

The Christian Visitor.

A FAMILY NEWSPAPER: DEVOTED TO RELIGIOUS AND GENERAL INTELLIGENCE.

REV. I. E. BILL, Editor and Proprietor. SAINT JOHN, NEW-BRUNSWICK, WEDNESDAY, DECEMBER 19, 1855. VOL. 8.—NO. 51

Poetry.

NEVER GIVE UP.

Never give up, brother, never give up,
God has a blessing for those who work hard.
Why should you murmur and grumble and fret,
And envy the pleasure from which you're debarred?
Work like a man, and you'll be a man,
Do the best that you can;
That is the wisest and happiest plan,
And the surest to prosper and flourish again.
Never give up, brother, never give up,
Though the future looks lowering and gloomy and sad,
Though the sun shine not now, yet it may very soon,
So keep up a brave heart and tread down your fear,
And all will be bright,
Soon may come light,
Only struggle and strive and do what is right,
Never give up, brother, never give up,
Though your burden be heavy and dark be your way,
The bow with the cloud only comes with the rain,
And night is then deepest, then the day,
Soon troubles will cease,
And your sorrow decrease,
Only trust in the Lord, and then all will be peace.

Correspondence.

Reminiscences of the Past.

NO. VIII.

My Dear Brother,—I will yet linger through another letter, while I detain you in New-Brunswick. I visited the St. John's river part of the time, the last of my stay in this province. Here, as in other places, I had to preach in private houses. The persons who opened their doors, were John Jones, Jacob Van Wart, Mr. Conner, Mr. Russell, Mr. Palmer, and others. I made one visit to a new settlement several miles back in the woods; now called by the beautiful name "New Jerusalem." May all who are ever born, or live there, secure a place in the New Jerusalem above. And as I preached the first sermon in this New Jerusalem in the wilderness, so I hope to be prepared to sing with them, the song of Moses and the Lamb, in the New Jerusalem in the better land. There is one circumstance connected with this place, which to me is very pleasant; viz., my dear and beloved brother, Lockey, who was baptized with me, and came out from England at the time I did, has been laboring for some time in this place; and the cause has been prosperous. Thirty-eight years ago I cast one handful of seed in this soil, and went my way. Now, this dear brother is enjoying some precious seasons there; and so he that soweth and he that reapeth rejoice together.

From the place of my residence to Long Island, where I generally preached, was, I think, not less than thirty miles. This I had always to travel on foot. I always met with a kind reception from those whose names I have above mentioned, and their families. I shall always have a kind remembrance of my good old mother, Mrs. Van Wart; for she always treated me as a mother would a child. So did Mrs. John Jones, so did her kind daughter Mrs. Conner, treat me like a brother. And I shall never forget to appreciate their kindness.

One inducement held out for our coming to America, was the great field to be cultivated; and the want of laborers. Another was the expectation of bettering our circumstances. The first we found to be true; but the other was the reverse. If I had known the toil I should have to go through; and the smallness of the compensation, I do not think I should have ventured to come. I had not faith to carry me through; nor patience to live in such uncertainty from day to day, as to whence our bread was to come from. There seemed to be no business to which I could turn my hand. I understood many branches in the cotton, woolen, and carpeting business. I was well acquainted with steam engines; but nothing of this kind was to be done in the provinces. We struggled along. One spring I made maple sugar. This was altogether a novel business. I had never seen any made; but I had been instructed as to the mode of proceeding, and succeeded very well. I had to stay out in the woods all night, several times. If I remember right, I made about three hundred pounds. The next time I wrote home I informed my father, and when he wrote his next letter, he hoped I would not write about making sugar from the sap of trees! So I had to abide my time, which was twenty-four years; when I carried to England a sample to convince him.

After the first year we moved to a house on the main road; adjoining the house at Hampton Lake. Here we hired, with the house, a small piece of land, and kept a cow; and raised some potatoes and buckwheat. We also caught in the lake in spring, as many fish as we wanted for a year. But, as an offset to these advantages, we had to pay about as much rent as they all amounted to.

