The Christian Luminary: A Semi-monthly Journal. September 1, 1858. No. 5

John Boggs

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The Christian Luminary

A SEMI-MONTHLY JOURNAL.

Debated to Primitive Christianity, Universal Liberty, Temperance and Education.

"PLEDGED TO NO PARTY'S ARBITRARY SWAY, WE FOLLOW TRUTH WHEREVER IT LEADS THE WAY."

SEPTEMBER 1.

CINCINNATI, 1858.

No. 5.

The affecionate story of Mary and Martha of Bethany, situate on the southeastern slope of Mount Olivet, about "a Sabbath day's journey" from the city, where the Savior loved to resort with his disciples, and spend a part of his time in seclusion, quietude and prayer.

I expected, on opening the book, to see a well executed frontispiece representing the Savior reclining in Oriental style at supper, while the pious and devoted Mary poured the costly ointment on his head, or else bowed down and anointing his feet, and affectionately wiping them with the abundance of her flowing tresses. And further along to see Martha, after the death of their beloved brother Lazarus, sorely bereaved, and almost heartbroken, going out to meet the Lord, and saying, with a childlike innocence and confidence, "Lord, if thou hadst been here, my brother had not died." And, finally, as a crowning masterpiece of the power and goodness of God, to see the blessed Savior at the grave of Lazarus, with his weeping sisters, together with many of the Jews who had come out from the city to comfort them, after he had assured Martha that if she would believe she should see the glory of God.

The heart renewing its pulsations, and the scarlet life current is again driven through all the ramifications of the entire man, and Lazarus is restored to blooming health. These heart touching scenes amplified, are brought down to the entire compass of the juvenile mind; noting all the traits of character of each individual, and not omitting the superscription and even sleeping of the Saviour, would make a Sunday school book eminently useful and practical.

But, gentle reader, imagine my surprise in not finding these beloved sisters once referred to. The "Mary and Martha" of the "book," are a couple of modern heroines of the "Old Dominion." The first, the daughter of an aristocratic millionaire living on a fine estate in Virginia, and having a costly mansion adorned with rich carpets, fine costly mirrors, elegant pictures in massive gilt frames, rare and costly vases, brilliant chandeliers with pendant shining prisms, reflecting all the tints of the rainbow, together with elegant statuary and costly paintings.

We are treated, also, to "a fine carriage bedecked with glittering gems," fine large horses with flowing manes; hounds for the chase, sweet singing birds in beautiful cages, with all the services necessary to keep all this extravagance in motion. Other plantations are also named as being tributary to this lordly homestead, with "overseers and "overlookers" to work them. Observe, the vulgar and somewhat disreputable name of "overseer" is omitted, and "overlooker" adopted in its stead.

While Martha is the daughter of a very poor man, who has seen better days, but who is now compelled to toil hard day and night to eke out a meagre support for his wife, daughter, and two little sons. And whose father, many years ago, was instrumental in getting this rich man all his wealth.

But, here the author unwittingly lets drop the idea, that there is so little intercourse between the rich, whose work is done by slaves, and the poor who honestly toil for their bread, that the unfortunate son of this rich man's benefactor was suffered to remain in poverty, within a mile of his mansion.
for many years, without eliciting any notice or sympathy from him, or even letting his own family know that they were once schoolmates and equals. No reasons are given for the cause of this "great gulph" between the rich and the poor, nor one word of censure or condemnation because it is so.

The gist of the story is, that the family of the rich man was proud and irreligious; while that of his poor neighbor was a paragon of humility, and exhibited an example of patient and confiding godliness under all circumstances. The daughter of the millionaire became dangerously ill of a contagious disease, and young Martha needed a nurse, and could not get a suitable one, volunteered her services, and stayed with Mary till she recovered. This kind act, together with the pious deportment of the maiden, so affected the parents of the other, that they finally became Christians; and many others also were converted through this same instrumentality. And our author, naturally enough, has them all baptized; and in places partakes largely in a running stream hard by the mansion. Finally, the rich man was elected to Congress; and through his munificence was raised from a dependant state, and placed with his family in comfortable circumstances.

The book in the main, is well enough written, and in places partakes largely of the pathetic; and many lessons taught in it, are very good, taken alone. But what spoils its beauty, destroys its purity, and exposes the main motives of its author, is the insidious manner in which slavery is entwined into all its parts; as a matter of course, without seeming ever to take the second thought, similar to the way immersion is taught as above referred to. In filling up the narrative, it is found very convenient to speak of the "master," and the "mistress," and the "young mistress," and "old Aunt Bridget," a pious old slave, and of a visit to her cottage somewhere on the "plantation," where she is found sitting very happy, eating her breakfast with her grand-children around her. But nothing is said about how soon avarice, cupidity, or necessity will tear these tender grand-children away from "Aunt Bridget," and send them to the States farther South, to swell the numbers of able laborers, whose ranks are well nigh decimated annually by hard labor and by harder treatment. But still, we must not complain, for these unpleasant things all combine, necessarily, to form the integral as well as the constituent parts of this eminently patriarchal, humanizing, and Christian (I) institution.

Now, I protest most solemnly and emphatically against such sentiments being forced, or even insinuatingly inculcated upon the minds of our children, as the legitimate fruits of the gospel of the Son of God. Nothing can be farther from the spirit and the teachings of the Savior, than the spirit and practice of American slavery. Can any man possess the spirit of the meek and lowly Savior, and at the same time buy and sell his fellow beings, who have as many God-given rights as himself, utterly regardless of these rights, embroiling the marriage relation as well as the endearing and responsible relation of parent and child? Think, ye sons and daughters of ease and comfort, and tell me if he can.

I did not expect to find pro-slavery sentiments inculcated in these Sunday school books; and on the contrary, I did not expect to find pro-slavery sentiments or proclivities in them, either. But, alas! I was mistaken. The "peculiar institution" never slumbers, is always on the alert; makes no compromises, and shows no quarter. It knows no tolerance, but drives its principles forward regardless of consequences. The only way to manage it, is to meet it face to face, in Church as well as State. Let truth combat error, and light darkness, and never swerve to the right or to the left, and as sure as there is a God in Israel, truth and justice will prevail, and the demon slavery will sneak away from the light of reason, and bury itself among the trash of the dark ages.

Justice demands that I should say, that I know not whether any more of the fifty states are of the same spirit of "Mary and Martha," or not, as I have not yet had time to examine them.

W. H. NANCE.

Vermont, Illinois, July, 1858.

EMIGRATING TO THE WEST—No. 3.

The peerless glory of the Lord Jesus, and his meanness, boundless, and quenchless love—this is the great center of attraction, around which the affections of the Christian do continually gather. He is the center of the moral universe, and all its light is but the emanation of his glory. He dwells in the human heart, and fills it with his love; he dwells in the family, and becomes its ornament, as when he dwelt in the house of Lazarus; he dwells in the church, and makes it a fold, in which he nurtures his lambs.

Christians wandering over the earth like sheep having no shepherd, isolated from their brethren, dwelling alone—however frequent this spectacle now, it is not often witnessed in the New Testament. There they congregated in churches. But this experiment of isolation is most perilous to the individual, and a prodigious expenditure of the wealth of the church, which has souls for her hire.

