy Scriptures. " The Word of God" is a phrase in point. Fox attached a particular, an almost awful sanctity to this phrase, as used in the first chapter of John's gospel, and hence he reserved the use of it for the Divine Logos | sing, "Ile took our nature-Ile came into alone. When accused of denying the Divine our world-he bare our sins-IIe pleads our origin of the Scriptures, he uniformly insist- cause. We have earned death. He hath ed that he most truly and explicitly regard- abolished it, and brought life and immor-

tion which needs only to be assiduously carried out in all our churches and Christian families, and we might, in reliance upon

God, challenge infidelity to do its worst. "It has afforded us," says the Meeting, much satisfaction to believe that the Christian practice of daily reading in families, a portion of Holy Scripture, with a subsequent pause for retirement and reflection, is increasing among us. We conceive that it is both the duty and the interest of those who believe in the doctrines of the gospel, and who possess the invaluable treasure of the sacred records, frequently to recur to them for instruction and consolation. We are desirous that this wholesome domestic regulation may be adopted every where. Heads of families, who have themselves experienced the benefit of religious instruction, will do well to consider whether, in this respect, they have not a duty to discharge to servants, and others of their household. Parents, looking sincerely for help, to Ilim of whom these Scriptures testify, may not unfrequently, on such occasions, feel themselves enabled and engaged, to open to the minds of sinned.

their interesting charge, the great truths of Christian duty and Christian redemption. " In considering this subject, our younger

Friends have been brought to our remembrance, with warm and tender solicitude. We hope that many of you, dear youth, are no strangers to this practice, and to some we trust it has already been blessed. Hesitate not, (we beseech all of this class,) to allot a portion of each day, to read and meditate upon the sacred volume in private; steadily direct your minds to Him who alone can open and apply the Scriptures to our spiritual benefit.

Rus.

MARVELOUS GRACE.

There is a sinless world, perhaps there are many, but we are sure there is one. In it holy angels dwell, and behold the face of our Heavenly Father. There is a sinful world, and we are living in it. We hope vale of tears .-- [Morning Star. there is no other like it amidst all those with which the universe is filled. God looked upon this world and said, " They are all gone out of the way, they are all become abominable." Every mouth then must be stopped, and all should smite upon their breasts and cry, "Unclean, unclean !" But in heaven, millions of holy beings may stand before the throne and say, without pride or boasting, "Neither transgress I at any time thy commandment." There is a passage of cripture which declares "the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Now, it

would appear very reasonable, that the two parts of the text should be applied to these two worlds. Reason and justice would say, as in the one world all are sinners, let all have death. In the other world all are holy -these, and only these, can have life. But it is not so. It would, it must have been so, but for the closing words of this wondrous text, "through Jesus Christ our Lord." Ah! this changes the sense, and alters the case. Jesus is the sinner's friend : we can sures. here be disinherited of death and endowed with life. Believers in Him can joyfully

and it is shocking to hear a Christian apolo-

mation according as the attributes were grea or small. Rationalism requires science, morality, and religion to conform to certain mind pictures. Ideality is the prominent notion in Rationalism. They bow down to this, and forget the substance. Each mindpicture has its own worth, and has its own place in this world of speculation. If these are not the god to which the mind bows, it worships the reason. R. H. W.

EXCITEMENT IN LITCHFIELD, CT.

Litchfield county has been greatly excited of late, by a difficulty between Rev. Dr. Richards and Rev. Leonard W. Bacon, which culminated on the 21st ult. As we understand it, the case is this :

Rev. James Richards, a few years ago was a settled clergyman in New Orleans, and on charges of intemperance was disciplined. Coming North, about four years since, he became principal of an academy in Litchfield, called Elm Park Institute, and occasionally preached in pulpits to which he had access. About a year ago, the Congre-gational church in Northfield engaged him to supply their pulpit regularly, and the Rev. Leonard W. Bacon conceiving it improper for one under discipline to exercise ministerial functions, set about correcting the evil. The matter was taken out of the reach of the association, by the Northfield unspeakably precious to his soul, and saw church declaring itself independent. It insisted upon having the ministrations of Dr. Richards.

The matter was then transferred to the columns of the Independent, and several articles published touching the case.

Dr. R., on reading one of these articles on he 20th ult., became much excited, and so of life's comforts. I could not help asking continued through the day and night, and myself, where is the gratitude of his people up to noon of Saturday; having, as all his and thinking that he ought to receive a safamily and others testified, but little control | lary from them as long as he lives. He gave of himself. Saturday noon, he made a rush for Bacon's, knocked, rung, burst open the Now surely they should cherish him in his door, and appearing to Mr. Bacon's family old age. Surely God would bless them in so as they were at dinner, seized a Mr. Francis Bacon, and shook him round the room rather spry, though he did not injure him. The Rev. Mr. Bacon was absent, but his resemplance to his brother accounts for the assault upon the wrong person.

