

Poetry.

ALL THINGS EARNEST.

Time is earnest,
Passing by;
Death is earnest,
Drawing nigh.
Sinner! wilt thou trifling be?
Time and death appeal to thee.

Life is earnest;
When 'tis o'er,
Thou returnest
Nevermore.
Soon to meet eternity,
Wilt thou never serious be?

Heaven is earnest;
Solemnly
Floats its voices
Down to thee.
Oh! thou mortal, art thou gay,
Sporting through thine earthly day?

Hell is earnest;
Fiercely roll
Burning billows
Near thy soul.
Woe for thee! if thou abide,
Unredeemed, unsanctified!

God is earnest;
Kneel and pray
Ere thy season
Pass away;
Ere be set his judgment throne,
Vengeance ready, mercy gone!

Christ is earnest,
Bids the "come?"
Paid thy spirit's
Priceless sum.
Wilt thou spurn thy Saviour's love,
Pleading with thee from above?

Thou refusest,
Wretched one!
Thou despicest
God's dear Son!
Madness! dying sinner, turn!
Lest his wrath within thee burn.

When thy pleasures
All depart,
What will soothe thy
Fainting heart?
Friendless, desolate, alone,
Entering a world unknown!

Oh, be earnest!
Loitering
Thou wilt perish!
Linger.
Be no longer—rise and flee;
Lo! thy Saviour waits for thee!
Independent.

Church History.

GREEK CHURCH.

The Greek Church became separated from the Latin or Roman Church in 1054, after a long and unhappy struggle; and although many attempts were afterwards made to effect a re-union, they were all in vain. The Patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem, are the chief bishops of this church. Like the Roman Catholic, this recognizes a two-fold source of doctrine—the *Bible* and *Tradition*; comprehending under the last, the doctrines delivered orally to the apostles, and also those which were approved of by the Greek fathers, and the early General Councils. Its tenets are believed, by its members, to be so necessary as not to be denied without the loss of salvation. The principal of these tenets are as follows. "They disown the authority of the Pope, and deny that the Church of Rome is the true Catholic Church. They do not baptize their children till they are three, four, five, six, ten, nay, sometimes eighteen years of age. Baptism is performed by triple immersion. They insist that the sacrament of the Lord's Supper ought to be administered in both kinds, and they give the sacrament to children immediately after baptism. They grant no indulgences, nor do they lay any claim to the character of infallibility, like the Church of Rome. They deny that there is any such place as Purgatory; notwithstanding they pray for the dead, that God would have mercy on them at the general judgment. They practice the invocation of saints; though they say they do not invoke them as deities, but as intercessors with God. They exclude confirmation, extreme unction, and matrimony, from the sacraments. They deny Auricular Confession to be a divine precept, and say it is only a positive injunction of the church. They pay no religion homage to the Eucharist. They ad-

minister the communion in both kinds to the laity, both in sickness and health, though they have never applied themselves to their confessors, because they are persuaded that a living faith is all which is requisite for the worthy receiving of the Lord's Supper. They maintain that the Holy Ghost proceeds only from the Father, and not from the Son. They believe in predestination. They admit of no images in relief or embossed work, but use paintings and sculptures in copper and silver. They approve of the marriage of priests, provided they enter into that state before their admission into holy orders. They condemn all fourth marriages. They observe a number of holy days, and keep four fasts in the year more solemn than the rest, of which the fast in Lent, before Easter, is the chief. They believe the doctrine of Consubstantiation, or the union of the body of Christ with the sacramental bread."

The following statistics show the extent of this church.

"The Greek Church forms the largest Christian sect in the whole of Syria and the Holy Land, numbering there a population of 345,000 souls, while the other Christian bodies embrace only about 260,000 souls. In all the districts of Asia Minor, except in the Lesser Armenia, the Greek Church has more followers than any other. It is the established religion of the kingdom of Greece, where its affairs are managed by an independent Synod; and it is predominant there, as well as among that portion of the population of the Greek Islands which acknowledges the faith of Jesus. At Constantinople, it has as many followers as those of the Armenian and Roman churches united together. It is almost the exclusive Christian church in the different provinces of Turkey in Europe—such as Rumania, Macedonia, Albania, Bulgaria, Servia, and Bosnia. North of the Danube, it occupies Wallachia and Moldavia. In Hungary even (where Romanism predominates) it has a population of 2,283,505 souls. It is the established religion of Russia, (comprising 47,810,525, among a population of 64,000,000) which, like Greece, has an independent Synod for the ordering of its own affairs."

All accounts represent true religion at the lowest ebb in all departments of this communion. Yet the fact that the Holy Scriptures, in the vernacular tongues, are not forbidden, as in the Roman Church, affords fair ground for much hope of a revival of pure Christianity.