It is true that a few persons become centers of attraction to new churches, that grow up around them, but very many are lost in the great whirlpool of this world's strife.

What, then, is the remedy? Evidently this. Jesus accepts no divided empire in the human heart. He will have all, or nothing. The church of Christ, the cause of Christ, the people of Christ—these must be the centers of attraction to which the heart of the Christian turns, with all the enthusiasm with which an eastern idolater bows before the shrine of his idol.

It is true, that Jesus in return for such devotion, gives to his people every imaginable blessing. Wealth, power, dominion, science, civilization, genius, learning, power over the elements of nature, and insight into its mysteries, now belong to the Lord's people in Europe and America, as they never belonged to any people before. Yet all these must be laid at
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The feet of Jesus, before he will make the returning prodigal the recipient of his love. Everything must be subordinated to our religion.

Let me say, then, what ought to be in emigrating to the West. None of all the various projected reforms that have stolen the hearts of the people—no prospect of wealth, though it were the wealth of California—no country of superlative fertility and unequalled advantages, can equal the power of the church to bless the emigrant and the emigrant's children. Well, then, we have some thousands of brethren yearly moving to the West. Let them go in bands; let them take their preacher, schoolmaster, day school, Sunday school, and scholars with them. Or, if they do not want to go to the verge of civilization, where there is room for such a colony, let them seek out the localities where churches are already planted.

Since the almighty dollar has become the touchstone by which every thing is decided, I assert that this is a good speculation. Secure a neighborhood homogeneous, and not heterogeneous. Let their tendencies be favorable to temperance, education, and religion, and in doing so they have added fifty per cent. to the selling value of their property. The present thrift, wealth, genius, enterprise, and intelligence, of the people of New England, is the legitimate outworking of that training bestowed on their sons by the stern old Puritans, who first peopled those inhospitable shores.

But, all temporal and earthly considerations disappear, as fade the stars at the approach of day, when we consider that measureless ruin, that gulf of everlasting despair, that voiceless woe, into which the emigrant may sink himself and family, by locating in a profligate, dissipated, or irreligious neighborhood; or in a community wholly swallowed up in the love of money, or absorbed in the question, what shall I eat, or what shall I drink, or wherewithal shall I be clothed?

Or, what home over the beautiful prairies—what treasures of fine water and good timber—what corner lots—what property in town or country, can equal in value the guardianship of our Lord, the keeping of God's good spirit, the approval of a good conscience, the smiles of angels, or the inheritance of a home in heaven? Let no man, therefore, fall into the folly, the unspeakable folly, of subordinating his spiritual and eternal interests to his temporal welfare. "Seek first the kingdom of God, and his righteousness, and all these things shall be added."

I would commend to you, Brother Boggs—to Brethren Franklin, Bates, and Mathes, and to the Harbinger, so long read and loved by so many of us, to keep the brethren posted up relative to the facts a Christian ought to know, in locating in the great West. Soil, climate, wood, water, health, and commercial facilities, certainly ought to receive some attention. But above all, let it be known where churches may be found; and let not a Brother who is proposing to emigrate to the West, be ashamed to say so. I am sure that any of the above periodicals would with pleasure, devote a little space to such an object.

As the heavens are higher than the earth, so the ends we seek to compass are higher than all others. Consecrating all their property, we should have an ambition that will accept nothing but success, a zeal that resembles the fire of a coal grate rather than the transient blaze of pine shavings, and a labor that rests only in the grave.

To teach, discipline, and perfect the churches we have already organized; to gather into churches the lost sheep of the house of our Israel, scattered over this great wilderness of sin; to watch over those who are still profaning the temple of God, and to lay broad and deep the foundations of a future operation and co-operation, that shall ultimate in spreading the gospel from pole to pole, and across the great sea to the farthest dominion of man—this is the purpose which we set before us, and which should be pursued with the zeal and enthusiasm displayed by the followers of the false prophet of Mecca, fighting under the personal guidance of their strangely infatuated leader, and with the patience of the coral workers who build for ages and cycles of ages their marvellous battlements in the waters of the Pacific ocean.

For the Christian Luminary.

Salvation—No. 2.

In order duly to appreciate the importance of the great salvation professed in the gospel of Christ, it is necessary to direct attention to the value of man, and the magnitudes of the evils from which the Father of mercies has proposed to redeem the human family.

When contemplating the exalted position of man in the universe, the sweet Psalmist of Israel exclaimed, "O Lord, what is man that thou art mindful of him, and the son of man that thou visitest him?" This interrogatory is rightly regarded as one of the most important that can interest the human mind. "What is man?" Even the unerring pen of inspiration does not assume the prerogative to furnish an abstract definition of man. It must, we think, be evident to every reflecting mind, that we cannot tell what anything is in the abstract. The value of everything is determined by comparison. The value of any property is estimated by the amount of money which may justly be regarded its equivalent so to worth. So the value of man is indicated by the price which has been paid for his redemption. There are doubtless many who place too low an estimate upon their own worth. He who regards man, who bears the image of his Creator, as of little consequence, will of course underrate the importance of that eternal salvation of which Jesus Christ is the author. And he that utterly disregards his own value, will almost invariably exhibit conduct unworthy of his being. If the mind of a child is impressed by its parents with the idea that it is worthless and undeserving respect from any one, it then becomes an easy prey to almost every vice leading to infamy and ruin. The want of a due appreciation of the value of man, has filled the earth with wretchedness and mourning.
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nerves, with an equal number of veins and arteries, one thousand ligaments, four thousand lacteals and lymphatics, one hundred thousand glands, and skin containing two millions of pores. Such, indeed, is the definition of man, which we find in the vocabulary of human materialism. Now, it is evi-
man

ask,
what is matter?

But in order that we may be the better enabled to appreciate the proper value of man, let us recur to the question, “What is man?” While we deprecate that system of theology that would assign to man the position of Deity, we also deeply deplore the existence of that gross theory of Christian philosophy that brutalizes the human family. Man neither occupies the position of angels nor beasts. Some of the Christian sages of the present day claim the ability to analyze man, body, soul, and spirit; and in order to give a response to the foregoing important interrogatory, they deem it necessary to have recourse to the dissecting room of the anatomist. We are gravely assured that man is wholly material, being composed of a few pounds of blood, two hundred and forty-five bones, ten thousand nerves, with an equal number of veins and arteries, one thousand ligaments, four thousand lacteals and lymphatics, one hundred thousand glands, and skin containing two millions of pores. Such, indeed, is the definition of man, which we find in the vocabulary of human materialism. Now, it is evident that the manifold wisdom and goodness of God are strikingly displayed in the construction of the human body; but the same is also true in regard to the formation of the meanest insect that crawls upon the face of the earth. Consequently, the relative value of man can never be fully determined by an analysis of his physical organization. While the Atheist boastingly asks, “What is God?” the materialist also, with an air of triumph, inquires, “What is the human soul?” But, we, in turn, would respectfully ask, what is matter? The materialist cannot even tell what the air is which he breathes, nor the water which he drinks. Does he affirm that air is composed principally of oxygen and nitrogen? We then submit the question, what are oxygen and nitrogen? He can only tell us of the character or properties of these simple elementary substances. So we can only define God by giving an exhibition of his character and attributes as displayed in creation, providence, and redemption. The Bible only defines man relatively. Before proceeding to notice the value which God himself has attached to the human family, let us briefly advert to a few of the distinguishing characteristics of man. Man most evidently is a being sui generis. We are aware that the advocates of a certain species of Christian philosophy, (false so-called,) now rife in our country, allege that man has sprung from some of the lower orders of animals. History and science, however, attest the truthfulness of the declaration of Moses, found Gen. 1: 27, “So God created man in his own image, in the image of God created he him; male and female created he them.” The father of the human race, then, according to the teachings of the word of the ever living God, was created a man and not a beast. Now, none of the monkey tribe, which, it is said, is an approximation to the human race, even under the best care and tuition of man, has ever become elevated into a human being. And if thousands of years, under the best course of instruction, have not sufficed to convert the monkey into man, how long a time would be necessary to effect such a conversion, if that animal were left entirely to its own resources for knowledge? We do not anticipate the happiness of seeing a solution of this problem. The following considerations will serve to distinguish man from all other animals. First, man is the only animal with which we are acquainted, that assumes an erect position in standing or walking. Sec-
standing, whose face does not form the top of its head. Thirdly, man is the only animal possessing hands and feet. Fourthly, man is the only animal that naturally laughs and cries. Fifthly, man is the only animal that can reason abstractly. Sixthly, man is the only animal possessing a conscience. In the seventh place, man is the only animal that converses by means of artificial language. And we might also observe, that man is the only animal whose mind is susceptible of religious impressions, and the only animal that is capable of exercising faith in any system of religion whatever. Other distinctions, charac-

