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THE
CHRISTIAN MAGAZINE,
DEVOTED TO
PRIMITIVE CHRISTIANITY
AND
RELIGIOUS INTELLIGENCE.

J. B. FERGUSON, Editor.

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Introduction to Volume III.

Change and decay are the law of Man's constitution and customs, whilst Progress and development are the universal order of Nature and of God. It is stamped alike on the animated and inanimate, the rational and irrational creation. The beautiful flower that opens its petals to the vernal sun and perfumes the evening zephyr is but the developed bud from which it sprang; and the great oak which by the furious storm lies prostrate on the earth is but the development of the acorn germ from whence it sprang; and whilst returning, by slow decay, to its original elements, that which proves its destruction becomes the nurture and strength in turn of the flower, the grass, the animal, and even man himself, who feeds upon the vegetables its decay has nourished and developed. It is alike an apparent reversal of the laws of nature and a verbal paradox to say that the "boy is father of the man," but it is nevertheless an essential and seminal truth, for the greatness of his developed intellect, the sublimity of his moral enterprises, aye, and even his weakness and imbecility, are but the natural expansion of his infant and juvenile nature. The great globe itself on which we tread exhibits upon its surface and within its hidden depths, the evidences of change and revolutions, each though at first appearing as destructions, were really adapting it for successive orders of plants and animals, and last of man himself,—awaiting one more grand and terrific yet glorious transformation, from which the "New Heavens and the New Earth" shall arise, prepared for a purer and higher order of intelligences.

What is true in nature is true in man, and what is true in man as an individual is true in the species, in families, states and nations. In this view the events of all human history are linked together, and the changes and revolutions of our own times are intimately dependent upon those that are past, and connected with all that are to come—are intended to subserve the purposes of Him who permitted or ordained them all, and subordinates each to his all comprehensive and unchangeable purpose.

It is from this view that we arrive at the conclusion that there is a God in History, as everywhere. He superintends and subordinates the movements which work the changes amongst men and nations. He may not be seen by the profaner multitude, because he is a God that "hideth himself." Infidels, I know, have strangely admitted the connection of historical events, but have denied the God in history, and have attributed to a blind fatality the arrangements and results of infinite wisdom. But they have done the same in nature, "have with the fool, (or unobservant simpleton,) said in their heart, there is no God," because he works by laws. Still God is in History, as in Nature, as everywhere, despite their perverse denial. There is a wise and beneficent design manifested in the progress of men and nations which will ultimately be accomplished by Him who guides their course, and has established the bounds of their habitation, that they may fulfill their destined work:—and when this is fulfilled, then they may pass away, leaving their knowledge and their very vices and sufferings to instruct and to warm mankind. It is Christianity that manifests this purpose, for it is the perfection of all philosophy, the key to all apparent anomalies, whether in the moral or physical world.

Surveying the whole mass of human history, let us select a few events to prove and illustrate the proposition that God is in it to carry forward the great and glorious end of
our creation, viz: the highest development of human nature.

Not to go farther back, let us look for a moment to the downfall of the Roman Empire. A few hardy shepherds had met and formed a city and called it Rome, or strength. It became strong—strong as Leviathan. It conquered, civilized, and consolidated all the surrounding tribes. It received the sceptre of the Greek Empire, with all its philosophy and learning, and extended the agis of its power from the Atlantic to the sands of Arabia. But it exhausted all its materials for its improvement. The influx of the world's wealth had deluged all the hardy virtues of its early inhabitants. The influx of the world's philosophy had destroyed all faith. The spoils of plundered empires rotted in its bosom. The blood of slaughtered millions cried to heaven for vengeance. The decree, the just and retributive decree, went forth—she must die. A bolder and nobler race rolled down from their mountain forests and despoiled her of her inheritance and divided her power. But she has something that must be preserved. Her classic literature, her holy scriptures, are intended for the future instruction and salvation of the race. They, with her monks are carried into the monastery to find a retreat till the inundation has subsided. The burial of her ancient civilization preserved it; preserved it for a future use, when the human mind should be prepared for a future awakening, and be able to use all that was valuable in its past development for the final and glorious regeneration of the whole race.

The Revival of Learning, after the long night of storm and desolation, was the awakening of the human mind to all interests alike—to commerce, freedom and religion. That awakening produced two distinct kinds of civilization. That over which the Bible exerted a decisive and a controlling influence, and that where the ancient classics were left to smile at the follies of an effete superstition. The former resulted in the English revolution of 1688, which gave the measure of civil and religious liberty which England enjoys, and in the American Revolution of 1776, which placed a new government of regulated freedom in the lead of the free nations of the earth;—the latter in the French Revolution of 1789. Both or each were Reformations, the one with the aid of a new and controlling element in civilization—the Christian element—the other without religion, and both with characteristic effects. The French people, in the revival of ancient learning, without the sanctifying influence of a divine faith, allowed their philosophy to degenerate into Roman atheism. They decreed that there should be no ruler in Heaven and no dominion upon earth, save their own, and, following in the wake of a Roman example, they found in Napoleon Bonaparte a Roman Cæsar, with a military Despotism to absorb their boasted liberty, and dazzle and govern with a Roman power, their flattered and subservient people. Roman Atheism was established in France, and who but a Roman Cæsar could govern a Roman people? Thus error, revolving in a circle, always comes round, by an unalterable uniformity, to the same centre, and produces the same effects, modified only by the new influences it may gather in its widened orbit.

But each revolution served to arouse, to guide and to warn the world. It started under its impulse, at the beginning of the nineteenth century, upon a new career of improvement, and its course from that day has been onward, so that now we may pause and mark very controlling results. Two great and distinguishing points have been irrevocably gained. The rapid advancements in scientific discovery, have rendered the revival of Scientific Atheism impossible, and those very discoveries are destined to uproot and destroy every vestige of superstition and restore to the world the God of Nature as the Father its own follies had excised, and a pure record of Divine Religion. Every false Religion and every falsehood in religion is based upon some mistaken or false notion of the word and works of God, or upon some hated despotism which the knowledge of Nature, the Bible and human rights is destined to expose. Every barbarous nation is now a weak nation; and every Christian nation (so called) is possessed of a controlling influence just in proportion to the
IN HUMAN HISTORY.

amount of Bible influence it is prepared to extend. This is easily asserted, the infidel in history and in revelation is ready to opine; but I ask is it not true? The nations whose Institutions are tolerant, so tolerant as to allow unobstructed efforts for Christian enterprise, now possess most of the commerce, wealth, influence, territory, and all the power of the world. France occupies the North of Africa. Russia the North East of Europe and the North-West of Asia, and is rapidly advancing towards the centre of that great continent. England has a territory upon which the sun never sets, a dominion such as the world never saw before, including four millions and a half miles square of territory, three-fold more than Rome possessed in the height of her glory, and enlarging her borders by advances upon savage nations, every year. American Institutions are stretching an immense empire over this whole continent, already extending from ocean to ocean, and moving on towards an indefinite boundary. Immense masses of human beings are being brought under the same influences, sailing in the same vessels, reading the same books, and thus preparing to conquer the earth, unite the human family, and extend the great purpose of God. Commerce, like a giant Briareus, is stretching her arms over the earth that she may ultimately gather together a family of nations. With her steam-ships by sea and the net-work of innumerable railroads threading the territory of the globe, she will unite all nations, all tribes, just as certainly as savage customs must give way to civilized enterprise.

But compare the nations of the earth, and we must see the inevitable result. Compare Mohamadan nations with Catholic States, the least leavened with Bible truth; compare these with Protestant nations, and these with each other, and it will be seen that just in proportion to the influence of pure Christianity is the power now permitted to each. Three centuries ago, when the world, by the revival of learning and the Protestant Reformation, awoke from its long repose, Italy was the centre of intelligence and Spain of Empire, England was but a third-rate power, and North and South America just discovered! Now look at each and note the contrast; and tell me what Knowledge, Science and Religion may not do in the coming ages of the world?

We do not say, nor do we believe, that the nations which possess the power and wealth of the world, are faultless, or are destined to eternal duration; but we do say that the human race has made rapid advances and that only such nations as shall move on as Science and Religion open their treasuries to bless the world, can stand. Let any one stop and its doom is fixed. They now hold the physical world in their hands and at the command of God are making its rough places smooth that his people may dwell together in unity. Their mighty laborers are at work in art, in artistry, in religion, in government, in scientific discovery; they are literally as well as spiritually, boring the mountains, filling the valleys, bridging the oceans, and couring all the territories upon firesteeds, who carry thought like lightning and men like wind; they are at work! and each art is godlike to all who have faith to look to the final result:—a wilderness of barbarism and selfishness won to the world and which shall yet bloom and blossom as the rose!

The old world is now in revolution; it is passing through the fearful transition state. There will be severe conflicts, but with faith in the God in History as in Nature, we say let them come. Let humanity weep over thrones fallen; over millions of human beings butchered; over hearts bleeding and hopes of philanthropy for a moment blighted. The conflict is but for a moment, the magnificent triumph for eternal ages. That triumph is the grandeur of the world. Before it the majesty of earthly empires sinks into insignificance, for they are but means to an end, the final conquest of the earth to humanity and religion; the Redemption of men to the Religion of Christ. To see a redeemed race walking this earth; the chains of ignorance and superstition fallen; their step free and their brow uplifted; their nature robbed of its savageness and changed into the image of Christ, filled with his spirit and won to the loveliness and power of his benevolence,—aye!—this is a vision which
hearts inspired with prophetic knowledge may now well indulge, for it is coming! it is coming! it is coming! and all tyranny and selfishness shall fall before it, and there shall yet be universal peace upon earth and good will amongst men! — J. B. F.

The Jewish Jubilee.

"And thou shalt number seven Sabbaths of years unto thee, seven times seven years, and the space of the seven Sabbaths of years shall be forty and nine years, and then thou shalt cause the trumpet of the jubilee to sound—throughout all your land." — Leviticus, xxv: 8, 9.

This was one of the most remarkable and interesting institutions of the Law of Moses. It was proclaimed on the Sabbatical year, and was celebrated on the fiftieth, thus allowing two holy years to come together; the one for the rest of the earth after a tillage of six years, and the other for the freedom of the people after the accidents and misfortunes of forty-nine years. It commenced on the tenth day of the month Tisri, answering to our September, which was the new year's day of the civil year. As in honor of the completion of the work of creation and the rest of the Sabbath, the Jews observed the seventh day of the week: counting their Pentecost after a Sabbath of weeks from the Passover, and their Sabbatical year after a Sabbath of years, so after a Sabbath of Sabbatical years or seven Sabbaths of years, they fixed their Jubilee. Its peculiarities are worthy of remembrance and reflection:

It was to be proclaimed with blasts of trumpets in all parts of the country, and was the official announcement that all the lands of the Israelitish inheritance, however bartered away or sold, now reverted to the original owners; and that all Israelites, who from poverty or other causes, had sold themselves to their countrymen, were now at liberty to go free and return to their families and the possessions of their fathers. Friends and relatives long separated met and exchanged presents, and the highest liberty, mirth and festivity prevailed. The ancient Romans had a feast somewhat similar, called Saturnalia, in honor of Saturn, and one of the most remarkable of all their festivals. It was celebrated in December and lasted seven days. The utmost liberty prevailed during its continuance; schools were closed; the Senate adjourned; no war could be proclaimed; no criminal executed, and slaves were permitted to jest with their masters and were even feasted and waited upon by them at their own table. This feast was believed emblematic of the golden age of the world, and of the equality and happiness which belonged to Italy when Saturn reigned over it.

The Jubilee served to preserve the original right of Jehovah in the land—"the land is mine"—who held it for the benefit of all; to prevent oppression and cruelty on the part of the rich; to secure a distinction of tribes, families and genealogies, (by causing every man to return to his family and possession,) and to typify that great restoration and deliverance which has been proclaimed in the gospel of Jesus Christ, to every creature under Heaven. The day of its announcement was an universal awakening of the whole people to the joyous festival. The spirit of multitudes which had been depressed from sad reverses of fortune, were now exhilarated and made to rebound above the gloomy region of indifference, torpor and despair. The sound of the trumpet was the season of release. The day long waited for, dawned; the joyous peal was heard, and the chains of bondage fell from the released debtor and exulting slave. His wife and his little ones went forth with him from the house of bondage possessed of a liberty which no power or fraud could invade. And there was no injustice or injury to any one in the release. All purchases and transfers of lands and the services of individuals had been made with reference to this year. Behold, then, the Israelite, whom calamity or improvidence had driven from the home of his fathers and the patrimony of his birth, on his way to the glad welcome that there awaited him; the incumbrances upon his lands taken off; the avarice of his neighbor, who had taken advantage of his necessities, and added house to house and land to land, defeated, his ravenous grasp released by the wise appointment of God, and you will have
some idea of the wisdom and manifold blessings of this divine institution.

But its typical import conducts us down to the gospel economy, and the release from sin and promised restoration to an eternal inheritance, forfeited by sin, now made sure to every believer in the Son of God. In anticipation of this gracious release and glorious restoration, and in direct allusion to the joyous jubilee which becomes the emblem of the higher spiritual joy of the Redeemed, Isaiah, the Evangelical Prophet, by the spirit, represents Messiah as proclaiming:

"The spirit of the Lord God is upon me; / Because he hath anointed me to preach good tidings / Unto the meek; He hath sent me, / To bind up the broken-hearted; / To proclaim liberty to the captives, / The opening of the prison doors to the bound; / To proclaim the acceptable year of the Lord, / The day of vengeance of our God; and the fears of perpetual slavery to sin as a deserved punishment; to those who are sorely beset with temptations, it is peculiarly encouraging to hear the proclamation of this gospel Jubilee. It is a time of mercy and of grace, therefore, let none despise. Three thousand upon its first proclamation received its announcement with joy and were baptized the same day and added to the church, not only its importance, but that also of the institution of the Jubilee. The gospel day is the acceptable year of the Lord; the gracious and grateful time appointed by God in which the destitute may receive their true riches; the broken-hearted the healing balm; the captive deliverance, the ignorant knowledge, and the slave liberty. And in accordance with the typical import of the Jubilee, release of captives, debtors and possessions, and the beautiful anticipations of the Prophet, Christ has commanded the glad tidings of his salvation—his deliverance from the slavery of sin, his remission of our undischarged indebtedness to God and the restoration of an heirship in God and joint heirship with himself to an eternal inheritance, to be proclaimed, as with a jubilee trumpet "in all the world," and to "every creature." To the weak, the afflicted in sin's destructive way, to all who know their guilt, danger, and misery; who desire their liberty, and their forfeited inheritances by the free pardon of their sins and remission of their debts, He declares "that he that believeth and is baptized shall be saved, (or delivered.) Beautiful! indeed, to the opened eyes of sinful man, upon the mountains, are they, his Apostles, who proclaim this acceptable year; who publish the glad tidings of his atonement secured for all people; who command the believing penitent, tired of his slavery, and longing for release, "to repent and be baptized in the name of Jesus Christ for the remission of sins," assuring him that he shall have the benefits of the Holy Spirit; to give him the oil of joy for the spirit of heaviness, and to lead him by its purifying teachings back to the purchased possession of an eternal inheritance!

To the humble and to the teachable; to those who feel their burdens and their guilt and the fears of perpetual slavery to sin as a deserved punishment; to those who are sorely beset with temptations, it is peculiarly encouraging to hear the proclamation of this gospel Jubilee. It is a time of mercy and grace, therefore, let none despise. Three thousand upon its first proclamation received its announcement with joy and were baptized the same day and added to the kingdom. The ministry of reconciliation is continued, and all who will come up from the regions of their selfishness, depression and sin, may rejoice in the blessed light and liberty of divine truth. An inheritance glorious and unchanging in place of a restored possession in Canaan; a liberty from the thraldom of ignorance, sin, and death, instead of freedom from the task masters of Israel; and a remission of obligations which, if held against us, would have overwhelmed us in everlasting confusion in the room of the discharge of debt to an earthly creditor; all this is guaranteed by Christ when he says: "If you continue in my word, then are you my disciples indeed, and the truth shall make you free." Renounce your sins, then, submit to the institutions of his word, and by faith continue to follow its directions, and the liberty will be certain and the inheritance eternal.

"You who have sold for naught, / Your heritage above, / Shall have it back unaltered: / The gift of Jesus love; / The year of Jubilee has come. / Return ye ransom'd sinners home."
Baptism for the Remission of Sins,
AS TAUGHT BY THE BAPTISTS ONE HUNDRED YEARS AGO.

The following is from the pen of Dr. John Gale, one of the ablest and mildest ministers of the General Baptist Denomination of his day. It should be read not only because it comes from a standard writer of a religious denomination, some of the teachers of which, in our day, have most violently opposed the sentiments it contains; but because it is a clear and unanswerable scriptural statement of the divine teaching upon that subject; just such an one, we apprehend, as any candid and unprejudiced mind would be compelled to make, were he independently to follow the Apostolic teaching. He is said to have been a man who did honor to human nature. His teaching below, we presume, will not be suspected of "Campbellism," as it was written full forty years before A. Campbell was born.

Truth upon this, as upon all subjects, must ultimately prevail. Parties, by their opposition may defeat, for a time, its progress in their midst; but its grand features can never be defeated or entombed. After the storm of misrepresentation and abuse has passed, it comes forth again, more vital and invasive than before. Our sentiments upon this subject may not now be proclaimed so loudly, but they are more intelligently understood and are cherished with broader and firmer love, as we see many who entertain them fear to share our reproaches by identifying themselves with them. But the reproaches are subsiding, and all parties are beginning to know and appreciate our teaching, and in whatever light they view it, they see that it is becoming more distinct and practical in its aspects, and has enlisted a far wider circle of adherents than the most apprehensive had feared. And we believe that our principles have a natural force of their own, which will carry them by their own truthful vitality, and will yet find expression from the lips and pens of modern as well as former seekers after the whole of revealed truth. So at least we believe, and we will be pardoned for expressing a conviction sustained by so many favorable indications from all parties, and especially from the Baptists:

Ed.

"To proceed, therefore, to a second consideration, to prove that all believers are usually obliged to be baptized; I would note to you that one use, and end, and design of baptism, was for the remission of sins: of this we are assured in the express words of scripture. Thus, in 1 Cor. vi: 11, after the apostle has enumerated a great many abominable sins and vices, which exclude the unrighteous from the kingdom of God, he adds, and such were some of you; but ye are washed, i.e. in your baptism, you are purified and cleansed from all guilt and pollution of these sins. And Heb. x: 22, in manifest allusion to the necessary purifications under the law, required of those who were to come to the presence of God, and which consists in sprinkling blood and the water of separation upon persons who have been defiled, and in the washing their bodies in running water; The apostle encouraged the Hebrews to draw near to God with a true heart, in full assurance of faith, having their hearts sprinkled from an evil conscience, and their..."
bodies washed with pure water: importing that as those legal purifications cleansed them from the legal uncleanness, so the Christian baptism, which washed their bodies, purged and purified them from all pollution of sin. And for so much as the natural purity or cleanness of the water is not to be regarded in the Christian baptism, nor therefore can be strictly meant in this place, it is not impossible that the word pure is here to be understood actively, or that our bodies are said to be washed with pure water, to mean that in baptism our bodies are washed with water, which purifies and cleanses us, to wit, from our sins, wherewith we are defiled, and which before rendered us unclean and impure in the sight of God.

Thus Saint Peter says to those who, being pricked in their hearts, and convinced by his preaching, inquired what they must do, Acts ii. 37, 38. Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. And so again, chap. xii: 10, baptism is said to wash away sins; for Ananias being sent by God to baptize Saint Paul, after his miraculous conversion, taught him thus, as Saint Paul himself assures us in these words, and now why tarriest thou? arise and be baptized and wash away thy sins, &c."

"As it is not necessary to our present purpose, so to avoid intermixing any other disputes, I will not now enquire how baptism may be said to answer this end; it is enough for us that it certainly does, in some sense or other, conduct to the purging and purifying us from, and the remission and washing away of, all the sins we have committed: and this being so, either some persons must be supposed, even from their birth, to have been so holy, and free from sin, as to stand in need of no remission nor purification, which I believe few will venture to assert; else all persons, even they who are born of Christian parents, and educated in the most careful manner in the Christian religion, having sinned and come short of the glory of God, having need of remission and purification, must consequently, as well as Saint Paul, be baptized and wash away their sins, and become clean in the sight of God; that so it may be likewise said of them, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

"Such as seriously consider these things, sure, can never prevail with themselves to neglect this so useful and necessary ordinance; for it must appear very bold and hardy for any to expect and promise themselves the remission of their sins in any other way than that the Scriptures direct to.—The Scriptures show us that Christ instituted baptism for the remission of sins; and several persons in the Scripture, and among the rest even the great apostle Paul, are commanded to be baptized in order to the remission of their sins: and what warrant have any now to expect, with any color of reason or modesty, that their sins shall be remitted in any other manner, and without doing that which was formerly so necessary to that end? Had those persons we have mentioned refused to be baptized, notwithstanding the command which was given them, it would have been thought a contempt of the ordinance, and their sins, instead of being remitted, would have been thereby increased, and bound faster on them. And I cannot see but the case is exactly the same with all those who refuse to submit to baptism now; for all those instructions were not only given to them of old time, but likewise to us, and our Lord will require the same humble, unreserved, sincere obedience.

"If what I have said is not a demonstration that our sins shall not be forgiven without baptism, it must, however, be acknowledged to be at least doubtful, whether they will be remitted by God any other way.—Perhaps, possibly, it seems, and the like, will go but very little way in opposition to such plain and express passages of scripture as have been mentioned: it can hardly be pretended, that granting the most, they can so much as render it doubtful whether our sins shall be remitted without baptism; and the Scripture assures us, Rom xiv: 23, that he that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith, is sin. And therefore, seeing bap-
BAPTISM FOR THE REMISSION OF SINS.

Baptism was certainly instituted by our Lord, and once of use for the remission of sins, and there can be no evil, no hazard or danger in continuing to make the same use of it still; and likewise, seeing there is, on the contrary, no certain express warrant for the disuse of it, and they who plead for the disuse, may probably be mistaken? And notwithstanding all that it may be true, that, according to the Scriptures, baptism ought still to be administered to all for the remission of sins; and then they who neglect it run a mighty hazard of continuing still in their sins: I say, seeing there is certainly no danger in continuing to use what was once appointed, and there may, perhaps be great danger in the disuse of it; would not every wise and considerate man, even from common prudence, choose the safe way, in which there is no hazard at all, and continue in the practice of what can do him no harm, rather than presumptuously neglect it, when it may possibly do him some good?

"Some perhaps, may be apt to imagine that there is too great stress laid upon baptism, while the remission of sin is made to depend so much upon it. But this exception lies against the Scriptures themselves, not against our reasoning; for the necessity and usefulness of baptism to the remission of sins is not our doctrine, but the undoubted doctrine of the Scriptures, which teach nothing more plainly. Saint Peter's advice to his converts, was not only to repent for the remission of sins, but, Acts ii. 38, first to repent, and then to be baptized for the remission of sins; and Ananias' advice to St. Paul, even after the extraordinary appearance of God in his favor, was to be baptized and wash away his sins. Both these instances show, at least that baptism should conduce to the washing away their sins; and that, notwithstanding their repentance and every other requisite, without this baptism their sins should not be remitted. The words "be baptized for the remission of sins," and "be baptized and wash away your sins," can import nothing less than this, unless it can be supposed those holy men, acting under the influence of the Spirit of God, could order a thing to be done for a certain end to which the thing had no tendency at all; and that the holy penman may have made use of expressions on purpose to bewilder and mislead us.

"Let none, therefore, deceive themselves with their repentance, and the regularity of their lives, and promise themselves too much on their account. These, indeed, are excellent and valuable qualifications, and absolutely necessary for the remission of sins; but they are not powerful enough to extort remission, and force our judge to forgive us.

These alone, without the merits and intercession of our powerful Mediator and Savior, would after all stand us in little stead, and make no sufficient atonement for our past offences: but our Savior having bought us with a great price, and redeemed us and reconciled us to God by his own blood, "we are justified not by our repentance, but freely by grace, through the redemption that is in Christ Jesus, Rom. iii: 24, "in whom we have redemption through his blood, even the forgiveness of sins, according to the riches of his grace," Eph. i. 7; Col. i, 14, as is highly reasonable. Therefore the benefits of his blood must be applied to our souls in his own way and manner. If he required no other condition but repentance, then upon our repentance alone our sins would be forgiven us: but since he has appointed baptism likewise, whereby to wash them away; unless they are so washed away by baptism, they will remain upon us unremitting, for he that breaketh any one command is guilty of all. And therefore though our lives be ever so regular, and our repentance ever so sincere and perfect, and nothing else be wanting; yet the wilful neglect of the ordinance of baptism only, will obstruct the remission of our sins, and our acceptance with God, to which we can make no claim, but upon his own conditions, which are not baptism alone that is true, nor repentance alone, but repentance and baptism jointly: for if we desire to know what we should do to be saved, Saint Peter has told us, by authority from the Lord himself. "Repent," says he, "and be baptized every one of you, for the remission of sins:" and what God thus joined together in the Scriptures, let no man presume to separate and put asunder, nor with-
out any ground expect the remission of sins upon his repentance only, and encourage himself in the willful neglect of the ordinance of baptism, as insignificant and useless."—Seventh Sermon on baptism, p. 183—193.

TWENTY-SIX OPINIONS, OR A DIALOGUE OF THE A. B. C.'S

Being an Epitome of the sentiments and practices of all men, with regard to their aiding and supporting the Gospel Ministry.

BY A LOVER OF TRUTH, HONESTY, JUSTICE AND HUMILITY.

"Many men of many minds."

A. thinks that preachers of the gospel should be qualified, inducted and supported in a mode to be prescribed by the statute laws.

B. is of the opinion that a preacher is not entitled to any compensation for his services, unless he is poor and shiftless, and cannot live without the alms of the people.

C. says it takes him as long to go to meeting and hear the preacher, as it does the preacher to go and preach, and their obligations are therefore reciprocal.

D. believes that a rich preacher is as much entitled to a reward for his labor as if he were poor.

E. believes a preacher should give the whole of his time to reading, meditating, preaching, praying and visiting, and therefore he ought to be liberally supported; not in the light of alms, but in that of a gospel debt.

F. joins with E. with this proviso, that the liberal support be averaged upon all the members of the Church, according to property and privilege.

G. also agrees with E. provided the liberal support be raised by a free, public contribution, without any knowledge or examination of what each individual does.

H. chooses to tax himself, and constable of his own money to his preacher without consulting any other.

I. loves the preachers and pays them in blessings; but the sound of money drives all good feeling from his heart.

J. when he hears a man preach that he does not believe a servant of God, feels under no obligation to give him anything; and when he hears a preacher that gives him evidence that he is in the service of the Lord, and devoted to his work, he forms the conclusion that the Lord pays the preacher well for his work as he goes along.

K. likes preachers very well, but preaching rather better. He feels therefore best pleased when the preacher fails coming, and a gap opens for himself, for he would rather work his passage and take his turn at the helm than pay a pilot.

L. argues, like a man, that the preacher ought to receive something handsome for his services, and laments that himself is in debt; A. thinks that preachers of the gospel and cannot communicate anything to his creditors; at the same time he in a mode to be prescribed by the Statute takes special care to keep always in debt for cheap farms, wild land, or some other article of an increasing nature.

M. is a man of a thousand. He argues that the mode of supporting ministers is left blank in the New Testament; because no one mode would be economical in all places, but that the deed is enjoined on all who are taught by an ordinance of heaven.

N. approves of the faith and profession of M., but reduces nothing to practice.

O. like his make, believes nothing, does nothing, and is as near nothing as anything can be.
P, said he thought it to be a matter of mere charity, and as charity begins at home, he was bound to provide for his own; at any rate, he thought the minister as well off as himself and many of his brethren, and therefore considered himself under no obligation.

Q. replied that it could not be a matter of charity at all, since the laws of nature and of God enjoined it, and their own call of the brother made it a matter of moral obligation.

R, alleged that he had subscribed liberally to a useful institution, and must be excused in that case.

S, said that he had assisted freely in building a meeting-house, and must have time to recover it.

T, enjoined that he had been building houses and mills, and had no money left for any purpose.

U, said he had a son lately married, and it had called for all he could raise.

V, stated that he had made several contracts, and feared he should not be able to meet them.

W, arose and said he was very much astonished at the pleas urged, as if liberalties to other institutions, aiding to build meeting-houses, erecting costly houses, making sumptuous marriages or contracts to amass wealth could exonerate from positive duty.

X, remarked he had a short crop, was poor, and though willing, was unable to do anything.

Y, stated that short crops and poverty might excuse from doing much, yet could be no just plea for doing nothing, since it was required according to what he hath, and not according to what he hath not.

Z, said he had never subscribed to any paper, and observed, I am for none of this obligation; if I get any thing to spare, I will give it and done with it. Moreover, he thought it rather dangerous to give liberally lest they should make their minister proud, and so hinder his usefulness.

&. rising, soberly said he had attended to what had been said on the subject, and was grieved in spirit to hear so many objections to the discharge of a reasonable and just duty. He feared that a spirit of pride and covetousness had disposed them to serve themselves of the good things of God without returning to him one thankful offering. He wondered how Christians could expect the continuance of the blessings of life who were more abusive of and unthankful for them than the very heathens, who never use any of a new crop, till they have offered the first fruits to the giver of all good. To the brethren who are so afraid of spoiling the minister by liberalities, he said, are your sons and daughters as lovely and their souls as precious in your sight as your minister?