I am not able to say what was the exact amount I received for my services in the four places where I preached; but this I can say, that it was far below what is now paid; or what was needed to keep us alive; with all the economy we could use. I do not mention these things by way of complaint. I had known how to abound; and I was now learning to suffer want; and to learn patience, and submission to the providence of God. There

was one little occurrence which I am half inclined to suppress; but as it rather amused me then, so it may serve a little to enliven a dull chapter. After laboring through the year in one place, a good friend proposed to take a collection in the afternoon, to compensate the minister for his services. Another good old saint rose up and objected to it, saying, he did not think it was right to give preachers money, as the Lord had promised to provide for them. Besides, he added, "it looks so much like coming for the fleece rather than the flock." My good friend replied, that it was true the Lord would provide, but then, while he gives us crops, he means to provide through us; but when there is no bread in the land, then the Lord will send the ravens; but he will not work a miracle when He has blessed his people with an abundant harvest. But as an objection had been raised, I told the people that I would not accept anything. I had travelled more than fifteen hundred miles on my feet, to do that people good; and I am sure that even under these circumstances, they were heartily welcome, if any good had been done.

But here comes the inquiry, had any good been done? The fruits of good had not visibly appeared. All the hope I had was that "he who goeth forth weeping, bearing precious seed, shall doubtless return again with joy, bringing his sheaves with him." On this promise I rested. I had enjoyed precious seasons in the work. Large multitudes had collected to hear the word. They came again and again. We never wanted for a congregation in summer or winter, rain or sunshine. Christians bore witness to the truth; said they were edified, comforted and gladdened. So I hoped that good had been done in the name of the Saviour.

I formed but little acquaintance with the ministers in this Province up to this time. My field of labor was so large, and I had no means to travel, but to go on foot. I made out to travel as far as Waterbury, and preached once for Father Easterbrook. I was then too young (twenty-five) to make observations on the characters of men; and it is now too long ago to call them up; but I remember that he appeared very pious—very sedate—and to me he was very kind. I was trained under a sound ministry, and as I used to think, by brethren of great knowledge and experience; and I thought this good minister was like them. We interchanged views on doctrine and experience, and I departed with his blessing on my head, and love and respect for him in my heart. I made one visit also to Peitcodiac, to see my beloved Brother Crandall. Of him I need say nothing, as his praise is in all the churches, and he is yet on this side of Jordan. How glad my heart was at our association in September to see his face and take his hand once more in the lap of the living. He only, of all the ministers of the gospel, laboring in this Province when I left it, is now alive!

One thing I have observed in our denomination in these provinces, which I cannot but highly commend, viz.: the veneration felt for, and the respect paid to the aged as well as the departed veterans of the Cross. This I have noted especially in the present ministry. I was much gratified with a striking instance of it, at our late convention at Liverpool, N. S., in choosing, as a mark of respect, our aged Brother Crandall, although not there, to be President of the Convention.

I shall be pardoned for this digression, as I could not but call it to mind while giving an account of my excursion to Peitcodiac. On that journey I became acquainted with our dear Brother Titus Stope, with whom in those days the pilgrims used to lodge. A friendship was formed at that time between us, which time nor circumstances have ever weakened. He carried me about from place to place; took me to meetings, and introduced me to brethren and friends, far and near. This brother has since entered the ministry; but I learn with sorrow, that his present state of health has laid him aside from his labors. As this good brother has expressed in a friend his fears that I have modified my views on the doctrines of religion, by my connection with the New England divinity, I take this opportunity to assure him and all others who entertain similar suspicions, that I am of the same belief on those subjects as I was when I left New-Brunswick. Indeed, if my brother knows the man and his writings, I agree exactly with St. Paul. Nothing is more certain than that the gospel laborers in this vineyard were exceedingly industrious and equally successful in cultivating this hard and sterile soil. Those who first travelled and preached to the early settlers must have been called to endure many hardships and privations. They also were subjected to various insults, mockery and contempt from the rough and uncultivated part of the people. But they pressed on to the assault against the strong-holds of Satan, and erected the standard of the cross in the wilderness. It is from these small beginnings that arose the present large and flourishing Baptist denomination, whose branches have grown over the wall, and extended to every part of the land. There is now about 95 churches and 78 ministers ordained and unordained in New-Brunswick alone. What a glorious inheritance our fathers have left to their successors, and to their children! May the spirit as well as the mantle of these old prophets, who have gone up, rest upon those who have entered into their labors. They have left us a noble example of faithfulness, persevering exertion, and endurance. And though dead, they yet speak. May we heed the voice that from the tomb bids us "work while it is day, for the night cometh when no man can work."

