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"ONE THING IS NEEDFUL;" "ONE THING HAVE I DESIRED OF THE LORD;" "THIS ONE THING I DO."

WHOLE NO. 229

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TERMS.—IN ADVANCE.

FOR THE WEEK ENDING SATURDAY, FEBRUARY 14, 1857.

Original Poetry.

Pride.

BY W. WHITTON REDDICK, A. M.
"Pride goeth before destruction, and a haughty spirit before a fall."—Solomon.

Pride always goes before a fall.
Hath said the wisest man of all.
'T was this that dragged th' archangel down
From heaven's high portals; and by this,
A haughty monarch lost his crown,
And mere may lose eternal bliss.

How many a mortal here on earth
Bows down to toil, with care and pains—
To toil for glittering rank or worth,
For worldy praise, or solid gains;
Then counts his gold and wide domains
With pride of heart; and lifts his head
Above his friends that gave him aid!
But soon shall half the pompos tred,
And the tomb alike holds all the dead.

Vaunt not, ye rich, of greater good
Than those who lack in store or food,
Whom God the good of earth denies,
Perchance for glory in the skies;
Your sumptuous halls, your glittering rings,
Your daintiest, grandest, costliest things,
And pleasure you poor, yet may take them,
And leave you poor and low as they.
You pass in pomp and pride to-day.

Boast not, ye sons of lofty mind,
With grasp of thought and learning joined,
Boast not your intellect, nor more,
Boast of your skill in learning's lore;
Though many of your fellow-men
Are far beneath your mental ken
In genius, intellect, and thought,
And others yet, still lower brought,
Walk through the earth with idiot stare,
Or gaze but with the madman's glare;
Yet that same God who order'd these,
May, in another moment, please
To strike you too with wild disease,
Or take that intellect away,
On which you pride yourself to-day.

Boast not how great and strong ye be,
When others faint and frail ye see;
Nor, though with might in vantage strong,
Oppress the weak, or do them wrong.
Your glow of health, and pride of strength,
Must fail, and leave you, too, at length;
Soon fell disease consume your frame,
With slow decay, or feverish flame;
And bring you low and frail like them;
Your beating pulse, and measured breath,
Are nearing, ever nearing death.

Be humbled, then, ye sons of wealth;
Ye men of mind! ye blest with health!
For while the poor, the crazed, the weak,
To you, God's special goodness speak,
Their wants and yours are made his care
And this demands your grateful prayer.

Philadelphia, February, 1857.

For the Presbyterian Banner and Advocate.

Remarks on the Interpretation of the Pauline Argument for the Unity of the Human Race.

The classical proof-text for the doctrine of the Unity of the Human Race, is found in Acts xvii: 26—"God hath made of one blood every nation of men, to dwell on all the face of the earth." Paul was addressing those who regarded themselves as sprung from the sacred soil of Attica, and wholly dependent, as to their natural origin, of all other tribes or nations in the earth. As the design of the Apostle, in the oration on Mars' Hill, was to attack the prevailing notions of unbelief existing in the minds of the Greek Philosophers, we are able to gather from this general design of the whole course, the particular significance of that part of it just referred to. It was intended to be received by them as a counter statement against the traditional faith they entertained respecting their imagined natural dependence of all other tribes of men.

What ground this supposed independence is based, is another question, and one to which the Apostle does not immediately direct his argument. As a matter of consequence, the ground upon which the Athenians built their fancied independence, will be swept away, by the acknowledged force of fact, if believed, which sweeps away the superstitious faith itself. And, as another consequence, a new ground will come in, by way of just inference, to stand in place of the old, and confirm the true doctrine. But to the ground itself, the Apostle says nothing, directly, whatever. He announces it, and that fact is this, that there exists, Divine ordination, a blood-relationship between every one of all the families of mankind, or in other words, that the same blood flows in the veins of all. This is the doctrine.

It is in view of this statement, we would draw attention to what appears to us a singular inadvertence of the great majority of commentators, in their exposition of the text before us. Their uniform strain, together with that of many writers upon the doctrine of the Unity of the Human Race, is expressed substantially in words like these, "This passage proves completely, that all the human family are descended from one ancestor!" Again, "All the families of men, Paul affirms, are descended from one origin!" Again, "This verse shows that all mankind have sprung from one pair!" Again, "The doctrine, here, is that the unity of the race rests on historical descent!"

And again, "This teaches that every individual of the human race has descended from the same common parents!" Such is the general and almost universal utterance of multitudes of writers on the text.

