

VERMONT TELEGRAPH.

J. LONG, PRINTER.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

W. WALKER, EDITOR.

VOL. V.

BRANDON, TUESDAY, MARCH 12, 1833.

NO. 25.

TERMS.

The VERMONT TELEGRAPH is published weekly at a year, payable within four months, or \$2.50 at the end of the year.

To subscribers out of the State, whose residence is more than 100 miles from this office, the paper will be sent by mail at \$1.75.

To companies who receive 12 or more copies in one bundle, and pay in advance, \$1.50 each, including agency.

Agents, who procure and pay for six subscribers, are entitled to a seventh copy gratis.

In making communications of new subscribers and remittances, the Agents will be particular in giving the names and residences of subscribers, and the amount to be credited to each in all remittances.

All Baptist ministers, in good standing in the churches throughout the United States, are authorized to act as agents for this paper.

All communications to the Editor or Agent, must be post paid, except such as add to our list of subscribers one or more names.

Papers will not be discontinued until all arrearages are paid, except at the discretion of the General Agent.

JAMES LONG, General Agent.

COMMUNICATIONS.

For the Vermont Telegraph.

AN EXPLANATION OF THE 11th CHAPTER OF REVELATIONS.

Concluded.

Verse 11. "And after three days and a half (years) the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them." After the scriptures should lie dormant three years and a half, God would so order his providential dealings with the nation that should kill them, that they would again be permitted to be read and explained as usual; and the scriptures would again stand upon their own foundation, and be supported by their own intrinsic merit, and would again have their bearing, on the hopes and fears of the governments of the earth.

Verse 12. "And they heard a great voice from heaven saying unto them come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them." This verse, shows that the scriptures, after this short suspension, would be placed in a more exalted and conspicuous situation, many more would read, and many voices would unite in calling for a general diffusion of the Bible. And even the enemies of the word of God would be confounded at the great things they would see accomplished by its instrumentality.

Verse 13. "And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of the names (or titles) of men seven thousand; and the remnant were affrighted, and gave glory to the God of heaven." The same hour, at the same time the witnesses would be slain, there would be a great revolution, and one of the ten kingdoms, into which ancient Rome would be divided, would fall; and seven thousand names, or titles of nobility, or of priests, would be destroyed; and this Revolution would produce great fear among the adjoining nations, and many would acknowledge that the hand of God was manifesting these wonderful events.

1798, the year the Bible was again permitted to be read in France, the Bible society was first instituted in England. Here, then, we have the "great voice" that was saying "come up hither." It is a fact which has been noted by a number of writers of the French Revolution, that it was exactly three years and a half from the time the bible was forbid to be read, and its laws disregarded, before the edict by Bonaparte gave free toleration to all sects to worship God in their own way. Now the Bible was more than restored to its former place; it was exalted, and every man could examine for himself into its sacred truths. Before this, laymen could not be permitted to handle or read for themselves. It is also a fact worthy of notice, that the progress of the bible society has exceeded the most sanguine expectations of its advocates; and the Atheists and Deists of our day appear to be perfectly confounded at the event. Instead of declaring war openly against the word of God, as under the French revolution, they now pretend to draw their rules of morality from this blessed book; and the man that should undertake to write down the word of God in this day, would be considered either a mad man or a fool. Does not all this show that this part of scripture has been fulfilled, and that the calculation of the reign of Antichrist must be correct, which I have heretofore made? For certainly, the two witnesses are not now clothed in sackcloth, neither is the church in the wilderness; nor does Antichrist reign over the kings of the earth, or tread the church under foot.—One thing more;—in the revolution of France, the names of seven thousand men were slain, or the long list of titled nobility was destroyed, and the great catalogue of priestly orders was abolished, the very same year the witnesses were slain. It is said by some writers, that there were seven thousand titles abolished in France during the revolution. Well might the remnant, (or church of God) be affrighted, and give glory to the God of heaven.

Verse 14. "The second woe is past; and behold the third woe cometh quickly." The second woe begun by the civil wars in France and Germany, and ended in the French revolution; and the third woe, will come and pass quickly. It is the last and great woe denounced against the woman sitting on the scarlet coloured beast, the earth which she has filled with her sorceries, and the kingdoms of this world, which must all be destroyed under this woe.

