

THE CHRISTIAN VISITOR.

ST. JOHN, N. B., MAY 5, 1864.

New Testament Studies.

NO. XVI.

THE PASTORATE.

PART 2.

Passing from names as given to pastors in the New Testament, we come to descriptions. There is the term *ambassadors*. We meet with it in that touching passage,—"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead be ye reconciled to God." Now what is an ambassador? He is a high officer, sent to negotiate affairs between one state and another. Thus Paul describes himself and his fellow-laborers, and in effect all Christian ministers, as sent on an embassy from heaven to earth, to negotiate matters in controversy between God and man. But what kind of an embassy? In controversies among men, all parties concerned are usually more or less in the wrong. But here God is wholly in the right, and man alone at fault. Let us see now how this modifies the business of the ambassador. He must first convince, and bring men down before God, in humiliation and despair. This done, he is prepared to set forth the great Gospel scheme of reconciliation—to propound the story of the cross. It even lies in his commission to urge and press the acceptance of this scheme. Nor is he ashamed to prostrate himself as a supplicant at the feet of his erring brother. Thus, ambassador of heaven as he is, it is as if Christ himself, and God in Christ, bowed down before the transgressor, as though imploring some special favor for themselves, while begging poor lost man to stoop to be saved. Which thoughts Wesley thus works out in one of his most striking lyrics.

"God the offended God, most high,
Ambassadors to reconcile us to thee,
His messengers his place supply,
And Jesus begs us to be friends."

"Us, in the stead of Christ, they pray,
Us, in the stead of God, they treat,
To cast our arms, our sins away,
And find forgiveness at his feet."

"Our God in Christ, these embassy,
And proffer'd mercy we embrace;
And gladly reconcile to thee,
Thy condescending mercy praise."

"Poor debtors, by our Lord's request,
A full acquittance we receive;
And criminals with pardon blest,
We at our Judge's instance live."

We find pastors, moreover, described as *angels*. Thus we have epistles sent from Christ to "the angels of the seven churches" in Asia. Every thing, every person in the Apocalypse assumes a mystic, allegorical cast; and thus, it should seem, the pastors of the seven Asiatic churches are exalted into "angels." And that with a deep meaning. For what is an angel? The word is simply official. Angels, like apostles, are messengers. Thus the "messengers of John," in Luke vi. 24, are, in the Greek, the "angels of John." The term, however, is generally applied in Scripture to an order of beings sent forth from the presence of God to transact business for him in this lower world. And so we have here the suggestion, that pastors are God's angels, doing business for him among the children of men. Like them, they have an elevated commission, derived immediately from the throne of God. Like them, they are ready for any work which their God may assign to them; lofty or low, repulsive or delightful. And like them, their home is on high, even while their work is on earth. Thitherward they tend while that work endures; and thither they wing their way when it is done.

But John seems to carry this thought even to a more commanding height. What are those "four living creatures,"—"not beasts," as our version here most unhappily renders,—who figure so largely in the Apocalypse? Rev. iv. 6-8 describes them. We ask, what are they? Clearly not angels, properly so called; for they join with the "four-and-twenty elders" in ascribing their bliss to the sorrow of the Lamb:—"Thou wast slain," they sing, "and hast redeemed us to God by thy blood." Yet they seem to rank higher than the redeemed generally, and even than the four-and-twenty elders themselves. Many highly respectable commentators, including Henry, Scott, and Fuller, are inclined to regard them as representatives of the Christian ministry as exalted to their heavenly condition. Their attributes are such as Christian pastors require;—the boldness of the lion, the strength and patience of the ox,—or rather than "calf,"—the prudence of the man, and the elevation of the eagle. They stand very near to God; like the prophets of both Testaments, often styled, as in a peculiar sense, the "men of God." Their business, too, like that of Gospel ministers, lies very much about the kingdom of God. And like them, they take a leading part in the conduct of heavenly worship. Moreover, "full of eyes" as these creatures are, they would seem to enjoy a deep insight into heavenly things, such as is possessed by those who, "for the work of the ministry," give themselves peculiarly to the study of the Word. The whole seems to intimate that, whatever the condition or treatment of God's faithful ministers now, the future shall infinitely recompense all the privation and suffering incident to their high though often despised calling.