If so, why do you not govern them by the same rule, and when the son requests super-fines to wear, high-priced, gay horses, and fifty or sixty dollar saddles to ride;—and the daughters lusting dresses, with trail from three to five feet in length, fine bonnets and feathers and other costly equipage of dress, why do you not say, No, my lovely children, these will make you proud, and ruin you?—So, your families can be and appear in all the fashionable elegance of dress, and your boards loaded with the luxuries of life, without advertting to the evil consequence of such conduct. I would, said he, our brethren were consistent.

Our preachers are like the camels of Arabia, while they are loaded with jewels and spices, feed on shrubs and bushes; or rather like the colt that was fed where two ways met. Surely, the Ministers of the Gospel ought to live somewhere between the palace and the alms-house; and may God in his mercy save us from all extremes, for Christ sake—amen.

Correspondence of the Christian Paladim.

On Conferences.

Dear Bro. Hazen,—I noticed some time since that one of our brethren asked for "more light on conferences." I also read an article comparing modern conferences, to the assembly of the apostles and elders at Jerusalem, to consider the question referred to their decision by the Church at Antioch. Acts, chap. 15. If we are ready to admit that modern elders of churches and ministers of the gospel, meeting for confer-
ence, are the divinely authorized successors of the apostles, inspired by the Holy Ghost to set things in order in all the churches in Christendom—if they can infallibly say, "it seemed good to the Holy Ghost and to us" to do this, that and the other; then, indeed there is a propriety in the comparison and allusion.—If however, the members do not claim as much or more spiritual domination over the churches than the Pontiff, no appeal can be made to the apostolic conference at Jerusalem in vindication of their proceedings.

To deny the right of Christian brethren, whether ministers, or elders, or others, to meet to confer on the things of the kingdom of God, is, I conceive, unreasonable. The right, like many other good things, may be abused. Ministers may meet to promote their own aggrandizement; and to establish a usurpation of authority subverting the acknowledged independency of the churches. They may, however, by the grace of God, meet with purity of motive, and holy humility of spirit, with a single eye to the glory of God and the spiritual good of his church. The temptation to do evil, which often attends opportunities for doing good, is not to be urged against the improvement of those opportunities.

I object then, not to meeting for conference, but to everything done by conferences and councils inconsistent with the independency of the Christian churches. I have long regretted to see the practical denial of this principle, by ministers and churches of different denominations, professing to hold the same. I earnestly request my Christian brethren to consider what the principle of church independency implies, and also seriously to consider that to the violation of this principle is to be traced the corruptions and abominations of anti-Christ, which have caused rivers of human blood to flow.

The principle of independency implies that the lowest plurality of believers in the truth of the Gospel may unite as a church of Jesus Christ, taking his New Testament or Covenant of truth and love as their only directory, without reference to any other ecclesiastical body or person on earth.—They need no council or Bishop to form them into a church. Coming together on the first day of the week to break bread; (Acts 20th) continuing "in the apostles doctrine, in fellowship, breaking of bread and in prayer;" singing with grace in their hearts, teaching and exhorting one another, and maintaining holy discipline; they are a church of Jesus Christ, without any recognition of councils or elders or synods. All the ordinances of the New Testament are their duties and privileges, so far as they can observe them. They have no more right to neglect the observance of the ordinance of the supper, or of baptizing, nor have any persons more right to prohibit them from observing and enjoying these ordinances, than they have a right to neglect or to be prohibited from coming together to pray, and sing, and exhort one another. Elders or bishops are not appointed because the disciples of Christ have no right to observe his ordinances without them, but that they may enjoy them more perfectly with them, as civil governors are appointed, not because the people have not a right to civil immunities without them, but because they can enjoy them better with them.

The same principle of independency involves the right of appointing (ordaining) their own officers of Elders and Deacons, and of setting them apart by prayer and fasting. There are no apostles on earth to impart extraordinary gifts by the laying on of hands. If hands are laid on when set apart to office, as a simple sign of such setting apart, it may be done by a brother or brethren in the church. The brethren in the church of Antioch laid their hands on Paul and Barnabas, when they were set apart for the work of preaching the Gospel. Acts, chap. 13.

The official authority of a bishop or elder, is limited to the church which has appointed him. Neither a church, or its officers have any right of interference or dictation in any other church. No church can submit to such control without casting off the liberty with which Christ makes them free.

In respect to doctrine, ordinances and discipline, every individual church is bound to judge and act independently of the opinions, practices and requisitions of any and all
others, according to their own understanding of the word of their Lord and King and Judge. To him and him alone are they accountable.

The maintenance of this scriptural and reasonable principle of independency, is perfectly consistent with the fellowship of the Christian churches. It admits of a voluntary interchange of services of the members and officers of different churches meeting together occasionally, not only for worship and holy communion, but for conferring together on things pertaining to the kingdom of God.

Christian brethren calling councils to form them into a church, or to ordain pastors and deacons for them, or allowing conferences to dictate to them what ministers they shall or shall not receive, or allowing any other body of men to set aside their acts of discipline, are practices which manifest a corrupt departure from the simplicity which is in Christ.

A Christian church is indeed bound to bear with patience and consider with impartiality what may be submitted to them, from any source, concerning things pertaining to the kingdom of Christ, whether respecting its doctrine or practice, or the character of its members, whether official or otherwise. The church is bound to judge righteous judgment in all such cases, according to the word of the Lord. What that judgment shall be is its own right to determine. The members or ministers of a conference or an ecclesiastical council, have no more authority to determine for any church what doctrine it shall adopt, or what members, ministers or elders it shall fellowship or disfellowship, than has the Archbishop of Canterbury, or the Pope of Rome. Every church which holds the principle of independency should exemplify the same in its practices.

**Immortality.**

The following noble passage occurs in the Dies Boreales, or "Christopher under Canary."—Blackwood.

"Oh, my friends. if this winged and swift life be all our life, what mournful taste have we had of a possible happiness! We have, as it were, from some cold and dark edge of a bright world, just looked in and been plucked away again! Have we come to experience pleasure by fits and glimpses, but intertwined with pain, burdensome labor, with weariness and indifference? Have we come to enjoy the solace and joy of a warm and confiding affection, to be then chilled and blighted by bitterness, by separation, by change of heart, or by the dread sun-derer of loves—Death? Have we found the gladness and the strength of knowledge, when some rays of truth flash in upon our souls, in the midst of sorrow and uncertainty, or amidst continuous, necessitated unconstructed avocations of the understanding—and is that all? Have we felt in a fortunate hour the charm of the beautiful, that invests as with a mantle the visible creation, or have we found ourselves lifted above the earth by sudden apprehensions of sublimity? Have we had the consciousness of such feelings, which seemed to us as if they might themselves make up a life—almost an angel's life—and were they "instant come and instant gone?" Have we known the consolation of doing right, in the midst of much we have done wrong, and was that also a corruption of a transient sunshine? Have we lifted up our thoughts to see him who is Love, Light, Truth and Bliss; to be in the next instant plunged in the darkness of annihilation? Have all these things been but flowers that we have pulled by the side of a hard and tedious way; and that after gladdening us for a brief season with the hue and color, wither in our hands, and are like ourselves—nothing?"

**Pedo-Baptist Logic.**

1. God promised Abraham to bless all nations in his seed, who is Christ. Infants are a part of all nations. Therefore infants should be baptized.—Genesis, 22d ch.

Answer.—And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron. Rev. xix: 15. Infants are a part of the nations. Therefore infants should be smitten with the sword, and ruled with a rod of iron.
2. God had Isaac circumcised in the family of Abraham. Gen. xvii. Infants belong to Christian families. Therefore infants should be baptized.

Answer.—God had Ishmael cast out of the family of Abraham. Infants belong to Christian families. Therefore infants should be cast out of Christian families, and not brought up in the nurture and admonition of the Lord!

3. Israel was baptized unto Christ in the cloud and in the sea. Infants were a part of Israel. Therefore infants should be baptized unto Christ in order to be saved.

Answer.—The Lord cut off and destroyed Israel by the Roman army. Infants were a part of Israel. Therefore infants should be cut off and scattered among the nations!

4. Christ blessed infants, therefore infants should be baptized.

Answer.—Christ cursed infants, and made their mothers eat them in the siege of Jerusalem. Therefore preachers should instruct mothers to eat their infants!

5. Christ commanded the Apostles to baptize all nations. Matt. xxvii. Infants are a part of all nations. Therefore infants should be baptized.

Answer.—Christ commanded the Apostles to teach all nations. Infants are a part of all nations. Therefore infants should be taught!

6. Christ commanded the Apostles to go into all the world. Mark xvi. Infants are a part of the world: therefore infants should be baptized.

Answer.—Christ commanded the Apostles to preach the gospel to every creature. Infants are a part of every creature: therefore the gospel should be preached to infants.

Christ said of every creature, He that believeth and is baptized, shall be saved, but he that believeth not shall be damned. Infants are a part of every creature: therefore infants can believe and be baptized, and be saved from their sins by faith and baptism, and if they believe not they shall be damned.

7. Peter said to the Jews on Pentecost, “The promise is to you and to your children.” Acts ii. Infants are children. Therefore infants should be baptized.

Answer.—Peter said, “your sons and your daughters shall prophesy. Infants are sons and daughters: therefore infants can prophesy!

8. The angel said to Cornelius, “He shall tell thee words whereby thou and all thy house shall be saved.” Infants are a part of the house: therefore infants should be baptized. Acts. 11: 14.

Answer: Cornelius “praised God with all his house.” Infants were a part of his house: therefore his infants praised God!

He also said, “we are all here before God to hear all things commanded them of God.” Infants were a part of the all. Therefore, infants can hear the commands of God!

9. Lydia and her household, and the jailor and all his, were baptized. Acts, xvi. Infants were a part of the “household,” and of all his.” Therefore, their infants were baptized.

Answer.—1. “They spake unto him the word of the Lord, and to all that were in his house.” Infants were in his house: therefore Paul preached to infants!

2. The jailor rejoiced, “believing in God with all his house. Infants were a part of his house: therefore, his infants believed!

3. “Crispus, the chief ruler of the synagogue, believed in God with all his house.” Infants were a part of his house: therefore infants believed in God.

10. Paul baptized the household of Stephanas. Infants were a part of his household; therefore Paul baptized infants. 1 Cor., i.

Answer.—Paul says, “ye know the house of Stephanas, that they have addicted themselves to the ministry of the saints, that ye submit yourselves unto such.” Infants were a part of his house. Therefore his infants addicted themselves to the ministry of the saints, and the Corinthians were commanded to submit to infants! 16 ch.

11. Paul said the children of the Corinthians were holy. 1 Cor. vii: 14. Holy children should be baptized. Therefore the infants of the Corinthians were baptized.

Answer.—Paul also said, “the unbeliev
ing husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband.” All sanctified persons are proper subjects of baptism. Therefore, the unbelieving husbands and wives of believing husbands and wives should be baptized!

12. Infants will be saved in heaven. All saved in heaven should be baptized into the Church. Therefore, infants should be baptized.

Answer.—Pious Pagans, Jews, Mohammedans, and idiots, will be saved in heaven. All saved in heaven should be baptized.—Therefore they, with idiots, should be baptized!

We read of the twelve Tribes, the twelve Apostles, and the twelve gates to the New Jerusalem; and why not let the world ecclesiastic read these twelve logical reasons as the sure foundation of the Abrahamic—Jewish,—Christian,—Pseudo-Baptist Church?—Twelve times twelve could be very easily given, just as logical as the above, but we Protestants do not believe in works of supererogation.

J. J. T.—BAPTIST.

Religious Herald and our Unitarianism.

Is it necessary for us to say to the Editor of the “Millennial Harbinger,” that “Bro. Ferguson of the Christian Magazine,” never “candidly confessed that on the no creed principle Unitarians cannot be kept out of the church”? Certain it is, he has never uttered or written such a sentiment; nor does the Religious Herald charge him with it, so far as he has seen. He charges it upon “a writer in the Christian Magazine,” not the Editor. We have heretofore left Mr. Reynolds, of the “Religious Herald,” in the hands of Bro. Coleman of the Intelligencer, and his Bro. Meredith, who seem fully able to meet all his attacks upon our cause. His shafts never reach us, although we are sometimes amused at his sportive and inventive vein, and would notice it but that our readers are not his, and we have deemed it unnecessary. We hope he will call us nothing worse than Unitarians, for the Unitarian prints with which we are acquainted manifest a far more candid and Christian spirit than many who are loud in the denunciation of their sentiments. There is a heresy of misrepresentation, abuse and slander; a relentless war spirit, which, Mexican-like, vents itself upon friends when foes are absent, which to us is far more worthy of execrism than some Unitarianism. The absence of personal Religion is much greater heresy than any denounced by Athanasius or the authors of the Dover decrees, or any of the self-placed guardians of the faith of the nineteenth century. Let the thunders of the Religious Herald and all Religious prints be directed against this, and the heretical atmosphere around us all will be greatly purified—for it will be enlightened as well as filled with deafening and dreadful intonations, which to those who know their safety, are sounds, and nothing else!

By the way, we may learn, even from an enemy; and the following, if written by a Unitarian, is to the point, and there are few Editors who would be injured by its careful perusal:

From the Christian Inquirer.

The Religious Press.

In looking over our exchanges we have been struck with the ill-disguised spirit of the world which pervades a certain part of the so called religious press; and we will not slander the world so much as not to add, of the worst part of the world. If one wishes to see insinuation, detraction, prejudice, self-conceit, party-spirit, mental bigotry, in their perfection, he must look into what are called religious newspapers. We might once have directed him to the public organs of reform, but not now. In these we expect violence, extravagance, and blindness. Nay, we can excuse it. It is neither mealy-mouthed, sanctimonious, or hypocritical. There is honest passion in the open cursing and swearing sometimes shown by those who, having good objects in view, to which they are willing to make real sacrifices, are hotly impatient at the obstacles created by those holding different views, or no views at all. We can forgive considerable intemperance of speech in a man who don’t drink rum himself, and is really mad with other people for their folly in using it.
We can hear a railing accusation brought by an ultra Reformer, with tolerable equanimity. It is like Peter's cursing and swearing at the High Priest. We can believe them among the most active demoralizing instruments in our country; and that the blunt wickedness, open profanity and lewdness of the worst Sunday papers are less fatal to the essential interests of religion than the unhallowed temper of these religious journals, which so skillfully mix piety and poltroonery, mercy and meanness, grace and gall, that the product preserves the appearance of food, and has the properties of poison! How much does the religious press of the world need to hear the voice of its professed Master saying, "Ye know not what spirit ye are of."

There is a certain injustice in allowing complaints like these, which belong properly only to a part of the religious press, to have any indefiniteness about them. But we all suffer together from this leaven of suspicion communicated to our common reputation and influence by the tainting spirit of hypocrisy, careless assertion, depreciation and jealousy which animates a part. This part is too large to single out and separate from the rest; nor is there anything but an increase of the evil produced by showing up the individual offences of contemporary prints against truth and charity. It seems necessary, therefore, to speak in general terms, leaving the innocent to the protection of good consciences, while the guilty gain no new notoriety and coveted opportunity for personal conflict, by being specially held up to contempt.

Change of Heart.—A Dialogue.

BIBLICUS, a member of the Christian Church at P——, overtakes his neighbor ORTHODOX, a member of one of the Evangelical churches in that section, as the latter is riding to the town of M——, to attend court, whereupon the following conversation ensues.

B. Good morning, friend Orthodox, I am glad I have overtaken you, as judging from appearances you are going to M—— today and I shall have your good company—how do you do?

O. Well, friend Biblicus, I rejoice to say that I am very well and am glad to see that uncharitableness, which sometimes lurk in the sanctimonious folds of newspapers bearing a professedly Christian name, make them among the most active demoralizing instruments in our country; and that the blunt wickedness, open profanity and lewdness of the worst Sunday papers are less fatal to the essential interests of religion than the unhallowed temper of these religious journals, which so skillfully mix piety and poltroonery, mercy and meanness, grace and gall, that the product preserves the appearance of food, and has the properties of poison! How much does the religious press of the world need to hear the voice of its professed Master saying, "Ye know not what spirit ye are of."

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you seem improved considerably, and I
would add that you are the very man I wanted
to see this morning.

B. Ah—you have some business affairs
on hand, I suppose.

O. Well, no, not exactly. I have though
some pretty hard questions to put to you
about the sermon your brother Scriptor
preached yesterday on the change of heart.
It was unsound from one end to t'other and
I want to know whether you believe the
doctrine he preaches on that subject?

B. I certainly coincide entirely with Bro.
Scriptor in the sentiments advanced yester-
day and feel persuaded that if you will can-
didly examine his positions, seeking only
to know the truth, you will become a con-
vert to his views.

O. Never. He has too much head reli-
gion for me. I believe in a heart-felt reli-
gion. I want to feel good and happy.—
You folks talk too much about thinking,
understanding and such like. I got reli-
gion shouting and I want to have the fire
burning hot all the time.

B. You very much mistake Brother S. if
you suppose that he does not believe in
proper religious feelings. The fact is that
he said if religion was not heart-felt, it
could be of no value; that the state of the
heart is the thing that God most narrowly
looks at, and he quoted the language of in-
spiration saying, "Keep thy heart with all
diligence, for out of it are the issues of
life." It is very true that he does not be-
lieve that feeling consecrates falsehood—
neither do you I presume. Do you believe
that the worshippers of Juggernaut have re-
ligious feelings?

O. Most certainly.

B. Why then do you not make idols as
the Hindoo and prostrate yourself before
them?

O. Oh that is quite another thing. Their
gods are all false and their religion is only
superstition.

B. Are their hearts wrong? Are they
wrong in those strong manifestations of
feeling exhibited in casting their children
into the Ganges throwing themselves beneath
the rolling car of Juggernaut, lying with
naked bodies on sharp spikes, widows mount-
ing the funeral pyres to immolate them-
selves, not to mention a dozen other proofs
of the most intense sincerity.

O. No their hearts are not wrong, but
then their views about God and his worship
are wholly incorrect.

B. It seems then that you believe in right
views as well as right feelings, and that is
all that Brother Scriptor contended for, and
how is it possible to have right views without
thinking and understanding?

O. Well, but I believe that God's spirit
operates on all converted persons to teach
them the truth. I believe in that sort of re-
ligion that comes in demonstration of the
spirit and power, and my friend Biblicus, if
you have not had this operation, you had
better pray to God till you get it. It is ne-
cessary to understand, I admit, but the na-
tural man cannot understand the things of
the spirit, for they are spiritually discerned.

B. Do you believe that your neighbor A.
is a good Christian, and that he is under the
teaching of the Holy Spirit as to the things
of the Spirit? And if so has the Spirit en-
nabled you both to understand the mysteries
of religion alike? Do you consider his
views correct?

O. I have no doubt that A. is a good
Christian and that he is taught of God—
Still, I do not believe what he professes. A.
is a Calvinist and that it seems to me is the
most God-dishonoring doctrine I ever heard
of. I reckon the Spirit did not teach him
that part of his faith.

B. But what reason have you to suppose
that the Spirit has taught him in any part
of his faith?

O. Well, I don't know exactly. I feel
that he is right in some things, and then in
other things, I feel that he is wrong; because
—because —

B. You were going to say because in
some things he agrees with you, in others
he disagrees—were you not?

O. I don't know what I was going to say.
You folks are all the time arguing; but I be-
lieve in religion in here (putting his hand on
his breast) I didn't believe though what your
brother S. said about depravity. Men's
hearts are totally depraved. There is nothing good in them—they cannot do any thing good except by the operation of the Holy Ghost. How can you deny the doctrine of total depravity when the Bible says that "the heart is deceitful above all things and desperately wicked;" and again, "that every imagination of man's heart is evil from his youth," and once more, "all have sinned and come short of the glory of God."

B. The difficulty is rather yours than mine. According to Bro. Scriptors and my view of human nature, men are in various degrees of depravity, and the Bible so represents them. Some are exceedingly depraved, and the Bible contemplating such, declares that their hearts are deceitful above all things and desperately wicked. Contemplating others, it declares that they are good and honest. So in the passage before us, the divine writer is evidently describing the most wicked and abandoned. To test this matter, let me ask you, will you apply the whole of the passage to which you refer to unconverted men indiscriminately?

O. I say of all of them, that they neither do, nor by any power of their own, can they ever do good, and that the description is true of all sinners.

B. Then it is true of all unconverted men that "their throats are open sepulchres; with their tongues they have used deceit; the poison of asps is under their lips." It is also true that all unconverted men curse—for it also says, "whose mouth is full of cursing and bitterness"—it is also true, that they are all murderers, for we have this language, "Their feet are swift to shed blood." Is this true of all sinners?

O. Not entirely; but does not the Bible tell us that sinners are dead in trespasses and sins, and if so just as no dead man can move or act, so, no sinner can do anything pleasing to God.

B. This expression is figurative. The Bible abounds in such. Indeed this very figure is used with reference to the state of the righteous in regard to sin. Paul asks the question, "How shall we who are dead to sin live any longer therein?"? Now if because sinners are in Scripture represented as dead in sins, they have no ability, no moral capacity to please God, then for the same reason it must be true that the righteous have no power to commit sin—a doctrine which you will not advocate, I presume. Moreover, we are constantly using this very figure with reference to every-day affairs.—We say of some man that he is dead to ambition; do we mean that there is nothing in him that can be aroused on this subject?
We say of another, that he is dead to the
charms of the gentler sex; yet he may be-
come so alive to them, as to be a married
man before a twelve month.

O. But where are the facts in the Bible
that go to show that the hearts of all men
are not equally and totally corrupt?

B. Compare the history of the Thesalo-
nicians and Bereans as recorded in the 17th
ch. of Acts. Of the Bereans it is said—
"These were more noble than those of
Thessalonica, in that they received the word
with all readiness of mind."

O. But were not the Bereans the subjects
of a special grace by which they were ena-
bled to believe, and does not this explain
the difference?

B. That is begging the question. Where
is there the slightest intimation of such spe-
cial operation? Moreover, would it not be
perfectly absurd to talk of the Bereans be-
ing more noble for doing something, not
of themselves, but by reason of an indepen-
dent operation of God's spirit!? Might we
not just as well talk of the former stick
being more noble than another, because
the former burnt when fire was put to it, and
the latter for lack of fire did not burn?—
Does the conduct of the Bereans look like
total depravity?

O. I do not feel convinced—have you any
other facts?

B. Oh yes. Look at Paul's description
and division of the Gentiles in the 1st and
2d ch. of Romans. Having shown in the
first chapter the horrible depravity of
some of the Gentiles, in the 2d he uses
this language: "For when the Gentiles
which have not the law do by nature the
things contained in the law, these having
not the law are a law unto themselves."—
Here then are Gentiles who by nature, not
by grace, do the things contained in the law,
and it is plain that while some of them were
steeped in the darkest crimes, others were
acting up to the light that God in his provi-
dence had been pleased to shed on them.—
Does that look like universal total depravi-
ty?

O. But stop; not so fast, friend Biblicus.
The Apostle says "when the Gentiles" &c.,
he does not say that they ever really per-
formed the requirements of the law. So I
say when, but I believe that they can never
by nature keep the law.

B. And do you really place the Apostle
in such a predicament? If so, let us read
as follows: "For when the Gentiles, who are
totally depraved do by nature the things
contained in the law (a perfect impossibil-
ity) these" &c. Might he not as well have
said, when the Gentiles do by nature pull
down the sun, or something equivalent?

O. Your views seem quite scriptural and
I feel disposed to question strongly the total
depravity system; but your Bro. Scriptor
did not seem to me to make the change of
heart as radical as he ought to have done.

B. We both agree that man is depraved;
that ever since the fall he has been more or
less corrupt; that all have sinned and come
short of the glory of God, and that thus a
sinful and sinning being he must be exposed
to damnation unless the grace of God pro-
vide a remedy. That remedy is provided.

B. The Apostle says "when the Gentiles" &c.
should repent of their iniquities and bring forth fruits meet for repen-
tance. They resolved to do so—that was
the change of heart. Perhaps, indeed, the
Greek word usually translated repentance
in our version, as nearly represents our
phrase 'change of heart' as any term that
could be used. What is implied in this
change may be understood as easily from
the commission given to Paul as from any
other Scripture. Christ declares that he
sent him to the Gentiles "to open their eyes
and to turn them from darkness to light and from the power of Satan unto God.” The change of heart is a change more in the principle of action than in any thing else.—The irreligious man acts from a selfish principle. The man whose heart has been changed acts from a godly principle. The actions of the two men in a given case may be identical, yet the reasons of those actions are wide as the poles. It is a change which must be entire. It must pervade the whole soul, subduing all its faculties under the sway of a new and holy principle. But we cannot pursue the subject farther at present. I trust we shall resume its consideration at our next meeting.

O. With all my heart. J. E.

**Correspondence.**


To the Editor of the Christian Magazine:

The action of the Co-operation Meeting which was lately held in Nashville has laid the foundation for an extensive proclamation of the Gospel. For a long time, indeed ever since I became a professor of the Christian Religion, now fifteen years, I have seen and felt the necessity of co-operation—of a union of effort, a concentration of power and means—in order for us, as a Christian community, to discharge our whole duty.

The thing is now being accomplished, and no brother in reach of this co-operation can now say, what I have often said and felt heretofore, that “he is willing and desirous of doing much more for the spread of the Gospel than he was doing, but there was no opportunity for him to do it.” True, until very lately there was no opportunity. We had adopted no system, no organization upon which any brother felt that he was authorized to receive or to contribute. All difficulties are now removed, and every member of the Christian Church can now give all that he ought to give with the assurance that it will be used for the proclamation of the Gospel. And if the system adopted should not prove to be the best that human wisdom can devise, why it is open to amendment, and every brother who will, can assist in the work. Organization, order, system, co-operation, is what we need, and must have, or much of our labor will be lost, and but few can be found even to labor at all.

We have made a good start—let us keep on—and the time is near at hand when thousands in the reach of our co-operation will feel the power of the Gospel, and become the happy recipients of its favors.

To effect this, however, it is necessary for us (private members) to sustain and support our officers. Our Laborers, whom we have called into the field and commanded to wield the sword of the Spirit, must be fed and clothed, and so must their wives and children. It is the duty of the Evangelists to preach the word and it is our duty to support them. Let no member of the Church console himself nor herself that others will do this work, and that there is no necessity for him or her to do anything! But let us all rather contribute as the Lord prospers us, and then we shall have not only the consolation to know that the work which has been begun so gloriously will go on to perfection, but also the happy approbation of our own consciences in doing all in our power to advance the cause of Christianity. Now Brethren, let us go to work—let every soul of us put a shoulder to the wheel, and our next co-operation meeting will tell a tale that will make our hearts glad and our souls rejoice.

A PRIVATE SOLDIER.

Bro. Ferguson—Stepping in at your Office I chanced to pick up the “Christian Palladium,” a paper published at Albany, N. Y., and devoted to the advocacy of the tenets of the Old Christian denomination. I turned over its pages until my eye was arrested by the caption of an article in these words, “A Pledge,” and upon reading the pledge I found it to be for the purpose of getting up a subscription for the support of Missions in the Western portion of our Union.

The subscribers to this pledge promise to pay to the “order of the Executive Committee of the Christian General Book Association,” the sums by them subscribed, for the purpose above stated. Feeling an in-
terest in this matter, I summed up the various subscription, and the aggregate is as follows: $811.00; of which $120, in sums varying from $5 to $40, are annual subscriptions. Some of these subscriptions are individual, and some are from churches; and the largest $50, the lowest $1.

I was induced to make the calculation from having noticed in the November Number of your excellent periodical, in the proceedings of your state Co-operation meeting, that it is desired to establish in Nashville a "Publication Society" for our denomination, and the funds to commence and sustain it to be raised by subscriptions. I am persuaded that our brethren do not understand the importance of such a society else they would liberally subscribe and donate to its support. Our friends of other denominations have long since learned the importance of flooding the country with tracts and books, and they leave no stone unturned in the vigorous prosecution of their plans. They have their Publication and Book concerns all over the country; and in many instances they are incorporated. They have their agents in town and village and neighborhood. They send their Colporteurs, who seek for and supply destitute places. Shall we lag behind in this good work? Shall we fold our arms and live at our ease, and trust to our Evangelists, entirely, to do the work so good, so great and so glorious, as the redemption of man? Or shall we, profiting by the example of others, ourselves take some humble part in the active works of our Master's cause? We cannot all preach orally, but we all can preach through the means of the silent though convincing eloquence of the press. Let us "perform the doing of it." I am as poor as any man could wish to be who thinks riches dangerous, but I shall give the agent my name for one share in your "Publication Society."

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PIKEVILLE, Tenn., Dec. 14, 1849.

Bro. Ferguson: Bro. Acuff and myself send you a report of the proceedings of two meetings recently held in this region of Tennessee. We have greatly abridged it, but if you think it too extended you can abridge it still more. The brethren wish the substance of their proceedings published. Less will not satisfy them—more they do not desire.