Verse 15. "And the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever." This will soon be fulfilled.

Verse 16. "And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God." By the four and twenty elders, I understand the true ministers of Christ, alluding to the 24 courses of the priests appointed by David. See 1 Chron. 24th chap.

Verse 17. "Saying, we give thee thanks,

to Matt. 19: 13, 14, where it is said that some brought little children to Jesus that he might put his hands on them and bless them. "Now," said Mr. G., "if Christ blessed little children, why may not the church? If our Lord embraced them, who shall forbid the church to do the same?" I would ask the candid reader to examine the passage to which Mr. G. referred, and see if Baptism is named, or even alluded to, by the sacred writer in the text. But, say you, perhaps he may have baptized them, though it is not noticed; but we are able to prove that Christ did not baptize any. In John, 4: 2, we read, "Though Jesus baptized not, but his disciples,"—that is, Jesus did not baptize, but his disciples did. Now it is evident, that the disciples did not baptize these children, from the fact that they opposed their coming to our Lord, for it is said that "the disciples rebuked them."

Mr. G. then referred to the baptism of the households of Lydia and the Jailor, recorded in the 16th chapter of Acts, and asked, "Can any one suppose that there were no infants in these families?" I am willing to say, that in my opinion, there was not an infant in either of these families; for the following reasons: Lydia was from the city of Thyatira, which was at least 300 miles from the place where the apostles saw and baptized her. By reading the chapter, we find that her object in coming to Philippi, was to dispose of some fine cloths, for "she was a seller of purple." Hence, it would be quite necessary for her to have servants, but very inconvenient to attend upon infants while disposing of her merchandise; to say nothing of the trouble of carrying them from Thyatira to Philippi, 300 miles. Again, there is no mention made of her husband in the Bible, which leads me to suppose that she had none. It was, and still is customary in the east, for women to sell fine cloth, and other light articles, and frequently to go a great distance to do it.

In relation to the Jailor, it is said that the Apostles "spake unto him the word of the Lord and to all that were in his house." And after they were baptized, it is said that he "rejoiced, believing in God, with all his house. If there were infants there, they were preached to, and they rejoiced in God, believing in his name.—Now Baptist ministers will baptize such children as rejoice, believing in God.

Mr. G. then inquired, "What can you say against the baptism of infants? Why," said he "there is no command for it in the Bible. Well, what of that?" continued he, "there is nothing against it; so it is as broad as it is long." I ask Mr. G. if we are forbidden to baptize the drunkard, or thief, or profane swearer, or murderer? Would any one think that we ought to baptize these characters, because the Bible does not forbid it? If Mr. G.'s reasoning be correct, we are to baptize all who are not forbidden to be baptized in the scriptures. I think my readers will perceive that Mr. G.'s reasoning cannot be sound. No, the Bible does not tell us who may not be baptized; but it does inform us this much, that John required of those whom he baptized "fruits meet for repentance," and that Philip

laid down his life an offering for sin, enduring the painful, shameful, and cursed death of the cross. He offered himself thus as a sacrifice, in our stead, to satisfy divine justice. Among the thousands who have been educated in our faith, there are scarcely any who do not cleave to this as a fundamental doctrine, if we except such as have been perverted by new philosophy. Yet this is one of the foundations which it is now attempted to sap. We are told that the justice of God is not satisfied; that the *made* in which the death of Christ is effectual to salvation is a matter of no importance to the believer, and that it is sufficient for him to know, that Jehovah as a Sovereign, for the sake of Christ, freely pardons all his sins. This is an instance of the rancor which is played off at the present day with so much effect upon unwary minds; a fallacy which rests on the assumption, that facts only are important, and that the explanation, or, as it is vaguely called, the philosophy of these facts is a matter of indifference. It is a fact that Christ was slain; it is a fact that God consequently pardons; but how or why the two are connected does not concern us. This is so far from being true, that we maintain the substitution of Christ, as our legal sponser, as the vicarious satisfaction of our sins, as bearing the penalty due to us, to be, if not part of the very object of our faith, a truth absolutely necessary to our believing. If not, we may go a step farther, and say that it is enough to know that God pardons sinners, but for whose sake, or in what manner, it matters not.