Now, what we ask is this: Placed upon Mars' Hill, Athenian by birth, Epicurean or Stoic by creed, utterly ignorant of the Hebrew Scriptures and their account of the origin of mankind, and intent only upon the words of Paul, would any of the court,

of the Areopagus ever have gathered from Paul's expression, the interpretations we have just recorded? Would any have understood Paul to affirm or say that there was *one man* from whom all other men were derived? That God at first created *one man* and *one woman*, from whom the rest of men came by *historical descent*? We cannot think they would. Paul has said nothing at all about a common ancestor; nothing at all about historical descent. However true these statements are—and they are indubitably so—still they are not the primary interpretation of the text. They will follow as genuine *inferences* from what Paul does affirm, coupled with the reference in the mind to the creation of man, and the law of seminal development, announced in Genesis as the universal law of the life-kingdom, but they will not be suggested immediately and directly, in the absence of all this previous knowledge, by the words of Paul themselves. Paul could not make use of a reference to the Old Testament Scriptures, before the Athenians, as he would have done before Hebrews. He conducts a great portion of his argument on purely philosophic grounds. He does teach directly and explicitly the doctrine of the Unity of the Human Race. He teaches it in the definite expression that God has "*made of one blood*," all nations of men; but he gives no such arguments for the truth of the naked fact he announces, as Commentators represent him to have done. The only argument given in all the oration, for the truth of the doctrine taught, is an *a priori* presumptive argument, peculiar in itself, for the unity of the human race—a new and scientific basis upon which to build up and confirm the other declaration, that all men have sprung from one original pair, or descended from them, historically, by natural generation.

The considerations which have impelled us to take this view of the passage are as follows:

(1.) The difficulty felt by early transcribers of manuscripts, and later Commentators and critics, in reference to the reading "haematos," and which resulted in its era from the text. "The reflection," says Baumgarten, who, while he admits the life-stream to be one, fails to bring out clearly the import of the expression, "that haema in this connexion seems to be devoid of any right reason or sense, may have given rise to the old reading 'of one,' which Bengel thought worthy of consideration." That it actually did give rise to it, there can be no doubt. But an hour's examination of the results of Biblical Criticism, will show that, notwithstanding the opinions of critics, and the erasure of the word from the text, by some early transcribers of manuscripts, and the word is supported by good evidence, and is a genuine reading. This being so, we must take it as we find it, and seek to ascertain its true meaning.

(2.) To the supposition that the word "usus loquendi." According to this, it is affirmed that, by the term "blood," we are to understand "stock," "race," "family," "kindred," "tribe," &c. Our answer to this is a decided negative. If such were, indeed, the biblical use of the word, it would be very easy to show it. But where has any one performed this duty? We have failed to find one, in all our search. On the contrary, a reference to the Greek and Hebrew Concordances, as also to the Lexicons of the Greek language, and a comparison of the context, in a few places, has satisfied us that such is not the fact.

In four instances, in the New Testament, where the word "flesh" is coupled with the word "blood," the whole expression simply means *men, human beings*, and not even, save perhaps in one place, our corrupt nature, as the word "flesh" stands alone often does. In all others, it is both in the Old and New Testament, used in its literal and proper signification. So far, then, as the use of the term is concerned, it is all against the alleged meaning.

(3.) The argument of the Apostle in 1 Cor. xv: 39. "All flesh is not the same flesh: but there is *one kind* of flesh of men, another flesh of beasts, another of fishes, and other of birds." This, it seems to us, is a strong presumptive argument in favor of the literal interpretation of the word "blood" in the oration of Paul before the Athenians. It advertises to the characteristic difference of the various fleshes of the creatures God has made, including men. The flesh of a bird is not that of a beast; the flesh of a beast is not that of a fish; and the flesh of man is different from all. Yet this very argument implies that, though each kind of flesh is different from all other kinds, yet all flesh of each kind is characteristically the same. But why may there not be a distinction between the *bloods* of the animal creation, as well as between the fleshes? Why may there not be a peculiar kind of blood, corresponding, in some way, to a peculiar kind of flesh? And why not, then, a radical difference between the various bloods?

The dependence of the character of the flesh, to a great extent, upon the character of the blood, is a well-known physiological fact. And if so, then we have strong presumptive argument from the words of the Apostle to the Corinthians, in favor of our interpretation of his words to the Athenians.