The necessity and importance of faith, in connection with the religion of the New Testament, no one can deny who has any reverence for God or his word. The declarations, “Without faith it is impossible to please God,” and “He that believeth not shall be damned,” are sufficient to stamp it with equality, at least, with other necessary elements of the Christian religion.

There is often some confusion thrown around this subject, by not properly distinguishing between faith and opinion. Opinion is founded upon conjecture or supposition, while faith is founded upon testimony. It was no insult to Columbus to hesitate in admitting the existence of the “new world,” while its existence rested merely upon his supposition. But when he had seen, and returned, and testified that it did exist, it would have been an insult to have rejected his testimony. So with the thousand and one conjectures on the subject of religion; we may reject them all, all—but to reject the testimony which we are called upon to believe, by the Apostles and by the Christ, after furnishing, as they have, such abundant evidence of their sincerity, truthfulness, and inspiration. This would be an insult to God, and a monstrous iniquity.

There is a tendency, too, in the religious world, to mingle elements differing from each other in their nature, and still call the compound by the name of one of the elements. Were we to do this in regard to natural objects, all would soon be confusion. So it is in Christianity. And this is the reason why so much circumlocution is necessary among our fashionable religious writers, to explain what already is too plain, in the Scriptures, to be mis-
Faith, in its elemental nature, differs nothing, whether possessed by angel, man, or demon, but the effects may be exceedingly diverse. It may make a demon tremble, while it inspires a hope full of immortality in men. I may believe with as firm a faith that Victoria is Queen of England, as I do that Christ died for sinners, and that He rose from the dead for our justification; but the faith in reference to one, is inert and ineffective, for the simple reason that I have no interest in it. Whereas, the faith in regard to Christ and his glorious and self-denying work, puts me upon the enquiry, "What shall I do to be saved?" "Lord, what wilt thou have me to do?" I have an interest at stake here. I have a soul to be saved, or to be lost! I have a heaven, with all its glories, to obtain; a hell, with all its miseries to avoid. No wonder my spirit is stirred within me. No wonder I am earnest, and active, and diligent in inquiries and investigations, when such momentous consequences are at stake!

The day after our Lord's burial, was a large city, the whole multitude seems agitated, and every unusual sound or appearance attracts attention. There seems to be a deep, low murmur of discontent, fear, and hollow awe, pervading the very atmosphere. The passers by glance at each other with a penetrating eye, and deep thoughts are seen in their countenances. Was it not thus on that Sabbath in which the Redeemer of the world was in the grave? How must the millions, assembled at Jerusalem, have eyed one another as they talked of their riven temple and the trembling earth! What agony must have brooded like a spectre over the inhuman crowd, as they thought of the skeletons that leaped from the graves and stalked through the streets of Jerusalem, and then hied themselves back to the "dead house," the previous night! What shadows must have flitted across their visions as they remembered the dark hour of the previous day, through which the groans of the physical universe, like the voice of Jehovah, shook the very mountains! Such must have been the day on earth—dark, and gloomy, and God-forsaken. But far different is the day throughout the invisible moral world. Christ's work is done. The great redemption is complete. "It is finished." While His body sleeps, His spirit is preaching to the spirits in prison, and they are rejoicing.

Above the hill of Olivet, down the valley of Jehoshaphat, amid the trees of Gethsemane, celestial music fills the air. The saints and angels are rehearsing the melody they are to sing on the morrow in full chorus, when the crucified and buried Savior is to arise in glory, honor, and immortality. At early dawn the first day of the week, a mighty angel descended from heaven shaking the earth with his majestic tread. The stone rolled from the mouth of the sepulchre, and the angel in white and with celestial light upon his countenance, so bright that the soldiers saw not the Lord escape, sat upon it until he announced to the attentive women the resurrection of our Lord and Savior Jesus Christ. Forty days the Savior lingered on earth, teaching His apostles of the kingdom of heaven. Then "He was taken up, and a cloud received Him out of their sight."

It was expedient that He should thus go away. "I tell you the truth; it is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart, I will send Him unto you."

First, it was expedient for their spiritual growth or faith. The Jews were materialists; they placed their confidence in Christ as a material King. When He was not personally with them they doubted, feared, and denied Him. When He was transfigured on the Mount, thereby giving the Apostles a glimpse of the spiritual world, those remaining at the base of the mountain had not faith enough to heal the sick. When He was acrossing the sea, they placed so much confidence in His person that when the storm arose they were afraid while He slept, and awoke Him. And then came the stinging rebuke, "How is it that ye have no faith?" The Messiah saw and knew their minds, as He does the mind of every intelligent being. His teaching was, therefore, of the spirituality of His kingdom, of its true nature. They, dull and blind, could not comprehend Him; but that their faith and comprehensions might be quickened, He tells them that when His material form is taken away, the Comforter shall come and teach them. Accordingly, on the memorable Pentecost after His coronation and glorification, the Holy Spirit, the life principle, without material form, came and dwelt among men. And Jesus now with an eye of faith, may be seen exalted far above all principalities and powers. He dwells among the children of men in His holy word, finds a temple in the believer's heart and in the church of the living God, and speaks to all men through revelation and the voices breathed in the melody of nature.

Second. It was expedient, that He might become universal. His personal mission extended only to the Jews. The seventy that were sent out, were only to go to the lost sheep of the house of Israel. But, after his death, the commission given to the Apostles was universal; it embraced the whole world. While He was here in person, but few could gather around Him. Now that He is universal, all nations and ages may look up to Him with an eye of faith, with the assurance that He is every where present. He first shone in all His effulgent glory on the day of Pentecost, at Jerusalem, upon the Jews. The day was then robbed in pure and blessed light to men. It lives and shines now with golden and heavenly light for all men, neither will it be denied in time nor eternity. All nations, and kindred, and tongues, must bow to Him,
and acknowledge Him as "the light of the world."