A number of items discussed by the two meetings do not appear in the abstract sent, because they were not finally settled. One I may mention. It was discussed at some length, whether it would not be better to unite our means with the general or state co-operation. I doubt not but this would be done if we knew exactly how to accomplish it. So far as we have seen, there is no fixed or settled plan of organization, which will embrace the whole state. I think
It would be desirable to establish some plan and publish it; setting forth who shall be considered members of our state meeting—what shall be the mode of selecting Evangelists—what shall be the mode of voting—who shall be entitled to vote—shall the meeting be made of individuals or of representatives of churches? &c. &c.

Another subject, of interest to the brotherhood here, is the best method of extending the usefulness of the Magazine by increasing its subscription. Whether it will not be well for the churches, as churches, to take a number of copies and distribute them gratuitously, or get as many individual subscribers as possible.

This is a subject we have under consideration in our congregation at Smyrna. I know not what may be its fate; but I hope soon to be able to communicate the result to you. I fear our brethren are not prepared to do as much as I think they ought.

I will further add, that we will be sorry to learn that the Evangelists appointed by the state meeting cannot visit East Tennessee. They need not think we feel ourselves independent of them because we have three of our own. There is in our part of the State a wide field. Indeed, when I see so large a portion of our State almost wholly given up to sectarianism and corrupted forms of Christianity, my spirit is stirred, and I feel as if I could leave all and enter this field white to harvest. But looking at our prospects for accomplishing something next year, with some thirteen Evangelists, I am ready to thank God and take courage. O! if we could only unite all the brethren in this noble cause as they should be united, what a work might be accomplished. If the money and talent and education now in our brotherhood could all be devoted to the Lord and the promotion of his cause, nothing could resist our united assault. I hope, my dear Brother, you may be able to accomplish much with your “Magazine.” And I am sure you are doing much by your efforts in the Metropolis of the State of Tennessee. Holiness of heart and life in the advocates of “our cause” will do more for its promotion, than the most eloquent pleadings of light-hearted and vain young preachers. I shall, as soon as I can ascertain what the Brethren here will do, write to you again.

May the year 1850 be memorable for the success of truth in Tennessee.

Your Brother in hope of Eternal Life,

WM. D. CARNES.

HIGHLAND, Mo., Nov. 25, 1849.

Bro. Ferguson: I am pleased to see that the Brethren in Tennessee are going to work in the right way. The proceedings of the State meeting are destined to form an epoch in the history of the great Reformation of the nineteenth century. History, if faithfully and fully written will record the fact that the Brethren in Tennessee were foremost in sustaining, upon an enlarged scale, the expressed and implied objects of Christian benevolence and enterprise.

When I call to mind the toils and privations so patiently endured by some of the pioneers in the good cause, within the bounds of my early operations—in southern Kentucky and northern Tennessee, I am filled with mingled emotions of joy and regret. I rejoice that at that time we had men who took cheerfully the spoiling of their goods for the truth's sake. Among these may be named the Dewhitts and Mulkeys. Bro. C. Curlee, yet living, acted a noble part. Many others might be mentioned, who, with the comparatively dim lights then shining upon them, “endured, as seeing him that is invisible,” and with a confident expectation of brighter and better days. On the other hand I am pained by the remembrance of the pecuniary embarrassments of these good Brethren. They were all poor. They were compelled to toil on their little farms, and go out on preaching tours whenever they could be released from their domestic engagements. Not only did the Brethren fail to minister to their wants, but many of them thought that riding about and preaching were calculated to induce laziness! But these times of ignorance are rapidly passing away. The Reformation, then in embryo, merely, may now be considered as in the transition state; and its advocates are called upon to enter on the great work, spreading
the knowledge and influence of the gospel by every means in their power. And who will say that we are lacking in means? Let us glance at our own state, Missouri. Our members are variously estimated at from 15,000 to 20,000. Allow that we raise an average of $2 to each member: this would give the sum of about $34,000, taking 17,000 as our probable strength. Of this amount, let it be supposed that $30,000 be given to Evangelists, at $300 each. It would sustain one hundred Evangelists in this field of active labor. Four thousand dollars could be appropriated to educational or other kindred objects. Perhaps $2000 should be placed in the Treasury of the A. C. Bible Society.

Two dollars, paid in on the first day of the week, according to primitive usage, would oppress scarce any one. Dividing the amount into fifty-two equal parts, we find the sum to be contributed on every Lord’s day to be between three and four cents. We could charge ourselves with this sum at the close of each week, and should we be unable to meet with the brethren every Lord’s day, we would find no difficulty in paying all arrears, either at such times as we might attend public worship, or by conveying it through some neighboring brother.

That this estimate is small will be clearly perceived when we count the probable numbers that would be found in a whole state, who could pay annually ten, fifteen, twenty, and even more dollars, without any material sacrifice.

With the views we advocate, there need be no fears in regard to state, or even general meetings. There must be associated effort, and besides, general consultation is of great utility in carrying forward that good cause—a cause that is not the property of one, but of all. Our religion is truly catholic—it has no peculiar adaptation to any form of human government. It teaches us that wherever, or under whatsoever laws we may be placed—in the East, West, North or South—under free or despotic rulers, we should demean ourselves “as becometh saints.” It is confidently to be hoped, then, that the fate of the Conferences, Associations, Synods, and General Assemblies of other religious denominations does not afford any certain presage of our future operations. As Christians, we have to do only with the King’s business. No civil institution or association merely can enter the sphere of our operations, and hence our security from the distracting influences of Northern and Southern rights and feelings, touching the institution of domestic slavery; and also of Free-Masonry, Odd-Fellowship, and other like fraternities in our land.

The benevolence of the Gospel is both active and diffusive. If we would see it in efficient exercise, and brought to bear upon every suitable object, there must be no idlers among us. None must be eased while others are burdened. God has ordained that “they who preach the gospel shall live of the King’s business. No civil institution or association merely can enter the sphere of our operations, and hence our security from the distracting influences of Northern and Southern rights and feelings, touching the institution of domestic slavery; and also of Free-Masonry, Odd-Fellowship, and other like fraternities in our land.

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RELIGIOUS INTELLIGENCE.

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returned from a visit to his native state, Michigan, after an absence of seven years. While there he engaged, as far as his state of health would admit, in preaching the word. He says that "some were persuaded to be Christians, and a church was organized upon the Bible and the Bible alone, in the midst of Methodists, Universalists and Swedenborgians." From the eagerness to hear manifested during his visit, he thinks that great good might be done by proper efforts. In reply to his question, "can you call the attention of the Brethren of the South to the importance of effort in the North and East?" we would be glad to see the efforts of some of our able Brethren turned to this point. Will not the Brethren of Indiana and Illinois take the spiritual wants of Michigan into consideration. To extend the borders of our spiritual Zion is the greatest work in which we can be engaged.

We shall be happy, Bro. A., to have your aid in the further dissemination of the Christian Magazine. Let us hear from you.

E.

RELIGIOUS INTELLIGENCE.


Dear, Bro. Ferguson—Our last report for 1849 we take the earliest opportunity of submitting. The last Lord's day in November we spent at Sycamore, Davidson Co. where a few weeks since we held a very interesting meeting already reported. The result was the accession of 3 others to the church of Christ at that place. Taking our leave of Sycamore on Wednesday morning, we were on Thursday night in Hopkinsville, Ky., and commenced addressing the people forthwith. We had the pleasure of meeting with several of the brethren from surrounding congregations, who according to appointment, had met for consultation on co-operation affairs. It is not of course our province to give a detailed account of the proceedings of the co-operation meeting, but we are happy to say, that there seemed a determination on the part of those present to secure more extensive Evangelical effort in the Green River country; a co-operation So-
September, I commenced meeting at Palo Alto, Miss., preached ten days, and received twenty-six additions. Bro. Caskey was with us, but was too unwell to speak.

On Saturday before the third Lord's day in September, Brethren Caskey, Butler and myself commenced meeting at Richmond, Itawamba county, Miss., continued five days, with a result of twenty-three additions.

On the fourth Lord's day I began preaching in Aberdeen, and eight were added to the saved before the close of the meeting. Recently I closed a meeting in Columbus with five additions. May the Lord bless his people with a faithful ministry, and a universal desire to honor him and save the world.

May he keep us all pure and holy until the day of Jesus Christ.

Bro. Curlee of Cannon Co., under date of Nov. 26th, writes, "Brethren S. E. Jones, L. N. Murphy and G. Elkins held a protracted meeting at Brawley's fork, including the first Lord's day in September. There were ten additions.

On Saturday before the second Lord's day in September, I commenced a meeting at Bethlehem, Wilson county. Brother E. Sweat assisted, also Bro. Scott spoke twice. Twenty-one were immersed—four reclaimed; in all twenty-five were added to the congregation, and the hearts of the Brethren made glad.

I also preached in Alexandria, Dekalb county, in June, and immersed three. Also at a point near my residence, I had the pleasure of planting two young men with their Lord in baptism, upon a profession of their faith in the Messiah. To God be all the glory."

SHREVEPORT, Nov. 25th, 1849.

J. B. FERGUSON—Dear Brother—I avail myself of a few moments leisure to give you some account of the cause of Christ in Texas, as far as my observation extends.

There are many churches in the state of which I have heard, but which I have not visited; I shall not, therefore, say anything about them.

Among the first places at which I preached in the State was Victoria, a town on the Guadalupe. There is no Church of Christ there, yet there are a few excellent Christians. I delivered three discourses there, and baptized one lady. A better prospect I never saw for raising up speedily a church of God, but neither my time nor health would allow me to make the effort. I preached once at Goliad, on the San Antonio river, to a large and attentive audience. We have a few Brethren there, but no church. The next place at which I preached was at Bro. J. Giles' in Washington Co., on the Brazos. There is a flourishing church in that neighborhood. Bro. Giles is an energetic and efficient preacher, but is in bad health. In Houston I delivered four discourses to large and interested congregations. There are a few "names" here, but no church of God. An efficient preacher would do much good in Houston, and be able soon to raise up a fine church. I next delivered a few discourses in Galveston, to small, but attentive audiences. There is, as far as I know, but one "Christian" there, the wife of Mr. Stewart, the present Mayor of the city.

From Galveston I went up to the Trinity country. On my way I passed through Huntsville. Here there is a Church of God, and, notwithstanding they had written to me while at Austin to visit them, I could not tarry long enough (being in the stage) to see any of the brethren. We reached Crockett Saturday evening. Here I remained until Tuesday—found some two or three brethren, delivered three discourses to full houses, and baptized one lady, the wife of the Sheriff of the county, Bro. Randolph. I have since learned that the leaven of truth is still working in that community. They have sent for me to return, and several have expressed a desire to be baptized.

In Kaufman county, near the crossing of the East Fork of Trinity, on the road from Shreveport to Dallas, Dr. M. W. Matthews, an old acquaintance from Alabama, and myself preached twice and baptized three persons. Here is a small church of good Brethren. Bro. Keizer, a thorough going, whole-hearted brother, preaches to them.

I held a two-days meeting at White Rock, four or five miles from the town of Dallas, in Dallas county, and baptized nine persons,
all young men and women. Here is a fine, flourishing church under the administration of Bishop A. McCommas and others. I crossed the main Trinity at Dallas to visit my old and tried friend and brother, J. V. Griffin, from North Alabama. His bad health had prevented his preaching any of consequence since he has been in Texas. There were "a few names" in his neighborhood, who came together as a church of Christ, at a meeting we held, and nine worthy and mostly prominent citizens became obedient to the faith. Several have since been added by letter and baptism, so that their present number is about thirty.

I preached two or three times in and near McKinney, county seat of Collin county, but had no addition. There is a church there under the administration of our excellent Brother Wilmoth. About fifteen miles north of McKinney, there is a flourishing church composed mostly of the descendants of the venerable Collin McKinney, for whom both the county and town are named. He was an early settler in Kentucky. He has been some twenty-five years in Texas—was a member of their Congress, Convention, &c. He is a patriarch indeed. I was long sick at his house. He is truly given to hospitality. His house is the free stopping-place of all travelers. I shall not soon forget the attentions I received from that amiable, pious and kind family. The whole-hearted and excellent Dr. Cartwright and Brother Wilmoth preached here. A very intelligent and excellent preacher, Dr. Wilbourn, has recently come into the neighborhood. These brethren can do much good in that section of country.

In October I visited my old friend Dr. M. W. Matthews of Hopkins Co. He is one of the most efficient preachers in this or any other country. He is forcible, humble, intelligent, amiable and conciliatory. He has been more than thirteen years in Texas—has been in their Congress, Convention, &c. He is one of the most hospitable men I ever knew. They had a meeting in progress when I reached the neighborhood in an ox-waggon, being unable to ride on horseback. Feeble as I was, I delivered three discourses. Ten persons obeyed the gospel during the meeting.

On my way to this place, I stopped a few moments at Oak Grove, in Titus Co. Texas, and delivered a few discourses. One obeyed the Gospel.

From Oak Grove I came to this place, where I found a few disciples. I procured the use of the Baptist church and commenced preaching to small audiences at first; but the number of our hearers has gradually increased until the present. Although the brethren have not yet formed themselves into a church, three persons have had the courage to become Christians. Many are deeply interested, and I regret that for the want of health and time I am now compelled to leave, just as the prejudices of the people are being removed, and they are beginning to hear with interest.

All my preaching in this country has of course been at my own expense, as far as my time and pecuniary means are concerned. I have enjoyed the hospitality of many besides our own brethren, for which I am thankful. If an efficient preacher were sent to this place, a congregation of the right sort of material could soon be formed. Cannot Brother J. T. Johnson spend a few weeks here sometime early next spring? Will not the Brethren of Kentucky send him? Many besides our own Brethren here request a visit from him? This is an important place, and now is the time for action.

I was on business in Texas which threw me on the frontiers mostly, and would have prevented me from preaching much, even had my health permitted.

Yours in Christian affection, B. F. HALL.

Co-operation in East Tennessee.

A number of Brethren met at Smyrna Meeting house, Bledsoe County, Tennessee, Nov. 9th. The meeting was opened by prayer.

On motion, Bro. Robert Randolph was chosen Chairman, and Bro. W. D. Carnes Secretary of the meeting.

On enquiring it was found that the following churches were represented, viz: Smyrna, Athens, Harres' Creek, Spring Creek, Oaltova, Hiwassee and Liberty Hill.
On motion a committee was appointed to
report a plan of organization and co-opera-
tion.
Adjourned till 9 o'clock Saturday morn-
ing.
SUNDAY MORNING—9 o'clock.
Meeting according to adjournment.
The committee made the following report,
which was unanimously adopted:

REPORT.
The Churches in Lower East Tennessee
agree to unite in a permanent co-operation
for the promotion of "Primitive Christianity," on the following conditions.

1st. Each of the above named churches,
and any others choosing to do so, shall be
entitled to a representation in the annual
meeting of one messenger.

2d. Each church agrees to report, by let-
ter, its condition, and the amount it will
pledge annually for Evangelizing.

3d. The Messenger shall annually select
a Board of Managers, consisting of three
Brethren of known judgment and ability,
who shall transact all necessary business and
make a full report at the annual meeting.

4th. The messengers shall appoint as
many Evangelists yearly as can be sustained
by this co-operation.

The duty of said Evangelists shall be,
1st. Visit the churches in the bounds of
this co-operation, and use their best efforts
to build them up and increase their number.

2d. Visit other points in the same bounds,
preach the Gospel, and, if possible, plant
new churches.

3d. And, if directed by the annual meet-
ing or Board of Managers, visit points be-
Yond the bounds of this co-operation.

4th. Make, to the annual meeting a full
report of their operations, success, &c.

5th. The annual meeting shall appoint a
Corresponding Secretary.

6th. The Deacons or Treasurers of each
church shall pay to the Evangelists, quar-
terly, one-fourth of the amount for which the
church is pledged.

7th. In the annual meeting each church
shall be entitled to one vote for every ten
dollars it contributes.

8th. The annual meeting of this co-opera-
tion shall meet on Friday before the first
Lord's day in each year.

Resolved, That a co-operation meeting be
held at Spring Creek, McMinn county, com-
mencing Thursday 29th Nov., 1849.
Meeting, on motion, adjourned sine die.
R. RANDOLPH, Chairman.
W. D. CARNES, Secretary.

Co-Operation Meeting at Spring Creek.
THURSDAY NIGHT, Nov. 29, 1849.
The messengers from the churches com-
posing the co-operation in Lower East Ten-
nessee, met at Spring Creek, McMinn Co.
The meeting was opened by prayer.
On motion Bro. Charles Metcalf was cho-
sen chairman and Bro. John H. Acoff Sec-
retary.
The following churches were represented
by messengers and letters, viz: Smyrna,
Athens, Chatatee, Hazes' Creek; Hiwassee,
Spring Creek, Liberty Hill and Post Oak.
The letters were read and accounts taken.
The following shows the number of mem-
ers and amount contributed:

Whole number of members, 357
Amount pledged for Evangelizing next
year, $390 20
On motion, a committee of five was ap-
pointed to nominate Evangelists for 1850.
Meeting adjourned till 10 o'clock Friday
morning.
Friday, met according to adjournment.
Opened by prayer.
The committee made the following report
which was adopted unanimously.
1st. That Father Randolph, Bro. E. A.
Smith and Bro. Gilbert Randolph be our
Evangelists for 1850.
2d. That they travel in the bounds of this
co-operation, if not otherwise directed by
the Board of Managers.

The meeting chose Charles P. Samuel,
Charles Metcalf, sen. and John Mee the
Board of Managers for next year, and John
H. Acoff Corresponding Secretary.

Resolved, That Brethren W. D. Carnes
and John H. Acoff be requested to prepare
an abridged report of the proceedings of
this meeting, and also of the meeting re-
cently held at Smyrna, for publication in the
Christian Magazine.

On motion the meeting adjourned till the
next yearly meeting. Closed by Prayer
and Benediction.

CHARLES METCALF, Ch'n.
JOHN H. ACOFF, Sec'y.
North Mississippi Co-Operation Meeting,
HELD AT PRAIRIE MOUNT, NOV. 19, 1849.

The delegates of a number of congregations met, pursuant to appointment, for the purpose of adopting a more efficient plan of evangelizing, and of taking into consideration other matters pertaining to Messiah's kingdom.

On motion, J. A. Butler was called to preside, and A. T. Swepston appointed Secretary.

The Chairman then proceeded to explain the object of the meeting, and the object and importance of co-operation.

On motion of Bro. Carrington of Columbus, the brethren were requested to state the points at which they desired evangelists should especially labor.

Whereupon, the following were reported, viz: Columbus, Aberdeen, Richmond, Mt. Olivet, Christian Privilege, Town Creek and Prairie Mount.

The brethren were then requested to report the amount subscribed to the co-operation by their respective congregations.

Bro. Carrington from Columbus reported $25 00; Bro. Butler from Aberdeen reported $250; Bro. Bennett from Mt. Olivet $300; Bro. Collins from Christian Privilege, $200; Bro. Thomason from Richmond, $75; Bro. Chilcoat from Town Creek, $30; Bro. Gilliam from Prairie Mount, $100.

Whereupon, Bros. Hooker, Casky, Robinson and Usery were, by a committee appointed for that purpose, employed as evangelists to labor with the above congregations during 1850, and at such other points as would in their judgment seem meet.

Bro. Butler was elected general Treasurer of the co-operation.

The Evangelists are required to act as agents for the co-operation, and to make a written report to the Treasurer, of all contributions.

Mount Olivet was chosen as the place, and Friday before 1st Lord's day of Sept. next as the time of the next annual meeting.

The following resolution was then offered by the Secretary, and unanimously adopted:

Resolved, That the brethren of Missis-
sippi generally be invited to co-operate with us at our next co-operation meeting.

Moved, That the proceedings of this meeting be forwarded to the "Christian Magazine," for publication.

On motion, the meeting adjourned.

J. A. BUTLER, Chairman.

A. T. SWEPSTON, Sec'y.

For the Christian Magazine.

HUMAN LIFE.

BY W. H. HAYES, M. D.

Life is a changing April day—
Now sun, now clouds, then clear away—
Now gloom and darkness: then the rain—
And lo! the sky is bright again.

Life is a sea, o'er which we sail:
Now smooth—and now the storms prevail:—
Our fragile bark is tossed and driven
By tempests wild—by lightning given.
Yet still above the swelling waves
Our trembling bark the tempest braves;
Its destined port it keeps in view,
While to its Chart and Compass true.

Life is a night of starless gloom,
Dark, drear and lonely, to the tomb;
O Star of Truth! thou hast the pow'r
Alone to cheer night's gloomy hour.

Life is a dream—its visions dark
As Abram's horro's, ere the spark
Of hope illum'd the pilgrim's breast—
To light him to the land of rest.

So oft our fancy has its flight
From visions dark to visions bright,
If sorrows o'er our pathway press,
We hope a happier day of rest.

Life is a Winter—cold and drear,
Where frosts and snows and winds appear;
Our whitened locks proclaim its pow'r
To blight our youth and nip its flow'r.

Come gentle Spring, when life shall be
From winter's grasp forever free;
Night changed into eternal day,
And visions dark shall pass away.

He who upon Gennesaret stood,
Hush'd its wild winds and still'd its flood,
Shall bid life's raging billows cease—
And calm ensue—ETERNAL PEACE.

From the New York Tribune.

LINES.

BY LADD SPENCER.

"And white hands in the distance
Are beckoning to the unknown country far away."

Flowers have faded in the valley—
Leaves have faded from the tree—
Birds that filled with song the woodland
Now are singing o'er the sea.

Voices that were filled with gladness
Now are silent all, and still;
And tear drops of profoundest sadness
The mourner's trembling eye-lids fill.

Weep not—weep not—the departed
Look upon us from above,
And are waiting to embrace us
In the land of light and love.
THE TWO SISTERS.

"Oh, did you not hear in your nursery
The tale that gossips told
Of two young girls that came to drink
At a certain fairy well?

The words of the younger were as sweet
As the smile of her ruby lip;
But the tongue of the eldest seemed to move
As if venom were on its tip.

At the well a beggar accosted them,
(A sprite, in mean disguise.)
The eldest spake with a scornful brow,
The younger with fear dim'd eyes.

Cried the fairy, "Whenever you speak, sweet girl,
Pure gems from your lips shall fall;
But whenever you utter a word, proud maid!
From your tongue shall a serpent crawl!"

And have you not met with these sisters, oft,
In the haunts of the old and young?
The first with her pure, unsullied lip,
The last with her serpent tongue?

The first is good nature, Diamonds bright
Over the darkest theme she throws;
The last is slander—leaving the blight
Of the snake wherever she goes."

Selected.

When I look upon the tombs of the great,
every emotion of envy dies in me; when I
read the epitaphs of the beautiful, every
inordinate desire goes out; when I meet with
the grief of parents upon a tomb stone, my
heart melts with compassion; when I see the
tomb of the parents themselves, I consider
the vanity of grieving for those whom we
must quickly follow. When I see kings lying
by those who deposed them, when I consider
rival wits placed side by side, or the
holy men that divided the world with their
contentions and disputes, I reflect with sorrow
and astonishment on the little competitions,
factions and debates of mankind. When I
read the several dates of the tombs, of some
that died yesterday and some six hundred
years ago, I consider that great day when we
shall all of us be cotemporaries, and make
our appearance together.

Nothing is lost.—The drop that mingles
with the flood, the sand dropped on the sea
shore, the word you have spoken, will not be
lost. Each will have its influence, and be felt
till time shall be no more. Have you
ever thought of the effect that might be pro-
duced by a single word? Drop it pleasant-
ly among a group, and it will make a dozen
happy, to return to their homes and produce
the same effect on a hundred, perhaps. A
bad word may arouse the indignation of a
whole neighborhood; it may spread, like
wildfire, to produce dis astrous effects. As
no word is lost, be careful how you speak;
speak right, speak kindly. The influence
you may exert by a life of kindness—by
words dropped among the young and the
old—is incalculable. It will not cease when
your bodies lie in the grave, but will be felt,
widener and still wider, as year after year passes
away. Who, then, will not exert himself for
the welfare of millions?

Brother John Eichbaum, Assistant Editor
of the Christian Magazine.

At a meeting of the board of Directors
of the Tennessee Christian Publication So-
ciety, Bro. John Eichbaum was unanimously
chosen to act as assistant Editor of the
Christian Magazine for 1850. This ar-
rangement will not materially interrupt his
duties as a preacher, although it will cir-
cumscribe his field to Middle Tennessee.—
This was desirable on his part in order to
procure some studies which were incom-
patible with his duties as a State Evangelist,
and the Board were more than gratified in
an opportunity to secure his efficient assis-
tance in the conduct of the Magazine, which
has heretofore imposed a greater burden
upon its Senior Editor than his numerous
engagements would allow him longer to
assume. With the assistance of our esti-
mable Brother Eichbaum, Bro. F. will be
enabled to write as much as formerly, and
the Publication Society have the aid of an
able and active superintendent of its press
and contributor to its publications.

All communications in relation to the Ma-
gazine should be addressed to J. EICHBAUM.

By order of the Board,
P. W. Martin, Secretary.

To Correspondents.

Several communications are on hand
which shall appear shortly. We would say
that as it is desirable to furnish a variety of
matter in every issue, communications
should be concise and to the point.
Thanks.

Our thanks are especially due to Brethren Wilcox, Nance, Curlee, A. G. Branham, Ben. Cooper, T. Fanning and J. J. Trott for their efforts in obtaining subscribers for the Christian Magazine. We desire, also, Brethren McCall, Jno. D. Ferguson, Allen, Warden, Goodrich, Vandyck and Pinkerton, to receive our heartiest acknowledgments for their favors.

We feel also greatly indebted to Brethren J. J. Mart of Ky. and Wm. J. Roberts of S. Carolina, for their lists. Also, to Brethren E. A. Smith of our own State and Anderson of Mo. We would not forget in this connexion the list of Bro. James C. Anderson. We trust that these brethren will not relax their efforts until our State Paper is placed beyond the question of a doubt as to its permanency.

Mistake.

A very great mistake has been committed by some man in his calculations, as we are informed by one of our agents, who has been reporting through the southern portion of Middle Tennessee, that this paper will be published at a much cheaper rate than is contemplated by the subscription. We would say on this subject that after comparing the Christian Magazine with some of the cheapest publications of the North, from whence emanate almost all of our cheap publications, that we can state it as a fact incontrovertible, that there is not a publication North, South, East or West, so far as we are advised, of the same character and execution of the C. Magazine, whose terms are so low, and that nothing but constant industry on the part of the conductors and agents of our paper, rigid economy in its expenditures and prompt payment on the part of its subscribers, can insure its success.

Tracts.

We are happy to say that we have rec'd many orders for Tract No. 1. of the Publication Society of Tennessee. Much good may be done by the circulation of these documents. Brethren, let not the children of this world be wiser in these matters than are we. Send in your orders and assist our infant society to provide more fully for the wants of the people in this respect.

To our Agents.

We shall be especially indebted to our agents and friends if they will give us as much of their aid as possible during the first months of 1850. Much of this time cannot be occupied very profitably in Evangelizing. Would it not be well then to aid the common cause by securing as many subscribers to the Magazine as practicable? By doing this you will aid an enterprise which will aid you; for it is our purpose to co-operate with all good men in all good measures.—We shall especially endeavor to aid the interests of Evangelizing and Education.

E. A. Smith.

We are rejoiced to learn by a letter from this long tried fellow-laborer in the Gospel, that he has accepted the invitation to labor with two other brethren, in the bounds of East Tennessee Co-operation. "I have noticed," he says, "the arrangement made in reference to the publication of the Magazine, and hasten to forward you $10, and will procure what subscribers I can. (This we have received, for which accept our hearty thanks.) The Brethren of this District resolved to send up something to your General Co-operation, and hope that they will be remembered and visited by some of the Brethren in its employ. Cannot Bros. Trott and Eichbaum once more find their way across the mountains?" (I should be glad to do so at a convenient season. J. E.) Bro. Smith will act as agent for the Christian Magazine, wherever he may travel. In his new field we trust that he may realize the most abundant success. We shall be glad to have his correspondence whenever convenient.

From Augusta, Ga.

Our much esteemed Brother, S. J. Pinkerton, writes under date of Dec. 15th: "I am again at my post, after an absence of some months in Kentucky. I find all things here about as they were when I left.
Bro. Fanning spent some days with us, during which time he delivered several very highly approved discourses." He also says, "You have committed the Magazine to the State Meeting, and it is to be issued at $1 per year—too low. It can't be done." We know, Brother P., that this is low—very low—nevertheless, by a strong and general effort on the part of our friends and local agents, we think it can be done. At all events we shall do our best to secure the end, and are happy in having your assistance. We should be glad to number you among our regular contributors. Let us hear frequently from you.

Obituaries.

VERSAILLES, Ky. Dec, 3d, 1849.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their labors; and their works do follow them."