D. NIXON.

Prohibition.

We quite agree with the sentiments advanced by our correspondent below, who signs himself "A Reader," in his remarks upon the use of the sort of wine now in vogue at the Lord's Table. Give us the pure juice of the grape, if it can be obtained; if not let us have the juice of the current, strawberry or raspberry. Surely either would be preferable to the wine falsely so called in use at the present day. To our minds "INTOXICATING DRINKS FOR RELIGIOUS PURPOSES" is a perfect enigma. It is a sentence which should have no place in our Temperance or Religious statute books, no, not for an hour.

If all Ministers of the sanctuary, all judges and magistrates, all statesmen and lawyers, all physicians and teachers, all merchants and tradesmen, all farmers and mechanics, all parents and guardians will be willing to do what A Reader intimates that he is willing to do, viz.: to give PROHIBITION a fair trial we shall have this exception for religious purposes blotted out forever, and then whatever doubts A Reader may now cherish in regard to what he terms *coercive law* he will have as much faith in its practical power to emancipate humanity from the loathsome, damning sin of drunkenness as Neal Dow himself has. But let A Reader speak for himself.

To the Editor of the Visitor:—

I am one of those whom you choose to term in your paper of Nov. 28,—"A lukewarm professed friend," because I think a Prohibitory Law cannot be carried out at present. It will require more than a sneer, either from ministerial or secular editorials to convince me that I am in error, in this respect. Time, that great revealer of secrets, will prove which of us entertains a correct opinion in this matter. However, I am quite free to admit, that coercive law is worth a trial, when we consider the vast amount of evil that the use, or rather abuse, of spirituous liquors, produces in the world. All that I dread is, that if a reaction take place, the miserable creatures who now indulge in this vice, may then get still farther engulfed in the abomination.

But what I wish to call your attention to, is a paragraph quoted from the *Courier*. It reads thus, "For medicinal, mechanical and religious purposes." Farther on, you appropriately use the words "Poisonous Flood," to those articles which inebriate.

Many of the supporters of Temperance maintain, that the wine spoken of in the New Testament was intoxicating. Perhaps it was so, but we well know that the wine now in use will cause drunkenness if taken in large quantities, equally with brandy, rum, gin, &c. Besides this, we are almost certain, that no wine crosses the Atlantic to our shores, which has not been branded, either less or more. Why then use such an article "for religious purposes?" cannot the pure juice of the grape be obtained?

This is a subject which well deserves serious consideration. The advocates of legal coercion ought certainly to dispense with an article "for religious purposes," which they know to be quite foreign in its qualities to that which its name designates. It is vain to defer to the prejudices of individuals. All Christians who believe intoxicating liquors—whether they be called brandy, gin, or wine—to be a poison, should renounce their use in every shape. The pure juice of the grape may be obtained from raisins, while much sold and used as wine, partakes no more of the grape, than does this sheet of paper.

A READER.

To the Friends of Faithful Versions of the Bible in New-Brunswick.

PUGWASH, Dec. 7th, 1855.

DEAR BROTHERS,—After having spent two months on an agency in behalf of the American Bible Union, in the Province of Nova Scotia, and being about to visit your Province upon the same business, I feel that it would be a sad neglect of duty on my part, were I to do so without first informing you of the objects of my mission, as well as the time when I intend to visit you.

With the objects and principles of the above Society I presume you are quite familiar, and I doubt not that you feel to a great extent the importance of the enterprise and will agree with me, that a pure Bible in the hands of the Church of Christ, organized upon Apostolic principles, acknowledging no King save Jesus, appealing alone to the divine oracles for their rule of faith and practice, utterly refusing to receive for doctrines the commandments of men, is the means by which we may hope to see the long-looked-for period arrive when the powers of darkness shall be driven back, when the man of sin shall be overthrown, and when the Church of Jesus Christ, which is the pillar and ground of the truth, shall be built upon the ruins of all anti-Christian organizations.

It being the case, how important that the Scriptures should be allowed to shine in their original brightness, and that versions true to the sacred originals, should be given in all languages throughout the world, that every soul of Adam may be able to read in his own tongue, wherein he was born, the wonderful works of God.