To all which we would add two ancient examples of ministerial excellence. There is the ministry of our Lord—the Prince and Model of Pastors. True, his labors were largely itinerant. Yet they bear about them much of a pastoral as well as a missionary cast. Let us contemplate some of the features by which those labors are distinguished. Mark, first of all, our Lord's *grand theme*. This was himself—his sacrifice—his cross. His Sermon on the Mount, practical and preceptive as it is, is intended not alone to point out duty, but to convince us of our sin and helplessness, and make us feel our need of Calvary. His discourse with Nicodemus begins with regeneration, but ends with redemption as about to be wrought out on Calvary—with the doctrine of the cross as the seed of the new birth. So from first to last. Or if with any difference, it is that, as the Saviour approaches Calvary, he speaks more plainly about it, and sets it more distinctly before the eyes of his followers.

Again, there is the *matchless simplicity* of our Lord's teachings. He brought out of his boundless resources such topics only as his immediate purpose required; and the nearer and more familiar the better. His words were all chosen in the same spirit. They were not for show, but for effect—to attract, to instruct, to impress, to save. They are thus like the daylight, which reveals all forms, and paints all colors, yet has neither shape nor color of its own.

There is, further, our Lord's *diligence*, and his readiness to use every occasion for good which fell in his way. We turn to Mark i. The Saviour is in Capernaum. It is the Sabbath. The early morning hours being duly improved, as was his wont, he reports to the synagogue. He preaches, and the people are astonished at his doctrine. He casts out a devil, and confirms that doctrine. At noon he goes to the house of Simon and Andrew, and raises up Simon's mother-in-law from a "great fever." This accounts his fame, and the citizens at large wait for the evening to bring their sick also to Jesus. The sun sets at last. The city empties itself into the streets. One street, one house is the centre of universal movement. It is the street of the two fishermen—the home in which the great miracle-worker sojourns. And "they came not in vain," says Kitzo; "for now any one could disappointed home. Jesus looked them all . . . The sun which had set

upon an expectant crowd of miserable creatures, arose next morning upon a city from which disease had fled." John iv. now lies open before us. The Saviour is on a journey from Judea to Galilee. "He must needs go through Samaria." He approaches a city called Sychar. It is high noon. "Wearied with his journey," he sits down on the curb of "Jacob's well," to take rest while his disciples go into the city to buy food. A woman comes to draw water. The Lord will not suffer her to pass away untaught. It was for her sake, seeking her, that he had come where she found him. Her soul is saved; and the souls of other Sycharites as well, and the seed of a more abundant harvest in after days is sown. So much for the private diligence, as well as the public zeal of the Son of God; and that heavenly love, which, regardless of fatigue and hunger, caused him to find rest, and refreshment in doing the will, and finishing the work of Him that sent him.

Then there is the *loftiness* of our Lord's aims. He came to impoverish himself, that he might enrich others. He taught his hearers to let all earth go, that they might make all heaven their own. Having nothing earthly to call his own, the only riches he had to bestow were the spiritual and eternal; and with these he would have men content, as well they might be. Such is the deep meaning of that opening benediction;—"Blessed are the poor in Spirit"—poor, and content in their poverty;—because "theirs is the kingdom of heaven." Such the tendency of our Lord's great avowal in his inexpressible prayer, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." And if he could only lift men up here, that was all he wanted. All else that was worth realizing, in God's good time would surely follow.

