

books which affirmed that they had practised them, and upon that practise rested their own pretensions to acceptance.

Let me press this matter home, so that the skeptic shall have no means of escape, for upon this point must stand or fall the Christian system. I ask the candid attention of the deist, infidel, or materialist, to the consideration of the following fact, which, by analogy, will prove the truths of the Bible, with as much certainty and by as strong testimony, as these facts establish:

I here make the statement that the thirteen original colonies of the United States were once British territory, and our ancestors who inhabited these were British subjects, and governed by the laws of England, that in the latter part of the eighteenth century, from intolerable oppression of the English government, the people of the colonies rebelled against the home government, and a war of seven years duration followed in consequence of such rebellion, resulting in a Declaration of Independence, by the representatives of the people of the colonies assembled at Philadelphia, on the 4th day of July, A. D. 1776; and that that independence was acknowledged by most of the civilized nations soon after, and by Great Britain itself a few years afterward. And that the people directly afterward called a national convention, composed of delegates from the several colonies, to frame a more perfect government, and that the present constitution was the result of their deliberations. That we have lived now nearly one hundred years under this form of Government, and have been a free people for over one hundred and one years. And further, that we had a general George Washington who commanded the American forces during the struggle for independence, who received the sword of Cornwallis at the final battle, sat as president of the constitutional convention of 1787, was chosen first president of the new government, served two terms, wrote his farewell address, retired from public life, and lived in Virginia at Mt. Vernon, till his death, which occurred the 14th day of Dec., 1799.

And still further, that in commemoration of the great services of this good man we keep the 22d day of February as the anniversary of his birth, and have erected a monument to his memory, and placed thereon his statue. And in consideration of our universal love and esteem for him, we have named many of our children for him, called the capitol of the nation, and a territory, and many counties for him; and besides this, his picture decorates the cabin of the humblest peasant in the land, as well as the parlor of the most exalted citizen.

But now work; there is not a man now living in the universe can say of his own personal knowledge, that what I have stated is true regarding the history of our country, and especially of Washington. How then am I to prove it? There is no living witness of those facts? I have perhaps seen some one or two persons who said they saw George Washington. Their testimony to me was, what is called second hand evidence, but when I say to another that I saw a man who said he saw Washington, the testimony so changes its phase, as to be altogether of a different character. For, the amount of credence I place in the testimony of the man who told me he saw Washington, depends upon what I know of his character for honesty and truthfulness. But you not knowing the one who told me he saw Washington, and therefore not having the opportunity to weigh his evidence are compelled to make allowance for my character for truthfulness as well as for my judgment with reference to the character of the other for truthfulness. This is the weakest kind of evidence, and is not accepted in court of justice as a general rule.

How then am I to establish these facts? I shall endeavor in my next, by demonstration of the works laid down at the commencement of these papers, to prove these facts are true beyond a peradventure. For, 1. The facts stated are such as men's outward senses could judge of. 2. They were performed publicly in the presence of witnesses. 3. There are public monuments, and actions kept up in memory of them. 4. Such monuments and actions were established and commenced at the time of the fact. These four works all meeting in proof of what I stated above of the history of America, &c., establish it as true with more certainty, leaving less room for doubt, than if one or more credible witnesses were to come into court and make oath that he, or they, knew these things of their own personal knowledge to be true. So undoubtable and convincing are they by all the rules of evidence, that no one will doubt them whose judgment is entitled to the respect of mankind. I request that my readers who are following me through the investigation of the all absorbing and most important subject, will be so kind as to file away the papers containing these articles, in order that you may be able to keep up with the connection by reference to each preceding number, and thus be prepared to do the argument justice.

equal or superior, but even an approximating parallel, not because sinful man did not desire to find it, nor because they did not try with all the energy of their being to develop it.

This is fully attested by both ancient and modern systems of philosophy, the traditions of Jesus and superstitions of pagans, and the many creeds and confessions of modern times, all which show that man was willing and did try, and that too in all times, places and manners, the most favorable to accomplish the great task, were it in the bonds of a possibility for them to do so. Oh! how sinful man has been; and still with the characteristics of the builders of the tower of Babel, or the Jews of our Savior's time, who gave Beelzebub the glory rather than God.

