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

WHOLE NO. 326

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TERMS—IN ADVANCE.

FOR THE WEEK ENDING SATURDAY, DECEMBER 25, 1858.

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Original Poetry.

Oh! Linger Not.

Oh! linger not,
A voice of love is pleading;
A low and earnest call
Comes to thine ear unheeding,
While shadows round thee fall,
Leave now these earthly pleasures,
And seek a better rest,
'Tis only wisdom's treasure
Can make the spirit blest.
Oh! linger not,
Oh! linger not,
The flowers you fondly cherish
Are but of mortal birth;
Too soon those bright buds perish,
And mingle, "earth with earth."
Thy life, like theirs, is fleeting,
Thou, too, must pass away,
While life's warm pulse is beating,
While mercy calls to-day,
Oh! linger not,
Oh! linger not,
Thy bark, 'er now, is gliding
Swift down the rapid stream;
Still comes that low voice, chiding,
Thy life is but "a dream."
Each moment, oh, how precious!
Say, wilt thou longer roam?
While yet he may be gracious,
Come to the Saviour, come.
Oh! linger not.

LINA.

The Diaconate.

What is the object of the Diaconate? It is to attend to the money affairs of the Church. Acts vi: 1-3—"Wherefore, brethren, look ye upon us seven men of honest report, full of the Holy Ghost and of wisdom, whom we appoint over this business." Over what business? Evidently that referred to in the preceding verses, namely, "to serve tables." The meaning of the Greek term translated "tables," is, according to Dr. Robinson's Lexicon, the table on which food is placed for eating; then the table of a money changer, a broker's office, a bank where money is deposited and lent out. In this passage, the original word translated "to serve tables," he renders, to "serve money," i. e., to take care of money affairs. Our English version renders the Greek term, in Matt. xii: 12, "tables," and overthrew the tables of the money changers." And in Luke xii: 28, the same term is rendered "bank." "Wherefore, then, gavest thou not my money unto the bank?" The Deacons, then, were appointed to take charge of the money affairs or property of the Church. This charge was, after the organization of the New Testament Church, first committed to the Apostles. Acts iv: 34-35—"As many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold, and laid them at the Apostles' feet." But when the Church increased largely, and the contributions flowed in greatly, much attention and time were required in order to manage these funds wisely. And the Apostles found, that in order to attend faithfully to the more important functions of their office, they could not give due attention to this; and murmuring were caused among the Greeks, because their widows were neglected in the daily ministrations. Hence the Deacons were appointed to take the Apostles' place in the management of the money affairs.

But why, it may be inquired, did the Apostles go to all the solemn ceremony of ordaining sacred office-bearers in the Church for this work? Why did they not suggest to the multitude of the disciples to select trustees to attend to this matter? I answer, this money is sacred to God. In the Old Testament, when the Israelites refused to give the appointed tithes and offerings, they were charged with robbing God—Gen. iii: 8. And the New Testament, referring to the cause of Christ, calls it a sacrifice—Phil. iv: 18; Heb. xiii: 16. Now God, in laying upon Christ's shoulders the government of his Church, promised him the money.—Ps. lxxiii: 10-15. Without his having possession and control of money, would not have sufficed to move forward the wheels of his Kingdom. Now, who dare take His money, and appropriate it without his authority? Surely none but the proprietor has a right to designate the persons that shall take charge of this sacred treasure. So far as the Bible gives account, no one, under either dispensation of the Church presumed to manage "this business," except Divinely appointed officers. Under the Old Testament, a certain class of the Levites were set apart to this work. 1 Chron. xix: 20-28—"And of the Levites, Abijah was over the treasures of the house of God, and over the treasures of the dedicated things," &c. And so familiar were the Israelites in giving the dedicated things of God's service into the charge of Divinely appointed officers, that in the commencement of the operations of the New Testament Church, they seem never to have thought of committing these consecrated things into any other hands than her ordained officers. Hence we read that they laid their contributions "at the Apostles' feet." And when the Apostles found the accumulated treasures too burdensome for them to attend to unless they neglect the more important part of their business, they appeared to conceive of no other way of getting rid of the matter, than that of appointing and ordaining Deacons to take the charge. And does it not look like bold presumption for a man to put his hand into the sacred deposits of Zion's King, and disburse them without his authority? And what Kingdom would deem its organization complete, until she had officers appointed to attend to her pecuniary affairs? Had Christ left his Kingdom without appointing some class of members to attend to her money matters, he had been less attentive to this important matter than the organizers of any other Kingdom.