A complaint was made by Francis Bacon against Dr. Richards, for assault; he was tried before a justice, and put under \$200 bonds to keep the peace. Mr. Bacon testified that he thought Dr. R. intoxicated, but the general impression was-laboring under a temporary insanity brought about by the

article in the Independent. On the evening of the 6th of August, a meeting, largely attended, was held at the court-house, to take such measures as might be deemed expedient in windication of the character of Dr. Richards. They resolved that he was a "capable, exemplary, and useful member of society, his behavior while living among us having been, to the best of even reviling again when he was reviled."

present and future welfare." - [Hartford | ing from our love to God, this will form a most impressive sermon, a most convincing Press, Aug. 11.

the gospel, he entered a grammar school As no seminary was accessible, his theological studies were subsequently pursued under the direction of two neighboring doctors of divinity. At 34, he was licensed to preach -and was married at 40. For about fortythree years, he labored with untiring zeal and fidelity, in season and out of season, and sometimes riding fifty miles to his appointments on horseback, over rough mountains, in summer and winter, to bear the good news to people perishing for lack of the bread of heaven.

For the last four years, he has been altogether blind, and often suffers much with the rheumatism-and yet, but two weeks before we saw him, they had helped him on his horse, and guided him to his old church .---There with sightless eyes, and hands uplifted, he had prayed with and for his old flockand once more preached Jesus crucified. He welcomed us with a hearty welcome, and a cheerful smile, and seated by his side, we passed a very pleasant hour, talking of the things belonging to the kingdom. He asked many questions about our Zion-and especi-ally the seminary. He had no money to give, but assured me of his fervent praversand I left strengthened and yet sad-I looked upon his aged form and weakened frame, and sightless eyes—I thought of his life spent in toil. I heard him speak of Jesus as

that he was leaning every hour on God, and waiting patiently for his release, to depart and be with Christ-and my soul was filled

with peace. But yet, it made me sad to find one who has long been so faithful, now in his old age neglected and evidently in want of many them his manhood's strength WITHOUT HIRE. doing. Surely he requires this at their hands-and perhaps he is leaving their pulpits now vacant as a test of their faith-till He shall see how they will treat His servant. If this meet their eyes, I hope they will re-

gard it as a friendly word, from one who will not soon forget the hospitality and kindness he received at their hands. I pray God to bless them, and send them speedily a man after his own heart, to minister to their spiritual necessities.

Father Alexander asked warmly after the Editor of the Christian Observer, whom he said he loved much for his long and faithful labors in behalf of our Zion.

Sincerely yours, CHAS. H. NOURSE.

HOW EVERY ONE MAY PREACH.

All cannot preach from the pulpit; but there is a kind of preaching that is permitted to all men, and oftentimes this kind is our knowledge and belief, not justly liable | most effectual. Offices of kindness to the to reproach, minding his own business, doing | bodies and souls of those around us; words good to many, doing harm to none, and not of encouragement to the weak, instruction to the ignorant, of brotherly kindness to all; The friends of the Rev. Mr. Bacon were hearty devotion to the services of religion, to meet at his house on the evening of the in our families and our closets, as well as in 10th to offer to him an expression of their | the sanctuary; in a word, carnest, active, esteem, regard, and friendly interest in his | self-denying love to our fellow-beings, spring-

"IT IS MY TURN NOW."

When the Rev. Mr. Hill was returning from Ireland, he found himself much annoyed by the reprobate conduct of the captain and mate, who were sadly given to the scan-dalous habit of swearing. First the captain dalous habit of swearing. First the captain swore at the mate; then the mate swore at the captain; then they both swore at the winds. Mr. Hill called to them for "fair

play." "Stop, stop," said he, "let us have fair play, gentlemen, it is my turn now." "At what is it your turn ?" asked the

captain.

"At swearing," replied Mr. Hill. "Well, they waited and waited, until their atience was exhausted, and they wished Mr. Hill to make haste and take his turn. He told them, however, that he had a right to take his own time, and swear at his own convenience. The captain replied with a laugh, "Perhaps you don't mean to take your turn."

"Pardon me, captain," answered Mr. Hill. "I shall do so as soon as I can find the good of doing it." Mr. Hill did not hear another oath on the voyage.