

is power, and so is intelligence, and without these no government can be good, nor can rulers or ruled be happy. The faithful pages of history are full on these points and they are now held up as beacons and way marks to light us through the chequered scene that surrounds us.

It would be folly in the extreme to suppose that that cause which once existed and produced certain effects, will not produce the same effects now, under similar circumstances; so in like manner will men abuse power when clothed with it, and we should as soon look for the whole order of nature to be reversed, as for the effect to be otherwise. All our reading, all our experience, yea and almost fifty years, close observation as we were capable of making, are all vain and worse than vain, if we are not now prepared to say we know these things to be true.

7 We therefore, in conclusion, say to our brethren, let your time be all judiciously employed. Set a part a suitable portion for the service of God, acts of devotion and the study of his word, a portion for the study of the science of our own government and the current news of the day, that we may be able understandingly to exercise our rights as free citizens, and a portion for refreshment and sleep.—No man or set of men are worthy of liberty unless they so appreciate it as to endeavor to perpetuate it. Neither are we worthy, nor can we enjoy the peaceable fruits of righteousness, unless we are exercised thereby.

“Behold therefore, the goodness and severity of God; on them that fell severity; but toward thee goodness, if thou continue in his goodness; otherwise thou shalt be cut off.—And they also, if they abide not still in unbelief shall be grafted in: for God is able to graft them in again.”—Romans 11: 22, 23.

It is too plain to become a matter of controversy among men of sense, both from our text and context, that the writer alluded to the two classes of man-

kind, under which he ranked all at that period, (viz:) Jew and Gentile,

The Jews, in contradistinction from the Gentiles, were in their own estimation, at least the favorites of heaven. To them the King of heaven had revealed himself, and unto them he had sent prophets and wise men rising up early, and sending them, and last of all the Savior himself, made his appearance among them, and plainly says that he was sent to the “lost sheep of the house of Israel;” and, when he sent out his disciples they were expressly directed not to go into any “cities or villages of the Samaritans, no not so much as to eat bread, but to go rather to the lost sheep of the house of Israel.” Unto them was the law given, and with them were the covenants made. No people, no nation can claim any written revelation from God, with any authority compared with that which was received by the Jews or their ancestors. The Savior as we before remarked came to them, “he came to his own and his own received him not.” The apostle after being endowed with power from on high, went forth and preached and reasoned with his brethren the Jews, out of the scriptures, showing them that Jesus was the very Christ, the true Messiah, and they had suffered all manner of evil and persecution falsely, for the name of Christ. One among them observed, “seeing ye judge yourselves unworthy of eternal life lo we turn to the Gentiles.” Notwithstanding the apostles had turned to the Gentiles, and the Gentiles believed their testimony and many of them embraced the gospel, yet from reading the chapter, of which our text forms a part, we see there was then, and is still a hope that they (the Jews,) would be persuaded of their error and embrace the gospel.—They were broken off by reason of their unbelief and the Gentiles were grafted in, in consequence of their belief, but were admonished not to be high minded but fear, and were plainly told that the Jews or literal descendants of Israel, if they abode not still in unbelief, should be grafted in again.—Here we learn, notwithstanding, the law, covenants and all the revelations were given to that people which the Lord was pleased to call his chosen people, yet he has plainly said he was no respecter of persons. So then we

see the propriety of the expression. — Behold the goodness and severity of God, on them that fell (or disbelieved) severity, but on thee, (the Gentiles) goodness if thou continue in his goodness otherwise thou also shalt be cut off. It is also evident that the time will come, when they shall believe, though they are now cut off, but God is able to graft them in again. Paul reasons upon the subject in the following manner. If the casting of them away be the reconciling of the world, what shall the receiving of them be but life from the dead? Has he cast them away that they should finally be lost? or have they stumbled that they should fall? God forbid: We see that in addressing his Roman brethren, he has made the matter plain. I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part has hapened to Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins.

Those parts of the apostles' predictions that have not yet been fulfilled remain to be fulfilled, and will no doubt be accomplished as literally as any prophecy penned by the sacred writer. But we again remark that the law, the covenants and promises, were to Israel, and the Gentiles as such, had no claim in any promise that had been made. — Our readers may ask what promise, hope or encouragement have we, who do not claim our descent through the loins of Abraham. We answer, First because God has said that he has made of one blood all nations of men to dwell on all the face of the earth. Second, because he has said that he is no respecter of persons but he that feareth God and worketh righteousness is accepted with him. Third, because he also said, shewing the claim the Gentiles could have: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christs' then are ye Abrahams'

seed and heirs according to promise." Here then we rest our claim and our hope. On these assertions and these promises we depend, although they were not made to us or to our forefathers according to the flesh, for we cannot trace our pedigree back through the loins of Abraham; yet we do rely on the word of God, having the testimony of that, and his Spirit, and having, as we trust, obeyed his commands, by being baptized into Christ we put on Christ, become entitled to all the privileges of Abrahams' seed and, in fact, heirs according to promise.