What anxiety and interest hang on a breath of a dying Christian. Nothing escapes the notice of the watchful vigilance of affection. Every sign and every motion are observed with mournful solicitude. The wave of the hand, the glance of the dim eye and the murmuring whisper of the gentle voice, all speak volumes to the excited mind. A spirit departing—on the threshold of the spirit-land—bidding farewell to the loved ones of earth—is a solemn and deeply interesting spectacle! No shrinking back in terror—no trembling nerves, quivering with mortal agony, are seen on that pallid brow. The light of another world is there. A glimpse of the heavenly city, lit up by the Sun of Righteousness, shines into the departing soul. The troubles of life are over. The burnished armor with which the victory was accomplished, is laid aside. The enemy has retired, and the crown of eternal life is won. Of the beauty and sublimity of the Christian character. Amid all the withering and dying glories of this world, that withers not, neither does the corroding influence of time enfeeble its energies, nor dry up the fountain of living water that springs up into everlasting life. All things else are stamped with the seal of decay and death—even the human form shrinks from the touch of the fell destroyer; that body by whose instrumentality the character is formed, teems with the seeds of mortality. But the spirit purified by holiness stands solitary in the midst of this desolation, a monument of moral grandeur, "shining brighter and brighter unto eternal day." O, the value of a soul redeemed and purified from the pollutions of sin—bearing up through all the adverse circumstances of this life, steadily pursuing the narrow path as seeing Him who is invisible.

Death has bereaved the church in this place of a sister, lovely and beloved, in the person of Mrs. MARIETTA GOODWIN. She died on the 27th ult., in the 35th year of her age, leaving many friends to mourn her loss. Possessing a heart overflowing with the warmest sympathies of her nature, she became strongly attached to all who exhibited a love for the Lord Jesus. Her confidence in the heavenly promises of the gospel, which had been for many years her guiding star, never deserted her in the last trial; but calmly giving her farewell advice to her weeping husband and children, she departed for that rest which remains for the people of God.

Departed this life on the evening of the 5th inst., after a short and painful illness Mrs. MARTHA M. SMITH, Consort of G. W. Smith, Esq., of Rutherford Co., in her 31st year.

At the early age of 14, Mrs. Smith confessed the Messiah, and was baptized into his name; and although her remote situation prevented her from associating often with the congregation, yet she steadily maintained her Christian integrity. She was a lady of extraordinary and amiable qualities, possessing in a high degree the confidence and esteem of all her acquaintances, and died greatly lamented by us all. But upon her worthy husband and five promising children her death must fall peculiarly heavy, for her whole life seemed to be devoted to their comfort and happiness. Yet when her departure was near at hand she told her friends that she was ready to go. "Blessed are the dead who die in the Lord."
Lecture on Exodus--Chapter XX.

DISCOURSE ON THE LAW—PART FIRST.

The preface to the Ten Commandments is as expressive as it is brief. It presents the grounds for the authority on which the law rests. The name of God—his incommunicable name, Jehovah—and the signal deliverance he had wrought in their behalf, are made the ground of the obedience to the commandments about to be uttered.

"I am the Jehovah, thy God, who brought thee out of Egypt and out of the house of bondage."

He was their Creator—the self-existent and eternal source of their being, as of all rational creatures. He who gave their being had the absolute right of giving law for its government, and the law given by God should be received as supreme, sovereign and pre-eminent above all other obligations. Disobedience is inexcusable to mandates flowing from such a fountain. But if the disobedience of Israel to the Law of Sinai is without excuse, seeing that He who gave it was their Creator and deliverer from the house of bondage, what must be the character of our disobedience to the law of Mount Zion, seeing it has emanated not only from our Creator and Preserver, but from Him who has redeemed us from the bondage of sin and corruption, and has made us heirs of the glorious liberty of the sons of God? Jesus the Christ is our Jehovah, and by bonds of love and service more powerful and inviolable than Israel ever felt, we are bound to him and to his labor of love.

It has often been remarked, and is worthy of our note, that the address in the law is made in the singular number. Instead of addressing Israel collectively, he individualizes the whole nation so as to make every man feel that the law was addressed to him, and was in the highest personal degree binding. It should be noted, also, that whilst this mode of address enforces personal obligation, it also implies personal interest and privilege of the highest degree. There is no phrase in the Bible so full of consolatory meaning as the words "My God," He who has pondered it well, may indeed say, "Blessed is the man whose God is the Lord, and the people whom he hath chosen for his inheritance." "The Lord is my keeper, I shall not fear." "I will be their God and they shall be my people." "They shall be called my sons and my daughters, saith the Lord Almighty." "Having these promises, dearly beloved, let us purge ourselves from all filthiness of the flesh and spirit, and perfect holiness in the fear of God." And that we may do so, perhaps it may not be considered unprofitable that we consider the nature of the ten commandments.

THE FIRST COMMANDMENT, Reads: "Thou shalt have no other Gods before me."

This commandment prohibits the worship of any and every object save the only living and true God. It is equivalent to the language of the Prophet, "my glory will I not give to another." It is directed against all idolatry. It is scarcely necessary to remind Christians that there may be idolatry without acknowledged idols. Any person, pursuing or thing upon earth, made the object of supreme regard, reverence and esteem, becomes to us an idol, and is in direct opposition to the letter and spirit of this precept. Any rival interest which takes the place of the Deity in our affections, and absorbs the love and service which should belong alone to God, is an idol, and that love and service is idolatry. Hence the proud, arrogant and self-important man is an idolater, for he
loves and serves self more than God. The ambitious man is an idolater when he is engrossed in human applause, and sacrifices to it the principles of truth, justice and benevolence: he should belong to God, but he really is the servile worshipper of the people. The sensual man is a idolater, for he worships his wealth, or what is the same thing, the power and pleasure he believes that wealth can give him. The sensual man is an idolater, for he lives to gratify his licentious and grovelling appetites. The doting lover, husband or father may be an idolater, and is, when he is absorbed more in the love of the creature than the Creator. Whilst we may admire and love particular qualities which we see, or suppose we see, in others, with earnestness and ardor; whilst indeed, we are commanded to love our wives, reverence our parents and honor all men, still we should never forget that they are creatures of that God who says “thou shalt have no other gods before me.”

**SECOND COMMANDMENT.**

“Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath; or that is in the water under the earth: Thou shalt not bow down thyself to them nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate me; And showing mercy unto thousands of them that love me and keep my commandments.

Whilst the first commandment has respect to the object, the second respects the mode. It prohibits all sensible representations, all sculptured and painted images, and all arbitrary symbols, whether made after the similitude of the luminaries of heaven, or of the beasts, birds, fishes, of the earth and sea. Deut. 4: 12—15, 23, affords an explicit commentary upon this precept:

“And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. And the Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it. Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire: lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female. The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air; the likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth; and lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldst be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven. But the Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day. Furthermore the Lord was angry with me for your sakes, and sware is in heaven above, or that is in the earth that I should not go over Jordan, and that I should not go in unto that good land, which the Lord thy God giveth thee for an inheritance: But I must die in this land, ye shall go over and possess that good land. Take heed unto yourselves lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of any thing which the Lord thy God hath forbidden thee. For the Lord thy God is a consuming fire, even a jealous God.”

Some have supposed, and among them many Jews, that all paintings and sculpture, as branches of the fine arts, are here prohibited. I have only to say that I do not so read either this commandment or any other passage of the Book of God. It forbids images of the Deity and images for worship—this is enough, and this is all. They are forbidden to make images just as they were forbidden to behold the sun, moon and stars, as quoted above. “Thou shalt not raise thine eyes to heaven,” &c. They were certainly not forbidden from looking to the vault of
that heaven which the Royal Psalmist and
every properly regulated minds regard as show-
ing the glory, handiwork and wisdom of
the great God! The tabernacle, the temple
of Solomon, had much sculptured work,
which was not considered a violation of this
commandment. But the calf which the
people made and defiled whilst Moses was in
the Mount, the calves set up by Jereboam,
were plain violations of the precept. It is
also clear that the images used by the Greek
and Latin churches, their pictures of God,
of Christ, of the Virgin, of the martyrs and
saints, are direct violations of this precept,
and though regarded by the more intelligent
as aids to devotion, they are by the more ig-
norant worshipped as objects of power and
adoration. It is superstition, profanity and
mockey.

Before we leave this commandment it may
not be amiss to call attention to a careless
and an incorrect reading of the suffix to it.
It does not read that God will visit the iniqui-
ty of the fathers upon the children of the
third and fourth generation, as is often sup-
posed; but that he will do this upon those
that hate Him. The Scriptures no where
teach the guilt of one man for another's sin.
Indeed, it is impossible to make an innocent
person feel guilty for the crime of a guilty
one. A son may feel the misfortunes and
calamity which attend the family and him-
self, from the fact that his father was a trai-
tor to his government, a drunkard, a spend-
thrift, but he can never feel the guilt. The
wealth, prosperity and honor of families
may for generations be the result of the wise-
dom, industry and prudent deportment of
an ancestor. And so may the poverty,
degradation and infamy of others be the re-
sult of the extravagance, dissipation and
criminality of a former progenitor. But as
praise in the one case does not belong to the
children, neither does blame in the other.
The threat before us can have no relation
to future rewards and punishments. The
Jews, it seems, gave too large meaning to it,
which induced the Prophet Ezekiel to show
that it was confined to temporal calamities;
that divine judgments were executed upon
the children of idolaters to preserve posterity
from the abominations of that sin. The
Jews had invented a proverb based upon this
denunciation: "the fathers have eaten sour
grapes, and have set the children's teeth on
edge." But the Lord in the most solemn
manner denounced their use of such a prov-
erb, declaring the just and equitable princi-
ple, based upon the indisputable fact, That
as all souls were his, the soul of the son as
well as the father, therefore, "the soul that
sinneth, it shall die." Every man will be
dealt with according to his works, whilst the
line of temporal calamity should go along
the line of the haters of God, "from fathers
to children, for many generations."

Whilst upon this subject there is still
another thought that we would bring before
you: There is such a thing as a measure of
iniquity, which generations of wicked men
after generations, fill up, till at last, like the
Jewish nation preceding their downfall, they
become "vessels of wrath, fitted for destruc-
tion," and for nothing else. For long con-
sequence, that divine judgments were executed upon
'those that hate Him.' The Scriptures no where have
become adapted, in their feelings, char-
ter and conduct, for nothing else. When,
therefore, a wicked family or nation is pluck-
ed up by the roots, we say that the sins of
many generations have fallen upon it. The
pride of the disposition of men often dis-
poses them to throw the blame of their impi-
ous conduct, and the guilt of their own trans-
gressions upon others, and try to believe that
it is the fault of their fathers, guardians or as-
soiates—that they suffer for their sins—for
they would rather blame God for injustice
than condemn themselves.

The Scriptures should always be used to
interpret Scripture. If, therefore, any of
you have any doubts of the correctness of
the principles insisted upon in this inter-
pretation, turn over to the next chapter and
read: "The fathers shall not be put to death
for the children, neither shall the children
be put to death for the fathers; every man
shall be put to death for his own sin."

THIRD COMMANDMENT.

"Thou shalt not take the name of the
Lord thy God in vain."

This precept is directed against perjury,
The ambitious man is an idolater when he is engrossed in human applause, and sacrifices to it the principles of truth, justice and benevolence: he should belong to God, but he really is the servile worshipper of the people. The covetous man is an idolater, for he worships his wealth, or what is the same thing, the power and pleasure he believes that wealth can give him. The sensual man is an idolater, for he lives to gratify his licentious and grovelling appetites. The doting lover, husband or father may be an idolater, and is, when he is absorbed more in the love of the creature than the Creator. Whilst we may admire and love particular qualities which we see, or suppose we see, in others, with earnestness and ardor; whilst indeed, we are commanded to love our wives, reverence our parents and honor all men, still we should never forget that they are creatures of that God who says "thou shalt have no other gods before me."

SECOND COMMANDMENT.

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath; or that is in the water under the earth: Thou shalt not bow down thyself to them nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate me; And showing mercy unto thousands of them that love me and keep my commandments.

Whilst the first commandment has respect to the object, the second respects the mode. It prohibits all sensible representations, all sculptured and painted images, and all arbitrary symbols, whether made after the similitude of the luminaries of heaven, or of the beasts, birds, fishes, of the earth and sea. Deut. 4: 12—15, 23, affords an explicit commentary upon this precept:

"And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. And the Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it. Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire: lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female. The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air; the likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth; and lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldst be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven. But the Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day. Furthermore the Lord was angry with me for your sakes, and swore that I should not go over Jordan, and that I should not go in unto that good land, which the Lord thy God giveth thee for an inheritance: But I must die in this land; I must not go over Jordan; but ye shall go over and possess that good land. Take heed unto yourselves lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of any thing which the Lord thy God hath forbidden thee. For the Lord thy God is a consuming fire, even a jealous God."

Some have supposed, and among them many Jews, that all paintings and sculpture, as branches of the fine arts, are here prohibited. I have only to say that I do not so read either this commandment or any other passage of the Book of God. It forbids images of the Deity and images for worship—this is enough, and this is all. They are forbidden to make images just as they were forbidden to behold the sun, moon and stars, as quoted above. "Thou shalt not raise thine eyes to heaven," &c. They were certainly not forbidden from looking to the vault of
THIRD COMMANDMENT.

that heaven which the Royal Psalmist and
called heaven which the Royal Psalmist and
all properly regulated minds regard as show-
ing the glory, handiwork and wisdom of the
great God! The tabernacle, the temple of Solomon, had much sculptured work, which was not considered a violation of this
commandment. But the calf which the
people made and deified whilst Moses was in
the Mount, the calves set up by Jeroboam,
were plain violations of the precept. It is
also clear that the images used by the Greek
and Latin churches, their pictures of God,
of Christ, of the Virgin, of the martyrs and
saints, are direct violations of this precept.
and though regarded by the more intelligent
as aids to devotion, they are by the more ig-
norant worshipped as objects of power and
adoration. It is superstition, profanity and
mockery.

Before we leave this commandment it may
not be amiss to call attention to a careless
and an incorrect reading of the suffix to it.
It does not read that God will visit the iniqui-
ty of the fathers upon the children to the
third and fourth generation, as is often sup-
pposed; but that he will do this upon those
that hate Him. The Scriptures no where

teach the guilt of one man for another's sin.
Indeed, it is impossible to make an innocent
person feel guilty for the crime of a guilty
one. A son may feel the misfortunes and
calamity which attend the family and him-
self, from the fact that his father was a trai-
tor to his government, a drunkard, a spend-
thrift, but he can never feel the guilt. The
wealth, prosperity and honor of families
may for generations be the result of the wisdom, industry and prudent deportment
of an ancestor. And so may the poverty, de-
gradation and infamy of others be the re-
result of the extravagance, dissipation and
criminality of a former progenitor. But as
praise in the one case does not belong to the
children, neither does blame in the other.

The threat before us can have no relation
to future rewards and punishments. The
Jews, it seems, gave too large meaning to it,
which induced the Prophet Ezekiel to show
that it was confined to temporal calamities;
that divine judgments were executed upon
the children of idolaters to preserve posterity
from the abominations of that sin. The
Jews had invented a proverb based upon this
denunciation: "the fathers have eaten sour
grapes, and have set the children's teeth on
edge." But the Lord in the most solemn
manner denounced their use of such a pro-
verb, declaring the just and equitable princi-
ple, based upon the indisputable fact, That
as all souls were his, the soul of the son as
well as the father, therefore, "the soul that
died, it shall die." Every man will be
dealt with according to his works, whilst the
line of temporal calamity should go along
the line of the haters of God, "from fathers
to children, for many generations."

Whilst upon this subject there is still
another thought that we would bring before
you: There is such a thing as a measure of
iniquity, which generations of wicked men
after generations, fill up, till at last, like the
Jewish nation preceding their downfall, they
become "vessels of wrath, fitted for destruc-
tion," and for nothing else. For long con-

tinuance in iniquity, and not by an arbitrary
appointment, as some suppose, they can be
used for no other purpose, they make their
destruction proper, as by their sins they
have become adapted, in their feelings, char-
acter and conduct, for nothing else. When,
therefore, a wicked family or nation is pluck-
ed up by the roots, we say that the sins of
many generations have fallen upon it. The

proud of the disposition of men often dis-
poses them to throw the blame of their impi-
ous conduct, and the guilt of their own trans-
gressions upon others, and try to believe that
it is the fault of their fathers, guardians or as-

sociates—that they suffer for their sins—for
they would rather blame God for injustice
than condemn themselves.

The Scriptures should always be used to
interpret Scripture. If, therefore, any of
you have any doubts of the correctness of
the principles insisted upon in this interpre-
tation, turn over to the next chapter and
read: "The fathers shall not be put to death
for the children, neither shall the children
be put to death for the fathers; every man
shall be put to death for his own sin."

THIRD COMMANDMENT.

"Thou shalt not take the name of the
Lord thy God in vain."

This precept is directed against perjury,
blasphemy and all irreverent use of the name of God. It forbids all light, “vain” and unnecessary use of the name of God. Men may use the name of God in a solemn, reverent and religious manner, and we have examples of the most holy men thus using it. Paul calls God to witness, and many others represent themselves as in the presence of God, to give importance and solemnity to their words or actions. The oath required by judicial authority is not forbidden in this precept, nor, as I understand it, in any part of the divine Volume. It is the vain use of the name of God that is prohibited. “Thou shalt swear in truth, judgment and righteousness,” says the prophet.

Profane swearing is direct evidence of a depraved heart. It is one of the most foolish of all foolish habits, to say nothing of its rashness and irreverence. 1. Because we are no more ready to accredit the word of a man when he swears than when he does not. Indeed a man who needs an oath to make his word creditable, cannot be believed with it; and hence most all swearers are liars. 2. It is impolite, nay, absolutely vulgar, to swear. Who swear most? The drunkard, the prostitute, the basest, meanest, vilest of degraded humanity, the shameless refuse of society. 3. It is disgusting to a refined, abominable to a Christian taste, to swear. It makes no man richer, wiser or happier; it excludes from respectable female society. I account no woman a lady who will approvingly permit swearing in her presence. 4. The Lord will punish him who takes his name in vain. It is an insolent and wanton outrage against the Majesty of the heavens; against the source of our life, the Father of our mercies and God of all power. It is cursing Him upon his throne, and it is an invocation of damnation upon the guilty head of the impious offender. What an incense of shameless anathemas and profane imprecations ascend daily from our sin-besotted earth to the ears of Jehovah, from the creatures he has made!—Why stays he his vengeance? why answers he not their prayers? why dooms he them not to that hell they so often pray to enter? Ah, it is forbearance—rather, the riches of his forbearance and long-suffering. Let us adore it, and remember “that there is forgiveness with him that he may be feared.”

A good commentary upon this commandment may be seen by consulting Josh. 9: 19, 20; Ps. 139: 20; Mal. 3: 5; Matt. 5: 33-37; James 5: 12.

FOURTH COMMANDMENT.

“Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work: But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea and all that is in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.”

The separation of a seventh part of time to the worship of God and the exercise of the meditative and contemplative faculties of man, is one of the oldest institutions for human observance. When Jehovah had created and ornamented our heavens and our earth, and had tenanted them with their respective inhabitants, he rested upon the seventh day, and hallowed it. His first worshippers, together with the most intelligent, pious and venerable of all ages, down to the coming of Jesus Christ, were careful to observe that day to the Lord. But like every other appointment of heaven, under the influence of the corrupting changes of human invention, the Sabbath was perverted in its design, and its observance became more burdensome than useful, more compulsory than virtuous, more superstitious than pious. In the days of our Savior it became necessary for the Lord of the Sabbath to declare the great truth: “The Sabbath was made for man, but not man for the Sabbath.” Here, at once, and by a supreme authority, was asserted the design of the appointment, and the superiority of man. Man is greater than any religious form, is of more value than any ceremonial observance, and these were made for his improvement, and not to enslave and degrade him. Here is wisdom—let him who reads see that he use it wisely. Here is liberty—let him who sees strive that
he may not make it licentiousness! In the order of creation, man is before all religious observances. Man was first created, and the Sabbath must, therefore, subserve his \textit{real wants} or it fails in the end for which it was appointed.

Its original intention was to afford a regular and proper rest from his toil; to perpetuate the knowledge of God himself as displayed in the visible creation, and to lead him to anticipate the rest of Heaven. The labors of life uninterrupted would bind man to the earth, and make him essentially earthly. It was a kind provision, therefore, which appointed him an undisturbed time for relaxation from labor, and for all the refining and exalting influences of religion. Intended thus originally for man, the best interests of our race require that a seventh portion of our time should be separated from business, and be used under the influence of an enlightened Christianity for religious purposes.

The Jews observed a day which it is supposed answers to our Saturday. Christians do not observe any day as the Jews observed their Sabbath under the rigors of their covenant. They were a singular people, placed under singular circumstances, and their ritual observances were peculiar, and suited to them alone. But upon the first day of the week, the day of the resurrection of the Lord our Savior, the day of the commencement of the Christian Church, emphatically the Lord's day, both with respect to his triumphs and the public homage of his people, the primitive Christians assembled for His worship, and the day has been consecrated in the affections of his disciples ever since. We sanctify it by observing his ordinances upon it, and believe it cannot so well be sanctified in any other way.

Christ has made no law by which any day may be regarded above another. His religion may be regarded more as a religion of principle than law. He corrects false principles and impure motives of men, and thus all wholesome regulations are commended to them. And if it would not be considered presumption, I would give a reason why our Savior has not made a special enactment upon the subject: "That which is provided for the sake of another ought to yield to him for whom it is provided. If the Sabbath was made for man it ought to yield to his benefit where that benefit is concerned."

From John 20: 26, we learn that from the resurrection of Christ the Apostles met together on the first day of the week. And from the appearing of Christ to them upon that day till now, there has never been a time in which Christians have not observed it. So that from the Creation of man and from the day of the Redemption of the body of his King, there has been a day observed to commemorate these greatest of events. It will be observed that in the commandment before us six days of labor are as much enjoined as the observance of one of rest.—industry, useful pursuits, have the sanction of God as well as religious worship. This lesson I often strive to enjoin upon you. We may be as religious in every natural, necessary and useful pursuit of business, as in our public prayers, if we are governed by the proper motives, and secure their legitimate ends.

J. B. F.

For the Magazine.

\textbf{The New Jerusalem.}

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gate into the city." Rev. 22: 14.

I. \textbf{WHAT IS THE NEW JERUSALEM?}

It is the \textit{Church of Christ, in her mortal, millennial and eternal states.}

1. The saints of former ages joyfully anticipated a delightful citizenship in the new Jerusalem.

Abraham looked for a city which hath foundation, whose builder and maker is God. Heb. 11: 10. Many of his pious descendants saw the promises afar off, and desired a heavenly country, wherefore God is not ashamed to be called their God, for he hath prepared for them a city of which the old Jerusalem was a beautiful type. (16th v.) They died in faith of a better state, but received not the promise, God having provided some better thing for us that they without us should not be made perfect. (40th v.)

2. Paul speaks of the church of Christ in his day as the Jerusalem which is above, and
the free mother of all Christians. Hagar and her son he contemplates as the types of the old Jerusalem and her children in bondage, but Sarah and her son as the types of the new Jerusalem, and her children in a state of freedom. Gal. 4: 21-31. And in his epistle to the Hebrews he says, “But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. Heb. 12: 22-24. Glorious state! We have received a kingdom that cannot be moved. It may pass through various stages, but will endure forever.

3. John, the beloved Apostle, in his Patmos visions, saw the camp of the saints and the beloved city, in their millennial glory. Rev. 20: 9. He also saw the church in the Apostolic age as the holy city, and in her wilderness state as a woman, clothed with the sun and moon under her feet, and upon her head a crown of twelve stars. Rev. 11: 2; 12: 1.

4. The vision of John not only extended to the age of millennial wonders, but far beyond all time into the eternal glories of the immortal state: And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. Rev. 21: 2. This is after Babylon, the Beast, the false Prophet, the Dragon, and all the wicked are purged and cast into the lake of fire.

II. What is the Location of the New Jerusalem?

1. Its first location was the old Jerusalem. Then according to the testimony of the Prophets, of Christ, of the Apostles and of facts, the “Jerusalem from above,” was first seen and inhabited by the sons and daughters of Abraham. On the great Pentecost her pearly gates were opened by the angels of heaven, and Apostles and Prophets, Evangelists and Pastors, and Teachers, and saints of the new covenant, entered in, and became the free and happy inhabitants thereof. The population increased with unprecedented rapidity. It increased about three thousand in one day by emigration from the old Jerusalem. Holy, happy citizens! Of one heart and one soul! City of brotherly love! But Judea, Samaria and the Roman world soon became incorporated and settled.

2. An apostasy long foretold is unhappily realized, and the new Jerusalem seeks a wilderness location 1260 years. But God is in the “desert waste,” as truly as in the “city fall,” and the beloved city, though trodden under the foot of the Gentiles, yet is sustained by Him who loved the church, and gave himself for it, till a better day.

3. After the blood-thirsty enemies of the beloved city, who chased her into the wilderness, are cast into the lake of fire, then she will return, perhaps to her primitive location, and, under the millennial reign of her great King, incorporate all nations. The sons and daughters of the first resurrection will then be her immortal citizens, and set on thrones, and reign as kings and priests with their elder brother a thousand years. But that old serpent, the devil, loosed from his prison a little season, will deceive and muster his forces for the last time. He will encompass the camp of the saints, and the beloved city. But he prevails no more. God will send fire from heaven, and bring the last war to a speedy close.

4. Then the eternal location of the heavenly Jerusalem will be presented by him who says, “Behold, I make all things new.” The new heavens and new earth, in which dwells righteousness, as seen by Peter and John, in the visions of their old age, will be the blissful abode of the first fruits unto God and the Lamb, and the innumerable multitude from every nation under heaven, washed in the blood of the new and everlasting covenant. 2 Pet. 3: 10-13; Rev. 21: 1. The present heaven and earth are adapted to man in his present mortal, sinful and probationary state. But when he becomes worthy of a better state, the God of infinite wisdom, power and love, will certainly prepare it for him, and translate him to it. We know that all things work together for good to them who love God, and if this earthly
house of our tabernacle were dissolved, we
have an eternal building.

III. What is the nature of the new
Jerusalem in its eternal state?

1. The wall of the city is six thousand
miles in circumference, two hundred and
sixteen feet high, has twelve gates, at the
gates twelve angels, the names of the twelve
tribes of Israel written thereon, the wall
twelve foundations, in them the names of
the twelve Apostles of the Lamb, and gar-
nished with twelve manner of precious
stones. (21st ch.)

2. The city fifteen hundred miles in width,
and length, and height! is pure gold, like
unto clear glass! The Lord God Almighty
and the Lamb are the temple of it, and the
light of it! (21st ch.)

3. The nature, variety and abundance
of the enjoyments of the city are truly over-
whelming. (22d ch.) 1. A pure river of
water of life, clear as crystal, proceeding
out of the throne of God and the Lamb.
2. In the midst of the street of it, and on
either side of the river, grows the tree of
life, bearing twelve manner of fruits, and
yielding her fruit every month, and the
leaves of the trees were for the healing of
the nations! 3. “And there shall be no
more curse.” The serpent, man, woman
and earth, were cursed by reason of sin,
but no sin, no curse. 4. The delicious na-
ture, vast variety and overflowing abundance
of those enjoyments, are forever and ever!
The absence of all evil and the presence of
all good! But

IV. Who will be there, and how shall
they get there?

1. The fearful and unbelieving, and the
abominable and murderers, and whorem-
gers, and sorcerers, and all liars, shall die
the second death!

2. Blessed are they that do his command-
ments, that they may have right to the
tree of life, and may enter in through the
gates into the city! Will you come! The
spirit and the bride say come! Come in now
and seek for glory, honor, immortality, and
this eternal city is yours! Amen!

J. J. TROTT.
tion. You say that the change is divine, and divine exclusively; hence the 18th chap. of Ezekiel must forever contradict the 36th on your principles of interpretation. I admit that the renewal of the heart is both a divine and human work, and therefore there is no contradiction. Do you not see that there is none?

O. Well—Yes—No—I believe—I think —(O. seems for a few minutes in deep study, and at last exclaims) It seems to me all dark. I don't believe I shall ever understand the Bible.

B. You certainly never will unless you examine it according to the principles of that reason which is the noblest gift of God. You must examine it as you would any other book. You must investigate it as you would the volume of nature. Would you conclude that because wheat grows spontaneously in many parts of Asia, it is unnecessary to sow it on the bottoms of Stone's River?

O. Certainly not; facts are all against such an idea.

B. Learn only to reason thus with regard to the great truths of God's word, and you will have the key to the divinest of all knowledge. What are the facts? What is the whole testimony of the word? These are the questions you should constantly ask. In the case before us what are they? God gives the new heart. His ministers, or Apostles, are said to turn or change the heart, for Malachi declares “he (Elijah) shall turn the heart” &c., and Paul was sent to the Gentiles “to open their eyes and to turn them from darkness to light, and from the power of Satan unto God,” and last of all, man, the individual concerned, is himself said, as we have seen, to turn his heart, or make a new heart. God works in this, as in every thing, through his Spirit; his servants or ministers co-operate with him, and the subject of grace by his own willing- ness or obedience enables God and the preacher to apply to his spiritual wounds the healing ointment of salvation.

O. But does not Christ declare that “no man can come unto me unless the Father who hath sent me draw him”? And again, “No man can come unto me except it were given unto him of my Father.” Does not this show that man must wait for God's good time—wait to be drawn?