To this we would add our Lord's *spirit of prayer*. He never lost sight of his Father's throne. He evermore stood amid its light. See him visiting his Father's house while yet a boy; lingering in converse with the doctors of the law, until there, after three days search, Joseph and Mary find him. See him praying at his baptism—at his transfiguration—in Gethsemane. If he is missing, his disciples fail not to find him rapt in prayer. He spends whole nights in prayer. In the midst of triumph, while "all the world goes after him," and the very children are moved to fill the air with their "Hosannas!" and Greeks from afar seek access to him; he rises above all to hold communion with his Father, in those memorable words, "Now is my soul troubled; and what shall I say? Father! I save me from this hour? But for this cause came I unto this hour. Father! glorify thy name!" And in his dark and dreadful hour on the cross, he poured out his whole soul before his Father, even when he smote him, in the accents of prayer. Oh! what a man of prayer was Christ! "I give myself unto prayer," said he in ancient prophecy. And truly it was so. His spirit of prayer is as marvellous as anything in the whole of his marvellous history.

Lastly: there is our Lord's *faithful, tender, self-sacrificing spirit*. Oh! how he bawled the coming down of his bitter foes, relentless to the last! What a record is that!—"And when," in the midst of the triumphs to which we just now referred,—"And when he was come near, he beheld the city, and wept over it," shedding what Howe so touchingly describes as "the Redeemer's tears over lost souls," and saying, "Oh! that thou hadst known, even thou, at least in this thy day, the things that belong unto thy peace! But now they are hid from thine eyes." Why, we seem to trace the tears while we read the words which broke out amid them. What a depth of love they reveal! Not baffled and disappointed, indeed; but something very like it. And then as to friends and disciples, the Saviour never sought to please them, but rather to benefit; and he never spared their faults. Still he would rather heal than wound; and with what exquisite skill and tenderness did he "bind up the broken-hearted," and "comfort all that mourned!" His tears ever freely mingled with theirs; and it was on their account, and not on his own, that he became "a man of sorrows, and acquainted with grief." His death on the cross was that last great, crowning act of love, which showed how cheaply he held his own life, and joy, and honor, when, by laying them down, he could bring life, and joy, and glory, to the objects of his regard. "The Good Shepherd laid down his life for his sheep."

A Sabbath in Portland.

The Lord's day to the Christian Minister is one of anxious care and fearful responsibility, but it is nevertheless the most delightful day of the seven. It is emphatically so when the spirit of revival predominates, and imparts to the services of the sanctuary its peaceful and purifying influences. This was our own happy experience on the past Sabbath as we mingled our prayers and praises with those of our brethren in Portland in the solemn engagements of the Christian faith. The first meeting was at the

WATER SIDE.

where a beautiful sheet of water makes up from the main river. The bold hills on either side afford a fine view for spectators, and these, by half-past 9 A. M., were covered with people who had assembled to witness the administration of the sacred rite of baptism. Probably not less than 800 persons, all told, were in attendance, and all giving the most marked attention to the services of the hour. Judging from appearance, we should say none came to mock, but many came to pray. Appropriate hymns were given out by the pastor, and they were sung by the redeemed with the spirit and with the understanding also. Then came the prayer by the administrator, followed by a short address on the subjects and mode of Christian baptism, as instituted by Christ and practised by the holy Apostles. The pastor then proceeded to lead the candidates, three in number, in the footsteps of Jesus. One of the three was a lovely little girl of ten years, who had given satisfactory evidence of conversion to Christ, and manifested her wish to follow him in his own appointed way. As the pastor led her gently into the water, eyes unaccustomed to weep could not restrain the falling tear, and many thought of the melting words of Jesus, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven." After baptism a prayer meeting was held in the vestry, asking the divine benediction upon the services of the day. This was followed by a

SERMON.

at the usual hour from the pastor, founded upon the passage in Deuteronomy xxii. 11, 12: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange God with him." The divine guidance and protection of the Church as illustrated by the instructive lessons of the eagle to her young, and her sheltering care over them in the time of danger, formed the theme of remark. The breaking up of the nest was explained as illustrative of the disturbing influences which befel God's ancient people when He was preparing them for deliverance from Egyptian bondage, and also of the perturbation of mind experienced by the sinner when first brought under the regenerating power of the Gospel of Christ. The fluttering of the mother bird over her infant brood to train them to fly as indicating the teachings of God's word and spirit to guide his chosen in the right way, and the spreading wing of the eagle to preserve her young from falling and to aid them in their upward flight, as significantly expressive of the protecting care of Jehovah over his redeemed family.

