

Lord is a man of war. Pharaoh's chariots and his hosts hath he cast into the sea: his chosen captains also are drowned in the Red sea. The depths have covered them: they sank into the bottom as a stone. In the greatness of their excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath which consumed them as stubble. And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea. Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praise, doing wonders?"

Moses so perfectly understood the principles of faith, that the walls of Jericho, when encompassed round about by the armies of Israel, were razed to their foundations; the wickedness of an Achin, who had concealed the golden wedge and babylonish garment, was brought to light. When Israel murmured against Moses in the wilderness, because of their extreme hunger, and their souls lusted after the flesh-pots of Egypt, this servant of the living God had power with him to bring quails into the camp, manna from heaven, and water from the flinty rock.

While thunder and lightnings shook the mount of God, and indicated his presence, he was able to enter into the cloud of his glory; while the light of it was like devouring fire on the top of the mount, in the eyes of the children of Israel, yet Moses could enter into it and converse with God himself, and obtain the tables of his law. Here the secrets of God's will were given unto Israel; the curses they had endured, and that would befall them because of their wickedness and evil hearts of unbelief; and the blessings that would be multiplied on their heads and the heads of their posterity, if they would forsake their idols, and cleave unto the living God—"And it shall come to pass when all these things are come upon thee, the blessings and the curses which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto him, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul: That then the Lord thy God will turn thy captivity,

and have compassion upon thee, and will return and gather thee from all the nations whither he hath scattered thee. If any of thine be driven out unto the uttermost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: For this commandment which I command thee this day, is not hidden from thee, neither is it afar off. It is not in heaven, that thou shouldst say, who shall go up for us to heaven, and bring it unto us, that we may hear it and do it? Neither is it beyond the sea, that thou shouldst say, who shall go over the sea for us, and bring it unto us, that we may hear it and do it? I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life that both thou and thy seed may live."

We behold also an Elijah, who lived in what is denominated by this wise generation of religionists, an age of darkness, (would to God that the professed disciples of the Lord Jesus in this age, were overwhelmed in the like darkness, me thinks they would be more like their Maker,) having such confidence in God, that he stood forth in the presence of Israel, and the numerous prophets of Baal, who surrounded him, and declared that there should not be dew nor rain those years but according to his word. He was the only surviving prophet of the Lord, that remained. But in his hand he preserved him and led him out into the wilderness and hid him by the brook Cherith, and gave commandments and revelations to the ravens of the valley to feed him; accordingly they brought him bread and flesh in the morning, and bread and flesh in the evening: and he drank of the waters of the brook. But at length the brook dried up, and the Lord had occasion to reveal another secret to him; viz. that a certain widow would sustain him, whom he found gathering two sticks to kindle a fire to dress the last remains of her barrel of meal, and cruse of oil; which failed not nor diminished, while this prophet shared her humble pittance. But this was not her only reward—her son who had slumbered in death, was restored to life again. He came forth filled with indignation at the wickedness of the prophets of baal, and tested the validity of their religion and their gods,

with that of the God of Israel. Tho' their prayers were long and loud from the morning until the time of the evening sacrifice, the offering was not consumed. But when Elijah put up his petition, fire from heaven not only consumed the sacrifice, wood and stones of the altar, but licked up the water in the trench round about. While the famine was yet sore in the land, because there was no rain, he got himself up to the top of mount Carmel, and prostrated himself upon the thirsty earth, and when his servant had looked seven times toward the sea for rain, the heavens began to be propitious; a little cloud like a man's hand rose out of the sea. And while Ahab prepared his chariots to get himself down that the rain stop him not, the hand of the Lord was upon Elijah, & he girded up his loins, and flew as it were upon the wings of the wind, and outstripped the chariots of Ahab, and went before him to the entrance of Jezreel.

Is this a religion of dark types and shadows which the ancient saints enjoyed, that enabled them to enter within the veil and fathom the secrets and deep designs which lay in the bosom of the Almighty? Is this religion which conferred such special favors upon Jacob, David, Samuel, Joshua, Job, Ezekiel, Isaiah, Jeremiah, and many others, inaccessible by us, and yet God remain an unchangeable being? Did they enjoy more holiness than was indispensably necessary to save them in the kingdom of God? If so, the fact is yet to be revealed, for it is not so written in the volume of God's inspiration. Is it not rather a day of darkness and unbelief? Is there not a fearful odds between the religion of this generation and that of the ancients?—Yes, verily the darkness of Egypt, when compared with the moral darkness that now pervades the religious world, would be meridian sunshine.

O ye self-righteous, unbelieving generation of vipers and hypocrites, who have perverted the right ways of the Lord, how can you escape the damnation of hell? How long will ye resist the Holy Ghost, and treat lightly the revelations of Jesus Christ? How long will you cry peace, peace, when sudden destruction cometh like a whirlwind and will fall like a storm upon the fearful and unbelieving? Your faith will not compare with that of the

dumb ass who rebuked the madness of the prophet, or the raven of the valley who fed the servant of the Lord in the wilderness.

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(TO BE CONTINUED.)

ANCIENT HISTORY.—No. 4. GREECE.

This country being indebted for the first rudiments of the arts and sciences, and the dawns of civilization, if we may so speak, to the Phœnicians and Egyptians, its history is properly introduced after, and connected with, the history of those nations. The ancient inhabitants of this country were barbarous, but a dawning of civilization arose under the Titans, a Phœnician or Egyptian colony, who were cotemporary with Moses. The Titans gave the Greeks the first ideas of religion, and introduced the worship of their own gods, Saturn, Jupiter, Ceres, &c. among them.

Inachus, the last of the Titans, founded Argos 1856 before Christ.—There was not that steady march of mind, that improvement from the commencement, in the arts and sciences, that under other, and more propitious circumstances we might have looked for. In the following century happened the deluge of Ogyges 1796 before Christ. Then followed a period of barbarism of more than two hundred years.

Cecrops, the leader of another colony from Egypt, landed in Attica 1582 before Christ, and connecting himself with the last king, succeeded, on his death, to the sovereignty. He built a number of cities, and was eminent as a lawgiver and a politician. He introduced the court of Areopagus at Athens. The number of the judges of said court varied at different periods from 9 to 51.

Amphyction was the founder of the celebrated council called the amphycionie council. This man, no doubt, had extensive views of policy and government. This council, from a league of twelve cities, became a representative assembly of the states of Greece, and had a most admirable effect in uniting the nation and giving it a common interest.

Cadmus, about 1519 years before Christ, introduced alphabetic writing into Greece from Phœnicia. The alphabet had then only sixteen letters;