Now Christ enjoins contributions for his Kingdom, pointedly and emphatically. He speaks of giving as a prominent part of his disciples. His Word informs us that "the righteous showeth mercy and giveth." Throughout his Word he is ever and anon holding up

giving as a very important duty. But if he had neglected to appoint a particular class of officers to collect, hold, and disburse the contributions, it would look, after all, as if he did not care much about the interests of his Church. J. M.

The Endowment.

Dr. McKINNEY.—An effort to endow the Fourth Presbytery in the Western Theological Seminary, is now fully inaugurated. The four Synods have resolved to undertake it, and a circular in reference to it, from the officers of the Boards of Directors, and Trustees, and addressed to Pastors, Ruling Elders, and Churches, is now, I presume, in the hands of every minister in the bounds of said Synods.

I feel a deep interest in the object of this effort, and hence respectfully solicit a brief space in your excellent paper, as the medium of a few thoughts in relation to it. What hath God wrought? One year ago, a solemn assembly, representing these four Synods, was in session at Pittsburgh, to pray that the Lord would revive his work; and one object of special remembrance at the throne of grace, at that time, was this Seminary. The General Assembly had previously to that, elected a Fourth Professor for the institution. Many, at the time this action was taken by the Assembly, thought it premature; but the Assembly otherwise interpreted the leadings of Providence in the case; and the Professorship was filled, while no one, as yet, could see clearly, how a worthy young brother called to it, was to be supported.

Since the time when the events which the foregoing statements have reference to, took place, the Lord has surprised us all, with the blessings of his goodness, in their bearing upon the prosperity of this School of the Prophets. He has revived his work extensively in our churches; he has blessed our colleges with his heavenly grace; and the happy result to our Seminary, has been, such an accession of students as to render the services of the Fourth Professor, not only convenient and on many accounts desirable, but clearly necessary. In not this beautiful illustration of Isaiah lvi: 24—"Before they call, I will answer, and while they are yet speaking, I will hear." We stand upon His aid and his answer, and we find now that his answer was in one part antecedent to our call, and in another part so prompt as to be literally while we were yet speaking.

Now the Lord calls upon us. Clearly, distinctly, definitely, loudly, his call is uttered. It is, that we make prompt provision, in the use of the means that he has given us, to meet the pecuniary necessity created by the abundance of the blessing he has bestowed upon us. And how shall we respond to this call? Shall it be reluctantly, or with an apathy next to a refusal; and shall we, without grieving the Holy Spirit, and so, in effect, repudiate his work of grace in our midst? Or, rather, shall it not be with an enlarged liberality, the utterance of a joyful, grateful heart, and that without unnecessary delay? Let this response spring cheerfully from every heart, and one year after this, all will be established in looking back, to see how easily the work was done. True, the aggregate amount required appears large, but by no means so large as to render the raising of it impracticable. The boundaries of the four Synods are so large, and the means in the hands of those who are expected to unite in the effort, in the aggregate, so abundant, that all idea of impracticability on that score, must be set aside. It is also true, that the effects of the recent financial embarrassments throughout our country, have not yet entirely passed away, and hence, in some districts, money is still exceedingly scarce. This, however, can be, at most, but a temporary obstacle in the way, which a few months of ordinary financial prosperity will remove. One thing is certain, or at least the writer thinks so, *Only get the object, in its real importance, distinctly before the Christian heart of the churches composing the four Synods, and the work is done, and would be done, even if the required amount were double what it is.*

December 2d, 1858.

require an amount of effort on the part of the officers of the Board, such as the present Secretaries, respected and beloved as they are for their integrity, industry, learning, and piety, are not competent adequately to discharge.

From our London Correspondent.

LONDON, December 25th, 1858.

GREAT BLAME is attached to the conduct of Lord Palmerston and Lord Clarendon, in accepting the invitation of the French Emperor to his country at Compiègne. The Standard bears a very severe and just criticism on the subject, in a stinging article, of which the following sentences will give your readers an idea:

The authors of the Conspiracy Bill are gone to pay their court to the Emperor of the French. They cannot be said to be French in consistency of policy, and their vigorous fidelity to their friends. While the menace of Liberty rests unexplained and unexplained, while the Standard bears a very severe and just criticism on the subject, in a stinging article, of which the following sentences will give your readers an idea:

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though all were Robespierres, (bygone), the majority admitted the Duke as right in what he said of the "momentary eclipse" of France. The minority who sustained the year of the Duke, and asked questions to "examine England," and once on this part of the ground all joined in the cry, "those who held the Duke of Argyll right, that the Duke of Argyll was right."