B. I am glad that you have brought this up, for it is a fair example of the thousand and one arguments, so called, that are offered against our sentiments. The argument stands thus: To come to Christ is to be saved. Christ declares that none can do this unless it is given to them of his Father. Therefore, in all unsaved or unconverted persons there must be some sort of blindness, incapacity or helplessness which must forever keep them from turning to God and enjoying salvation; which blindness, of course, they cannot control. Is that a fair statement?

O. I think so.

B. Christ in his parable of the Sower has this language. He had been asked, “why speakest thou to them in parables?” Hear his answer: “Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.” Do you not understand him here to teach the same great lesson that he does in the language, “No man can come unto me except it were given unto him of my Father,” that is, that none can be Christians of themselves. God must make them such.

O. Certainly I do, and Christ goes on to give the reason of this. He says, “Because they seeing, see not; and hearing, they hear not; neither do they understand;” that is, although they have natural eyes, natural abilities; although they hear the word externally and intellectually, yet they have no spiritual discernment; they can hear as a natural man, but they cannot hear effectually. Do you not agree with me in this explanation?

B. I perfectly agree with you that he gives the reason of their not understanding the mysteries of the kingdom of heaven, and that the reason is, although they had eyes they could not see; but, Sir, the reason their eyes could not see he also gives, and that you did not give. Listen: “For this people's heart is waxed gross, and their eyes they have closed.” Do you see that, and do you now see why it was not given to them to understand the mysteries of the kingdom
of heaven; and also, why no man can come to Christ except it be given him of the Father?

O. Well, Sir, I see something I never saw before. I never looked at that passage in that way. Why it is just like seeing with our physical eyes. We may open or close them as we please.

B. Just so. God has placed the resplendent Sun in the heavens that it may give light to the earth. He has given us eyes that we may see that light. But he has also given us the power of shutting as well as opening those eyes, and if we do the sun will shine in vain for us. Spiritually he has given unto us the divine light of his revelation, hence it is said by the Psalmist "Thy word is a lamp unto my feet and a light unto my path." He has also given us faculties by which we may see and enjoy this light, and with this idea before him, Christ exhorted the people, John 12, 36: "While ye have light, believe in the light, that ye may be the children of light." In the third place God has given us voluntary power. We may come to the light if we choose; if we prefer it, we may remain in the dark dens of infidelity, whether it be speculative or practical. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

O. There is a vast difference between that representation of Christ and the doctrine which says that they are blind from the start. Still, while we are on this subject let me say that the Bible represents God as opening the eyes and heart of Lydia, and hardening the heart of Pharaoh; what do you make of such expressions.

B. They express the most important truths connected with our being; nothing however that militates against the position of Bro. S., that the change of heart is both a human and divine work. True, the Apostle commenting upon the case of Pharaoh, concludes, "Therefore hath he mercy on whom he will have mercy and whom he will he hardened" &c., so Moses declares; but observe also, that the same Moses records the following: "And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart." Here the Bible makes Pharaoh instrumental in the hardening of his heart as well as God. Does the last mentioned passage prove that man alone is concerned in the state of his heart—that God is without power over man's soul?

O. Certainly not; I suppose it means that both God and man have something to do in these matters.

B. I think so. We believe that God gives us daily the food necessary to perpetuate animal life. To this effect we pray "Give us day by day, our daily bread," and yet is there any man who imagines that God does this apart from our own agency? What if the farmer refuse to plant the corn in its season, will Autumn, by the absolute and independent power of God, pour its golden treasures at his feet in spite of his indolence?

O. I know of none who so think, or at least who act as if they so thought.

B. What, then, if man refuse to use the means which God has appointed for the opening of the heart, for the bestowment of all spiritual privileges?

O. He should not be surprised to find himself a stranger to all the consolations of religion, without hope and without God in the world. But I do not feel certain that I understand you when you speak of means for the opening of the heart. What means?

B. Christ very explicitly declares them in his remarks on the parable of the sower. "Lest at any time they should see With their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." God reaches the heart, according to Christ, thro' the eyes and ears. It is by what he does and by what he says, that he accomplishes his gracious purposes.

O. Do I understand you? Cannot God operate directly and without means on the heart of man to convert him?

B. I undertake not to say what God can or cannot do. Of one thing I feel certain—He has not so operated, nor has he ever promised so to effect the conversion of the soul. Will you let Christ's actions and words explain this matter.
O. Of course; his explanation is what I want.

B. Read the 12th chap. of John’s testimony. Many Jews, infidel as to all the claims and pretensions of Jesus of Nazareth and hard-hearted as the very stones of Judea, throng around the sepulchre wherein lay the remains of the man whom Jesus loved—Lazarus. He is dead and in their hearts they laugh at the prayer of Christ for power to bring him back to the living. The son of God speaks. The dead man stands before them. Their hearts are changed for they see him. Read: “Then many of the Jews which came to Mary and had seen the things which Jesus did, believed on him.”

Is it not so? Did not God open their hearts to believe what they saw?

O. I cannot doubt it. But we cannot see the miracles of Christ.

B. That is true. We have, however, the records of these miracles so attested, so undeniably and convincingly substantiated, that we are left without excuse if we believe not, if our hearts understand not. To this end writes John: “These (signs) are written, that ye might believe, and that, believing, ye might have life through his name.” We can hear with our ears. We have the same means enjoyed by the Corinthians, of whom it is said, Acts 18, 8: “And many of the Corinthians, hearing, believed, and were baptized.”

O. What must we hear? Paul is not here. Many doctrines and systems are advocated with perhaps equal learning, zeal and eloquence, differing very widely in their character. What then must we hear?

B. We must hear what Paul preached.—Read the 17th chap. of Acts: “And Paul as his manner was, went unto them and three Sabbath days reasoned with them out of the Scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead and that this Jesus whom I preach unto you is Christ. Again we learn from the 18th chap. 5v, what it was that he preached: “Paul was pressed in the spirit and testified to the Jews, that Jesus was the Christ.” We must hear the Gospel, for it is the power of God to salvation as Paul declares. It is by the gospel we must be saved as we are informed in the 15th ch. of 1 Cor. The nature of this gospel is thus expressed: “How that Christ died for our sins according to the Scriptures, and was buried and rose again the third day according the Scriptures.”—We must hear Christ in the simplicity, power and adaptiveness of that teaching which came from his lips with the authority of God. But we must desist for the present.

O. Yes; I have some other questions for our next meeting.

J. E.

For the Christian Magazine.

The Witness of the Spirit.

The spirit beareth witness with our spirit that we are the children of God.—Rom. viii: 15, 16.

1. The spirits of which the Apostle speaks.

1. The spirit of bondage—15th v.

This is the spirit of the Law. Every institution has a spirit peculiar to itself. The spirit of the law was the spirit of bondage to fear. Paul, writing to Jewish Christians, who once had this spirit, says to them, “For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption,” &c. In the 7th chapter the Apostle speaks of the law and its spirit.—The law was the “oldness of the letter,” and inspired the spirit of bondage. The gospel is the “newness of spirit,” and inspires the spirit of adoption. The law could not elevate to the “adoration of sons,” but what the law could not do, in consequence of the weakness of the flesh, God has done, by sending his son to condemn sin in the flesh, and to give us the gospel, which is “the law of the spirit of life.” Hence, when the law was given on Mount Sinai the people were filled with the spirit of bondage and fear, and even Moses said “I exceedingly fear.” Heb.xii: 13–21. In the fourth chapter of the Epistle to the Galatians, the Apostle compares the Jews, while under the law, to minors, differing nothing from servants. Gal. 4: 1. And in the 5th declares that the law is a yoke of bondage: 5: 1. He also makes Ishmael, the bondson of the bondwoman, the type of the Jews under the old covenant. Gal. 4: 21–31. It is very
certain, therefore, that the spirit of bondage is the spirit of the law or old covenant.

2. The spirit of adoption.

This is the spirit peculiar to the gospel or new covenant. It is the result of the "law of the spirit of life in Christ Jesus." Christ was made of a woman under the law, to redeem the Jews from the law, that they might receive the "adoption of sons." Gal. 3: 26-29. "Because ye are sons, God has sent forth the spirit of his son into your hearts, crying, Abba, Father." This is the spirit peculiar to the gospel, the spirit of sons, and the spirit of freemen. The spirit of the free son of the free woman is the type of the spirit of the children of God, under the new covenant. When the law was given Israel drew back, and stood afar off, trembling with fear. Under the gospel we draw nigh, with true hearts, in full assurance of faith, crying Father! Father!

3. Our spirit.

This is the thinking, the understanding, the believing and the feeling spirit of man. The body is dead because of sin, but the spirit is life because of righteousness.”

4. The spirit itself.

Some understand this of the "spirit of God," that is, God's spirit literally, but others say it is the same spirit, that is, the spirit of adoption. One of two things the Apostle certainly means, viz:

First, That this same spirit of adoption is our witness, or.

Second, That the spirit of God itself is our witness. God is a spirit, and God has a spirit, or, there is a spirit of God. Man has a spirit, that knows the things of man, so has God a spirit that knows the things of God. 1 Cor. 2: 11.

II. The great fact testified.

1. Not the remission of sins. That is not the question of the Apostle. The fact testified certainly implies remission of sins, for the children of God have of course the remission of sins, but that is one fact, and the thing of which Paul speaks is another. He is not reasoning on the evidence that either servants or sons had of the remission of their sins. The minors, "differing nothing from servants or slaves (Gal. 4 ch.) of God under the new covenant, had the evidence of

remission, but the former had the spirit of bondage, and the latter the spirit of adoption. They had many other things in common, and peculiar to each, the evidence of which is not the evidence of which the Apostle speaks, nor the thing testified to.

2. Not the fact that they were saints.—Slaves, under the law, were saints as well as sons under the gospel. The Apostle is reasoning to prove that christians are something that the Jews were not, and that the Jews are something that christians are not. Not that Jews were Jews, or that christians were christians, but that each had something peculiar.

3. But the spirit bears witness with our spirit, that we are the children of God—That those whose sins are forgiven, according to the gospel, are sons of God—that christians are children. This is not the evidence to a sinner, who is seeking remission, that he is forgiven, but the evidence that sons are not servants, but sons. The saints under the old covenant never attained to the "adoption of sons," but Christ abrogated the old covenant, and dedicated the new and better covenant with his blood, by which the saints are elevated to the dignity of sons, and by which others are inspired with the spirit of sons.

III. The manner of the testimony.

1. If the Apostle speaks of the spirit of adoption as the witness, then the effect of the new covenant in our hearts is the evidence that we are sons and not servants. A son, who believes and knows that he is a son, feels as a son, and not as a servant.—Those who are adopted into the christian family by faith in and obedience to Christ, first believe they are the sons of God, from the testimony of God in the Gospel, and then feel that they are the sons of God. No servant can feel as a freeman till he first believes he is free. No orphan can feel that he is an adopted son of a wealthy and benevolent farmer till he first believes he has been adopted. Therefore his feeling is not the evidence on which he first believes, but the fruit of his faith, and a confirmative evidence of his adoption. Just so in christianity. Our spirit of adoption is the fruit of our adoption, and the belief of it. We re-
The Pride of Intellect.

Nothing so prevents the power of truth as the pride of the human intellect. Where it has taken full possession of the heart, you may cause the whole array of truth to pass before the mind without effect. The free and gifted intellect is a high endowment, the highest bestowed upon human nature, and its abuse is proportionate to its power, and has brought more calamities to the human race than every other abuse. Its fruits are a perverse will, a presumptuous understanding, which lead to contempt of truth, if her garb be humble and unassuming, and makes the measure of human knowledge the extent of human crime. Its crimes are direct, intentional, and because the greatest, they are unforgiven: Other crimes excite pity and compassion; but this provokes the immediate wrath of heaven, for it is the direct rebellion of the gift against the giver, the opposition of the God-like to God, and needs the restraint of a God to prevent infinite mischief to the universe. It was the sin of Satan, the most gifted of all created intelligences, and has been the grand characteristic of all his liege subjects, from the fall of the Arch-angel down through the barred gates of Paradise, and the ruins of Empires, to the fall of the last Prince of

Reason, whether he be named King, Philosopher, Preacher or hearer.

Mind is the greatest gift of Heaven; it must be guarded by the flaming Cherubim. It is not subject to age, decrepitude or decay. Its faculties wear out, but it never. Its instruments of nerves, brain and senses, become dull, but its keenness is not blunted. Its thoughts flow out, but they never return. It has within itself no controlling principle, which, with mandate of God proclaims, "thus far shalt thou go, and no farther, and here shall thy proud waves be stayed." In its energies, it partakes of an immortal birth—its aspirations, an eternal duration. It soars to the heaven of heavens, and seems at home

"Where angels bashful look."

It gains expansion and vigor by every flight towards Him from whom it came, and in whose image it is stamped limitless, free and progressive, in its upward flight. There is no power to hinder its lofty heavenward flight, and resistless aspirations. Did I say no power? None but its own daring presumption—its own rebellious pride—and these turned in upon itself consume its fires, and bring its mighty pinions to flutter in the dust its own beating has created. So soon as it forgets that it is a derived power, its wings cease to bear it up, and it falls by the weight of its unheeded mortality. The Empyrean of Heaven is open to it, but the atmosphere on which it soars must be that of humility and God-reliance. So soon as it deems itself sufficient for its own support, its pride acting like an air-exhauster, leaves it without support, and it falls headlong, whether from battlements of Heaven or Mount of Eden, or throne of Voltaire or Napoleon. So the Bible teaches, human history records, human experience confirms.

Our young men need this lesson. Emerging from the gratulating air of the University, having learned enough to be skeptics but not enough to believe, they are so enamored with the opening stores of knowledge upon which they have cast a wishful and self-elevated look, that it requires years to bring them to themselves so much as to think upon the historical and social evidence of Christianity: years to dispel the mists of doubts which
they breathe in like air, before the Sun arise to purify the murky atmosphere of their learning. When, however, their reason shall have collected and compared the fruits of the experience of ages now faded in the past, and the reality of their ignorant and sinful and mortal condition fastens home upon their reason, if not chained by the calls of a lucrative profession, or the voice of political ambition, or luxurious ease, they arise from the region of doubt and dread to that of faith and hope. This is my observation, and I appeal to yours for its confirmation.

But again: Some one has said that the pride of wealth inspires contempt, and the pride of place awakens resentment; they are follies of man against man, and are punished by man. But the pride of intellect is a war against God, and a crime the dread Creator has reserved for his special retribution. And the history of the heavens and earth from the fall of Lucifer to that of the Corsican, seems but a commentary upon the observation.

There is nothing in man's present condition like a firm religious faith, based upon reliable evidence. This evidence, however, like every other treasure, needs to be sought, but when found and separated from the debris of falsehood which has gathered around it, is known to be the "pearl of great price." It saves—-and it alone can save,—from the pride of intellect, the perversions of genius, wit and learning. It exerts a constant and healthful discipline; extracts for us the good and beautiful from everything, and even over mouldering ruins, either of nations or of individuals, from decay and desolation, sheds a light which "may lead over steps of broken thrones," as by the rounds of a ladder, to the Paradise our aspirations demand. Any effort that will honestly seek to elicit or confirm it should not be lightly esteemed even by those who are wont to find in man's nature and prospects nothing but disease, gloom, decay, annihilation and despair.

Truth shrinks from no fair encounter. And in taking my stand in these discourses I feel the strength of mountains in the positions which I assume. I love to labor for the benefit of those who honestly doubt. I love, with the wand of truth, however feebly wielded, to scatter the mists of prejudice and pride which once clouded my own mind; for I love to feel that I am led by the hand of God himself, which is possible whenever, (and only then!) whenever I walk in the light of his truth.

Conversion of Cornelius.--Acts x.

A DISCOURSE.

The introduction of the gospel of our salvation among the Gentiles, was an important event in the annals of the kingdom of Heaven. That the unsearchable riches of Christ should be preached among them, and that thus should be unfolded the manifold wisdom of God, 'according to the eternal purpose which he purposed in Christ Jesus our Lord,' was a secret kept hid from the sons of men, until sometime after the death, resurrection, and coronation of Messiah the Prince. That the Gentiles should be fellow-heirs in the privileges and inestimable riches, and honors of the Christian Economy, which Jesus came to exhibit—that they, a wild olive, should be grafted into, and partake of the nutriment of the good olive tree, —that, in a word, they should be joint-partakers with the fleshly descendants of Abraham, of the promises of Christ, in the gospel, was an event unexpected, even to those the Lord had constituted depositaries and dispensers of these promises. True the prophets and the songsters of Israel had, in the most sublime strains, spoken of the universal spread of the peaceable kingdom of the Branch of Jesse: and that in him as an Ensign of the people, 'the Gentiles should trust,' (Isai. xi. 10.) yet, so beclouded were the eyes of the people that the most pointed and graphic predictions were misapplied and lost sight of. A veil, so thick and darkening, hung over Moses, the Prophets and the Psalms, that even those full, comprehensive and magnificent descriptions of the Messiah, were misunderstood, and the wonderful incidents they recorded and which were so exactly accomplished in the life of Jesus, were unnoticed and disregarded.—Jesus, however, had opened the understandings, removed the doubts, and confirmed the faith of the witnesses chosen beforehand; and having invested them with 'all au-
CONVERSION OF CORNELIUS.

shortly, sent them forth to make known the establishment of his reign.

To the commonwealth of Israel, these men, being empowered by the baptism of the Holy Ghost, presented the claims of Jesus to the Messiahship, and pronounced the ‘laws, statues and judgments’ of his kingdom. Their efforts were crowned with the most signal success. Three thousand in one day swore allegiance to their King, by an immersion into his name. This was the day in which the God of Heaven set up his gracious Kingdom—the natal day of the Christian Religion. Jesus had been anointed and crowned Ruler of the kings of the earth. Upon Zion, the hill of His Holiness, he had taken his seat. Jehovah had sent forth the decree declaring him his Son and Heir. The Heathen had been constituted his inheritance, and the uttermost parts of the earth his possession. The Holy Spirit, according to the promise made beforehand, bore witness to his resurrection, and thus his rank and reputation were vindicated before the whole assembled nation of Israel. Judea and Samaria were the fields opened to the embassadors of this reign, for something like three years and a half, in which time multitudes of Priests and People became obedient to the faith.

But the sovereignty of the Anointed One was not to be confined to the nation of Israel alone. Its blessings comprehended the Human Family. His ambassadors were commissioned and delegated to ‘ALL NATIONS.’ Jesus was appointed the Savior of the world. The strangers to the promises, the aliens from the commonwealth of Israel, the nations without God and without hope, who were formerly afar off, by the complete sacrifice of Christ were to be brought nigh, and constituted heirs of the titles, honors, immunities and blessings of his propitious reign. He had become the Peacemaker, and by his death had eminently qualified himself to make the two—one to break down and forever destroy the middle wall of partition, having abolished by his flesh the enmity, that he might make the Jewish and Gentile nations into one new man or family under himself, thus making peace. But the good news of peace must be proclaimed to those who are afar off.

The abrogation of the Jewish constitution and law, and the development of that glorious secret, which had so long been hid from the sons of men, must be made known to those whom it was designed to benefit.

And our Heavenly Father, when the fulness of time had come, selected the noted and distinguished individual whose name heads our discourse, as the personage to whom first these good tidings of salvation should be proclaimed.

This leads us now, without any farther preliminary, to the consideration of our subject; in which we propose

I. To notice the character of Cornelius, previous to his hearing the gospel.

II. The circumstances which surrounded Peter, the Apostle, to whom was committed the proclamation of this gospel. His exacty, or trance and vision.

III. The instruction given by the angel to Cornelius concerning that which Peter would make known, and the words, which he declared.

IV. The nature, use and design of the Baptism of the Holy Spirit.

I. THE CHARACTER OF THIS EMINENT MAN.

The distinguishing characteristic that marked Cornelius, the Gentile, was his devotion to God. ‘He feared God with all his house.’ He had learned that true happiness emanates from the cultivation of the peaceful virtues of piety. He had learned that this piety consists not in mere outward ceremonies, in loud professions, nor in the mastery of the scrupulously exact formulas of a creed. He had also learned that true religion requires good actions rather than good speculations, and hence, while we are told that ‘he feared God with all his house,’ we are also informed that he ‘gave much alms to the people.’ The crowning virtue of this singularly excellent Gentile is revealed to us in this language: ‘and prayed to God always.’ Prayer with him as with all deeply pious persons, was rather the habit of the soul than confined to a few brief moments snatched from the beginning and close of the day. The breathings of his heart were ever of a devotional character and whether leading his armed soldiers or awaiting the
mandates of his superior or even in the shock of battle his thoughts turned alike to God and Heaven.

Such a man was Cornelius. Humane, devout and pious. Perhaps none of our loudest professors could cope with this distinguished man, in either of these particulars.

Cornelius was a descendant of an illustrious family in Rome, and an officer of rank under the Roman governor of Cesarea.—He was educated in Italy, the seat of idolatry; but during his residence in Judea, he had become acquainted with the true God, and, renouncing idolatry, he worshipped him with reverence and obedient attention.

He had thus become a proselyte ["of the gate"] to the Jewish religion; and, as we would naturally suppose, was a person whose character was suited to abate the prejudices of that sectarian people. He was praying at a certain time, when he evidently saw in a vision an angel of God, "coming in to him and saying, Cornelius!" Astonished and filled with fear, he tremblingly exclaims, "what is it Lord?" "Thy prayers, (says the messenger,) and thy alms, have come up as a memorial before God; and now send men to Joppa, and bring hither Simon, whose surname is Peter; he lodgeth with one Simon a tanner, whose house is by the seaside." 'He will tell thee what thou oughtest to do!'

Let us here pause for a moment to contemplate the object of the vision so graciously vouchsafed to this pious Gentile. What was the object? Was it to inform Cornelius of the plan of salvation? So far from giving him this information he is expressly referred to one at that time far distant, who, in the language of the narrative, "will tell thee what thou oughtest to do." Was it to give him assurance that his sins were actually pardoned? This too is impossible for the very good reason that, as we are told in the 11th ch. 4v. he was to send for Peter who should tell him words whereby he and all his house should be saved. He was then unsaved if there be any meaning in language.

How strange! Cornelius, with all his good acts—his piety and devotion to God—his prayers and his alms-deeds, still unsafe—still has something to do! Yes; there is something indispensably necessary to constitute him a Christian. And this something even an angel of God could not, or at least, did not communicate. And for a very good reason: Jesus had set up an Economy on earth, for the purification and justification of his creatures—the laws, rules, and regulations of which he had committed to his Apostles. The God of the faithful never does any thing unnecessary: and when he had established the kingdom of his Son, and its care had been committed to the stewards of his mysteries, to these stewards men must come in order to understand and enjoy the blessings of his reign. Hence the propriety of sending for an Apostle, in order to learn what was necessary to complete his character as a Christian. It is just here that we see the real purpose of this vision.

Cornelius must come in contact with Peter and this vision is sent him that he may know of this necessity and make the necessary arrangements for receiving the authorized ambassador of Heaven. But why for Peter? Why not for some other of the Apostles? Or, why not for Philip the Evangelist, who probably was at that time at Cesarea? Because to Peter had been committed the keys of the kingdom. He had marked the acknowledgment of the Father, ("This is my Son, the Beloved, in whom I delight," of the reputed son of Joseph) as his Apostle and Son, and having declared this glorious truth in the presence of his brethren, Jesus conferred on him the special honor of first proclaiming the gospel to the Jews and Gentiles. We come then to notice

II. The circumstances which surrounded Peter the Apostle—his extacy, &c.—Cornelius, after the Lord had miraculously informed him of the acceptance of his prayers, nothing doubting, immediately dispatches messengers to the residence of Peter, gathers together his friends, and waits the arrival of the Ambassador of Christ. While these men drew near to the city of Joppa, Peter, about the sixth hour of the day, retires to an upper room in the house to pray. While there, he is caught away in a trance, and in a vision sees the Heavens open, and
something descending like a great sheet, fastened at the four corners and let down to the earth; in which there were all sorts of things, even four-footed beasts of the earth, fowls of the air, and reptiles. Thrice was this repeated, and thrice was Peter commanded to slay and eat. His Jewish predilections forbade him thus to act, such beasts being considered unclean. God, however, declared them cleansed, and took them up to heaven. Meanwhile the messengers arrive; and while Peter ponders on the vision, the Holy Spirit informs him of their arrival and their wish to see him. Peter appears before the men—makes inquiry concerning their commission, and informs them that he is the person whom they were seeking. They in return acquainted him with the circumstances which attended Cornelius, and which led to their visit to Joppa. Peter lodges them over night, and, having selected several of the Jewish members to accompany him, on the morrow, all set out for Cesarea. With speed they haste to the Centurion's house, and finding them awaiting his arrival, Peter enquires the cause of his sending for him—allleging at the same time, that as they know, it was unlawful for him to enter the Gentile house. 'But God had shown him, that he must no longer regard them as common or unclean.' Cornelius relates the facts concerning his vision, stating that now they were 'before God to hear all things that God had commanded him'—the angel having certified that Peter would tell them what to do. Peter, at once transported with the pleasing intelligence that Messiah's reign was about to extend to all nations, throws off his Jewish prejudices, and with excessive joy and rapture is caused to exclaim—'Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted of him.' He goes on with his discourse—bears testimony to the facts concerning Jesus—proclaims peace through his death, and asserts his Messiahship from the truth that 'to him gave all the prophets witness, that through his name, whosoever believeth in him shall receive the remission of sins.' While he was yet speaking the Holy Spirit in its baptismal energy, is poured out upon all that heard the word—bearing testimony to the truth of the Apostles' declaration that through the name of Jesus every believer should obtain the remission of his sins. This pouring out of the Spirit upon the Gentiles fills those of the circumcision with astonishment; 'For (says the historian) they heard them speak with tongues and magnify God.' But we haste to notice more fully.

III. The instruction given by the angel to Cornelius, concerning that which Peter would make known, and the words which Peter declared.—We have now come to a superlatively important point in the progress of our discourse. Now we may expect to hear in what sense Peter, divinely empowered as he is, understands God's method of saving the Gentiles from their sins. Now we may expect to hear by what means we come 'into the name of Jesus;' for there he has declared that we receive the forgiveness of our sins. The angel of the Lord told Cornelius, that this Apostle would tell him 'words whereby he and his house should be saved.' (Acts xi. 14.) We have followed the Apostle here, and have seen him commissioned from the skies, heard him commence his discourse; and, when about to make known the condition of this salvation, he is interrupted by the descent of the Spirit. Here then, we look for a full, clear and certain plan by which all may know when they have rendered implicit obedience to the divine will and be assured that their sins are forgiven them; for the same gospel was to be proclaimed to all nations. We will be pardoned here, by making a small digression, and attempting to prove that which every writer in the New Testament has fully corroborated. The degeneracy of the times, the attempts daily made to invert heaven's order for the bestowment of blessings in the kingdom of favor, the profane and vile efforts to drive the mighty train of the inspired testimony on this subject, and the appeals made to the conversion of this Centurion to sustain the human institutions of sectarians in this our day—render it necessary that we should prove, that the condi-
tions of admission into the Christian kingdom are the same to both Jew and Gentile. From the general commission given to the Apostles, we adduce our first proof. "Go teach all nations, baptizing them," &c. Matt. xxviii. 19. "Go preach the gospel to every creature, He that believeth and is baptized shall be saved, he that believeth not shall be damned."-Mark xvi. 16. This at once places the matter beyond the region of doubt. "All nations" are to be taught. To the "whole creation" the same gospel is to be proclaimed, the same commands enforced, the same salvation revealed. And from the teaching of the Apostles up to the time of the conversion of this worthy Gentile, we learn that they fulfilled their commission to the very letter. When Peter unbolted, (with those powerfully effective keys committed to his trust) and flung wide open the door of the kingdom of heaven to his brethren the Jews, on that great and notable day of the Lord, it was by declaring in exact accordance with the words of his Master, Faith, Repentance, and Baptism, as the conditions of admission.—Acts ii. 38. Philip preached the same at Samaria, and to the Eunuch—Acts vii.; and Paul when he believed, arose and was baptized, and washed away his sins—Acts xxii. 16. See also Luke xxiv. 46; John xx. 22, 23. And now, to return, we assert, the same conditions were made known to Cornelius. Let us keep in mind the instruction of the angel to Cornelius: 'He will tell you what you ought to do.' Up to the time of the descent of the Spirit, Peter gave not one command; and hence Cornelius was not yet saved, according to the words of the angel. (This should be marked well.) But when the Lord had so signally demonstrated his approbation of the discourse of Peter, and shown his favor to those unchristianized persons, Peter turned to his Jewish brethren, and triumphantly asks, 'who can forbid water?' And now note what follows—'And he commanded them to be baptized in the name of the Lord!' Thus we see the same order prevails. Cornelius had not yet received the remission of his sins, was not yet saved until he was baptized in water; or heard and obeyed the words whereby he and his house should be saved. Peter thus told him what he 'ought to do;' (and this as he already believed and had turned to the Lord) was the only command given. What a perfect coincidence do we see here; and what a perfect agreement in all God's dealings with his creatures. He is no respecter of persons; and to the Jew, Samaritan and Gentile, He has ordained the same plan, laid the same foundation; and adopts us all as fellow-heirs and joint partakers of his exceeding great and precious promises, upon the same conditions.