"Underneath are the everlasting arms and the eternal God is thy refuge." Blessed guidance! Safe protection!

SABBATH SCHOOL CONCERT.

The afternoon was devoted to the regular monthly Sabbath School concert. Instead of going through the usual routine the Superintendent, Brother Cady, wished us to preach to the children. We consented. There were nearly two hundred juveniles in attendance, filling a large proportion of the centre of the chapel, adults occupying the wall pews. It was pleasant to address to those promising loved ones the messages of truth in a style adapted to their juvenile comprehension. We cannot be too deeply impressed with the importance of laboring for the direct conversion of children to the saving knowledge of Christ. Let the truth as it is in Jesus be early engrained upon their moral sensibility, and it becomes a bulwark against the insidious influences of a wicked world. The School at Portland has for some time past been in a highly flourishing state in all its external aspects. Its library large, a good supply of teachers, and the numbers highly creditable, but the celestial showers have been to a great extent withheld. The last quarter, however, has been more encouraging. Some of the children are singing the songs of Zion with joyful hearts, and others are deeply convinced of their need of a Saviour. Many fervent prayers go up that the Lord will pour his spirit in ample fulness upon the Sabbath School. May God in mercy answer in a full manifestation of saving mercy, that those precious children may sing Hosannas to the Son of David. A short recess, then came the

EVENING SERVICE.

full of religious fervor and power. House crowded with attentive listeners to an exposition of the sublime doctrine of justification by faith, from the passage in the eighth of Romans—"It is God that justifieth." Justification by the deeds of the law demands sinless obedience. Holy beings only can render such obedience. Man is a sinner and therefore cannot be justified in whole or in part by his own works. Hence, if justified, it must be by the obedience of another. The remedial system makes the necessary provision in Christ as the sinner's substitute. His sinless obedience and vicarious sufferings in all the fulness of their merit are made over to the penitent believer as the ground of his acceptance by a Holy God. This entitles him to all the immunities of redemption in this world and in the world to come, while the purifying nature of his faith qualifies him to render a cheerful conformity to the divine will and makes him meet for the heavenly inheritance. It seems to us that this cardinal doctrine of the Christian faith should be fully unfolded to the Church at all times, but more especially in seasons of religious revival. It is the key note in the harmonies of the Gospel, the main spring in redemption's work. Darkness regarding this central truth cannot fail to obscure all the lines of New Testament theology, and leave the soul in blank uncertainty in reference to the true basis of christian hope. Hence the necessity for making this matter plain.

FELLOWSHIP.

TO TWENTY-ONE candidates, all of whom had been received during the month; twenty by baptism and one by letter. Among the number were some whose gray locks testified that they had come in at the eleventh hour. Thanks to the benevolence of the Great Master they shall have their penny. Most were in the bloom of youth. How delightful to see young men and maidens, and children too, consecrating the best portion of life to the service of their God. May the Lord in mercy preserve them amid the slippery paths of youth, and make them living witnesses for his cause! If all these new recruits adhere to the judicious counsels of their pastor, they will not fail to grow up into Christ, their living head in all things. These delightful services were brought to a close by the

BREAKING OF BREAD.

Not less than 120 partook of the sacred ordinance and held blessed communion with God and with each other; twenty for the first time. As in the infancy of the Church, so in this case, "They that gladly received the word were baptized . . . and they continued steadfastly in the Apostle's doctrine, and in fellowship, and in breaking of bread, and in prayers." The order is beautiful, bearing in all its parts the impress of inspiration from Heaven. The reception of the word of God by faith, followed by baptism in water as emblematic of a participation in the death and resurrection of Jesus, and then a steadfast adherence to Apostolic doctrine, and a careful observance of "all things" which the Saviour has commanded. This is the Christianity that will stand the solemn scrutiny of the last great day.