The Armenian Church is originally a branch of the Greek Church existing in Armenia. It differs from the parent church in some particulars, and is now dispersed over many countries of the East, and comprises, in all, about 2,500,000 souls. In its spiritual condition it is similar to the Greek Church.—*Adams' Evangelism.*

Religious Miscellany.

(From an Appeal to Conscience; By a Free-Will Baptist.)

RELIGIOUS PORTRAITS.

NUMBER IV.

After a minister is employed by the church, he must be sustained, either from his own resources, or in the Scriptural way, which is, "Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." 1 Cor. 9:14. Sustained by "equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want, that there may be equality." 2 Cor. 8:14. This looks rather reasonable; "for who goeth a warfare at any time at his own charges?" None. Every man expects to be compensated by those who employ him.

Brother I agrees with Paul upon this subject, and that ministers should study to show themselves "approved unto God," workmen that need not to be ashamed, "rightly dividing the word of truth;" meditating upon these things, and giving themselves "wholly to them," that their "profiting may appear to all." He says he is unable to see how a minister can meditate, study, and give himself wholly to the work of the ministry, when he has to labor to support his family six days out of seven. His views being according to Scripture on this point, he is always ready to circulate a subscription, and to sign it himself, and to sign liberally too. But he is so slack about paying, that the brethren don't know what to do. Some years he

does not pay any thing; others he will pay a part of his subscription; but always puts it off as long as he can; and then pays any thing to suit his own convenience. O, how wrong. He ought to pay, and pay in season, and make good pay too; for none can tell how much his ministers needs it. He is far more punctual to pay any other debt than this, while the poor minister is left in want. Dear reader, can God be glorified by such a course? Here he withholds one of the most sacred debts that he ever contracted. O how trying has his conduct been to the poor servants of Jesus! It has been the means of bringing them into some of their most severe trials in poverty and want. Their family suffering is through the neglect of those professing to be the followers of the Savior; and for whose benefit they have spared neither soul nor body in prayers, tears, and groans which have pierced the heavens; and now they are the last ones to be compensated for their labor of love! This looks well.

NUMBER V.

Brother J seeing the impropriety of this course, takes a different one. He is not so sure that ministers are entitled to support; yet he thinks it is well enough for those who are able to give the minister what they feel to be duty, and give it to whom they feel to. He does not believe in sounding a trumpet as the hypocrites do, nor letting the left hand know what the right one doeth. This dear brother would probably not have run into this error, had he reflected upon the difference between *alms* and *compensation*; the former meaning "anything gratuitously bestowed upon the poor, as food, clothing," &c., while the latter means "that which is given or received as an equivalent for services," &c. [Webster.] None of the writers of the New Testament ever speak of the compensation, or what preachers receive where they preach in the light of *alms-giving*. Jesus calls it 'hire,' and says the laborer is worthy of it. Luke 10:7. And Paul calls it 'wages.' 2 Cor. 11:8. His error arises from a wrong application of Scripture. This always makes bad work. It was the motive that Jesus deprecated. The object of the hypocrites was, "to be seen of men." But must this necessarily be the motive of those who sign the amount they will pay a preacher, or give to some benevolent object! Jesus spoke very pointedly against praying in the streets, to be seen of men. But what are we to understand by it?—that prayer cannot be acceptable to God, if offered in the streets? Certainly not, unless they pray to be seen of men.

Perhaps if brother J would think more of some other parts of the Scripture, and not confine all his religious reflections to this text, he would do as well. Let him think of this text, from the same author, "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." Matt. 5:16.

There are some of the brethren who think it is because he is covetous, and does not like to have it known how little he pays for the support of ministers, that he is so loth to sign a paper. They are rather suspicious that he is so much afraid of letting his left hand know what his right hand doeth, that neither know of his doing much. The effect of this course is just what might be expected. The most of the brethren are jealous that he does but very little, when they know that he is able to do much. Who would have thought of such a course as this to glorify God, but some erring, or covetous professor? How is the church burdened and religion dishonored by such members!

Although he will not sign, if he pays any thing for the support of preaching in the church, or gives any thing to the poor, he is very fond of telling of it. So that the general impression is, that it is covetousness, and not conscientious scruples about signing. Ah! reader, the great day of God will bring these things to light! Now is the time to do good, and honor him with your substance. Will you do it? Can you appeal to Heaven, that you have been doing according to your ability to glorify God? If not, now resolve to double your diligence in the cause of Jesus while you may. Be jealous of yourself, remembering that "the love of money is the root of all evil." But to do good, and to communicate, forget not; for with such sacrifices God is well pleased." There are some who refuse to sign any thing, but who are ready and willing to pay liberally. But such cases are rare.

There are some who regret very much, that