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there has been, for years, a band of young persons who have collected for the Tract Society. The work has resulted in blessing on their souls. Now, these thirty young ladies, aged from 18 to 25, and early trained to the habits of industry, have become members of the Church of Christ.

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theology which attributes man's salvation neither to his obedience to the laws of the spiritual nature, nor to the unobtainable mercy of God, but finds the cause in the intervention of a victim, "sometimes" called the "Redemptor," or, still otherwise, the "Blood Theology."

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Facts and Cleanings.

"THE DAILY LIFE."—For my part, I am not so much troubled about my future state, as about the present character of the right of a holy and hearty searching God. To live a holy, self-dedicating life, I conceive to be the first and last of my duty. It is by the daily lives of Christians that Christ is either honored or dishonored.—*Martha Whiting.*

THE CHURCH.—We see in a jeweler's shop, that as there are pearls and diamonds, and other precious stones, there are also, and many sharp tools for their polishing; and while they are in the work house, they are continually being polished, and some often under them. The Church is God's jeweler; his work-house, where his jewels are polishing for his palace; and those he especially esteems, and means to make most plentiful, he hath oftenest his tools upon.—*Leighlin.*

RESPONSIBILITY.—I confess I feel a faithful servant of God, that I seldom hear the bell toll for one that is dead, but conscience asks me, "What hast thou done for the living of this soul before it left the body? (There is one more gone into eternity, what didst thou do to prepare him for it? and what testimony must he give to the Judge concerning thee?—*Baxter.*

COMMON EXPERIENCE.—John Wesley says: "When I was young I was sure of everything; in a few years, having been mistaken a thousand times, I was not half so sure of most things as I was before; at present, I am hardly sure of anything but what God has revealed to man."

JESUS! the hope of souls forlorn,
How good to them for sin that mourn!
To them that seek thee, oh, how kind!
But what art thou to them that find?
No tongue of mortal can express,
No letters write his blessedness:
Alone who hath thee in his heart,
Knows love of Jesus! what thou art;
O Jesus! King of wondrous might,
O victor glorious from the fight!
Sweetness that may not be expressed,
And altogether lovelyest.—*Neale's Hymnal.*

SATURDAY NIGHT.—A Sunday School teacher passing through Aldersgate Street on Sunday, observed two children in conversation; one of them said to the other, "Will you have a bit of an apple which I bought as I came along?" The other declined it, saying, "My teacher told me it was expected to buy things on a Sunday, and I always go to the market for my fruit on a Saturday night."

BE LOVELY.—Let your piety be winning by its loveliness. We sometimes excuse the bad temper and ill-manners of a Christian by saying that religion may be greater in the crab-stalk; but when a tree is grafted, it is not according to the graft; and the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness; temperance; against such there is no law.

"I HAV'N'T TIME."—"I hav' n't time," says the man of business; "to attend to the matters pertaining to the interests of society; my own affairs occupy my whole attention."
"I hav' n't time," says the inconsiderate mother; "to attend to the training and education of my children; my household affairs need and must have my undivided attention."
A BROTHER.—The celebrated John Foster thus describes a bigot: "He sees religion, not as a sphere, but a line, and it is a line which is like a moving; He is like an African buffalo—sees right forward, but nothing on the right or left. He would not perceive a legion of angels or devils at the distance of ten yards, on the outside or the other."
"IS THAT ALSO TRUTH?"—A beautiful reply is recorded of a Daleonian peasant, whose master was displaying to him the grandeur of his estates. "Ergo, houses and forests were pointed out to him in succession, and on every hand, as the property of the rich proprietor, who summed up finally by saying: "In short, all that you can see in every direction, belongs to me." The poor man looked thoughtful for a moment, then pointing up to heaven, solemnly asked—"And is THAT also truth?"
THE POVERTY OF BLINDNESS.—We say of the "blind man," from whom the visible world is shut out, that he is poorer by half the world than the man who sees. O ye spiritually blind, ye indeed are poorer than he by a whole world.—*Tholuck.*
HONESTY and interest, like virtue and Heaven, can never be separately pursued.