Christ is held up as the great object of our faith. This, however, is not all. It is Christ, in a certain aspect, whom we must regard, namely, Christ crucified. And it is not enough merely to regard him as crucified, but as dying with a special intent, which is, to satisfy divine justice. Using the word *fact* in its wide, popular, and somewhat inaccurate sense; the substitution of Christ is a part of this great fact, as much as any other. And it thus becomes an important object of saving faith.

The doctrine of substitution is interwoven in the whole web of the ancient economy; it is inscribed upon every altar of the levitical law, and represented in palpable action by every victim. The sacrifices of the Moosaic ritual have no significance apart from this. The New Testament writers, presuming that every Hebrew was fully imbued with the idea of a vicarious satisfaction, constantly express this doctrine in terms derived from familiar sacrifices. And the language of the Bible is so express, that the great body of plain readers are unanimous in their opinions concerning this point. It is a lamentable error to suppose that this is one of those merely speculative matters which it concerns not the private Christian to understand. The inquiry is concerning the most momentous question which a soul can ask: How can a just God pardon me a sinner? And we should find ourselves totally at a loss in endeavoring to explain this to a convinced sinner, without bringing to full view the substitution of Christ. The conscience is not relieved, when we point to the

laid down his life an offering for sin, enduring the painful, shameful, and cursed death of the cross. He offered himself thus as a sacrifice, in our stead, to satisfy divine justice. Among the thousands who have been educated in our faith, there are scarcely any who do not cleave to this as a fundamental doctrine, if we except such as have been perverted by new philosophy. Yet this is one of the foundations which it is now attempted to sap. We are told that the justice of God is not satisfied; that the *made* in which the death of Christ is effectual to salvation is a matter of no importance to the believer, and that it is sufficient for him to know, that Jehovah as a Sovereign, for the sake of Christ, freely pardons all his sins. This is an instance of the rancor which is played off at the present day with so much effect upon unwary minds; a fallacy which rests on the assumption, that facts only are important, and that the explanation, or, as it is vaguely called, the philosophy of these facts is a matter of indifference. It is a fact that Christ was slain; it is a fact that God consequently pardons; but how or why the two are connected does not concern us. This is so far from being true, that we maintain the substitution of Christ, as our legal sponser, as the vicarious satisfaction of our sins, as bearing the penalty due to us, to be, if not part of the very object of our faith, a truth absolutely necessary to our believing. If not, we may go a step farther, and say that it is enough to know that God pardons sinners, but for whose sake, or in what manner, it matters not.

Christ is held up as the great object of our faith. This, however, is not all. It is Christ, in a certain aspect, whom we must regard, namely, Christ crucified. And it is not enough merely to regard him as crucified, but as dying with a special intent, which is, to satisfy divine justice. Using the word *fact* in its wide, popular, and somewhat inaccurate sense; the substitution of Christ is a part of this great fact, as much as any other. And it thus becomes an important object of saving faith.

The doctrine of substitution is interwoven in the whole web of the ancient economy; it is inscribed upon every altar of the levitical law, and represented in palpable action by every victim. The sacrifices of the Moosaic ritual have no significance apart from this. The New Testament writers, presuming that every Hebrew was fully imbued with the idea of a vicarious satisfaction, constantly express this doctrine in terms derived from familiar sacrifices. And the language of the Bible is so express, that the great body of plain readers are unanimous in their opinions concerning this point. It is a lamentable error to suppose that this is one of those merely speculative matters which it concerns not the private Christian to understand. The inquiry is concerning the most momentous question which a soul can ask: How can a just God pardon me a sinner? And we should find ourselves totally at a loss in endeavoring to explain this to a convinced sinner, without bringing to full view the substitution of Christ. The conscience is not relieved, when we point to the

Verse 13. "And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of the names (or titles) of men seven thousand; and the remnant were affrighted, and gave glory to the God of heaven." *The same hour*, at the same time the witnesses would be slain, there would be a great revolution, and one of the ten kingdoms, into which ancient Rome would be divided, would fall; and seven thousand names, or titles of nobility, or of priests, would be destroyed; and this Revolution would produce great fear among the adjoining nations, and many would acknowledge that the hand of God was producing these wonderful events.