Oh, glorious day!—day which kings and prophets longed to see, but died without the sight—day, that shall shine and last when oceans and constellations are dumb—day, that shall witness the consummation of all things, and see the Lord Jehovah enter within the golden gates of the New Jerusalem, with a sparkling diadem upon his radiant brow, and an innumerable host accompanying Him, shouting, Allalujah, for the Lord God omnipotent reigneth. A. Wilson.

Selections.

DIVINE PROMISES.

That "the Lord is not slack concerning his promise, as some men count slackness; but is long-suffering unto us, not willing that any should perish but that all should come to repentance."—2 Peter 3:9. We are prone to measure the promptness of God by our own standard, and come to the conclusion that He is not true to His promise. When we look around us and see the millions of Israel from Moses to Christ, 1,500 years.—Extract of Home Miss. Sermon.

[From the Presbyterian Witness.]

DECEIVING AND BEING DECEIVED.

Our Savior in warning against hypocrisiesays: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me ye that work iniquity."

There are few words more solemn than these spoken by the Savior himself—none calling for more earnest, close and searching self-examination; nor where spoken of, and who, of all others, were most confounded "in that day," because most disappointed, began their career in hypocrisy. It ends in the deceived becoming skilled in deception, and who are themselves deceived. It is only discovered to themselves by the words of the judge, "depart from me ye that work iniquity."

Once they were promising professors, having the form of godliness but denying its power. Their object was to seem to be religious, and they succeeded. They had a fair show of religion, were long and earnest in their devotions, strict in their external conformity to the law, especially to the minor matters of it, still more strict in the observance of their traditions which are above and beyond the law. Jesus compares them to whitened sepulchers, beautiful without, but inwardly full of corruption and rottenness: "So ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." Among them were found not only professing Christians, appearing zealous and active for Christ, but ministers of his word—"Lord, Lord, have we not prophesied in thy name"—directing others in the path of life and themselves refusing to walk in it—instruments in the salvation of others and themselves "cast-aways."

Now, if we take the most favorable view of the hypocrite's case it is surely a miserable one. In his purpose he is constrained to counterfeit that which his heart abhors. "It is an affection of the name joined to a disinfection of the thing." They, however, consequently, no heart in their work. There is no love for the service of God, and there can be no pleasure in it; all is wearisome and burdensome, because there is no response in the affections. There is no inward strength to sustain in the work—none of the "consolation which was seen in the days of Gideon, David, Hezekiah, Ezra, John the Baptist, and the Apostles. Thus God's promptness in furnishing the settlers of Palestine with the institutions of religion, affected the millions of Israel from Moses to Christ, 1,500 years.—Extract of Home Miss. Sermon.
abhounds by Christ Jesus" to comfort in trouble—no joy and peace within when perplexing cares are without. Think of the condition of a man when praying with the thorn in his flesh; had there been no promise, "my grace is sufficient for thee, my strength is perfect in weakness," how his soul would have sunk in deep waters and the floods overwhelmed him. Look at him again, when strengthened by communion with his God. Hear his joyful shout of triumph while the thorn still remains; "trust gladly therefore will I rather glory in mine infirmity that the power of Christ may rest upon me."

But the case of the hypocrite is a most dangerous one, because of the hardening tendency of the sin. All sin is so. The judicial blindness which mine infirmity that the power of Christ may rest upon me.

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CORRECTING A FAULT.

"Well, Sarah, I declare! you are the worst girl I know of in the whole country!"

"Why, mother! what have I done?"

"See there! how you have spilled water in my pantry! get out of my sight; I can not bear to look upon you—your careless girl!"

"Well, mother! I couldn't help it."

"Mrs. A., the mother, is a very worthy woman, but very ignorant of the art of family government. Sarah, her daughter, is a heedless girl of ten years. She is very much disposed to remove things out of their proper places, and seldom stops to put them in again. On the occasion referred to above, she had been seen to put water into the teakettle, and had very carelessly spilled a considerable portion of it on the pantry floor. After the above conversation, which, on the part of the mother, sounded most like successive claps of thunder on the ears of her daughter, Sarah escaped in a pouting manner into an adjoining room, and her mother wiped up the slops in the pantry."

"Well, thought I, my dear Mrs. A., if that is the way you treat your daughter, you will probably find it necessary to wipe after her a great many times more, if you both live. Such families in this neighborhood. Mrs. B. has such very good children. Says Mrs. A., "I talk a great deal more to my children than Mrs. B. does. I frequently scold them most severely, and I sometimes whip them, until I think they will never disobey me again. And yet, how noisy, careless, disobedient, my children are! Mrs. B. says but little to her children, and yet her family move like clockwork. Order, neatness, and harmony abound, and I never heard of her whipping them at all." 'Tis even so! And I should like to tell Mrs. A. the grand cause of her failure. She has not yet learned to govern herself, and it is not therefore surprising that her family is poorly governed."

"Mrs. B. has a daughter, Catherine, about the same age with the daughter of Mrs. A. Not long since Catherine committed, in hury, the same act of carelessness as above related, and Mrs. B.'s treatment of it reveals her secret of family government. "Catherine, my daughter, can you tell me how this water came on the floor?"

"I suppose, mother, I must have spilled it a few moments ago, when I filled the teakettle."

"Why did you not wipe it up, my daughter?"

"I intended to return, and do so; but on getting engaged on something else, I forgot it."

"Well, my daughter, when you do wrong you should try to repair it to the best of your ability, and as soon as possible. Get the slops and wipe it up, and try not to do so again."

Catherine immediately does as she is bid remarking, "I will try and be more careful another time."

Mrs. A. may be found in almost every community. Mrs. B. though perhaps a more rare personage, yet graces many families in our land.

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Christian Luminary.

SEMI-MONTHLY.
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LABOR VERSUS IDLENESS.

One of the most alarming features of the present age, is a great and growing aversion to honest industry. The sentiment that labor is ungentle and degrading, is spreading over the country with fearful progress. What are called the "learned professions," are crowded with persons who have no natural capability for them. Young men are leaving the homestead where unsophisticated enjoyments abound, to stand behind the merchant's counter in our crowded cities, because forsooth their hands will be softer, and their complexion less affected by the rays of the sun. But much worse still, many are allured into haunts of vice, and resort to the gambling table, or to theft and robbery, in order to support a false standard of gentility, and avoid that honest labor which a corrupt public sentiment has taught them is disreputable.

The evils which we are writing are no less injurious, and fatal in their consequences upon the females of the rising generation. The same false idea that idleness is necessary to establish a claim to respectability, obtains; a perfect abhorrence to all the ordinary duties of housekeeping takes possession of their minds. They are alike disqualified for self-enjoyment and for contributing to the happiness of the family circle. The time is fast approaching when sensible men will find it very difficult from the mass of vain and affected females which are growing up in our midst, to select a suitable companion to share with him the actualities of life. "Young ladies" who are ashamed to be seen performing such labor as has engrossed the attention of their mothers during a lifetime; who are not competent even to superintend the cooking of a dinner, or the proper management of a wardrobe, are but miserable apologies for the "help's meet" that used to be found in almost every home in the land.