We conceive now that we have established first, that the same gospel which was preached to the Jews, was preached to the Gentiles; secondly, that faith, repentance and baptism, are the terms upon which we receive the remission of sins; and thirdly, that these conditions were made known to Cornelius for these purposes.

Were those upon whom the Holy Spirit fell in their sins, until after they were immersed? Most certainly; for it was by that immersion they entered into Christ, through whose name Peter declares the remission of sins is received. (x. 31.) For what purpose, then, were they baptized with the Holy Spirit? To receive a confirmation of the testimony concerning Jesus to the Gentiles;—secondly, that faith, repentance and baptism, are the terms upon which we receive the remission of sins; and thirdly, that these conditions were made known to Cornelius for these purposes.

IV. The nature, use and design of the baptism of the Holy Spirit. —The Baptism of the Holy Spirit, is very justly defined a "figure of speech, used to express the impartation of supernatural power." It was a stupendous display of miraculous gifts such as had never been exhibited from the foundation of the world. The Harbinger of the Lord had declared that Jesus would immerse his disciples in the Holy Spirit.—(Mark i. 8.) And like all the other important facts that form a part of the divine economy, or are used to establish or confirm the divine testimony, it occupied a place in the predictions of Israel's prophets. Joel about eight hundred years before this event foretold the days in which God would pour his Spirit upon his servants and handmaids. And
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Peter declares this was fulfilled on the natal day of the Christian Age—after Jesus was glorified and crowned King over his people. On this august and notable day, Jesus, being exalted a Prince and a Savior to give repentance and forgiveness of sins to the nations, shed forth these supernatural influences upon all those whom he had appointed to make known his will to the nations. He had promised them these powers, and at this, the time appointed, they received them. This supernatural display created the most wonderful effects. From illiterate fishermen, it constituted the twelve Galileans the Apostles of the Lamb. It clothed them with the heavenly armor, filled their hearts with holy rapture, shone into their understandings with all the enlivening beams of the Sun of Righteousness—adorned their whole persons with bright and transcendent emblems of the power of the Eternal Spirit—and being filled with all utterance and wisdom, they began to speak forth the wonderful works of God. They were indeed completely immersed or overwhelmed in the Holy Spirit. Amazement fills the city, and the people run together, enquiring what meaneth this? Peter covered and filled with this divine power explains the whole. He declares it the fulfillment of their predictions; and, bearing testimony to the resurrection of Jesus, induceth three thousand persons to bow submission to his authority.

This is the first event that is ever styled the Baptism of the Holy Spirit. And here let us ask what was its nature? Evidently a display of supernatural power; and such a display as could be seen and heard. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance. And what was the design of this baptism? Evidently to confirm the testimony concerning the Messiah.

Let us come now to the case before us, for in this case this immersion was repeated; and this case, in connection with that at Pentecost, is evidently the only one ever called the baptism of the Holy Spirit. The prophets were inspired by the Spirit, John the Baptist was filled with his influences, Jesus had him always abiding with him, the twelve possessed many of his miraculous gifts even before Pentecost, and by the imposition of their hands many afterwards received his miraculous power: but the case of Cornelius and that of the Disciples at Pentecost, are the only cases ever distinguished by the name of 'baptism.' To Jews and Gentiles God gave the like gifts, bestowed the same demonstration of power—exhibited the same paternal affection, benignity, and kindness. This was necessary to break down their national prejudices, show himself to be no respecter of persons, and confirm the testimony of Jesus to all the nations of the earth. What then is the testimony in this case? “On the Gentiles also was poured out the gift of the Holy Ghost, For they heard them speak with tongues and magnify God.” The same powers that were received at Pentecost were received here, viz: the gift of tongues. Thus we have established our position, that it is a figure representing the impartation of supernatural power, and have thus found its nature, use and design. And if these things be so, if it always imply supernatural power, gift of tongues and prophecies, may we not say, that it was not bestowed on the Apostles or on Cornelius (as some would teach in this generation) in order to their conversion, or for the purpose of constituting them Christians?

But to still further exhibit the testimony on this subject, we will state, 1. That all the Apostles and most of the Disciples of the primitive age, possessed more or less of these miraculous powers. Jesus had so declared it should be—that in his name they should cast out devils, speak with new tongues, take up serpents, heal diseases and miraculously save life.—Mark xvi. 17-20. The Samaritans received this power, (Acts vii. 14-17.) the Corinthians, (Acts xix. 1-6; Heb. ii. 4.) and all the churches planted by the Apostles. This was necessary in order to make the testimony concerning Jesus credible, and give, as it were, to the gospel the wings of the wind. But, 2. This Baptism of the Holy Spirit, together with all its accompanying effects has now ceased. This we prove,
cessary. God has made known his Apostle; has settled and established the claims of his Son; has made reputable and worthy of acceptation the gospel of salvation; and, having closed his revelations, and called his Ambassadors home, he no longer accompanies the proclamation of his word with the signs, wonders, miracles, and gifts of the Holy Ghost, as he did in the primitive age of the church. It has, therefore, become useless and unnecessary, except so far as it is a matter of credible history.

2. Paul has positively declared these things should fail. We have seen that this baptism consists in the gifts of tongues, prophecies, and miraculous power. Now hear the great Apostle of the Gentiles depose in the case. "Charity never fails: but whether there be prophecies they shall fail; whether there be tongues, they shall cease; whether there be [miraculous] knowledge, it shall vanish away. "And now abide, faith, hope and charity, these three; but the greatest of these is charity." [1 Cor. xiii.] And now that we may find when these things ceased, as Paul declares they should, let us

3. Examine the testimony of John, the oldest of the Apostles. He closed the Revelations of God, and in these expressive words: "For I testify unto every one who heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Surely I come quickly." We, therefore, expect no more revelations, or gifts of the Spirit, Jesus having perfected the one we have, and graciously closed it until he again appears. But

4. We argue this point from the declaration of Paul, (Eph. iv. 8.) 'There is one baptism.' If but one, and that one a baptism in water, the Baptism of the Spirit, has evidently ceased. That this 'one baptism' is the baptism for the remission of sins, in water, appears evident from the following considerations:

1. As we have seen, the baptism of the Spirit, was not instituted for a purification from sin, but for the confirmation of the testimony. 2. In this same Epistle after the Apostle had spoken of this 'one baptism,' he thus speaks: "Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word." (v. 25, 26.) Here the 'washing with water' is declared the means by which the church, which, till the end of time, will gather her subjects from the word, is cleansed and sanctified. This we conceive to be positive testimony. 3. Jesus Christ is always represented as the person from whom the baptism of the Holy Spirit proceeds; and in fact, it could not, as it was above man, proceed from any other. He commissioned his Apostles to teach and baptize all nations; and as they were unable to baptize with the Holy Spirit, that baptism must necessarily have been, and we learn from the practice and teaching of these men, evidently was with water. Thus have we found, in all the places where a baptism of the Holy Spirit was bestowed, what was its nature, design and effects; and that it had nothing to do directly with the bestowment of pardon, or the conversion of any person. But we have still one more direct and positive testimony with regard to its design in the case of this conspicuous Gentile. We allude to Acts xv. 8, where this same Apostle Peter declares, 'That God who knoweth the hearts bear them (Cornelius and his house) witness, giving them the Holy Spirit even as he did unto us.' Here, then, it is declared that it was given as a witness to the truth of Peter's discourse—that God had destroyed all that sectional distinction that had formerly existed between these two nations; and that all were admitted to equal privileges under the reign of favor; and it will also be seen that this is the use Peter makes of it in his defence before the Jews, recorded in Acts xi.

CONCLUSION.—We have thus hastily passed through the several items of our Discourse.
We have seen a man noted for his piety and devotion, his benevolence and veneration, brought into the Christian Kingdom. We have seen that, notwithstanding his piety, and devotion, in the language of the angel he was not saved from his sins, until after he heard and obeyed the words of salvation spoken by Peter. We have seen that the wonderful vision he was permitted to behold did by no means assure to him the forgiveness of his sins. We have seen that the word or command to him (as he already believed) was ‘be baptized,’—this was the only one given. We have also seen that the miraculous powers bestowed on him were not given to cause faith in him, nor to pardon or save him; but to evince to the Jews that there was no respect of persons with God, and thus prevent them from forbidding his immersion into the name of Jesus, through which the remission of sins had been ordained to flow. And we have also found that this baptism of the Holy Spirit has now ceased; and, that as there is but one Lord and one faith, so also there is but one baptism and that in water, into the name of the Father, Son and Holy Spirit. May we not then say, that to ‘all nations’ to ‘every creature’ the same joyful intelligence is proclaimed—the same Jesus (who is Lord of all) is presented—the same testimony exhibited, and the same faith, repentance, and baptism enjoined upon all, as the medium by which we enter the Kingdom of Heaven? Yes, blessed be the name of our King, ‘We are all the children of God by faith in Christ Jesus: for as many of us as have been baptized into Jesus Christ have put on Christ. There is neither Jew nor Greek, [Gentile] bond nor free, male nor female, for we are all one in Christ Jesus. And if we be Christ’s then we are Abraham’s seed and heirs according to the promise.’ Blessed Equality! How sweet to know that the rich and the poor, the blind and the naked, the oppressed and the free, the small and the great, in short, all are invited to the gospel feast, and made partakers of its gracious, benign and glorious blessings, immunities and promises upon the same conditions.—Here is indeed a delightful uniformity.—Here is a rich repast! here a welcome home! Here a Father’s house! and sweet, yea ravishingly sweet, the communion of his children around his festive board.

Sinner! you are invited to this repast.—
You are welcome to the delightful blessings of the gospel. Then imitate the example of this worthy man, who, when he heard the words of this salvation, arose and was immersed. He stopped not to enquire why God had thus ordained. He knew it was so, and this sufficed. He presented not his piety as an excuse—his moral conduct—his prayers or his alms—nay, he heard the words of Peter, believed, obeyed and enjoyed the blessing. Hear, then, while the voice speaks, ‘To-day!’ obey while you have opportunity and all will be well.

And you who profess to reverence the God of the Faithful, but have not yet submitted to the positive institutions of the gospel as the Lord has commanded—have not been baptized for the remission of your sins—take a lesson from this noble-souled Centurion. How different his course from yours! How different too from all the popular and unpopular teaching of the sects of our day! He trusted not to his religious feelings, or his many prayers. He chose rather to obtain better by submitting to the Lord’s appointments. He delayed not to enquire what became of his fathers, and of the many sincere and pious persons who lived and died without becoming acquainted with this plan. No; he rejoiced that salvation was proclaimed to him through the name of Jesus, into which name he was immersed. No longer, then, trust to your feelings. No longer seek to pervert or change the order of Heaven. No longer impiously despise and reject the authority of Jesus, by refusing to submit to his institutions. But rather obey the voice of the Lord and with His word—

*Hold converse; grow familiar day by day,
With His conceptions; act upon His plan;*  
*And form to His the relish of your smile.*

Pious as you may be, you must be conformed to his plan, by having ‘your hearts sprinkled from an evil conscience, and your bodies washed in the waters of purification.’ Then will you feel yourselves in possession of God’s blessings in God’s ways; having
his promise, his pledge and his seal, of the
full remission of all your sins, of your
adoption into the family of God; and
if you continue faithful in well-doing, seek-
ing 'for glory, honor and immortality, he will
erelong 'bestow upon you eternal life.' No
longer delay: 'Arise and be immersed, and
wash away your sins, calling on the name
of the Lord.'

Let all improve by this worthy man's
course. Let us be found in 'all the Lord's
appointed ways.' Let us be employed in
the cultivation of the mild principles of
Christianity. It, like a tender plant, if once
engrafted in our affections, will mature its
stature, expand its foliage, impart its fra-
grance to all around, until it shall be trans-
planted into the ever rich and luxuriant gar-
den of the paradise of God, to bloom in per-
petual vigor and unfading beauty, through-
out the endless succession of ages. Let us
be found walking in the institutions of our
Father. Let us live in his fear. Let us pur-
sue the path of righteousness, guided by the
lamp of truth, the beacon light, which
so effulgently shines from the Oracles of
wisdom, which will open our way through
every labyrinth in the dark and dreary wil-
derness of life, gild the gloom that will gar-
neround us in the darker valley and shadow of death, and lead us safely over
the tempestuous billows of Jordan into the
haven of promised and eternal rest.—
There, amidst the chant of ransomed infan-
cy, and the celestial harmony of cherubic
voices, and the heavenly harpings of crowned
elders, may we too join the song, saying
"Thou art worthy:—for thou wast slain and
hast redeemed us to God out of every kin-
dred and tongue, and people, and nation."
There we may be numbered with ten thou-
sand times ten thousand, whose choral an-
them everlastingly shall be, "Blessing and
honor and glory and power be unto him that
sitteth upon the throne and unto the Lamb
for ever and ever."

DON'T GRUMBLE.—He is a simpleton that
grumbles at every little mischance. Put the
best foot forward, is an old and good max-
im. Poverty is like a panther—look it ear-
nestly in the face, and it will turn from thee.
of that shining presence, we will soon discover that there are rays enough emitted from it to guide our feet through this partial life; not enough to satisfy us, but just enough to make the burdens of life supportable and awaken the desire, as they present the invitation, to arise to the perfect day.

"In thy presence is fulness of joy;" let me therefore, say to my heart, draw near to it that thy joy may be full! that amid the diversified and often fearful changes of this mortal and sinful state, I, though one of his feeblest Disciples, may be conducted so that at last I may have a seat at the right hand of my triumphant Redeemer, "where there are pleasures forever more!"

The man who holds no communion with God is liable to two dangerous and destructive evils, dependent upon the degree of educational or social refinement he may have received: First, if deprived of these benefits, and he adds to that deprivation the neglect of personal religious worship, he is in danger of descending to the region of the brute in all his feelings, tastes and enjoyments; he becomes a sensual and often a brutal man. He sinks into low animal gratifications, and finds nothing suited to the relish of his soul, but that which breathes the impure air of sensuality or reeling dissipation. Or secondly, if what the world calls an educated and refined man, deprived of communion with his God, if he do not become a brute like his less favored neighbor, he descends still lower, to the region of demons, becomes proud, boastful; by self-deception and sufficiency forgets his dependence upon his Creator, and by envy, malice, and detraction shows his alliance with wicked and doomed spirits. Both, though by this world separated, are alike, for both are "alike alienated from the life of God through the ignorance that is in them."

Both have violated tastes, contracted by evil habits, and we rejoice to know that both may be reformed, have their minds restored to their natural state and to the relish of the great, noble and good: but they must draw near to God if they would have Him draw near to them. But I feel coldly and write coldly while I look at these worldly and deadly tendencies. Let us look at the other side of this every-day picture.

And may we not ask, what eye has ever been opened to see the power of the love of Christ, as displayed in the pardon, peace and acceptance of the gospel; what heart has ever loved with all its energy and trembled with ecstasy as it has felt itself in the Holy Presence; what soul with supreme, burning absorbing love has been able to look up with the eager consent of every passion, and say—"Whom have I in heaven but thee? and there is none upon the earth that I desire above thee;" what bosom has ever swelled with the noble aspiration, the sweet affection, the strong spiritual desire of having Christ formed within it the hope of glory—that needs to be urged to communion with its Light, Life and Glory?

To commune with God, will enable us to remember the source of that stream of supply, which flows from Heaven to Earth for the sustenance of all its living generations. We see the inexhaustable benevolence of our Heavenly Father. His seasons roll over our heads in kindly succession; the Sun never fails to shine down upon us, and the clouds to drop with fitness upon all the fields of earth, which puts forth the bloom and luxuriance of its ripening harvests; and all the ministers of Heaven’s liberality, take their annual round to scatter plenty over the face of our worldly inheritance; and now, as in the days of our fathers, the smiling promise of seed-time and harvest is continued in sure fulfilment, and the rich conveyance of aliment is made to all the innumerable family on whose behalf it has been provided. Amid all these natural and spiritual blessings, we become unthoughtful and unreflective and have need of all the external helps of religious worship to supplant in us our indifference to the Governor of all things, our secret homage of trust in lands and bills of deposit, and titles-deeds to property, our household idols whatever they may be, that we may enthrone the Divinity of the Monarch of Heaven and Earth to that pre-eminence of trust and affection that belongs to Him. O! we need to see God by an eye of living faith which will elevate us
above the idolatry of our senses and our self-confident intellect—to see the infinite, the eternal one, in the divine ends of his creations, in the destinies terrestrial and celestial of his creatures, in the nature of the homage and adoration which he demands, in the spiritual laws of his government, in the duties, tasks, and burdens imposed upon his creatures, in the discipline which he every day exercises over us by which even through straits of error and mistake, he leads to knowledge and virtue: for of his power and mercy are all things; by his operating agency and Providence they are directed and controlled, and to the promotion of his glory, honor and praise they have their tendency. Happy he, who by communion with Him is able in fulness of meaning to say, "I believe in God," for he utters the greatest and only reconciling truth ever pronounced this side of Heaven! God help us to cling to this faith that it may rebuke the vain hopes and perverse despair with which we too often meet our trials, and re-assure our hope of immortality by means of that word which endures forever!

Christian Reader, it is your destiny to live beyond the stars and survive when the Heavens shall be rolled together as a scroll! You will soon pass the shadowy vale of earth and stand amid the scenes of an eternal Heaven! Is it meet that a being born to such an inheritance should live, can live as the gay, the busy, the thoughtless, the volatile that sweep along the high places of the world, forgetful of the unending career upon which they so soon shall enter? Your eye will soon lose its lustre; your strongly braced frame its vigor; the rose will fade from the cheek of beauty; the charms of earthly music will pall upon the ear; the fingers will forget their rapid motion over lute and organ,—and then, yes, then! hast thou hope that thine eye shall open upon immortal scenes with radiant brilliancy; thine ear be entranced and attuned to seraphic melody,—thy frame braced with the strength of eternal youth—mortality swallowed up of life by the strong working of Him who is able to subdue all things to himself? Cherish this hope, and in the anchor of thy soul amid all the storms of life, and after enjoying delightful fellowship and divine intimacy with thy Heavenly Father, imperfect only in this world, thou shalt be brought at last to where this communion shall be unspeakably realized and never be interrupted by local mutations.

We commune with God through his works, his word and his ordinances. We have received divine gifts from him, and should return them devout affections. To this end we must be "instant in prayer," must "ask according to his will," must often retire to contemplate the divine perfections, Providence and promises; must distinguish between a spirit of cheerfulness and one of levity—of "foolish jesting;" and with the devout Psalmist, amid the "company of evil-doers," and an association with "dissemblers," we may "set the loving-kindness of Jehovah before our eyes," and "recount and publish 'with thanksgiving' all his wondrous works!"

In all the congregations of the Lord may the blissful effects of this communion be found, subduing and directing the passions; correcting the judgment, and dispelling the darkness of all who earnestly seek the blessing of God and of Christ, and finally prepare us for the vision and beauty of that land which shall bring to us the realization of all we have desired and anticipated upon earth.

J. B. F.

Want of Preachers.

"We want a Preacher." From how many parts of the land do we hear this language? We have to say that we do not doubt it. The whole land needs preachers. We would the want were more generally felt, and so felt as to lead to the speedy use of the means indispensably necessary to its satisfaction.

We are sometimes told that we need good legislators, educators, editors, &c. That may all be. But far more do we need preachers—the right stamp of preachers. We want men who are filled with that love of truth which is ineradicable—who prize

* Luke 8: 1; Ps. 4: 4; 77: 1; 104: 24; Eph. 4: 20; Phil. 3 81: 1 John, 5; Prov. 9: 23.
it above all things—whose motto is "buy the truth and sell it not"—who will speak this truth in the love of men's souls—who have learned the significance of the Apostle's language when he says "in meekness instructing those who oppose themselves, if God peradventure will grant them repentance to the acknowledging of the truth," and who delight to imitate the man of God who ceased not to warn every one, night and day, with tears, and who shunned not to declare all the counsel of God. We need men of faith, who believe that the Gospel is the power of God to salvation, and that it is only necessary to persevere in setting it forth earnestly and affectionately to perishing men to realize the most abundant success. Men of industry and application, who will use wisely the gifts benevolently given by the all-wise Father; who despise not learning, remembering that of Paul it was said, "much learning doth make thee mad," and who do not imagine, that while men must devote years of intense study to do the work of a lawyer or a doctor, the greatest of all works—the preacher's—demands no study—no preparation. Above all, we need men who ever remember that it is for God, primarily, that the preacher works—who are so penetrated with a solemn sense of the all-pervading presence of the eternal Jehovah that the vastest congregation, were it of earth's mightiest monarchs, is dwarfed to nothingness—its plaudits or its censures unheard,—in comparison with the words of that voice that shakes the heavens and the earth. Such preachers we need. How shall we obtain them? We look to two sources, mainly. In the first place, to the cultivation of a proper sense of individual responsibility before God. Without this but little can be done. So long as we imagine that it is a matter of indifference whether, as individuals, we decide to become farmers, merchants, doctors, lawyers, teachers or preachers, just so long will the cry be heard, "we have no preacher!"

This idea, however, we humbly conceive to be an utter misconception of the genius of Christianity. "Go ye into all the world, and preach the gospel to every creature," was the solemn mandate of the Messiah. Has this command any obligation at the present day? Who will say, no? Then we ask, who are bound? The called? But who are the called? Those who have received a miraculous message from on high? That idea has died the death in most places, and in all is tottering on the brink of its grave. You answer, those are the called to preach to whom God has by nature given the necessary gifts, and through the grace of the gospel, the necessary piety, and by his Providence the necessary concurrent circumstances, and you answer correctly. But if these considerations constitute the call in one case, do they not in all cases? Here are three young men, A, B, and C, equal in natural endowments, of equal piety, and the circumstances of each equally propitious to commencing the work of the ministry. A, resolves to preach, and accordingly does so; B, casts about, and concludes that there will be preachers enough without him; and C flatters himself that he can accomplish a great deal of good by being a doctor. Now a question: if A was under obligations to Almighty God to preach the gospel, were not B and C under equal obligations? And if A would have been culpable, in disregarding this solemn obligation, are not B and C culpable, who have actually done so? The truth is, dear reader, there is no view of the subject which makes preaching an obligation on any man that does not make it so on every man, according to the measure of his ability—an obligation high as the immortality to which man aspires—deep as the hell to which he is exposed, if faithless to his high trust. In a true sense, ah, how thrillingly true, may every man exclaim, to whom God has imparted the necessary qualifications to preach, "Wo is unto me if I preach not the gospel." Reader, may God grant that this woe may not fall on thee. Take heed. O, that we all might be impressed more deeply with a sense of our personal responsibilities—with an abiding sense of the truth that our time, wealth, talents, influence, all belong to God. Especially, do we beseech the young man, who may chance to read these lines, solemnly to
ask himself, For what purpose has the Supreme Father endowed me with such wonderful powers of thought and accomplishment? Am I fulfilling that purpose? If not, how shall I now commence the work? Answer well, for in the right answering lies your weal, in the wrong your woe—endlessly.

But there is another view of this subject. For the satisfaction of this demand we look, in the second place, to the cultivation of a proper sense of Church responsibility. Individuals have duties, so have congregations or churches. It is plainly incumbent upon every church of Christ to see that all its talent is at work in the proper channels. The Church is a body, in the figurative language of the Scriptures. Every member or organ has some function to perform, and every function is essential. We should be amazed to see a man deliberately sewing his eyelids together, or fastening his tongue to the roof of his mouth. Yet, spiritually, we see this every day. We are alarmed, physically, if even a single organ is unable to do its part. Ecclesiastically, we are quite contented if half of the organs are engaged in their work. In other words, we lack a deep sense of our responsibilities as churches. Why is it, reader, that congregations grow grey with years, and yet send forth no preacher, no evangelist to bless the world? Is it because there is no talent there? Is it because there are no pious youths belonging to it who would gladly proclaim the Gospel? Is it because the means of enabling such to prepare themselves are wanting?—Who will say that these are the reasons?

The truth is, everything has been left to individual enterprise. In spite of all obstacles, a few have put on the armor, and are engaged in the conflict, but ten have been driven back for every one that has marched forward. If the demand for preachers is at all to be met, this state of things must change. Churches must watch the first dawning of promise in their youthful membership, and guard them as treasures of gold. They must see to it that the celestial fire vouchsafed them is not only kept alive, but cherished and kindled till it blaze as a beacon flame to all around. They must educate, i.e., bring out their talent, and see that when brought out it is used for the public good. It is possible, nay, sometimes probable, that men may avail themselves of the aid of churches for sinister or even wicked ends. Well, be it so. What of it? What is not abused? Shall the abuse prevent us from doing our duty? Corn is abused, and men get drunk from the juice of it: shall we therefore raise no corn? But, it is hard, we are told, to discern at an early period, who will make good and effective preachers. It would not be, however, if Sunday Schools, Bible classes, and parents at home, did their work. But if this be difficult, we answer that there are scores of young men who have, to some extent, proved themselves—who might be educated with infinite profit to the cause. Educated, not necessarily in a College or Classical School—but educated, trained for the work. This training could in many instances be well given by sending them to travel with a preacher of age and experience, or by so placing them that their studies should be directed by some local preacher of intelligence and discretion.

When there is a will there is a way. Let the churches but earnestly seek to find out and develop their now latent abilities, and in five years from this time we shall have an army of zealous, able and pious defenders of the primitive faith. The time, brethren, demand action. Let it be prompt and decisive. The great spirit of progress is abroad. His magic wand has touched mountain and field, barren waste and ocean wave. His summons have called to the field of human improvement innumerable associations for countless purposes. His trumpet blast rings from continent to continent. He calls you. Listen, whether you dwell in crowded mart or tranquil solitude. Do, my Brother, what God asks you. Others will behold, approve, and themselves soon act. The circle will widen, and the vibrations of your energy move over the stagnant waters till the whole sea is stirred. Go to work. Impress on your congregation the importance, the necessity imperative, of educating its talent; that the Macedonian cry from a
037 We give the following report of Evangelists to our readers most willingly, and for several reasons. We think it due to the Brethren and Churches who have subscribed monies, as well as to the Evangelists. We think it due to the great cause of Co-operation in Tennessee, and we trust that many others will by it be encouraged to act in this matter during the year 1850. Remember, Brethren, that we have a great work before us, for this year. We are to endeavor to keep the Evangelists in the field of active operations.

**Financial Report of J. J. Trott and Jno. Eichbaum**

*To the Committee of the Nashville Church*

We think proper to submit for your inspection the names of all the annual subscribers, whether for 1849 or 1850, that have as yet been obtained. All not otherwise marked are for 1849.

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**Hickory Creek, Warren**

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<td>Wm Ramsey, Jr.</td>
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<td>Geo Stroud</td>
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<td>Joseph Ramsey</td>
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<td>Ed Pendleton</td>
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<td>Mrs M E Davis</td>
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<td>J B McAfee</td>
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<td>Thos Bonner</td>
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**Irving College, Warren**

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<td>Wm Lowery</td>
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<td>Jas Lowery</td>
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<td>Landy B Waters</td>
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<td>Wm P Barnes</td>
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<td>Wm C Hill</td>
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**Rock Spring, Rutherford**

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<td>Jno S Smith</td>
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<td>Bov. Nelson</td>
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<td>Jas H Baldridge</td>
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<td>Dr Jno W Richardson</td>
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**Rutland’s, Wilson County**

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<td>Jno B Scoby</td>
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**Alexandria, DeKalb County**

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<td>Wm B Lawrence</td>
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**Bethlehem, Wilson County**

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<td>K G Bolo</td>
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<td>Jas S Harris</td>
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<td>Jas L Thomson</td>
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<td>Jas Scoby</td>
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**Bethel, Wilson County**

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<tr>
<td>Jas P Scott</td>
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**Mt. View, Wilson County**

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<td>A Carver</td>
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<td>Bro Beard</td>
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<td>Bro Clemmons, 1850</td>
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<td>Bro Holloway</td>
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**Columbia**

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<td>Thos Warren</td>
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<td>Robert Mack</td>
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<td>Mrs S M Mack</td>
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<td>W J Cunningham</td>
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<td>Lynville, Giles County</td>
<td>Mrs C Clements</td>
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<td>Mrs Martha Rozell, Dead</td>
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<td>M R Brown</td>
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<td>Jno D Stanley</td>
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<td>Andrew Taylor, Pd.</td>
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<td>Mclemoresville, Carroll County</td>
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<td>Mclemoresville, Carroll County</td>
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<td>Roan's Creek, Carroll County</td>
<td>Jesse Hardy, Pd.</td>
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<td>W W Gates</td>
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<td>D C Hall, Pd.</td>
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<td>Jno D Bond, Pd.</td>
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<td>Sidney Smith</td>
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<td>E W Caldwell, Pd.</td>
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<td>Mrs E F Cowden</td>
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<td>J W Bradford, Pd.</td>
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<td>Olive Branch, De Soto Co., Miss.</td>
<td>J G Clements, 10</td>
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<td>Olive Branch, De Soto Co., Miss.</td>
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<td>Beech Grove, Maury Co.</td>
<td>J J Roundtree, 1850</td>
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CO-OPERATION FUND.