Now let us review this prophecy, and compare the prophecy with the events which have of late years transpired; and we shall find, that the whole of this prophecy has been fulfilled to the very letter. In A. D. 538, Justinian, in his controversy with the Arian Doctors of the Eastern or Greek church, constituted the Bishop of Rome head over all others, who by his authority suppressed the reading of the Bible by laymen, pretending that they could not read and understand without the assistance of the clergy. Here began the two witnesses to be clothed in sackcloth, and the 1260 years in which they were to prophesy. If the witnesses began their days of prophecy clothed in sackcloth in the year 538, they would end in the year 1798. About the close of this century, in consequence of the corruption of the church of Rome being exposed, men began to treat revelation as a fiction, and religion as priestcraft; and instead of searching for the truth, they set to work to destroy the only pillar and ground of the truth, the scriptures. Some of the most eminent writers of that day, declared war against the word of God; and this war became general, all over Europe and even in America. But the principal writers who attacked the word of God, were in France, one of the ten kingdoms into which Western Rome had been divided at the close of the fifth century after Christ. And so successful were these writers, that almost the whole nation of the French became Deists or Atheists, in a very short time. This was, and had been a nation, given to the most heinous crimes, and was truly following the sodomitical sins, and had kept the people of God in bondage for centuries. In France too, Christ had been sacrificed again in his people. Witness the great massacre of the protestants in the beginning of the 17th century on St. Bartholomew's eve. It is said by Sully, who witnessed the scene, that 50,000 were slain in the city of Paris in one night, and that the blood ran in the streets of the city ankle deep. More than 150,000 were murdered in other parts of France on that memorable day. Here then, in this kingdom, God, in 1794-8, has displayed himself in the fulfilment of this prophecy which we are now considering. In 1794, a decree was passed by the three reigning powers of France, forbidding the Bible to be read in any of the chapels in France, and destroying the sabbath; and in Lyons, one of the principal cities of France, the Bible was tied to the tail of an ass, and dragged through the streets, and many were gathered, and bonfires made of them. The people in all the principal places of France, held days of rejoicing, and sent gifts one to another, because the reign of Priestcraft was at an end. This conduct of the French people, began to alarm the nations around them; and although they could not interfere with the policy of that nation, yet they immediately took measures to prevent the spread of this demoralizing mania which had attacked the French nation. In

Verse 15. "And the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever." This will soon be fulfilled.

Verse 16. "And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God." By the four and twenty elders, I understand the true ministers of Christ, alluding to the 24 courses of the priests appointed by David. See 1 Chron. 24th chap.

Verse 17. "Saying, we give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned." This is the language of the humble minister of Jesus Christ, who makes the word of God his study, and believes in the overruling hand of God as accomplishing the great designs therein revealed; and this has evidently been fulfilling more than thirty years. Many servants of God, who wait upon the altar, and observe the signs of the times, do believe and publish, that Christ is near at hand, and that the kingdoms of this world, will soon become the kingdom of our Lord.

Verse 18. "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." This verse shows us what is shortly coming to pass, and is a description of what the true ministers of Christ will preach, viz., the wrath of God about to be poured out upon the angry nations of the earth, the resurrection of the dead, and the judgment day, the reward promised to all those who fear, love and obey him, and the destruction of Antichrist. This is what the servants of God should preach in this day big with wonderful events. This is what God will have preached—for he never sends any judgments upon the world without giving them warning.

Verse 19. "And the Temple of God was opened in heaven." By this I understand, the pouring out the spirit of God upon his worshipping people. "And there was seen in his temple the ark of his testament." By this I understand, that the word of God will be more generally read, and better understood by the people of God than formerly. "And there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Lightnings, denote reforms in governments and bodies politic; voices, denote great struggles of the common people for reform in government, or for the execution of their desires, and applies to a multitude in all cases; thunderings, denote wars; earthquake, a revolution; and great hail, great judgments—either pestilence or famine, or both. Therefore I should read this passage thus: And there were reformations, and many people calling to be eased of their burdens, and wars, and a revolution, and great pestilence and famine. This will be the closing scene of this world. And now let him that readeth understand, if these things are not already at the door. W. M.