What Christian can read an account of the operations of Bro. Ocken, in Germany, in

the circulation of the Holy Scriptures, and the blessings of the God of the Bible, which follow his appeals for assistance in his heavenly work;—think of the darkness and superstition that reigns in that land and not feel his soul move within him with a desire to assist? O brethren, let us assist him by our prayers and sympathies; and let us contribute of our means as God has prospered us. If our prayers and contributions go together, if we give in faith, trusting in God doubtless blessings, abundant blessings will follow.

In conclusion, brethren, I hope soon to see and converse with you face to face, upon these important subjects, when I hope to receive the kindly assistance of all who love the Lord, his Holy Book, and the souls of perishing sinners throughout the world.

It is impossible for me, being unacquainted with the location of the different Churches in New-Brunswick to say precisely at what time I will visit the different places, but as I am not a preacher, this will not be of so much consequence. When I arrive at Sackville, where I hope to be in a few days, the brethren there will direct me, and so I intend to go from place to place, having my own conveyance.

Yours in the Gospel,
WM. H. ROBERTS, Agent A. B. Union.

Hopewell, November 12th, 1855.

DEAR BROTHER BILL:—If the conversion of one sinner from the error of his ways, to truth and righteousness causes a thrill of joy through all the heavenly hosts, the intelligence cannot fail to produce joy in the hearts of the redeemed family of God on earth, who were by nature the children of wrath even as others. And hence I thought I would send you a brief sketch of the work of grace in this place.

But before doing this I would glance at the past state of the Church which for several years has been in a spiritual decline as much so as if there had been no balm in Gilead, and no physician able and willing to heal.

The discipline of the Church, and that watchful care over each other, and religious conversation with each other, when there was opportunity, was neglected to a considerable extent.

There seemed to be a great want of a realizing sense of the relation which the church sustains to the world, and her obligation to labor for the conversion of sinners, and a legitimate result there was but little spiritual enjoyment, if we credit the statements made since the commencement of the present reformation.

It is now nearly two years since I came to labor in this place. I found quite a number of members sensible of the state the church was in, and willing to try to put away iniquity from among its members, to rebuild the old altars that were broken down, and look toward His Holy temple for prosperity. Prayer meetings and Sabbath schools were attended to, though like Pharaoh's chariot wheels in the Red Sea they dragged heavily. But recently God has given us clear proof that he heard the groanings of his people by coming down in power to deliver. Last spring I baptized four which I regarded as an earnest of better days.

Recently I have baptized thirty five and others are expected next Sabbath. Our meetings continue interesting, and are well attended. In Caledonia, which was a part of this church, when I came here, where Brother Keith is labouring, the cause is still prospering. In Germantown which is a branch of this church, where Brother Keith is also laboring, God has poured out his spirit upon the people, and twelve have been added by baptism, and I have no doubt but others will soon come forward.

Notwithstanding the gracious visits of mercy which we have received, in this place from our Heavenly Father, there are some like the heath in the desert, that know not when good cometh. And when listening to their carefully guarded prayers in reference to the salvation of sinners, and their evident fear lest it was not God's will to convert them, the idea would be suggested to one's mind, that they thought it very probable that the Lord had long since gathered in all his elect in Hopewell. These contracted principles are not the fruit of the Gospel but of a selfish heart. The Gospel teaches men to love their neighbours as themselves, and no Christian can do this, and not pray for his salvation.

Oh when will the time come when the prayers and exertions of Christians will be co-extensive with the invitations of the gospel.

Hasten, O Lord, the time when all thy people shall see eye to eye in the things of the kingdom, and all feel that they are laborers together with God! E. F. FOSHAY.

For the Christian Visitor.

On the word translated "Curse" in the first two Chapters of the Book of Job.

I am glad to see that the Bible Union intend to publish the revised scriptures in monthly parts, and at a price which will render them acceptable to all who take an interest in the translation of the Bible.

This publication is not to be regarded as the final revision of the English version, and therefore it is useless to institute a comparison between the two, but there is one word in the book of Job which deserves a few observations, whatever may be the decision of the revisors as to its translation; I allude to the word rendered "curse" in the first two chapters of that book. Job 1: 5, "It may be that my sons have sinned and cursed God in their hearts." The revised version at present reads "have forsaken," and has in the margin "renounced—or, cursed."