Jno C Alexander, 1850, 5
Wm Trimble, 1850, 5
SYCAMORE, DAVIDSON.
Jas Binkley, 1850, 10
Adam Binkley, “ 10
Hardy D Felps, “ 5
Jas T Harris, “ 5
N M Felps, “ 5
Jos Dozier, “ 5
HANNAH'S FORD, DAVIDSON.
Elbert Woodward, Pd. 5
Ben Woodward, “ 5
Thos Osborn, “ 5
Jno P Pegran, “ 5
Sam Atkinson, “ 5
M Ussery, Pd. 5
Jno Mays, “ 5
Jno Hannah, “ 5
PIKEVILLE.
R B Robertson, “ 5
CLINTON COLLEGE, SMITH CO.
P Hubbard, Pd. 5
FRANKLIN COLLEGE, DAVIDSON.
J J Trott, Pd. 10
DONATIONS FROM CHURCHES AND INDIVIDUALS.
Church at Franklin College, $25 00
“ at Roan’s Creek, 10
“ at Okiadelphian, 18 85
“ at Corinth, 9
“ Hopkinsville, 25
Total, $87 85
Edward Lawrence, $2 00; Sister Floyd, 4 85; Alfred Bone, 1; Deliah Lawrence, 50 cts; Sister Towson, $3; J M Jetton, 1;
Wm Parmer, 1; J B Walker, 50 cts; W A Stroud, 50 cts; Thomas Smith, 50 cts; J Mc——, 25 cts; D Yancy, 1; J Woodward, 25 cts; W R Yowell, 95 cts; F Aden, 50 cts; Mrs Elizabeth Vandyke, 3; Jas S Mitchell, 1; H S Brandon, 1; R Owings 2;
Elizabeth Gist, 50 cts; Jno Brandon, 1; Sister Floyd, 2 50; Mrs Deliah Lawrence, 50 cts; J W Blackwell, 1; Br & Sr Medearis, 3;
Brethren at Rock Spring, 3 50; Bro Clemmons, 2; Dr Eskew, 5; Bro Holloway, 50 cts; Sundry Brethren, 1 30; Mr Cook, 50 cts; Sister Caldwell, 1; Sister McNeely, 2;
Sister at C Chapel, 5; Sister Lockrage, 50 cts; Alfred Scott, 2; Joseph Scott, 1;
Thos Scott, 1, Adam Binkley, 3; Sister Bennett, 3; Bro Clymer, 1; Bro Vaughn, 5; Bro Davis, 2; Bro Smith, 1; Bro Binkley 1.
Total $73 60.
From Churches, 67 85
Am't collected from annual subscribers since last Report, 325 00

Deduct counterfeit money, 4 00

Sum collected by Evangelists, $482 45

The Treasurer, W. A. EICHAUML, reported the sums following in his hands:
From Rock Spring Church, $10 00
“ J B Craighead, 20
“ Union Church, Sumner Co. 20
“ J T S Fall, 5
Total in hands of Treasurer, $55 00

The Treasurer made the following statement of Evangelical Fund:
Cash in Treasurer’s hands, $55 00
“ Evangelists’ hands, 482
Nashville Church appropriation for 1849, 300
Total in hand, $837 45
Balance due Evangelists for 48, unpaid, $69 06
Amount due Bro. Trott for 49, 500
“ “ “ Eichbaum “ 300
Total, $869 06

It will be seen from the above that there was a deficiency in the funds on Jan. 1, 1850, of $31 61. A full settlement, however, was made by the Treasurer, who advanced the amount of the deficiency.

Co-Operation Fund.

The letter below, though not intended especially for Publication, we think best to give to our readers. It is from the Church of Christ at Athens, East Tennessee. Though comparatively few in number, it will be seen, nevertheless, that they are active and liberal in the benevolent cause of State Co-operation. This is truly encouraging. Will not many of the Churches, as such, emulate this and the few other examples that are chronicled in the Financial Report to be
found in the present Number. Query. If a Church numbering (if we recollect aright) not over 40 members, most of whom are in moderate circumstances, can contribute $25 to the support of the Gospel abroad, what should Churches numbering from 100 to 200, and many of these wealthy, contribute? Will some one versed in the spiritual Rule of Three, answer? J. E.

ATLIE'S, Tenn., Nov. 18, '49. To the Church of Christ, meeting at Nashvile, Tenn., Greeting:

At a meeting of the Church of Christ at this place to-day, it was resolved that we contribute twenty-five dollars (to be paid quarterly) to the State Fund for the support of Evangelists, for the ensuing year. And, as we learn through the "Christian Magazine" that your Church is continued as agent for the State Co-Operation, the Clerk was ordered to advise you of the above resolution.

We would state that we heartily approve of the proceedings of the Convention, and regret our present inability to do more to promote its laudable designs. May the time speedily come when the knowledge of God shall cover the earth!

In hope of eternal life,
Your Brother in Christ,
JAS. METCALFE, Clerk.

P. S. We earnestly desire the State Evangelists to labor with us as much as possible, and think much good can be effected in our section of the State. We are, as yet, few and weak, but the truth is mighty and will prevail.
J. M.

What thou doest, Do quickly.

Quick, young men! Life is short. A great work is before you, and you have no time to lose. If you would succeed in business, win your way to honor, and save your soul, you must work quickly. The sluggard dies. The wheels of time roll over him while he sleeps. Aim high and work hard. Life is worth the living, death is worth the dying, because worth gaining.

Quick, ye men of might in the road of life! Your life is more than half gone already. You are going down the hill; and the shadows begin to fall around you. If you have aught to do, before you die, do it quickly. The morning has fled, mid-day has passed, and the night cometh.

Quick, ye aged men, quick. Once you thought three score years to be endless time, and that they never could pass away. They have come, they have gone—men, what have they left? The days of pleasure have past, and the days of darkness are here. Have you left any work undone?—

Have you come to infirmities and trembling, and no preparation for death? Ah, quick, ye aged fathers and grey bearded sires.—Already the messengers of death are beginning to render their services to bring you to the sepulchres of your fathers. With the feeble remnant of existence struggle for heaven.—Extract.

Sorrow.

There is no sorrow in the world except that we bring upon ourselves. Everything is smiling and beautiful around us. The forest is not decayed—the rivers and brooks are not turbid, and the sky is not clothed in sackcloth. Nature throughout the year is delightful; and why should man be sad?—

His heart has not been schooled right, his passions have not been subdued; he is altogether too selfish, and is therefore miserable. We know many individuals who are as crabbed and cross as they can be, when they are not making money fast. If they lose a shilling by way of trade, they feel like gnawing files; if a debtor has turned bankrupt, it takes full six months to erase the scowl from their brows. We are acquainted with one man worth at least a hundred thousand dollars, who suffers unaccountably in his mind for fear he shall die poor. He knows not what it is to enjoy a moment's peace of mind. Another we have seen, who never pays his taxes without a curse, and is eternally railing against the assessors for doing their duty. Now all such make the pangs they daily feel, and are miserable in the midst of pleasure. Let them live like human beings, with gratitude in their hearts and kindness on their lips, and all their fears and sorrows would vanish. All should be happy. It was Heaven's design that we should be so, when he created us in his image, and made with infinite wisdom this glorious world, and stretched above us the illimitable skies.
For What shall Man Live!

The following Poem, full of truth, we copy from the 'Nation,' published in New York, and ably conducted by the Irish patriots.

Brother, do you love your brother?  
Brother, are you all your own?  
Do you live for more than living?  
Has your life a law, and scheme?  
Are you prompt to hear its duties,  
As a brave man should be seen?  
Brother, shall the mist exhaling  
From the fen of pride and doubt;  
Neither seek the house of bondage,  
Wailing straightened souls about;  
Bral who from their narrow spy-hole,  
Cannot see a world without.

Anchor in no stagnant shallow—  
Trust in the wide and boundless sea,  
Where the tides are fresh forever,  
There, perchance, old young Columbus,  
Your new world of truth may be.

You must strive for better rewards;  
Strive to be the things you seem;  
Be the thing that God hath made you—  
Chesneal for no borrowed stream:  
He hath lent you mind and conscience;  
See you travel in their beam!

See you scale life’s misty highlands—  
By the light of living truth;  
And with bostom braced for labor,  
Break them in your manly youth;  
So when age and care have found you,  
Shall your downward path be smooth.

Fear not! on that rugged highway,  
Life may want its lawful zest,  
Sunny gleams are in the mountain,  
Where the weary feet may rest,  
Cooled in streams that burst forever,  
From a living mother’s breast.

Simple heart and simple pleasures;  
So they write life’s golden rule;  
Honors won by simple baseness,  
State that crowns a cankered fool,  
Gleam as gleam the gold and purple  
Brother! care and danger.

Purposing none and loving all;  
He shall climb and never crawl;  
Two things fashion their own channel—  
The strong man and the waterfall.

Death.

What is ‘tis to die?  
To live no more?  
More to be?  
To pass from this terrestrial shore  
To dark nonentity?  
Is it to part with friends we love—  
Father, mother?  
To meet no more in worlds above—  
A sister, brother?  
Or is it death to suffer grief  
An endless age.

Where none can come to give relief—  
The piercing pains assuage—  
To cry for help, yet cry in vain—  
To plead for breath,  
Yet no reply be fraught with pain—  
O tell me, is this death?

Ah! no.  
To die is but to live  
A life of joy.

Where more exalted scenes will give  
The manifold soul employ.

To die is only to go home—  
Who would not go.  
Where friends shall meet around God’s throne,  
To love, to serve, to know?

Selectford, Pt.  
S. ELLIS.

Stanzas.

Suggested by being called to visit a friend while confined  
to a bed of sickness.

Up on a bed of sickness lay  
In slumber, such as weakness brings,  
When pains like tires his iron fangs,  
And life unto the form yet clings,  
A form, so sadly fair that you  
Might deem that death had marked the face,  
With lineament to suit the shroud.

When ready for its pale embrace.

And flowers were on the casement hung,  
With ever wassing fragrance’s tide;  
And southern zephyrs stirred their leaves,  
Of sweetness into odoured life.

A few that makes the open quiver,  
Or drops the dead embrowned leaf  
From off the parent stem forever.

I had not thought a bed where pain  
Had come to lay its aching wreath,  
Could picture in its wildest mood,  
So calm a scene of repose.

Who lay so sweetly, sleeping there!

Sunday, May 1840.

[Original.]
A SUGGESTION TO THE CHURCHES.—CORRESPONDENCE.

A Suggestion to the Churches.

It is generally pretty well known to the brethren in the United States, that there is a small congregation of the Disciples of Christ in the city of St. Louis. They are without a good house to worship in; and it is important to the cause of primitive Christianity there that they should have one. Now, to purchase a suitable location, and to erect the necessary kind of house—such a one as the cause and the importance of the place demand—will require a sum of several thousand dollars, which cannot be very easily and quickly raised. How shall it be done? Our beloved and worthy brother, Eld. R. B. Fife, of that city, is, as the agent of the congregation, engaged in this work; and the brethren every where are hereby requested to aid him all they can. But with all his efforts, we fear that he cannot soon succeed in raising the necessary amount.

We regard the erection of a suitable house of worship in St. Louis, as exceedingly important; as much, or more so, perhaps, than in any city in the Union. Its central position, its rapid growth, its great commerce, and its intercourse with all parts of the country, invest it with an importance surpassing perhaps, that of any other city in the West, and give it correspondent claims upon the attention of the brethren.

Now we have a suggestion to make to the brethren, which, if acted upon, will soon enable the brethren in St. Louis to procure the necessary funds. Let the Elders and Evangelists of our congregations, every where, present the subject to their congregations, and solicit an average contribution of twenty-five cents from each member; or as near that sum as they can raise. Let them then remit this to Elder R. B. Fife, St. Louis, brethren, please act in this matter; and that as promptly as you can. We hope to hear of a general move in this matter among the brethren.

JNO. R. HOWARD, J. D. FERGUSON.

Jan'y 6, 1850.

The Harbinger, Christian Age and Ecclesiastic Reformer are requested to copy.

Correspondence.


Dear Brother,—I have just learned that Dr. Hook has consented to take the field as an Evangelist. This news to me is refreshing as "cold waters to a thirsty soul." There are a few bold, uncompromising soldiers of the cross in Georgia, who with courage like the Spartan band under the intrepid Leonidas, have unfurled the white flag of Immanuel, unsheathed the two edged sword of the spirit, thrown away the scabbard, and commenced the contest against hundreds to one. But the Lord our God is with us to help and defend us.—This contest is one, not with steel and lead, which have so often flooded the earth with human gore. It is one of truth with error. The cause is not that of ambitious aspirants for earthly aggrandizement, but the cause of God, and has for its object the well-being of man in time and eternity. The Captain under whose colors they wield the mighty weapons of warfare, is not one subject to fall and moulder in the dust, the native element of earth’s bravest sons, but one who has grappled with, and proved victorious over, the insatiate chieftain who had reigned a conqueror for more than four thousand years. May we not then set our faces as a flint and nerve our arms as with steel, and rush fearlessly on the foe? Be strong, be courageous, ye sons of God! The battle will soon be over, the contest ended, the victory won, the crown obtained. Look up at the mighty cloud of witnesses who hover like doves around you and say by their deeds that heaven “expects every man to do his duty.” It is related of Tamerlane the celebrated warrior, the terror of whose arms spread through all the eastern nations, and whom victory attended at almost every step, that he once learned from an insect a lesson of perseverance which had a striking effect upon his future character and success. When closely pursued by his enemies, as a contemporary relates, he took refuge in some old ruins, where, left to his solitary musings, he espied an ant tugging and striving to carry away a single grain of corn. His unavail-
ing efforts were repeated sixty-nine times, and at each several time so soon as he reached a certain point of projection he fell back with his burden, unable to surmount it. In the seventy-first attempt he succeeded, and left the wondering hero re-animated and exulting in the hope of future victory.

The world seems all alive and active in the pursuit of wealth, and moves with an energy that insures success to many. Men explore the earth, climb the snow-capped mountains, dig through its rocky ribs, plough the briny deep, leave not a nook on land or water unexplored, smile at difficulties that forbid their approach, and break through the most formidable obstacles as cobwebs in their path; and for what? Is it to obtain an object which when possessed can quiet those eager aspirations placed by heaven in the human bosom? They chase a gilded butterfly.

There is in Christ a sufficiency to satisfy the mind no where else to be found. He is to the christian, as the rose of Sharon and the lily of the valley, as the apple tree among the trees of the wood, so is his beloved among the sons, and under his smiles and protection he sits down with great delight. Then to arrest the attention of our fellow travellers to the unseen world let us, brethren, one and all be at our post and endeavor to exhibit by word and action the all sufficiency of him in whom we trust.

AUGUSTUS B. FEARS.

Religious Intelligence.

Bro. Jas. E. Gaston of Warren, Ohio, under date of Dec. 20th, 1849, writes as follows:

Dear Bro. Ferguson—Believing that it will afford you and all the brethren pleasure to hear of the progress of the cause of our blessed Lord, I sent myself to communicate to you the result of a meeting of ten days held in this place by Bros. A. S. Hayden and Isaac Errett. Thirty persons of different ages and of both sexes bowed to the authority of the Lord Jesus. I think I never witnessed more apparent joy and delight than were manifested by many of the converts. In short it was a time of most exquisite enjoyment. To God be all the praise.

Dear Bro. Ferguson—Bro. Thomas J. Waight informed me a short time since that there were 143 added to the Church at Boon's Creek, Washington County, Tenn., in the month of October, 1849.

T. FANNING.

We should be very glad to hear from the North East portion of East Tennessee frequently, as well as to have the efforts of our friends in that quarter towards the extension of the circulation of the Christian Magazine. Send on the news, Brethren.

Eld. J. R. Collinsworth.

We have heard during the past year many reports of successful meetings conducted by the brother above mentioned, and we should be happy to be able to lay before our readers a full report of his operations during the year 1849. It would be an item of very great interest to the brotherhood generally, but more especially to the Tennessee brethren. Will Bro. J. K. Speer also furnish us with the history of such meetings as he may think proper.

If the meetings of Bro. C. have been fully reported (we have not seen, however, such a report) we should at all events like to give a general summary. J. E.

We would respectfully suggest to the brethren who take our paper, and whose means admit, to ask themselves if they cannot do much and permanent good by having this paper sent to friends and acquaintances who are not in the church, but who would gladly read the C. M.

We have received several handsome lists of subscribers since our last issue, and feel especially indebted to brethren McCull, J. K. Speer, G. Stroud, J. D. Ferguson, B. Schofield, S. E. Jones and many others.

*The blue winged butterfly of Cashmere, the most rare and beautiful of the species.*
Lecture on Exodus—Chapter XX.

DISCOURSE ON THE LAW—SECOND PART.

"Honor thy father and thy mother, that thy days may be long upon the land, which the Lord thy God giveth thee."

The duty enjoined in this precept may not improperly be called filial piety, and embraces all the duties which a child owes to its parents. The original, translated by the verb "honor," comes from a word signifying weight and figuratively honor, dignity, and reverential esteem. In this use it is opposed to, to make light of, to account mean, vile or worthless. Hence it is written in the full spirit of the precept, Deut. 27: 16, "Cursed be he that setteth light by his father and mother." And Ezek. 22: 7, "In thee have they set light by father and mother." From the same Hebrew root comes the original word for "glory" which justifies the Apostolic expression "eternal weight of glory."

The obligation to the duty here enjoined grows out of the natural relation which children sustain to their parents, and is so obvious that very early in life we see it felt and observed. It is often a spontaneous feeling, and children without direct instruction, are seen to be jealous of the honor and reputation of their parents. To their parents they owe their being, their preservation and protection especially during a long period when they could not help themselves. For their happiness, tender love, solicitude and benevolence have borne painful exertions, watchings, privations and sacrifices, incurred expenses, jeopardized their health; and in a word, have in a great measure lived and labored for them during all their lives. From these reasons the great Parent of all, claims in behalf of his representatives (for all parents are in a high sense the representatives of God) that they be honored by their children. The most endearing of all relationships in which Jehovah reveals himself to man, and that one by which he claims their special veneration and service, is that of a Father. What more grateful to the human heart, than the saying of the Psalmist, "Like as a Father pities his children, so the Lord pities them that fear him." And it has been noted before, that whilst the duties owed to other men are called justice, charity, courtesy, liberality, gratitude, those due to parents, in most languages are comprised under the title of piety, implying something divine in the objects of them.—Who indeed, does not feel that it is something more than injustice to wrong a parent; that it is more than uncharitable to refuse them succor and relief; more than sordid avarice to withhold aid from their necessities? Who is not prompted at once to brand such conduct as impiety? Indeed the language of inspiration expressly confirms this view of the subject, 1 Tim. 5: 4, "If any widow have children or nephews, let them learn first to show piety (eusebian) at home and to requite their parents for that is good and acceptable before God."

The danger of violating this natural principle must have been greater than we have supposed, seeing its obligation and consequences are so frequently referred to in both the Old Testament and New. The following scriptures will present the matter authoritatively before us.

Lev. 19: 3, "Ye shall fear (reverence) every man his father and mother and keep my Sabbaths." It may be remarked as a reason for the union of the two precepts, that he who neglects his duty to his earthly parent is not apt to remember his duty to God.

Deut. 5: 12, "Honor thy father and thy
LECTURE ON EXODUS.

mother as the Lord thy God has commanded thee that thy days may be prolonged that it may go well with thee in the land which the Lord thy God giveth thee!'

Eph. 6: 1, 2, 3, "Children obey your parents in the Lord, for this is right. Honor thy father and thy mother (which is the first commandment with a promise) that it may be well with thee, and thou mayest live long on the earth."

Col. 3: 20, "Children obey your parents in all things; for this is well pleasing unto the Lord."

It is evident from the promise attached to this precept, that temporal prosperity and calamity have been connected by God with its obedience or disobedience. No one denies this with reference to the Jewish dispensation, and to my mind it is clear that it has been brought over into the New, as may be seen in the quotations above. As a general rule a man who despises the parents who, under God, gave him being, need not expect to prosper. The exceptions only establish the rule. God has enjoined a cordial respect and esteem for their persons; obedience to their lawful commands; submission to their rebukes, instruction and corrections; deference to their counsel; and sincere endeavors to promote their comfort and smooth to them the declivities of their declining years. Let him who fears God keep the commandment and trust him for the promise.

But does any child tell me that his parent is unworthy of respect and ask, how can I keep the precept? You are truly unfortunate in such a parent; and I will not say, for I know it is not true, that you can respect a drunken parent as though he were a sober one; a prayerless and profane one as though he were religious; a worldly, avaricious, overbearing, unscrupulous one as though he were honest, a licentious and corrupt one as though he were pure. Still, you must remember that he is your father, and any thing you can do and especially by kindness and exemplary conduct to direct him from his dishonourable conduct, will be strictly honoring your parent. Of course you ought not to obey a parent in opposition to an express law of God; for God is the parent of all parents and his authority is supreme over all.

SIXTH COMMANDMENT.

"Thou shalt not kill." Life is the greatest of all earthly blessings and indeed of all heavenly; for, without it they exist not, so far as we are concerned. It is, therefore, an inestimable gift, and must be guarded and preserved as sacred to God. Jehovah gave it; Jehovah, alone, can know its value, and Jehovah forbids its wanton extinction. Man was made in the image of God, and, consequently, he prohibits all wilful murder, suicide, duelling, all oppressions and unnecessary exposures and persecutions, and every thing which tends to shorten our lives or those of others. All dangerous quackery, all incompetent practice of the healing art, all manufacture and sale of articles of diet or drink which endanger and shorten life; all competing races of steamboats where so many human lives are at stake, all want of charity to the helpless and distressed; all excess of indulgence by which life is shortened; all meditated mischief, affecting the health or life, and in a word, any thing which tends to endanger, abridge or destroy human life is here positively forbidden. A just commentary upon the spirit of the precept may be found, Matt. 5: 21, 22, and 1 John 3: 15-17.

"Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment:"

"But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell-fire."

"Whosoever hateth his brother, is a murderer: and ye know that no murderer hath eternal life abiding in him."

"But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

This law does not prohibit capital punishment as that appointment by God had its origin in the same high estimate set upon
human life. To prevent murder the State
must destroy the murderer. One of the
first laws given to the Father of all the na-
tions who dwell upon the face of the earth
was: "Whoso sheddeth man's blood by man
shall his blood be shed." This was intend-
ed as an universal and a perpetual law. It
began with human government and must
end with it. The reason of this, in addition
to the value of life, is that God has stamped
his image upon man and has made murder
a solemn contempt for his sacred majesty
which he will not suffer with impunity.—

And lest some should mistake the rule of
non-resistance imposed by Christ upon his
Disciples, the Apostle Paul has affirmed
that the law was made for the lawless, for
murderers, &c.

SEVENTH COMMANDMENT.

Christ has said with reference to this com-
mandment, "Ye have heard that it hath been
said by those of old time. Thou shalt not
commit adultery. But I say unto you, that
whosoever looketh on a woman to lust after
her hath committed adultery already in his
heart." Here is the law and a divine com-
mentary. Its intention is to preserve the
happiness of mankind in their conjugal and
domestic relations. For this purpose, mar-
riage—one of the oldest and most honora-
ble institutions,—has been appointed. The
instinctive passions of the human race are
thus directed so as to secure the peace, purity
and general welfare of society. Every spe-
cies of sexual intercourse save that for
which provision is made in marriage; all the
arts and blandishments resorted to by the sedu-
cers; all amorous looks, insinuations, modes of
dress; all lustful pictures, statues; all con
nivance at prostitution such as receiving a
revenue from houses of infamy; all publish-
ing, printing, reading or distributing obscene
books, is a violation of this precept. The
following remarks of Bush and those of the
authors he refers to I approve as the result
of my reading and observation upon the sub-
pject.

"We have only to glance at the pages
of the sacred volume to perceive that sins
against the law of chastity are more fre-
cently forbidden, more fearfully threatened,
and marked by more decisive tokens of the
divine reprobation, than perhaps those of
any other part of the Decalogue. Not only
is adultery the name under which Jehovah
stigmatizes the sin of idolatrous apostacy
from him, but fornication and uncleanness
are found in almost every black catalogue
of crime in the Scriptures, and the informa-
tions of history, which are but another name
for the dealings of God's providence, make
it evident that sins of this class have been
the cause of more individual crime, shame,
disease, misery, and death, and of more
public debasement and ruin than any other.

What rivers of remorseful tears, what myri-
ads of broken hearts, what wide spread
wrecks of happiness, what legacies of shame,
reproach, and infamy, what fruits of perdi.

tion, have followed and are still following
in the deadly train of this destroyer! The
disclosures of the great day relative to this
sin, its perpetrators, procurers, and conse-
quences, will probably make the universe
stand aghast. 'However it may be account-
ed for, says Paley, 'the criminal commerce
of the sexes corrupts and depraves the mind,
and moral character more than any single
species of vice whatsoever. That ready
perception of guilt, that prompt and deci-
sive resolution against it, which constitutes
a virtuous character, is seldom found in per-
sons addicted to these indulgences. They
prepare an easy admission for every sin
that seeks it; are, in low life, usually the
first stage in men's progress to the most
desperate villainies, and, in high life, to that
refuted 'dissoluteness of principle which
manifests itself in a profligacy of public con-
duct, and a contempt of the obligations of
religion and moral probity.' 'These declara-
tions,' says Dr. Dwight, 'I have long since
seen amply verified in living examples'—

Would we then seek an effectual preserva-
tive against the undue predominance of those
fleshly lusts which war against the soul, let
us earnestly and devoutly pray for those
purifying influences from above which shall
'cleanse us from all filthiness of flesh and
spirit,' and makes us meet temples for the
Holy Ghost to dwell in, remembering that
'he that defileth the temple of God, him
will God destroy.' Let us cultivate unver-
sal purity, in secret as well as openly, and I feel that the strictest government over all our propensities, senses, and passions is an incumbent duty on every one who would act upon the safe and salutary principle of the apostle, 'I keep under my body, and bring it into subjection, lest that by any means when I have preached to others, I myself should be a castaway.'

Eighth Commandment.

"Thou shalt not steal!" This law secures and establishes the right of property. The happiness, prosperity and well-being of society depend as much upon security of property as upon any thing else, for where it is insecure neither life nor virtue can be defended. This commandment is not more directly opposed to all downright theft than it is to all dishonesty, to all fraudulent bargains; to all impositions upon the ignorant, the credulous and the necessitous; to the contracting of debts we do not propose to pay; to all extortion in whatever form; to all unjust advantage of insolvent laws; to all evasions of insolvent laws; to all unnecessary subsistence upon charity; to all embezzlement of public funds; to all false weights and measures; to all retention of just wages; to all failures to make restitution for former wrongs when restitution is possible. Truly is the commandment of God exceedingly broad. The Christian teaching is: "Let him that stole steal no more; but rather let him labor working with his hands that he may have to give to him that needeth."

Ninth Commandment.

"Thou shalt not bear false witness against thy neighbor."

This precept is repeated and its general drift more fully stated in Deut. 19: 10, 19. "If a false witness rise up against any man to testify against him that which is wrong;" "Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you."

This precept differs from the two preceding in that it respects the words of man whilst those have more direct reference to his actions. Its full import requires strict veracity in our communications whether oral or written between our fellow-men. It constitutes the law of love as it respects our neighbor's reputation and may also respect both his property and life. In a court of justice its violation becomes perjury and may tend to robbery and murder. The character of him who violates it and the awful effects to which such violation may lead, is clearly intimated in Lev. 19: 16. "Thou shalt not go up and down as a tattle-bearer among my people, neither shalt thou stand against the blood (life by false witness in courts of justice) of thy neighbor; I am the Lord."—The infamous though common practice of peddling or trading in scandal, bartering one slander for another, is here linked with procuring the death of another by bearing false witness. And the association is proper for in the first case the destruction of the character is sought as the death of the body in the other. Suborning false witnesses; the perversion of the truth by legal counsel, are equally violations of this precept and all who engage in thus defeating the ends of justice are an abomination in the sight of God. "He that justifieth the wicked and condemeth the just, are an abomination in the sight of God."

The principle from which this commandment proceeds, requires the utmost sincerity, candor and truthfulness in all communications, whether in judicial courts or elsewhere. "Lying lips are an abomination to the Lord." "Put away lying and speak every man the truth with his neighbor.—"Lie not one to another seeing you have put off the old man." "Ye shall not steal, nor deal falsely, neither lie one to another." "Who shall dwell as an inhabitant of God's holy hill?" "He that walketh uprightly, and worketh righteousness and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor receiveth or taketh up a reproach against his neighbor. He that sweareth to his own hurt and changeth not." And who shall have his part in the Lake which burneth with fire and brimstone? "He that worketh abomination and maketh a lie?" Our God is "a God of Truth;" Our Sa-
A disregard of it defeats the ends of justice and benevolence; fills the earth with fire-brands and death; and has already slain the martyrs of virtue and Christianity, and put to death the Lord Jesus Christ.

TENTH COMMANDMENT.

"Thou shalt not covet—any thing that is thy neighbor's."

To covet is to desire that which belongs to another, to his loss or prejudice or without his consent. A simple desire, unaccompanied by the selfish propensity to possess anything valuable or agreeable, may be an innocent feeling and indeed a laudable one, for it leads to obtaining by proper exertion that which is both necessary and useful. A man may desire an increase of property or character without being covetous; and the desire becomes covetous only when excessive; when it sets its neighbors possessions in contrast with his own so as to grudge and envy him the favorable contrast. To desire that a thing may cease to be my neighbors and become mine, is to covet it.