For the Vermont Telegraph
REMARKS ON MR. GRIDLEY'S SERMON ON
BAPTISM—No. IV.

Delivered at Whiting on the evening of Jan. 22,
1833.

I now proceed to Mr. G's argument in favor
of Infant Baptism, in proof of which he referred

what of that?" continued he, "there is nothing against it; so it is as broad as it is long." I ask Mr. G. if we are forbidden to baptize the drunkard, or thief, or profane swearer, or murderer? Would any one think that we ought to baptize these characters, because the Bible does not bid it? If Mr. G's reasoning be correct, we are to baptize all who are not forbidden to be baptized in the scriptures. I think my readers will perceive that Mr. G's reasoning cannot be sound. No, the Bible does not tell us who may not be baptized; but it does inform us this much, that John required of those whom he baptized "fruits meet for repentance," and that Philip demanded of the Eunuch that he should "believe with all his heart," before he would baptize him. The Baptists have never required any more of their candidates for baptism than John or Philip did of theirs. W.

RELIGIOUS MISCELLANY.

DUTY OF SUPPORTING THE MINISTRY.

No position can be more evident than that, when one man spends his time and employs his talents in the service of another, that other should reward him for his labor. Nor is the principle changed, if he labor for a society or body of men, instead of an individual. This principle is equally applicable to a religious society as to any other. Unfortunately, however, a few religious communities, and among these are baptists, have not, in its proper extent, recognized this equitable principle in regard to their ministry. And it is a proper inquiry, whether there is any thing in the nature of their office, in the fact of their divine call to the work, or in their situation and circumstances, which forms an exception in their case? Ministers are flesh and blood like other men, they have physical wants like other men; they may lawfully have families like other men; and if so, they must be under the same natural obligation to provide for them with other men. By virtue of a divine call, it is made their duty to preach the gospel, while other men are under obligation to labor in secular avocations; but it is not perceived that the nature of the service can affect the principle, that every man should be rewarded for his labor, in the one class more than in the other. By no proper construction or application of the principle of equal justice, can one man, or one class of men, be required to perform gratuitous labor, while others receive a reward for their labors.

There is, however, another view to be taken of the subject. It is admitted, that the kingdom of Christ is not of this world, that the scriptures must be allowed to prescribe the laws, as well as to teach the doctrines of this kingdom; and that what is bound in the scriptures must be bound among christians. While cases in which they give no specific directions, must be left to the operations of the principles of natural justice, controlled by christian principle; still, when they do speak, their voice is of paramount authority, and must be implicitly obeyed. What then is the testimony of the divine oracles? What saith the scriptures? All must allow that, under the law, provision was made by divine authority for the support of the priests. But it is readily admitted that, as christians, we are to inquire of the New Testament, for the laws of Christ's kingdom. The new dispensation differs so widely from the old, that it is in most cases, unsafe to reason from one to the other;—always, indeed, unless the New Testament explicitly warrants it, or else the analogy be very obvious. It is confidently believed, however,

This last obligation is taught in the phrase, *let the elders be accounted worthy of double honor.* The Jews understand the term *honor*, when applied to parents and ministers, to include the idea of *support*; and by *double*, they sometimes understand *double honor*. 2. And so some of the best interpreters understood the phrase, *worthy of double honor*, to mean, entitled to liberal support. And the reason of this is seen in the arduous and responsible nature of the ministerial calling, which by its multiplied labor, and anxious cares, is more wasting to the human energies than almost any other profession or employment. This is found to be true of all studious, laborious, faithful ministers of the gospel. And it is obviously desirable, that their minds should be free as possible from carking anxiety about their temporal affairs, which would naturally tend to disqualify them for successful study, and the cheerful discharge of their public duties.