Job 1: 11, "But put forth thine hand now," "2: 5, and touch all that he hath, and he will curse thee to thy face."

In the revised version it is "renounce;" in the margin "curse." Job 2: 9, "Then said his wife unto him, dost thou still retain thy integrity? curse God and die." In the revised version it is "bless;" in the margin, "renounce—or, curse."

If there were any disposition to misuse, an opportunity is afforded here in the latitude of signification given to a single word within the compass of a few verses, "forsake, renounce, bless," and in the margin "curse," but this is not my object.

The design of this paper is to examine how it is that a word which in the majority of instances is properly translated "bless" is also capable of being rendered "curse."

The Hebrew word in question, in its various forms, has the following significations.

1st. "To kneel.—2 Chron. 6: 13, 'Solomon kneeled down upon his knees.'" Also Psal. 95: 6.

2d. "To cause to kneel."—Gen. 24: 11—Abraham's servant "made his camels to kneel down."

3d. "To bless."—Gen. 27: 4.—Isaac says to Esau "that my soul may bless thee before I die."

And in very many other passages.

4th. "To curse."—1 Kings 21: 10, 13.—And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the King."

The signification "to salute" 2 Kings 4: 29 is omitted because it is but a variation of sense "to bless," the salutation "peace be to thee" being one form of blessing.

The word has the radical signification to kneel and is derived from the noun "knee," the reader will at once perceive how natural is the derivative signification to bless, from the attitude of kneeling to implore a blessing, or causing another to kneel to invoke a blessing upon him. And this will further show how the same word which signifies bless in one passage, may signify curse in another, for a man may kneel to implore evil as well as to implore good. Nay, strange as it may seem, a little consideration will show that the same prayer that implores good for one party, may implore evil on another.

As for example, when Moses prayed that Israel might prevail against Amalek, his prayer was for evil upon Amalek; so that the very words which besought a blessing on Israel, implored a curse upon the former. All the supplications that have been offered in the present war, for the success of her majesty's arms, are necessarily prayers for the failure of Russia; and wear the double aspect of blessing and cursing.

Perhaps the reader may be curious to know how the signification "to forsake or renounce" is obtained from a word which means "to kneel and to bless." In one passage, as has been mentioned, it may be translated "salute"; from this use of the word it is inferred that the meaning "to bid farewell" may be attached to it:—inferred I say, because the only passage quoted by the learned German, Gesenius, viz: Gen. 47: 10 "And Jacob blessed Pharaoh," as forming this translation, will not sanction such a use. And here I cannot help expressing the thankfulness which the church ought to cherish towards God, that the faithful English version which is so widely circulated was made before German criticism was in vogue.

The reader will perceive that from the idea of saying farewell, the transition is easy to that of forsaking. But before such a rendering can be allowed, the word must be shown to mean "to say farewell." We cannot consent to alter the correct and significant rendering "Jacob blessed Pharaoh" into the incorrect trivium, "Jacob bid Pharaoh good bye," though all the learned critics of Germany should demand it. C. SPUREN.

An Unfortunate Sailor.

MR. EDITOR.—Among the letters of interest which I have received from the sons of "old ocean," the last two would be perused with deep interest by any one who has a heart to feel for the misfortunes of others. Allow me to furnish an extract from one of them, which the author requested that I should present to the "Seaman's Friend Society."

After speaking of his Scottish home and being obliged in orphanage, to go to sea at the tender age of twelve, and sketching other adventures of his life, he says, "At the age of 24 while on a homeward passage from Liverpool, England, in the 'Elizabeth Bentley,' Capt. W. Bennett, I received such injuries from a fall as to leave me a cripple the remainder of my days. I lay 15 days on board said ship without proper nourishment on surgical aid, which was the cause of my present lameness, as the Physician at Staten Island Hospital informed me. I was carried to the said hospital where I remained four years. There with my shoulder and hip I suffered greatly. Twenty-seven months of that time I was confined to the bed, not able to move, only as I was moved in a sheet." When this unfortunate left the Hospital, he came to this city, and has passed some time among those who have been friendly to him in Shepody. But he is now here, and is very destitute, being able to move only with crutch and staff. He proceeds in another part of his letter to say—"At present I feel myself capable of attending to some light business to gain an honest living; but alas I have no means by which to start. I have a belief, gentlemen," [referring to the Board of Directors,] "that you are Philanthropists, nay, Christian men, which gives me to hope that this my undertaking to do something for a living, will not be slighted. I feel that it is humiliating to be under the necessity of asking help from you. I have had offers to do business in this city,