These evils have their origin, as far as this country is concerned, in the existence of slavery. Where slave labor exists, free labor must of necessity be disreputable, and the longer it exists in any community the stronger will be the abhorrence of free labor. The parent may purchase slaves and still labor himself; but every generation of his descendants raised under the influence of slave labor, will become more and more averse to free manual labor, whether in doors or out.

But, although slavery is the primary or remote cause of the false sentiment in reference to labor even in the free States, the more immediate cause is the false system of education which exists among us. The same ideas are there inculcated directly, and indirectly; theoretically, and practically. Many of our high schools and colleges ruin more of their students, as far as all practical purposes are concerned, than they advance towards posts of usefulness and true honor. To "graduate" a young lady at the present day, is often only another name for cheating somebody out of a good common sense virtuous wife. The same remarks hold good in reference to our young men. They obtain at college a smattering of science and the languages, and a thorough abhorrence of useful employment, which, in a majority of instances wholly disqualifies them for the every-day duties of husband and father.

We would not be understood as opposing education properly so called. On the contrary, we are in favor of all well regulated schools and colleges. But, education to be genuine must teach our youth that honest labor is honorable, and that its opposite, under whatever name it may be known, is disreputable and degrading to both mind and body. True education will teach the proper development of all our resources, whether physical or mental. It will show that manual labor is not incompatible with true refinement, or the highest cultivation of the intellectual faculties.

We were greatly pleased to see an exemplification of this, in the daughters of a "preaching Brother" with whom we had the privilege to sojourn during the present season. The parents are both well educated common sense practical persons, who set a proper example before their children. When we arrived the eldest daughter was engaged in her flower garden, and with her own hands suitably preparing the soil about its roots. Several times during our stay, we saw her assisting her father in labors connected with the fruit and vegetable gardens. The other sisters were engaged in household duties, which, by-the-by, was the very pattern of neatness. In the evening, around the family circle, we found that in point of general intelligence they would compare favorably with those labor-hating ladies who would swoon at the sight of a cow, or blush at the idea of being found engaged in any useful avocation. Besides their pleasant conversation, they also entertained us with some sweet music on the piano, performed with the same fingers that during the day had been usefully employed.

The false standard of respectability which obtains to such an extent, is not only at war with domestic happiness, and financial prosperity, but it is antagonistic to the spirit of true Christianity. The man or woman is only half converted who think they have a right to live in idleness, much less to appropriate to their use the unrequited labor of others. The whole teaching of the New Testament goes to show that an "idle Christian" is a contradiction in terms. True Christianity teaches that idleness is sinful, but it teaches more; that all honest labor is, in the sight of God and of intelligent Christians, honorable.

Our Savior has given to labor the highest sanction. The fact that he worked with his reputed father Joseph at the business of a carpenter, shows most conclusively the honorableness of labor. The fact that the Savior of the world, who was as truly the Son of God as he was the son of Mary, spent his early years in a secular employment, and his public life in the performance of a most laborious ministry which employed his whole time, should forever put to shame those of his professed followers who in any
way are giving their influence in fa-
vor of the false sentiments of the day,
on the subject of practical labor. Re-
member, that we have the highest au-
tority both of precept and example, for
asserting that "there is no excel-
sence without labor." Error.

EDITORIAL RESPONSES.

That it is the duty (and should be
the pleasure,) of editors, as well as all
other public teachers, to embrace every
opportunity to impart whatever infor-
mation they may possess, on all sub-
jects having any practical bearing upon
society, we think no one can for a mo-
ment doubt. All direct interrogato-
ries intended to elicit truth, should at
least be respectfully treated. It has
long ago become a proverb, and is now very generally understood, that "it is much easier to ask questions than to answer them." Hence, we sometimes find queries accumulating to such an extent, that it would take a large portion if not the whole of some periodicals to answer them in detail, or perhaps with that degree of minuteness which in many instances the subjects demand. Sometimes, in-
deed, we receive communications of
this kind that seem to come under the
head of "foolish and unlearned ques-
tions," which, in our judgment, it is
better to take the admonition of the
apostle and "avoid."

The following article from our fel-
lower in the gospel, Brother Francis
Atkinson of Illinois, takes such a wide range, that we shall be
compelled to give, as nearly as pos-
sible, monosyllabic answers to his

twelve questions. We, however, leave
the subjects all open to suitable arti-
cles on any side of any of them, by
the propounder or any other of our
readers.

"Brother Boose: Please answer the
following questions, and oblige a
friend. 1. Is church independence as
held and practiced by the Disciples as
a denomination, reasonable, beneficial,
and scriptural? 2. Are the Disciples' bish-
ops and deacons such as the Bible
requires and teaches? 3. Have the
Disciples any New Testament Evan-
gelists now? 4. Why is it that the
Disciples' churches are nearly univer-
sally destitute of Pastors? 5. Ought
each church to have and support a
permanent Pastor? 6. What is the
best method of supporting Pastors,
and meeting the other necessary ex-
penses of a church? 7. As the Jews
gave a tenth of their income for the
support of religion, are not Christians
required to give at least as much? 8.
Ought not the Disciples as a de-
nomination to establish a theological
school? 9. Is the Bible alone, or each
man's understanding of the Bible,
man's true guide in religion? 10.
How are other Christian denominations
to know what are the views of the
Disciples? 11. Is it correct to
call other Christians "sectarians"? 12.
Was it the divinity or humanity of
Christ that suffered on the cross?"

Premising that in the foregoing our
Brother means congregation when he
says "church," and Christian when he
says "Disciples," we proceed to an-
swer his questions in their numerical
order.

1. We understand congregational
"independence" to be "scriptural," and
therefore both "reasonable and
beneficial." How far each congrega-
tion is scripturally carrying out the
"independence" taught in the Scrip-
ture, it is impossible for us to deter-
mine as at present advised.

2. That the qualifications of both
"bishops and deacons" are clearly laid
down by the apostle Paul in his letters
to Timothy and Titus, we think no
one can for a moment doubt. Where-
ever, therefore, those directions have
been followed, the congregation have
scriptural officers. But, just in pro-
portion as they have deviated from the
divine directions, they fail to come up
to the Bible requisition, and do not
obtain its sanction. Our understand-
ing is, that men are to be selected hav-
ing all the qualifications mentioned by
Paul, and not, as is sometimes said,
"the nearest that could be obtained."

3. An "Evangelist," as defined by
Webster, is "a preacher or publisher
of the gospel of Jesus Christ, licensed
to preach but not having charge of a
particular church." In the days when
the New Testament was written, there
were those who did "the work of an
Evangelist," and as far as we are able
to learn, that work consisted mainly
in the proclamation of the gospel to a
sinful world. We think there are
those now among us, who are per-
forming the same work, and who are
consequently doing "the work of an
Evangelist," whether the term strictly
and scripturally speaking denotes an
office or merely a work, we do not, at
present, undertake to decide.

4. We are not prepared to admit
what our Brother has taken for grant-
ed, that our congregations "are nearly
universally destitute of Pastors." A
considerable number of those in our
acquaintance have settled preachers,
who are supported by them, and whose
duty it is to discharge the pastoral obli-
gations resting upon them. Still, it
is true that a large proportion are des-
titute of what might properly be called
a "pastor." Several reasons may be
assigned for such a state of things.
One is, the "Christian Baptist" spoke
against a settled ministry. Another
is, the office has been so confounded
with that of "bishop," that many
brethren have very confused ideas in
reference to the work and necessity of
a pastor. A third is, it requires a
considerable drain upon the purses of
the brethren, and although our bro-
 therhood may be said to be spasmodi-
cally liberal, they have not, as a general
thing, learned to be systematically so.