We are aware that the example of St. Paul, in sometimes laboring with his own hands for his support, and at other times neglecting to receive a pecuniary reward for his services, has been alleged as an objection to the duty of supporting the ministry; but we believe that it is most improperly alleged; and that an examination of the matter will serve to establish the general rule, and will show that these instances are only exceptions, which rather confirm than weaken it. The facts in the case were these. St. Paul was well assured of the right of all christian ministers, himself included, to receive a support; but there were peculiar circumstances which induced the disinterested apostle to forego his right to a maintenance. But the right itself was so well understood and acknowledged, that his enemies took advantage of his disinterestedness to excite a prejudice against him, by insinuating that he knew himself to be no apostle, or minister sent of God, and therefore did not presume to receive wages. It therefore became necessary for him in vindicating his character as an apostle, to explain the reason of his conduct. This reason was, that in the then state of things, he could be more useful, by cutting off occasions from those who sought occasions, 2 Cor. 11: 5-12. When the apostle preached among the heathen, he took nothing of them, but was usually sustained by the contributions of the regular organized churches: so when he preached in Corinth, that which was lacking to him the brethren who came from Macedonia supplied. And when the churches neglected to forward their contributions, his own hands ministered to his necessities. Acts 20: 33. The case of modern missionaries among the heathen is very analogous. They are sent to preach to a rude people, who are ignorant of the value of the gospel, and of their duty to properly receive its ministers; and therefore christians should contribute of their substance to sustain foreign missions, as well as support their own pastors.—So that the example of Paul does not at all weaken our argument; on the other hand, in his explanation and defence of his conduct, he most conclusively shows that ministers of the gospel should be rewarded according to their labor. G.

SUBSTITUTION OF CHRIST.

The simple and precious doctrine of our church upon this head is this: that the Lord Jesus Christ offered himself a sacrifice without spot to God; that having conflicted with the terrors of death, and the powers of darkness, and felt and borne the weight of God's wrath, he

derived from familiar sacrifices. And the language of the Bible is so express, that the great body of plain readers are unanimous in their opinions concerning this point. It is a lamentable error to suppose that this is one of those merely speculative matters which it concerns not the private Christian to understand. The inquiry is concerning the most momentous question which a soul can ask: How can a just God pardon the a sinner? And we should find ourselves totally at a loss in endeavoring to explain this to a convinced sinner, without bringing to full view the substitution of Christ. The conscience is not relieved, when we point to the general mercy of God, or even to the death of Christ, without reference to its intent. Hence with those who reject the doctrine, the method of dealing with awakened sinners is totally different from all that is on record in the history of the Church.

The atonement occupies a much less prominent place among the truths exhibited to the troubled soul. Inasmuch as Christ can no longer be held up as a sacrifice, in the proper sense, nor the justice of God be represented as satisfied, it is common to exhort the sinner to approach God, still viewed as a sovereign, with acts of submission. He is called upon, not to repent or believe so much as to *submit*; and this single term often conveys the whole message of the preacher. Now we assuredly do not deny the importance of submission to God, nor the possibility of explaining this term, so as to make it include all that we plead for; but we plainly perceive in the exclusive use of it, instead of the words commonly employed in Scripture, to express saving acts, that there is a difficulty in explaining the work of Christ, upon the new scheme. On the contrary, where the atonement of Christ is regarded as the great object of faith, no exhortation will flow so naturally from the lips, as, "Believe in the Lord Jesus Christ." Where he is viewed as our substitute, so far from removing him out of sight in the uniting cardinal, life-giving act of the soul, nothing but Christ and his cross will occupy the field of mental vision.

There is no way of illustrating this great transaction so happy as that adopted in Scripture. If you would explain to a child the doctrine of atonement, you must first make him acquainted with the nature of a sacrifice. We were once acquainted with a poor man, whose intellect was but one degree above that of an idiot, and who by most was regarded as such.—Still he had light enough to show him that he was a sinner, and that he was condemned.—Under this conviction he went about inconsolable. All the attempts of his christian friends to remove his fears of wrath, were fruitless.—A minister of the Gospel who pitied his condition, laboured to persuade him of the mercy of God, and to open the plan of salvation. It was in vain. The poor man could not see how an infinitely holy and just God could fail to cast him into hell. At length, the minister, having exhausted all his other resources of illustration, resorted to the Scriptural type of a lamb. He represented this innocent animal as a peculiar offering, and pointed to Christ as the Lamb of God. The effect was beyond all his expectations: A gleam of light seemed to penetrate the obscure soul of the convinced sinner: He cried out with every token of surprise and joy—"Oh Sir, why did no one ever tell me this before!" His burden had fallen off. He had seen upon the cross, his adorable Surety and Substitute.—*Presbyterian.*