but they are not agreeable to my principles. I have reference to keeping a grocery, a business that I detect, and cannot be induced to follow. I am aware that there are Christian and Temperance men enough in this city, to relieve a disabled sailor of strictly temperate habits, and for whose general character, vouchers are at hand. I cannot lean upon rum-selling, so demoralizing, for a living. I leave myself with you, gentlemen, and your humble servant will patiently wait an answer to this petition.

I remain yours, in Christian humility,
JAMES GILMORE,
Care of Rev. E. N. HARRIS, Seaman's Chaplain."

As there may be persons in the community who would take pleasure in contributing for the benefit of this truly deserving person, allow me to suggest that they make their deposits with the subscriber, or at the "Seaman's Home." The keeper, Captain C. C. Peitch, would take charge, and faithfully remit with pleasure.
E. N. HARRIS.
St. John, December 12th, 1855.

Saint John Young Men's Christian Association.

Thursday, Dec. 13th, the regular fortnightly Lecture of the Young Men's Christian Association, was delivered by the Rev. G. ARMSTRONG. Subject—"The Deluge." Long ere the appointed time arrived, to our great satisfaction, the Hall was densely crowded by a very respectable audience. And we never witnessed greater order maintained in such an assembly. The lecture was listened to with breathless attention, every heart seemed to have been riveted by the speaker. The tendency of his remarks was such as cannot fail to be followed by very beneficial results. Good seeds were sown; harvest time soon will come.

Amongst the members on the platform we noticed Hon. W. B. Kinnear, President of the Society; Dr. Patterson; LeBaron Botsford, Esq.; M. D.; J. Reed, Esq.; T. W. Daniel, Esq.; the Revs. J. Armstrong, Wm. Ferrie, and E. N. Harris.

The opening hymn, commencing—
How gracious is the Lord in mercy
Unworthy sinners to repent;
And gives them time by one he smites,
To flee the threaten'd punishment—
having been read by the President, and sung by the Choir, much to the satisfaction of the meeting, prayer was offered by the Rev. Mr. Ferrie.

The Lecturer then introduced his subject, in a manner which appeared to us like a gush of Christian feeling,—as if he were baptized by the Spirit of his great Master, and had just come down from the Mount, after holding sweet communion with his God.

He first of all referred to the joy he felt when a kindred Association was formed, more particularly connected with his own church, and to the benefits which young men derive from such Associations. Then, again, he was still more delighted when such a combination had been formed on such a broad Christian basis as the one which he now had the pleasure of addressing, calculated to do more good than any local Society possibly can do. The Speaker then introduced his subject—

THE DELUGE.

I shall endeavour to take you back in your imaginations, to view important transactions which have transpired in the world in by-gone days, calculated to teach us lessons of great importance. Would I could unravel before you a panoramic view of these great events; but time will not allow. I shall, therefore, endeavour, in a few dissolving scenes, to represent my subject. And also refer you to the certain fate of the present world—which shall be destroyed by fire. Behold that ancient Patriarch Noah. On a beautiful day, the sky is all serene; before him stands a high mountain, whose top is reflected in the azure sky above, while the lake beneath acts as a mirror for the whole. Then it is that he receives the communication from God, that the earth shall be destroyed. "And God said unto Noah: 'the end of all flesh is come before me, for the earth is filled with violence through them; and behold, I will destroy them with the earth. Make thee an ark of Gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits; the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above. And the door of the ark thou shalt set in the side thereof; with lower, second and third stories shalt thou make it. And behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life from heaven. And everything that is in the earth shall die.' The exquisite grandeur of the Scriptures has often been set forth, but is not seen by the superficial reader. The more we study the Scriptures, the more charmed shall we be by its communications. I often think that we are in great danger of spoiling its beauty by our comments. This is a book written under the direction of the Creator of all things for the guidance of his creatures, not for our age, but for every age; fitted to teach and guide every generation; a book for all; for every day life.

I have brought before you the great Patriarch as he listens, while every thing was quiet and calm around him, to the solemn communication from God.—His determination to take