"To the fifth we have only room to
say, yes! To the sixth we reply, that
in our judgment the "best method" is
the scriptural one. All money needed
by the congregation, except the poor
fund replenished by the weekly con-
tribution, is, if we understand the
教学 of the apostles, to be raised
on the ad valorem principle. Breth-
ren are required to give according to
what they have, and not according to
what they have not.

7. We are not now under the Jew-
ish dispensation, but arguing from
analogy, we conclude that as much
would be required of us to sustain the
Christian church, as was required of
the Jew to keep up the institution un-
der which he lived.

8. Our opinion is, that a "theologi-
cal school" would require very careful
management and close watching, if it
did not do the cause of Christianity
more harm than good.

9. It is the "Bible alone," we think,
that is the infallible guide of man, and
not any "man's understanding of it."
In all important matters of faith or practice, the Bible speaks out plainly and unequivocally, and therefore does not admit of cavil or doubtful disputation. No man’s “understanding” of the Bible, is binding upon any other man under the canopy of heaven. Each one will be judged by the Bible, and not by anybody else’s understanding of it.

10. The “denominations” around us may always know our “views,” as long as we adhere to the “Bible alone,” and ignore the “understanding” of any man or set of men, as our standard of Christian character.

11. The term “sects,” has, in itself, nothing odious or objectionable. Webster defines it to be “one of a sect; one of a party in religion which has separated itself from the established church, or which holds tenets differing from those of the prevailing denomination in a Kingdom or State.” As minorities are more generally right than majorities, and as long established religious organizations have almost universally become more or less corrupt, there certainly can be no odium in the term “sectarian.” Whether it might not in some localities, with more propriety be applied to ourselves, is a question which we are not called upon to answer. Christians should never use opprobrious epithets towards any class of citizens, much less towards those who profess to be the worshippers of the one living God, and to exercise faith in the Lord Jesus Christ.

The North Western Christian University has many advantages, which should insure to it the favorable consideration of those having children to educate. The buildings are superior, in every respect, to most others. Its location is one of easy access from the accumulated knowledge which the two last centuries have placed at our command; to make such changes, and such only, as the general verdict of the best scholarship of the age has pronounced to be due to truth and fidelity; to make the changes in a style of delicate harmony with the present language of the English Bible; to confirm its accuracy, where it is correct, against false or unsupported interpretations, as well as to amend it where it is confessedly incorrect; and thus, in a word, carry forward the labors of the translators of James’ age, from our stage of progress, as they carried forward the labors of others from their position. The received English version, it should be remembered, was
not made directly from the Hebrew and Greek Scriptures, without any dependence on previous translations. It was not so much a new version, as a revised one; it was not the product of one age, but a growth which had been springing up through successive generations, and received its present form, merely as one of a series of attempts to render the original Scriptures into English for general use. And the belief now, that the limit has been reached; that our translation must remain at the point where it stood two hundred and fifty years ago; that it was crystallized then for all time, and is to continue, henceforth, unchanged and changeless, when all else is moving on, so full of life and progress, is not, to say the least, a reasonable expectation, and is, I am persuaded, at variance with the characteristics of the age, which will disappoint any such expectations. The people, at large, have a deep interest in this question. They have a right to a translation of the Scriptures which presents, not the general truth, merely, but the exact truth of every passage and word, as nearly as the most faithful study can discover it, or the vernacular tongue can express it."

We are glad to see a disposition manifested on the part of those most intimately connected with the Revision movement, to retain, as far as is consistent with truth, the language of the common version. Every unnecessary departure from it, would do a positive injury to the cause of Christianity.

The present movement of Dr. Hackett may somewhat retard the work of revision, but all true friends of a pure version should cheerfully acquiesce in whatever will tend to give complete thoroughness to the work. Ed.

EDITORIAL NOTICES.

We call the attention of our readers to the review of one of the Christian Sunday School books, by Brother Nance. It shows how insidiously slavery is working its way even into our juvenile literature.

THE CAUSE IN CHICAGO.—We intended to publish a letter from Brother M. N. Lord, in reference to the Christian Church in that city, but for want of space must defer it until our next issue.

JUST NOW READY.—We now have all the volumes of the N. W. C. Magazine bound, and will send them by mail at $1.20 per volume, or $1.00 at our office.

TRAVELING AGENTS.—We are still in want of several enterprising brethren to travel as agents for the Luminary.

THE CHURCH AND SLAVERY.—No. 5.

We have, in the former numbers of this series, been prompted from a sense of duty to lay before you, in a consecutive way, a series of facts which would seem to involve the credit of the Church, and greatly to humble the Christian in his own eyes, and in the eyes of the world. We feel a firm conviction that such humiliation is needful; that nothing short of this can restore the Church to the Divine favor, and make her again what she should be—the admiration and joy of all good men.

That the people of God may receive no damage from any thing we have said, permit us to say, that our only hope for the abolition of American slavery, is the Church. This hope is based upon the fact, that whenever and wherever slavery has been peacefully abolished, it has been mainly through Christian influence. This must be so, on the principle of causation. For no where under heaven has slavery originated as the creature of law and order. It has always stealthily thrust itself upon every community which has received it. Like all other great organic evils, it began by littles. Its first approaches were slow, and the advance towards it almost imperceptible. But the evil progressed until its general prevalence made it necessary for civilized governments to regulate it, so far as a creature of misuse and disorder could be regulated by special enactments. Such was the beginning of its American history. But whether it originated in brute force or in piracy, as in the American colonies, it was first a great moral outrage against God and man; therefore, moral obligation towards the enslaved has usually been first to suggest manumission.

God himself was the first to abolish slavery. He at one time emancipated six hundred thousand Egyptian slaves. Out of this act of deliverance grew their obligation to obey God. "I am the Lord your God which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bonds of your yoke and made you to go upright. But if ye will not hearken unto me, and will not do all these commandments." (Lev. 26: 13, 14.) I have broken the bonds of your yoke, and made you to go upright. This was descriptive of their condition while slaves. While under "the yoke," they were as beasts, and metaphorically they went on "all fours," drove like beasts. But in breaking the bonds of their yoke, God made them to go erect like men. This is God's view of slaves; even their goings are like that of a brute.

To these now emancipated from slavery God gave a law of servitude, in which there was nothing oppressive. But this highly favored people became forgetful of the degradation of their fathers, and became slaveholders. Then God commanded them to "break every yoke, and let the oppressed go free." But they would not obey his voice. He menaced them with sore judgments, but they persisted, and would not hear his admonitions. He then sent some of those slave masters to Babylon. Perhaps they misinterpreted judicial punishment. At any rate, those who still remained in the land continued to be slaveholders, and in ten years he sent the balance of the Jews to Babylon save the poorest of the people, including doubtless the slaves of those taken captive by the Chaldeans. Then was fulfilled the prophetic threat—"Therefore, thus saith the Lord; ye have not hearkened unto me in proclaiming liberty, every one to his brother and every one to his neighbor, behold I proclaim a liberty for you saith the Lord, to the sword, to the famine, and to the pestilence." (Jer. 34: 17.) They had now an opportunity to know something about slavery, by bitter experience. By direct divine interposition, the masters were now slaves, and the slaves were free. When the masters would not "break the yoke," God broke it by the hand of the King of Babylon, and made a second forcible demonstration of his abhorrence of slavery.
afterwards gave his approval of slavery, (as some affirm,) then is he a mutable God, and therefore no God.