We will now examine the claims of Israel aside from any compliance with the requisitions of the gospel. Paul asks the question; "What advantage hath the Jews? or what profit is there in circumcision? Much every way, chiefly because unto them were committed the oracles of God." Unto them were committed the law, the revelations were given unto them: Their ancestors were eye witnesses of the miracles that were wrought in the earlier ages of the world. The prophets were of their own brethren, raised up among them, and among them the Savior made his appearance: still they were not ready to receive him or his gospel. Were they then benefitted by their superior advantage: certainly not, unless they yielded obedience to the requirements of heaven. Here says the apostle they are not all Israel, which are of Israel, nor are they all heirs according to promise. Only such then as are of faith, are blessed with faithful Abraham.

We here remark that nothing but strict justice ever characterizes the dealings of God with the human family: with the utmost propriety his servants might say he was no respecter of persons, and that *he* only "that feared him and worked righteousness would be accepted with him."

Again in reviewing the subject, we remark, that all the signs, wonders and miracles that were wrought among the children of Israel and in presence of the Jewish nation, did not produce that conviction, that lasting conviction on their minds, that was necessary to induce a belief, a universal belief, that they were of divine authority. As a nation we know they were far from believing any such thing.

Again, how often do we hear it said,

do this or that miracle and we will believe: but we are sure if they could be gratified, they would be no more ready to believe and obey than they now are. They would be as ready as were the Pharisees, to ascribe the power of doing what they could not do, to Beelzebub, or to any other power but that of God. No man's declaration on that subject can be taken as proof that he would obey the gospel were he to see a miracle, since thousands have been wrought anciently among learned Jews, Græeks and Romans, and yet few, comparatively speaking, who saw them embraced the truth or even ascribed the power to God. Can we then suppose that if men were to witness the same things now they would be any more ready to believe than they were anciently? certainly not. Then we see the propriety of the Savior's conduct when he refused to give a sign or work a miracle to gratify his enemies. Surely he knew it would not make them believe, or induce them to become his friends. When any thing was done which they were obliged to acknowledge was miraculous, they either ascribed the power to the Devil or tried to suppress the publicity of the fact.

Again, on reviewing our subject we notice the great goodness and mercy of God, in pointing out to mankind the way of life and salvation, not only to the Jews but to the Gentiles. History both sacred and profane are full of facts duly authenticated, that mankind always treated the messengers of God who were sent to expostulate with them, with disrespect, they always rejected them. Notwithstanding they urged upon them the commands of the Omnipotent Jehovah and the absolute necessity of a compliance with them, to secure their own salvation. But "he so loved the world that he gave his only begotten Son, that the world through him, might believe and be saved."

We also learn that he is no respecter of persons but even his covenant or chosen people were rejected when they rejected him, his servants and his gospel.

Again, we learn, that the Gentiles were received only on condition of their compliance with his requirements, becoming heirs with him, and joint heirs with Jesus Christ, to an inheritance

which is incorruptible, undefiled and fadeth not away. They were cautioned not to be high minded but to fear; they were admonished that they stood only by faith: That if they were baptized into Christ and had put on Christ, they should so walk in him, that they should be entitled to the benefit of the promises to Abraham's seed.

When we review the dealings of God with both Jew and Gentile we can but exclaim with the author of our text, "Behold the goodness and severity of God, on them that fell severity, but on thee goodness, if thou continue in his goodness, otherwise thou also shalt be cut off."

ANCIENT HISTORY.—No. 6. GREECE —CONTINUED.

About eighty years after the taking of Troy began the war of the Heraclidae. Hercules the son of Amphitryon, sovereign of Mycenæ was banished from his native country with all his family, while the crown was possessed by a usurper. His descendants after a period of a century, returned to Peloponnesus, and subduing all their enemies, took possession of the States of Mycenæ, Argos and Lacedamon.

A long period of civil war and bloodshed succeeded, and Greece was rent in factions and divided among a number of petty tyrants, who were equally oppressive and cruel.

The government of Greece for a long time was monarchical, but the Athenians at length becoming weary of monarchy, determined to try the effect of a popular constitution. Medon, the son of Codrus was elected first chief magistrate with the title of Archon. This was the commencement of the Athenian Republic, about 1068 years before the advent of our Savior.

About this time the Greeks began to colonize. The tyranny and oppression which many of them suffered at home forced them to leave their native land & seek a refuge elsewhere. Twelve cities were formed in the Lesser Asia, of which Smyrna was the most considerable. A troop of Armenian exiles built Ephesus, Colophon, Clazomene and other towns, giving to their new settlements, the name of their native country, Ionia. The Dorians set off colonies to Italy and Sicily founding, in the former Tarentum and Locri,