They rush forward in their high handed rebellion against God. Still seeking to sever their dependence upon him for a lamp to their feet and a light to their path-way, full of evil deeds and hating the light, loving darkness, they fear reproof. Though thousands fall in their attempts, and fall in their sins, their histories manifesting their follies for all time to come, still thousands move with minds blinded by the god of this world rush forward in the conflict against truth, with a courage worthy of a better cause.

Through all the toils, trials and persecutions of ages past the Bible has come out victorious, while the systems of men by the hundreds, yea, thousands, have been pitted against it, and have fallen, and become as a great heap of smoldering ruins. If we judge the future by the past, who can be so rash as to say, they will yet accomplish it? As said by the skeptical Renan, concerning Christ, so say we of the Bible: "Whatever may be the surprises of the future," in arts, sciences and literature, "the world will never see the equal of the Bible," nor will they be able to discard it or find a substitute, for it contains "the incorruptible seed," the word of God which liveth and abideth forever, and this is the word which, by the Gospel, is preached unto you.

Yes, sweet Bible, I will hide thee. Hide thee richly in this heart; From through all my life shall guide me, And in death we will not part. Part is death? No never, never, Through death's veil I'll lean on thee, And in worlds above forever Scatter still thy truths shall be."

The Pathos of the Bible.

Palestine to-day is a land of ruins. Fields once fertile are desert; hillsides once clothed with vineyards are barren and unsightly; cities dismantled, harbors choked with rubbish and the refuse of the sea. All is worse than solitude, accursed, "trodden under foot of the gentiles," yet the hills are musical with words that shall outlast them as an eternity. Traverse the valley of Hebron; there lie the bones of the patriarchs. Visit the borders of the Dead Sea; its sluggish waters roll over the cities of the plain, and trace the fire-storm from heaven. And there, beautiful for situation, the Holy City stands—Jerusalem; the guilty city, where he warned and healed and pleaded, over which he wept; the fated city desecrated by man's darkest crime consecrated by the marvelous manifestations of redeeming love. As the verification of prophetic truth—as the center of memories tenderest; most sacred—these ruins are nature's tribute to the pathos of the Bible. They recall the touching narration of holy writ, whose sympathetic influence is felt wherever the word has gone forth. Divested of its pathos, the Bible were but a compilation of social ethics.

Howard P. Ellis.

Be not weary in doing what God bids you, nor in waiting for what God has promised you. Your work may be difficult, but persevere in it. The delay may seem long, but it will come to an end. Look to Jesus, rest on the promise, keep on with the work, and in due season you go to the rest if you faint not.

Human Health.

The most forcible argument, is an appeal to the pocket; before it, independence crouches; prejudices vanish; the pride of consistency veils its face; and the warm love of kindred, and party, and religion congeals to a stone; it teaches men to observe, and compels them to the exercise of common sense.

A New York drayman or hackdriver considers his horse a part and parcel of himself, and the moment his animal ceases motion in cold weather, that moment he covers him with a blanket. Why this care? He knows that if neglected, the horse will take cold, and that in a day or two, he will most probably die of some form of inflammation about the lungs; yet multitudes of people perish every year, from being cooled off too quick after exercising.

More people die prematurely from want of care in any given year, than perish by plague, famine, pestilence and war.

The Duke of Wellington died of an over-hearty meal of venison in November.

General Taylor was taken from the white horse to the grave, by a bowl of fruits and iced milk, on a fourth of July.

And we need not enumerate the countless multitudes, who are gradually led to the grave, by the various intoxications of alcohol, opium and tobacco, from ignorance of the fact that the appetite for them feeds upon itself, and grows by its indulgence.

No reformation can be relied on, which is not founded on intelligence, associated with a stern religious principle. Hence, it is not the doctor who is to reanimate human health, and build up a new physical constitution for coming generations. All radical reforms aim a prevention, rather than rectification. To prevent a man from getting sick, is a more glorious mission than to cure him. The parent, the teacher, the minister, these are the parties who are to cooperate in raising sons and daughters of robust health, and cultivated intellect, and educated consciences, to occupy the responsible positions of a coming age.

It is a god of our day, that intelligence, reflecting and humane teachers in different parts of the country, are beginning to make personal health one of the branches of an elementary education. Is it not wonderful that more efficient steps have not been taken in that direction long ago? —Hall's Journal of Health.

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