To follow up the history of emancipation, we come next to Christianity. Gibbon says of Justinian, a Christian emperor, "and the spirit of his laws promoted the extinction of domestic servitude." "Yet the eastern provinces were, in the time of Justinian, filled with slaves. But the hardships of this dependent state were continually diminished by the influence of religion. The pride of the citizen was no longer fostered by his absolute dominion over the life and happiness of his bondman. The Christian religion was now the prevailing religion; it acted upon the government, and the government upon slavery, and thus slavery was abolished in the Roman Empire. Goodrich says, "manumission was unfrequent, and conferred only limited privileges; power of life and limb was with the master; slave marriages were a nullity, and marriage of a slave and a free person was forbidden. Christianity made manumission more frequent, and slavery was abolished as the feudal system was destroyed."

These testimonies do great honor to the Christian religion. Its influence was not confined to the Church, but extended to the government. When the religion of the Messiah made its ingress into the world, the form of government was feudalism. It has been the same, with but little change, from Romulus to the last of the Caesars; the time when the reign of the Prince of Peace on earth began. Nothing could have so appositely expressed its wonder-working power, as the parable of the "leaven which a woman took and hid in three measures of meal." Every department of society felt its regenerating power. The government which was cruel and despotic, became humane and generous. Acts of beneficence which were unfrequent, became common. The feudal system was destroyed, and slavery was abolished!

These facts are suggestive! Why do not these results follow now? Is the religion of our day the same, why are its effects not the same? If the Church is as faithful now as then,

how is it that slaves have increased from an individual to four millions in less than two hundred and fifty years? When the Church began in A. D. 33, slavery was old, and one-half of the whole population were slaves; but, through the influence of Christianity, slavery was abolished. When this same Church (professedly at least,) came to America, there was not a slave in the new world; the Church was first, and slavery afterward. The influence of Christianity abolished slavery in the Roman Empire, but Christianity America has brought its own slavery into existence, and under the influence of the Church, slaves have increased in the same ratio as freemen! Is this another Christianity? or, as Paul says, "another gospel?" No, he adds immediately, "which is not another gospel, but there are some that trouble you." These troubleshooters did not preach the gospel as it is. There is but one Christianity in fact; but many in pretense and appearance. In this we have a solution of the problem, "why the different results." Pure Christianity is anti-slavery in its doctrine and tendencies; therefore, its early primitive results were the abolition of slavery. In America, a vast proportion of professed Christians have a pro-slavery creed, and many are actual slaveholders. These must and will have Christianity so modified, as to suit both their faith and practice. This, while it explains the mystery as to the different results, also excoriates Christianity proper from the present strong pro-slavery propensities of the Church, and its pro-slaveryizing influences upon the State.

Whenever professed Christians, Catholic or Protestant, have been free from secular bias, their testimony has always been against slavery; and the first and strongest ground of condemnation has been the anti-Christian character of the institution. Even Leo the Xth, although his voluptuous life—making his pontificate a continued carnival—might have deadened the sentiment of humanity and justice, declared that "not the Christian religion only, but nature herself cries out against the state of slavery." And Paul III., in two separate briefs, imprecated a curse on the European who would enslave Indians or any other class of men." (Bancroft, vol. I, p. 172.) The condemnation of slavery by other pontiffs, might be given.

Goodrich, speaking of Henry VIII., says—"Yet even in his despotism he was strangely inconsistent. He liberated the English nation from papal oppression, and thereby provided a corrective for his own arbitrary principles of government. He also gave liberty to his bondmen, saying that as all men were free by nature, it was cruel and unjust to deprive them of the freedom which God had given them. This example was followed by the nobles, who held men in bondage, and the last remains of slavery disappeared from the land without the enactment of any law for this purpose."

One thing in the foregoing extract is worthy of special consideration, namely, the conviction that slavery deprived men of certain God-given rights, induced one man to manumit his slaves; other slaveholders imitated his example, and slavery was abolished in England about A. D. 1547, without any legal enactments for that purpose. Not legal, but moral justice, was the operative and immediate cause of these manumissions, by which slavery disappeared from the land! We are strongly impressed with the conviction, that when a sense of "moral justice" is permitted to dictate to slaveholders, the result will invariably be the same, though the master should be a cruel tyrant. This conviction is confirmed by the history of West India slavery. Its abolition in these colonies was for many years a political question, but all was unavailing. The discussion in Parliament was not unlike the discussion of the same subject in our own Congress. Politician was arrayed against politician, and interest against interest. The honor of religion, and justice to the enslaved, were subordinate considerations. The colonial legislature treated with indignation and contempt every resolution recommended to its consideration.—Until a deep moral sentiment gave vitality and energy to the question, nothing was done to any purpose.

JOSIAH HARTZELL.
A TEMPERANCE HYMN FOR CHILDREN.

Let the still air rejoice—
Be every youthful voice
Blessed in one;
While we renew our strain
To Him, with joy again,
Who sends the evening rain,
And morning sun.

His hand in beauty gives
Each flower and plant that lives,
Each sunny rill;
Springs! which our footsteps meet—
Fountains! our lips to greet—
Waters! whose taste is sweet,
On rock and hill.

Each summer bird that sings
Drinks from dear Nature's springs,
Her early dew;
And the refreshing shower
Falls on each herb and flower,
Giving it life and power,
Fragrant and new.

So let each faithful child
Drink of this fountain mild,
"From early youth;
Then shall the song we raise
Be heard in future days—
Once be the pleasant ways
Of peace and truth."

Now let each heart and hand,
Of all this youthful band,
United more!
Till on the mountain's brow,
And in the vale below,
Our land may ever glow
With peace and love.

THE POCKET-BOOK.

"Tom Jackson says he does not believe there is a God; he says he never saw him; and I don't know as I believe—I never saw him," said John Clary, just come in from out doors, and I suppose from the society of Tom Jackson.

"I do," said his mother; and she said nothing more.

A week or more after this, John burst into the kitchen with Tom at his heels.

"See, mother," he cried, "what I have found,—such a handsome pocket-book!"

"Where did you find it?" asked his mother.

"In Pine Grove; now whom do you suppose it belongs to?"

"Did it not grow there?" said his mother.

"Grow there!" exclaimed John, lifting up his eye-brows with great surprise; "a pocket-book grow in the woods! who ever heard of such a thing? It could not be."

"Why not?" she asked.

"Why not! replied the boy; "the pocket-book was made on purpose. Look here," opening it; "there is a place for bank bills, and here is a little out-of-the-way spot with a snug fastening, for gold dollars, and a memorandum-book, and a pencil-case, and you have been gold-piece. Look, mother, with a pen and lead both; it was made for a man to use."