(4.) The inspired account of the creation, as given by Moses, in the first chapter of Genesis. We have here a record of the distinct acts of God in the production of the animal kingdom. First, "fowls" and "fishes" are created and brought forth; next, the "beasts" and every "creeping thing," and last of all "man." No doubt Paul had these passages, in Genesis, all in his mind, when he said "All flesh is not the same flesh, &c." But the record concerning these creations is, that God made everything "after its kind." Now, if it is true that there is one kind of flesh of men, another of beasts, another

of fishes, and another of birds, is it not likely that, according to the same law of creation, there is also one kind of *blood* of men, another of beasts, another of fishes, and another of birds, and, therefore, as marked a difference between the one as the other? This is for Science to show. We only say, at this point, that both Moses and Paul justify the strongest probabilities of the question. If Science were to prove the position, it could be shown that the Bible had anticipated it. And this leads us to say,

(5.) Science has actually established our interpretation of the Pauline statement, as the true one! The light-breaks, at last, upon our path! The achievements of Scientific Naturalists furnish to our hand the materials for a true interpretation and bring vividly to mind the pertinency and far-reaching remark of Bishop Butler, that "Events, as they come to pass, will open the fuller sense of Scripture." The Microscope accomplishes, to day, splendid work in behalf of the lively oracles of God. It interprets, to-day, a part of the oration of Paul. It has superseded the tedious and circuitous method of Chemical Analysis, relied upon by the American Systematic Benevolent Society to deem it important that a Sermon on the general subject of Systematic Benevolence should be preached by every Minister in the land, at the commencement of the year, since then business men are examining, more carefully than usual, the state of their pecuniary affairs. The object of this communication, is to invite you very respectfully, and very earnestly, to perform this service at your earliest convenience.

(6.) The Microscope has done more for the promotion of the cause of benevolence than any other instrument in the world.

It is presumed that no one will deny that covetousness is the crying sin of our American Churches; that it is eating out their spirituality, and ripening them for the doom of the seven Churches in Asia. It is well known that the process of accumulation among our church-members is advancing at a fearful rate, amounting, as is estimated, to more than two hundred and fifty millions of dollars annually; and while the expenditure for amusements and luxuries are almost fabulously great, the contributions for benevolent purposes are shamefully small.

It is estimated that the amount paid to the various religious Societies and Boards connected with the different denominations is \$5,000,000, which, estimating the number of communicants at 4,176,000, is but 72 cents each.

The whole number of preaching missionaries, sustained in the foreign field, by all our American Churches, is 450, (less than one to a million of souls) with 570 male and female helpers, at an annual expense of about \$800,000—which is less than twenty cents to each communicant. As it is well known that a great portion of these contributions are given in sums of ten, twenty, fifty, one hundred, and even one thousand dollars, it follows to a certainty, that from one-half to two-thirds of our Church-members give *NOTHING!* WHERE DO THESE DELINQUENTS LIVE? Should they not be searched out?

These facts, taken from a scientific review of the discoveries of the Microscope, and of the importance of its testimony in medical jurisprudence, issued a short time since, in one of the Edinburgh Journals, abundantly substantiate our position, and remove it from the circle of mere probabilities, and place it in the category of fixed certainties. If it is true, now, that Science has advanced so far, by the aid of the Microscope, in comparative physiology, that it can detect, most clearly, from the betraying stains upon the deadly weapon, or clothes, of the unfortunate criminal, the presence of human blood, and accurately distinguish it from all other, then we can no longer doubt that there is one common life-stream, peculiar in its kind, flowing through the veins of the entire human race. Next, that in the Mammal class, these globules were uniformly circular, and somewhat flat; in thickness equal to one-fourth the diameter. Next, that in birds, fishes and reptiles, these globules are oval in form, and last of all that "every kind of animal has its blood-globules, differing in size from those of every other kind."

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For the Presbyterian Banner and Advocate.

Systematic Benevolence.

TO EACH OF THE MINISTERS OF ALL THE

EVANGELICAL CHURCHES IN THE UNI-

TED STATES.

REV. AND BELOVED.—The officers of

the American Systematic Benevolence

Society deem it important that a Sermon on

the general subject of Systematic Benevolence

should be preached by every Minister

in the land, at the commencement of the year,

since then business men are examining,

more carefully than usual,

the state of their pecuniary affairs.

The object of our Society, is to perceive,

not to collect money, but disburse it;

not to form new organizations, but to strengthen

those which now exist;

not to advance the interests of any one denomination,

but of all;

not to divert the charities of the

Church from their present channels,

but by the influence of the truth, made ef-

fectual by the Holy Spirit, to penetrate

through the deep layers of selfishness and

covetousness, down to the lowest strata of

every Christian's heart;

and touching the secret spring of love to Christ,

to cause the waters of benevolence to rush up with such

a mighty force and volume as shall fill all

these channels to overflowing;

and that not only for once, but forever;

for "it will be in

the close of the financial year a dividend is

declared among all the ministers of the Free

Church, which increases year by year, until

it is reached seven hundred dollars, which

is the dividend of the present year.