Upwards of thirty have been baptized in Portland since the good work commenced, and many more seem deeply impressed and are anxiously seeking the pearl of great price. We long to see more of the young men of Portland enlisting in this precious cause, and giving the prime of their manhood to the claims of the Redeemer. O, young men, no being in the great universe has the same claim upon you that Jesus has. He gave his life for you, and will you not wear the badge of his love and be his forever? To day if you will hear his voice harden not your hearts.

PERSONAL.

We are to have quite an addition this week to the ministerial staff of the City. Rev. Mr. Garner, pastor elect of Leicester St., is expected to enter upon his duties next Sabbath. Rev. Mr. Burnham is to commence a series of meetings in connection with the Brussels Street pastor and church next Sabbath. Rev. Geo. Sealy has accepted a call from the church in Carleton to become its pastor, and designs to preach there next Lord's day. We pray that these brethren may all come to us in the fulness of the blessing of the Gospel of Christ! "Paul plants, Apollos waters, God gives the increase."

For the Christian Visitor.

My Reasons for Becoming a Protestant.

To the Right Reverend Thomas Connolly, Archbishop of the Roman Catholic Church, Halifax, N. S.
"Beware," said an inspired apostle, "lest any man spoil you through philosophy." He was fully aware that philosophy was then working much mischief. And it did so, because the mode of philosophizing adopted was two-fold; there was first an observation of surrounding objects, and then conjectures were founded on this observation. The habit of mind was transferred to theological science, and consequently, when men opened the book of God, they read and conjectured. Clement of Rome, who was a fellow laborer with the Apostle Paul, showed, for instance, the power of an unbridled imagination, when he attempted to prove that Rahab the harlot believed in the doctrine of the Atonement, because she hung a scarlet thread out of the window of her house. You have read in his books, my Lord, that he sanctions the following marvellous and unfounded tales:—"There is a certain fair called a Phoenix; of this kind there is but one at a time, and that lives five hundred years. And when the time of its dissolution draws near, that it must die, it makes itself a nest of frankincense and myrrh, and takes fire, into which, when its time is fulfilled, it enters and dies. But its flesh putrefies, breeds a certain worm, which being nourished with the juice of the dead bird, brings up the nest in which the bones of its progenitor lie, and carries it to Egypt, to a city called Heliopolis; and dying in open day, in the sight of all men, it is upon the altar of the sun, and so returns to whence it came. The priests then search into the

records of time, and find that it returned precisely at the end of five hundred years. And why is this tale told? Because Clement fancied it to have a resemblance to the resurrection, of which he pronounced it a 'wonderful sign.' See, my Lord, the dead errors and mistakes of one who immediately succeeded the apostles, and had heard their instruction. Nor less apparent was an erring fancy, when, in the second century, the interpretation just referred to in reference to Rahab was admitted by Justin Martyr, amplified by Irenaeus, when he discovered the Persons of the Trinity in the three spies! Justin Martyr appears frequently to quote the Scriptures from memory, instead of from the text; and strange indeed are the inferences he draws. Thus he imagines there is a prophecy of our Lord's Crucifixion in the expression, 'I have spread out my hands all the day unto the people'; and another in the words of the same prophet, 'I will build a temple for you, government,' to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your shoulders.' Justin Martyr went still farther, and discovered the symbol of the cross in the masts of the ships, the implements of husbandry, the tools of carpenters, and even in the position of the eye-brows and nose in the human face, which latter idea he considered to be referred to in the words of Jeremiah: 'The breath of our nostrils, the word of the Lord.' Lam. 4. 20. And to furnish another of the same measure should be to furnish the government, to 'the power of the cross shall be upon your