"Some contrivance here, certainly," said his mother, putting down her work and taking it in her hands for examination. "It is one of the most useful pocket-books I ever saw; if it did not grow there, perhaps it made itself!"

Both boys stared at her more and more.

"Why, mother, you talk foolish," said John, with a puzzled and sober look; "there must have been a man with a mind to have made this." "A man that knew how—a pretty neat workman," added Tom Jackson.

"How do you know you never saw him," said Mrs. Clary.

"No, but I've seen his work, and that's enough to convince me; I am just as certain that somebody made it as if I saw him."

"You are," said Mrs. Clary, "how so?"

"Why, mother," said John; very much in earnest, "you see the pocket-book had to be planned to answer a certain purpose: now it must have had a planner; that's the long and short of it; and I know it just as well as if I saw it planned and done by the man himself."

"That is," said his mother, "it shows an intelligent design, and it must have had an intelligent designer. Somebody must have made it, and thought beforehand how to make it."

"Just so," exclaimed both boys at once.

"And it would be foolish to think otherwise," added John.

"I think so," said his mother. "And it is just as God," she continued, "with a great deal of meaning in her eye, as she looked in the boy's eyes, when you see the wonderful contrivance of the beings and things around you, the design with which they are put together, for you to doubt or to deny that there is a God who made them. Who planned your eyes to see with, your ears to hear with? Can eyes make themselves? Can a man make a bird? Who created the sun, and planned day and night? Did your mother, or you, plan your fingers and make them grow? You never saw who does all these things, but you know perfectly well that a great being thought beforehand, designed and contrived the eye, and the ear, and the sun, and your fingers,—all things and all beings around you. And that great being is God, the eternal Mind, the great Maker of all."

WHAT MAKES WAVES?

"What makes waves, Frank?" asked Mr. Kent.

"I'm sure I don't know."

"Can you tell, Charles? The subject has been treated in your Natural Philosophy."

"The friction of the wind as it acts upon the water."

"Friction of the wind?" repeated Frank, with astonishment.

"Certainly," added Mr. Kent. "What is friction, Frank?"

"Why, rubbing two things together."

"Doesn't the wind rub against the water?"

"Yes, sir: but the water isn't rough."

"It is rough enough to produce friction. It has been said that, when oil is poured on the windward side of a pond, the whole surface will become smooth. The oil prevents the water from the friction of the wind. It is said also that leaves have been preserved in a raging surf, in consequence of the sailors having emptied a barrel of oil on the water, which has thus been protected from the friction of the air. A very high wind moves at the rate of forty-five miles an hour, and exerts a force of about ten pounds to the square foot."

"That would not make a wave a hundred feet high, such as a sailor told me he saw off the Cape of Good Hope. He said the waves ran as high as the vane on our meeting-house."—Student and Schoolmate.

SABBATH BELLS.

The following, from Douglas Jerrold's St. James and St. Giles, breathes a beautiful sentiment and pathos that will command the admiration of the reader.

"There's something beautiful in the church-bells, don't you think so, Jim?" asked Capstick, in a sudden tone. "Beautiful and hopeful, they talk to men; high and low, rich and poor, in the same voice; there's a sound in 'em that should scare pride, and envy, and meanness of all sorts from the heart of man; that should make him look upon the world with kind forgiving eyes: that should make the earth seem to him, at least for a time, a holy place. Yes, Jim, there's a whole sermon in every sound of the church-bells if we only had ears to rightly understand it. There's a preacher in every belfry, Jim, that cries. Poor, weary, struggling, fighting creatures—poor human things! take rest, be quiet. Forget your vanities, your week-day craft, your heart-burnings! And you, ye humble vessels, gilt and painted, believe the iron tongue that tells ye, that for all your gilding, all your colors, ye are the same Adam's earth, with the beggars at your gates. Come away, come, cries the church-bell, and learn to be humble; learning that, however daubed, and stained, and stuck about with jewels, you are but grave clay. Come, Dives, come, and be taught that all your glory, as you wear it, is not half so beautiful, in the eyes of Heaven, as the sores of uncomplaining Lazarus! And ye poor creatures, lifted and faint, snubbed and crushed with the pride and hardness of the world, come, come, cry the bells, with the voice of an angel! come and learn what is laid up for ye; and learning, take heart, and walk among the wickedness and cruelties of the world calmly, as Daniel walked among the lions.

Here Capstick, flushed and excited, brought about himself, suddenly paused. Jim started, astonished, but said not a word. And then, Capstick, with firmer manner said: "Jim, is there a finer sight than a stream of human creatures passing from a Christian church?"
THE CHRISTIAN LUMINARY.

News Items.

THE ATLANTIC CABLE.

To Hon. the President of the United States.

Her Majesty desires to congratulate the President upon the successful completion of that great international work in which the Queen has taken the deepest interest.

The Queen is convinced that the President will join with her in fervently hoping that the Electric Cable which now connects Great Britain with the United States, will prove an additional link between the nations whose friendship is founded upon their common interest and reciprocal esteem.

The Queen has much pleasure in communicating with the President, and reminding him of her wishes for the prosperity of the United States.

VICTORIA REGINA.

The President's Message.

"The President cordially reciprocates the congratulations of Her Majesty the Queen, on the success of the great international enterprise, accomplished by the science, skill and indomitable energy of the two countries. It is a triumph more glorious because more useful, which was won by the conqueror on the field of battle. May the Atlantic Telegraph Company, under the blessing of Heaven, prove to be a bond of perpetual peace and friendship between the kindred nations, and an instrument destined by Divine Providence to diffuse religious civilization, and law and order throughout the world. In this view will not all the nations of Christendom spontaneously unite in the declaration that it shall be forever neutral, and that its communications shall be held sacred in the places of their destinies in the midst of hostilities?"

JAMES BUCHANAN.

Dated Washington City, Aug. 16th, 1858.

The Kansas Election.

Official returns have not been received from all the counties in the territory yet, but it is unofficial so far as received stand 12,000 against the proposition to 1,000 for it.

The Crop in Kansas.

Although the crops have partially failed in all the Western States, yet they are heavier in Kansas this season than they have ever been before. The yield of wheat, corn, oats and potatoes will be very large.

The discovery of the Powder River gold mines has led to the expectation of a proposition to $1,000,000 for it. When the returns are all in, the vote is expected to stand 14,000 against the proposition to 1,500 in its favor.

The Stock in Kansas.

The Temperance men of New York held a convention at Utica last week, at which they passed resolutions in favor of a prohibitory law, and deprecated the nomination of a State ticket on purely temperance grounds, unless compelled to do so by the decrees of the regular political candidates.

EMANCIPATION OF THE RUSSIAN SERFS—RUBIN.--STEKER VERSES AT SEBASTOPOL.—The Russian correspondent of the Boston Transcript, of date July 5th, contains two items of interest. In Russia there is in reality been no difficulty in the execution of the imperial chace of emancipating the serfs of that empire. It was thought almost impossible that this great reformation could be accomplished without serious obstacles. On the 15th of June the writer says:—"The seventy-four gun steamer Tourk was successfully raised from the bed of the harbor by the Submarine Company. Her machinery is in almost perfect condition. It is estimated that an outfit of five per cent, will restore her to almost her original value; she will probably be purchased by the Russian Government.
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Bankable Funds, or Currency at Par.

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