This commandment serves well to close the Decalogue. It is a safeguard thrown around all the rest. It reaches the heart and regulates all outward conduct. "I had not known sin but by the law, and I had not known lust had not the law said, 'Thou shalt not covet.' This law teaches where lawful indulgence ends and sin begins. A natural desire will become a raging, impetuous, and an ungovernable propensity when not restrained by this law in its incipiency. It is aimed against a discontented, corroding, complaining, dissatisfied feeling. It prohibits the sordid love of gain for its own sake, the vile idolatry of silver and gold; all secret desire for another man's wife; all rash speculation; all gaming; all modes for the increase of our property which tend to impoverish others; all schemes that unfill us for honest employments. It requires moderation with respect to worldly things, submission to the allotments of providence and a reliance upon God for a daily supply for all our wants; and it enables us sincerely to pray: "Give me neither poverty nor riches."

Such is the law as given by Moses. It originated in the great principle of Love which is the law of Christianity and which consequently embraces, sanctions, and enforces the precepts of all this wise, wholesome and divine code. It is an admirable summary of moral duty, of such universal application that most of the Lawgivers of antiquity have recognized, in some form or other, all its principles and requirements, and down to this day they cannot be fairly stated to a reflective mind without calling forth its assent, if not its purposed conformity. I have endeavored in the view presented above, to regard them as condemning not only the specified action but any purpose or offence that would lead to such violation being warranted in this interpretation by Christ and the Apostles.

Viewed in the light of correct reasoning and of their rational teaching, this law enjoins the adoration of one only living and true God, infinite in all his perfections, having "made heaven, earth, sea and all that in them is." It makes him the object of love for his mercy, to such as keep his commandments, and of fear, to those who hate him and despise his law.

It prohibits idolatry whether it be the worship of false Gods or of the true by visible representations. It pronounces punishable guilt upon the man who profanes
the name of God, and disregards the sacredness of oaths. It requires the observance of the Sabbath as a memorial of the creation by which, in the reason given for it, the regard of Jehovah not only for children, servants, and strangers, but also for the brute creation is exhibited as a pattern for our gentleness and humanity.

The second table comprehends our social duties and exhibits the important principles from which they proceed. It enjoins honor and respect for parents, leading us to provide for their necessities, receive their instructions and reproofs and render obedience to all their lawful commands. The subsequent commands prohibit crimes such as all law-givers have regarded as destructive of human happiness and social privileges. “Thou shalt not kill, thou shalt not steal, thou shalt not bear false witness,” come to us as from the lips of divine authority in this law as well as from the deductions of our reason. Society has also needed such a sanction. Men are subject to depraved passions; to idolatrous delusions and false ideas of public good, and these, contrary to the dictates of reason and the true interests of society, have allowed and perpetrated without shame or remorse the worst crimes here denounced. Theft has been allowed; piracy and murder permitted and honored; adultery and every species of impurity made a part of worship to the Gods; revenge resulting in the death of its victim, praised with fero-
cious triumph; human victims have been heaped upon bloody altars of idolatry,— masters have butchered their slaves and conquerors their captives, aye, and parents their inoffensive children, drowning their shrieks and agonizing cries with the noise of drums and the frenzied shouts of fanaticism. These abominations have disgraced nations celebrated and admired for their learning and civilization. Many of them have been enjoined by legislators, eulogized by orators and poets, and defended by philosophers. Babylon, Carthage, Egypt, Greece and Rome are stained in their laws, philosophy, poetry and religion, by these enormities. There is need therefore for the wise, just and benevolent law we have been considering.

Here love to God and love to our neighbor—the principles of all law—are enforced authoritatively and so as to operate practically upon all who desire to know and do the will of God.

It is well to remember, in conclusion, that the Christian dispensation has placed all these moral requisitions in higher circumstances, and enforced them by more spiritual considerations than the dispensation of Moses afforded. The contrast may be summed up thus:—1. In the New Testament our attention is more directed to the volitions and affections of the heart than to the outward conduct. 2, Their principles are extended to a greater variety of action. 3, They regulate the temper and promise assistance in the time of trial. 4, They are fully exemplified in the life of the Son of God and enforced by the power of his example. 5, Their observance is better secured by a provision of forgiveness for all the past when we are baptized into the name of Christ. 6, They are connected with an explicit provision of eternal life, and threatenings of everlasting punishment.

J. B. F.

Faith.

A DISCOURSE BY M. L. WILCOX.

The Creator has conferred on man, the right to enjoy both temporal and moral life. He has established two appropriate principles to sustain these lives, and given man the power to reject or receive these principles; and consequently, the power to “obey and live, or disobey and die.”

One of these principles exists in physical nature, and the other is found in revelation. The principle which he has fixed in material nature to support natural life is, to use the most familiar term, FERTILITY.—Without this principle, natural life can not be continued in the present economy of things, be continued in man or brute. Man subsists animal

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the moral world a principle by which all who are disposed can enjoy moral life. Without that principle, man can no more enjoy moral life, than he could natural, if he were chained to the bare rock’s surface, or confined to the hot sands of the Great Salt desert, to which the fertilizing power does not extend. That principle on which our moral life depends is, Faith. Without faith no man has, or ever did have moral life, and that man who is without faith, “is without God,” and has no “hope in the world.”

As the former principle brings all animal nature down to the soil in search of natural life, so Faith brings all minds which are subject to its influence upward, towards the throne of the ever living and blessed God, in quest of moral, spiritual, eternal life. On these two principles hang the fates of the inhabitants of earth—temporal life or death, as we shall conduct ourselves in obedience or disobedience, hang on the former—moral life or death is suspended to our obedience or disobedience of the latter principle.—Deprive matter of the former and animation ceases—take from mind the latter, and a world rears in spiritual darkness, tottering to the verge of the cataract of universal moral death.

Since then faith is this indispensable medium through which is bestowed upon us moral or spiritual life, nothing can be more proper than to enquire,

**WHAT IS FAITH?**

From the inspired oracles we learn that faith “is the substance of things hoped for, the evidence of things not seen.” Heb. 11:1. What is implied by the words, “evidence of things not seen?” Suppose I hold the promissory note of A. B. for one thousand dollars due one year from this date.—Have I not the evidence of things not seen? Is not this note evidence that he has promised me certain things, which things are dollars, and one thousand in number? Is not my confidence that he will pay to me the sum specified, at the time named, evidence of these unseen things? How could I have such confidence if I had not the note? Then the existence of such confidence in a sound mind is evidence that such promise has been made, else we have an effect without a cause. But, exclaims an inquirer, are these dollars unseen things? Surely, for they are twelve months distant in the unseen future.

Then this note is legal evidence, and this confidence is moral evidence of the things unseen in the bosom of the future, twelve months distant. So is the word, so are the promises of God—visible, legal evidence of the things unseen which he has promised—so is our confidence or faith in his promises moral evidence of the existence of things unseen, for no sane un deceived mind could believe, could hold such moral confidence, unless it were in possession of rational, moral, sufficient evidence. Could a sound mind have strong confidence, that A. B. would pay one thousand dollars when not the least evidence existed of such a fact?—Then how can a rational mind believe in a glorious resurrection, in an honorable acquittal at a future judgment, in an endless bliss in heaven, when there is no rational evidence of such resurrection, such judgment, such bliss, and such heaven?

An Apostle says: “God has not given us the spirit of fear, but of power, and of love, and of a sound mind.” 2nd Tim. 1:7.

Now if the faith is sound in one such mind as is described in this text, then we have sound evidence that the “unseen things” are realities; or we have sound minds engaged entirely with unsound things. In that case I would thank any one to inform me of the difference between a sound mind and a fool. But especially is faith evidence of the reality of the unseen things, since all the sound minds from Abraham to 1850, who have had an opportunity, have borne with them this confidence, “that God is, and is a rewarder of those who diligently seek him.”

But, says the objector, do not all faiths have their believers, and is their faith evidence, that the things believed are true?—Then scarcely any thing can be untrue, for almost every thing is believed however absurd. “All Faiths?”—There is but one, Eph. 4:5, even as there “is but one God and Father.” All other faiths and Gods are counterfeits—that coin which comes
from the mint is genuine, that which does not, is counterfeit, however it may resemble the genuine. Then how shall we distinguish the one faith among the many, and from the many? Can you not in all probability distinguish between silver and brass, or any other alloy? Have you not infallible tests? What are they? The laws of God in nature—which like himself, cannot lie, deceive or be deceived. Then in things moral, appeal to his moral tests—moral law—his word.

Here calls another, to be informed, what the word, "substance of things hoped for" mean. This is also easily answered. Suppose I am in present want of money, but I cannot get that promised by A. B. until the expiration of a year. What can I do? I can on the credit of A. B.'s note borrow five hundred dollars, and enter immediately into the enjoyment of it. Am I not enjoying the substance of A. B.'s note, at least in part, although he has not paid a dollar and will not for a year to come? I could not have obtained the five hundred dollars but for his note; but upon the credit of his note, (my own being insufficient) I anticipated a portion of the things promised, and as yet unseen. Thus the christian drawing by anticipation on the promises finds present "consolation," finds present "grace to help in time of need," grace to meet all his present spiritual wants in this life, and in the final conflict between eternal bankruptcy and immortal wealth—the hour and struggle of dissolving mortality—to meet "the king of terrors."—Death. This is by and through faith to enjoy "the substance of things hoped for"—to anticipate the resurrection, the acquittal at the judgment, the bliss of heaven with the redeemed.

Then in these few words, "faith is the substance of things hoped for, the evidence of things not seen," we have at once the most brief, simple, grand and comprehensive exhibit of that immortalizing principle which ever fell before the eye, or was ever lodged in the understanding of man—such a definition as the schools do not furnish, but such as the spirit of the Holy One gives, to guide us poor ignorant slaves of sin into his truth, and our eternal redemption.

How is Faith obtained?

Paul the Apostle of Christ, speaking by the inspiration of the Holy Spirit, Rom. 10: 17, says, "faith comes by hearing, and hearing by the word of God." This indeed would be enough, were it not for some traditions from the days of darkness, which have crept like other traditions into the world and "rendered the word of God of none effect," as saith our Lord, Matt. 15: 6. Since these traditions have obtained, and nullified the truth in a degree, and perverted the human understanding, it becomes us who have been "enlightened and tasted the good word of the Lord," the more faithfully to hold up the light, to dispel the darkness of minds which have been led astray by teachers, "who themselves needed to be taught." We then will enquire, how the ancients obtained that faith by which they subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens," as we read in Heb. 11: 32—34.

The Apostle says, Heb. 11: 7, by "faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith."—How did Noah obtain this mighty faith?—Paul says in the very words quoted, that he obtained it by "being warned of God;"—How was he warned? We will read Gen. 6: 13—15,—"and God said to Noah, the end of all flesh is come before me; for the earth is filled with violence through them; and behold I will destroy them with the earth. Make thee an ark of gopherwood:

and this is the fashion which thou shalt make it of &c. Then faith came in Noah's case, by hearing and hearing by the word of God."—"By faith Abraham, when he was called, to go out into a place which he should after receive for an inheritance, obeyed," Heb.
HOW IS FAITH OBTAINED?

Abraham's faith came by hearing God's word, and as he is "the father of the faithful," there can be no question of the genuineness of his faith. "By faith Abraham, when he was tried, offered up Isaac"—Heb. 11: 17. See Genesis 22: 2. His faith in this instance was by hearing God's word, and as no one can dispute—as no man intelligent in the Bible ever did dispute. We find in this same 11th Chapter of Hebrews, a host of names of the ancient sons and daughters of faith, all of whom, we learn, received their faith through the medium of God's word.

But it is objected, "that under the New Testament dispensation, faith is not so received." If this be correct, then the objector has learned what Paul did not know, although he was inspired by the Holy Spirit, and by it guided into all truth; for when he had been an Apostle twenty-six years he did say, "faith came by hearing God's word," Rom. 10: 17. Please read the 8th Chapter out of John. Notice the unbelief of these untaught Jews—their ready belief when Christ had given them his testimony; "as he spoke these words, many believed on him." 39th verse. "And many other signs, truly did Jesus in the presence of his disciples, which are not written in this book. But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing you might have life through his name." John 20: 30-31. Wherever the gospel has been preached or read, there have been some in all ages who have believed it; but where it never has been preached, read, or heard of, no soul has ever "believed that Jesus is the Christ, the Son of God." Hence the testimony of the Old Testament, the New Testament, the history of the gospel, the church, and the world is one—that faith comes by the word of God;—where that word is not, no faith is, but where that word is, faith is found. The character of our faith in all cases is correspondent with our more or less perfect knowledge of the word of the Lord. Where no knowledge of that testimony is, there is no faith,—where much knowledge of the divine book is, there will be found firm and correct faith; and so of every degree of knowledge or the opposite ignorance.

But here springs the complaint, "that such faith as is produced by the word, will be historical faith." "Because," says the complainant; "as the cause, so the effect—the word is a history of God's ministrations of goodness and mercy to man for some forty-one centuries, therefore the word, the cause of faith, being historical, the faith caused by it must be historical." Very well—I like your manner of reasoning—you think your conclusions are correct—am quite contented with it—sure that it is according to truth.

What!—exclaims the complainant, do you acknowledge your faith to be historical? I do—certainly I do—cannot deny the truth. Now my friend, will you as frankly answer me a question or two? My object is to try to get ourselves together on this important and fundamental subject—"without which we cannot please God_"

Then we will proceed. Is not the word of God true? Then the faith it produces must be "true faith." Is not the word evangelical? Then the faith it yields must be evangelical. Is not "the gospel the power of God unto salvation?" Then the faith resulting from it must be both powerful and saving. Is not the word of the Lord spiritual? Then the faith caused by it must be spiritual, "for as the cause, so the effect." Is not that word living and abiding? "Then faith produced through its agency must be living and abiding. Finally, is not the Bible the Word of God the Father, Jesus the Christ, and the Holy Spirit? Then the faith generated by its testimonies, must be the "faith of God," "the faith of Christ," the faith of the Spirit—"the faith once delivered to the saints." Thanks to God—Amen.

These "many faiths" of which we hear in these days of metaphysical theology, are no faiths, but attributes of the one faith.—For we find the "one faith" is true, evangelical, historical, saving, powerful, spiritual, living, abiding, of God, of Christ, of the Spirit, the faith of the Saints, and also possessive of a thousand other priceless and
headed old miser, who has fifty or a hundred thousand of capital in gold boxed up, hid away, as a foolish pet crow would hide old buttons and broken keys. Is that capital dead, or active? Dead, every man will say; because it does not circulate, and answer the object of its coinage. But it is gold, real gold, good as any money in the world, and will do as much good as any if it be put into circulation. Well where do we get this doctrine of a dead faith? James 2: 26; “For as the body without the spirit is dead so faith without works is dead also.” Is not that body if it had action as good as any other body? It only wants to be put in action. Every part is there, eye, ear, heart, hand and foot. The Apostle calls it FAITH, therefore it is faith; not assent, or consent, but faith. We need not mistake. But says one, I understand that it goes out of existence—is annihilated. Then it would not be faith, or any thing else—it would not be.—But the Apostle says it is, and is like a corpse—the body out of which the spirit is gone. No, trust not, poor disobedient sinner that your faith will cease to be, that it will be annihilated. It will live, and if you suffer it to remain like the foolish miser’s gold, dead and useless; it will stay with you as long as the dead bodies have remained in the catacombs of Egypt, if you look not on our sin with favor—because death will haunt you, and in your dying day will be a barbed arrow in thy heart, paining you with the thought of an “eternal judgment.” You will not be condemned because you had not faith, but because you would renounce that great truth, one God, which the Apostle says we “do well” in believing! Who say there was no God, like Davids fool, or like a stupid heathen say there were many, just for the sake of differing with the devils who gave credit to one truth, yea more, for they acknowledged they knew Christ.

But to the second question, “is there not a dead faith?” Here is a flint-hearted, grey-
were a truth; but Faith is an intellectual conviction, and will remain as long as intellect endures.

If you remain disobedient and will not permit your faith to work, it will be your death-bed demon, and the sting of hell in the pit below.

**FAITH AND WORKS.**

From what we have quoted from the divine book, and what we have written, it is manifest that a man cannot live naturally without the productive or fertilizing principle, in nature, or spiritually, without faith—for any religious action without faith would be hypocrisy—"whatsoever is not of faith is sin." Equally manifest is it, that the mere existence of the former power will not secure to us physical life; but we must adapt ourselves to that power, and lead it to the production of the means of life, if we would live by it. So of faith; its mere existence will save no man—give no one spiritual life.

When the Allwise created man, he created him a soul and a body, and without these both, he cannot remain an inhabitant of this world. When the same hand fashioned a religion for man, he adapted it to him—he fashioned to him soul and body; or in other words, gave him a religion like himself, soul and body—Faith and Works. "Faith without works is dead," and works without faith are hypocrisy. Faith makes work complete and "works make faith perfect." See James 2: 21-22. "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect."—But we will hear the question, Was not Abraham justified by faith, "without the deeds of the law"? Surely he was, for he lived and died before the law was. This was what Paul was proving to the Jews in Romans, 4th ch. He showed them that justification was before the law, and consequently without the law. He then shows them that the law is fulfilled, and done away—"no longer under the law"—and that no man "can be justified by the deeds of the law," since Christ, the great teacher, is come and the law dismissed, which "was their school master to bring them to Christ."—

But this does not argue that there were no deeds requisite to justification before the law—that justification was not by the deeds of the law when it was in force; or that since the law is fulfilled and done away, that there are no acts through which we can be justified in obeying the gospel. We have shown that Abraham before the law came was justified by faith and works united, and the result was perfection. Every one who knows anything of the Jewish law, knows well that while that law was in force, that the Jew who would not do the deeds called for in the law, could not be justified, but was condemned "without mercy." And all know that he who will not obey the gospel, but will "obey unrighteousness, must receive indignation and wrath, tribulation and anguish." Rom. 2.

But Paul says, Romans 5th, "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ." But he does not say "by faith only." If he did he would have contradicted himself in the next chapter, for he says in the 16th, 17th and 18th verses the very opposite, when he affirms they were "made free from sin, by obeying from the heart, that form of doctrine which had been delivered them." The form of speech used by the Apostle is the same as we employ, when we say the farmer lives by the plough, or the merchant by selling goods. Does the farmer live by plowing only? Does he never reap? Does the merchant live by selling goods only?—Does he never buy? Is a man justified before God by faith only? Does he not repent? Does he not surrender his person to God? His intellect is returned to God by Faith only. His moral nature, heart, affections, whatever else you are pleased to call it, properly, is returned to God in Repentance only. His person is returned to the Lord in Baptism only. His glorious resurrection from the grave, justification at the judgment, and eternal life are secured by a holy, God-fearing Life only. Thus I learn the truth. Faith, the heavenly seed—Repentance, the living plant—Baptism, the
opening flower, seen of all men—A Holy Life, the sound and precious fruit—Death, the great harvest of that golden fruit—The Resurrection, the gathering into the garner of the Lord; and Heaven, the song and feast of an "eternal harvest home," where "His gracious hand shall wipe the tears From every weeping eye; And pain, and groans, and grief, and fears, And Death itself shall die."

M. L. W.

Change of Heart—Last Part.

On the 20th January Bibliicus addressed Orthodox the following note:

Dear Friend Orthodox:—As Bro. Scriptor will immerse your neighbor B. to-morrow morning at 9 o'clock, I should be very happy to meet you at the water. Yours truly;

Bibliicus.

O willingly complied with the invitation and after the immersion walked in company with his friend B. to the meeting house, distant about 1 1/2 miles, whereupon the following conversation ensued.

O. I have been reflecting a good deal on our last conversation and must say that my views have been greatly modified on the subject of the heart. I once believed in an exchange of hearts. I thought that God miraculously put a new something into us called the new heart, and that man had nothing to do in this matter save to wait patiently on God's good pleasure and purpose. I now see that man has much to do—that he must so use the means ordained of Heaven, as to change or renew his heart. I see, too, that the means are such as are adapted to the great end proposed. They are the love and mercy of our heavenly Father as exhibited in or by the Gospel of his Son. They are moral and ordinary, not miraculous or extraordinary. The gospel, I understand, is God's power to salvation because it presents the most potent incentives to man, as he is, to turn to God and do those things that are meet for repentance. But, see here, your Bro. S. this morning spoke as if after the change of heart there was something else to be done. He spoke of a change of state as he called it, and said that this change is effected in and through baptism. Now, my dear Sir, this I do not believe. With me, if a man's heart is right, then all is right.

B. I suppose that you believe that man's salvation is a matter of grace not of works or of his own procuring?

O. Certainly. "Not of works lest any man should boast."

B. You believe also that, inasmuch as it is by Grace, God has a perfect right to say on what conditions this grace shall be enjoyed?

O. You express my views just as I would myself.

B. You also believe that compliance with these conditions is indispensable to man's pardon?

O. Certainly. But baptism is not one of those conditions. To make it so, would be to make faith of no effect. B. Not to make it so would make the Bible of no effect.

You say that salvation is of course conditional, but that the sole condition is that the heart be right—be changed. Please then tell me whether the 3000 on Pentecost after hearing the Gospel from Peter still cherished dispositions of rebellion and ingratitude, in a word, had any change been wrought in their hearts?

O. There must have been or why would it be said—they were pierced in their hearts? Why did they express such an earnest desire to know what to do? They must have been willing to do whatever God commanded.

B. Were they saved? In other words had they passed from the state of guiltiness to that of pardon, and if so how is it that they did not know of their pardon? Men, now a days, seem to know and let every body else know when they get the answer of peace.

O. No. They had to repent more. That's just like our preachers when they see a sinner under deep conviction, but who has not got religion, they say—You must repent more. You must agonize more. Don't you see it is just as we do?

B. I see that Peter tells them to repent more and also that he tells them to do something more still, which your preachers are
not so fond of telling sinners, I find, "Re- 
pent and be baptized." Why do you sup- 
pose he told them to repent?

O. Why to get pardon, of course—for the 
remission of sins.

B. Well but he has only one reason for 
both commands. If he told them to repent 
to get pardon, what do you do with "and be 
baptized," joined as it is with repent for the 
same purpose—for the remission of sins.

O. Oh, it don't mean for the remission of 
sins there. It means be baptized for a sign 
of the remission already received.

B. That is, to speak plainly, the Bible 
means what it says in the former part of the 
clause, but in the latter, it does not mean 
what it says. Suppose, friend O, we reason 
a little on your style for a moment. A. 
Owes you $500. He solemnly promises that 
provided you indulge him a few months lon-
ger he will give you a note and good se-
curity for the payment of the debt. The time 
elapses. He gives you the note and coolly 
remarks, that as he meant to give the note 
for (in order to) this payment, but the se-
curity only for (because of) the payment or 
as a sign and seal of payment, you will be 
so good as to wait till he pays you before he 
gives any security, tell me, what would you 
think of Mr. A. B?

O. I should think him a liar and a ras-
cal.

B. I have nothing more to say then on 
that passage. But if you still think that 
nothing else is necessary save a change of 
heart, let me ask you, Do you think that 
Cornelius still had a heart of enmity and 
wickedness—an unchanged heart after Pe-
ter had preached to him, and after he had 
been baptized with the Holy Ghost?

O. Oh no. His heart was changed and 
more than that his sins were pardoned.

B. Do you think so? Had not the angel 
told him that Peter would tell him "what 
he ought to do" and "words whereby he 
should be saved?"

O. Yes.

B. Had he (Peter) told Cornelius, up to 
that period of which we are now speaking 
to do anything.

O. No. I cannot say that he had.

B. Had not Peter declared to him that, 
though the name of Christ, that is, the au-
thority of the commands of Christ, believers 
were to receive remission of sins?

O. Yes.

B. Had Peter commanded any thing to 
be done in that name up to the period we 
are considering?

O. Nothing.

B. Did he not afterwards command him 
to be baptized in that name? Is not this, 
too, the only command, and if the Scrip-
tures he true in saying that Peter was to tell 
him what he ought to do to be saved, could 
he have been saved before Peter told him 
this that he ought to do, viz: "be baptized 
in the name of the Lord."

O. It seems not. But then, how can it 
be true that baptism has anything to do with 
the remission of sins, or that change from a 
state of condemnation, to one of salvation 
that we are now considering?

B. Any thing can be true that God says 
is true. Our concern is not to enquire into 
what can or what cannot be, but to ask and 
answer for ourselves the question—What 
is the way of pardon? You agreed a few 
moments since, that God has a perfect right 
to make his own conditions. Is it not true 
wisdom in us to accept his conditions un-
questioningly? May we not in a true sense, 
say that if we doubt here, we are damned 
indeed?

O. I think so, and I begin to see into the 
whole scheme. It seems to me like the 
dealings of a wise father with a rebellious 
child. He tells him—My son you have bro-
en my commandments, but if you will be 
sorry for what you have done and come and 
ask my forgiveness you shall be forgiven.

Now, however much the Son may be sor-
ry still he cannot and ought not to expect for-
giveness till he has actually come and ask-
ed forgiveness according to the Father’s in-
junction. So likewise in the case of a sinner. 
He may repent ever so much but if he 
do not comply with God’s ordinance of 
baptism, he cannot reasonably expect re-
mission of sins. Is not that a correct repre-
sentation?

B. Certainly. But that you may more
clearly understand the subject on which we set out, let me avail myself of the figure you have already used. Suppose that child after hearing the conditions of forgiveness, to go forth from the Father's presence, and on reflection to determine to comply with these conditions, is not that evidence of a change in his feelings, sentiments, in a word, of a change of his heart?

O. Of course.

B. Would not his determination and the prospect of pardon be of a nature to fill him with joy?

O. Joy would be very natural in such circumstances.

B. And yet with all his determination, his good desires, and even his joy, can you believe that he is really pardoned while as yet he continues away from the Father?

O. Assuredly not.

B. His change of feeling—of heart is then by no means the change of state that the Father is willing he shall enjoy on certain conditions.

O. By no means. And I now see that society presents a thousand cases of the same character. Mr. Smith may love Miss Jones very much and in this respect his heart may have undergone a great change from former indifference or positive dislike but that change of sentiment or heart does by no means constitute Mr. Smith the lawful wedded husband of Miss Jones. The change of state, the change from the unmarried to the matrimonial state will depend on something more than feeling.

B. You have my idea precisely, and your illustration is the better from the fact that our blessed Saviour uses this very figure as a true representation of the relationship of every Christian towards himself. Paul, too, beautifully introduces it in the 7th chapter of his letter to the Romans and in the sublime visions of the seer of Patmos we again have it brought vividly to light. We may sustain such a relation to Christ as is sustained by a maiden towards him whom she loves. This is well. But we may sustain a higher, holier and happy relationship—that of the bride with reference to the noble and kingly bridegroom. Happy if we perfect the beginnings of our confidence by our unreserved submission to the mandates of Him who has all right to rule supreme in our affections and service.

O. I feel happy in saying that your arguments have nearly removed all my objections, and that I now see very distinctly that a change of heart is not a change of state. I shall go in and hear your friend Mr. Scripture who has I believe promised a discourse on the Remission of Sins, and I trust that when my convictions shall be as perfect as yours seem to be, I shall not be wanting to my duty.

B. This is also the ardent wish of my heart. Meanwhile let us go in as I see that Bro. S. is already in the stand.

Elder S. preached a plain and very convincing discourse from these words, “Not by works of righteousness which we have done but according to his mercy he saved us by the washing of regeneration and the renewing of the Holy Ghost.” After concluding he remarked that if there were any present who believed the Gospel, were determined to forsake every sin and to seek everlasting life, to such he would say, “And now why tarriest thou: Arise and be baptized; and wash away thy sins.” Orthodox was evidently deeply moved, and as the brethren were singing the last verse of the invitation song, he arose and walked to the stand exclaiming as he grasped the hand of Elder S. “I rejoice that I have this day been able to see the simplicity and beauty of the Gospel.”

It was a time of much rejoicing among the saints at P— and to none more than to biblical who inwardly thanked God for his mercies and resolved that he would still more earnestly contend for the faith once delivered to the saints.

J. E.

Eld. Isaac N. Walter.

We welcome to our pages Brother Walter, long known as an Editor and popular Preacher in the “Christian connection.” His name and person are associated with our earliest recollections, and though we have never met with him since we entered the field evangelical, we have often cultivated the same portions of that vineyard, and have
never been without interest in his success. We have, too, regretted that a more definite co-operation had not existed between his Brethren and ours, especially in the East, but the prospect is not given over, and more intimate acquaintance will yet dispel imaginary differences, and serve to enlarge the views and promote the unanimity of the really kindred in spirit.

J. B. F.

Immortality.
BY ELDER ISAAC N. WALTER.

It is not consistent with just and grateful sentiments concerning the goodness of God to think, that he would allow his creatures to be grossly deluded with false hopes, and that he should in any way have inspired desires and expectations of immortality, which must prove as baseless as the fabric of a dream.

It is not honorable to his moral attributes to suppose, that vice will not experience a just retribution, or that virtue, often oppressed and injured, will not ultimately be vindicated.

Nature, reason, experience, and the analogy of divine Providence point continually to a future state as consistent with the present faculties, and probable from the present condition of man, without which the plan of his life seems incomplete and unworthy of its great and wise Author. The hope of immortality, thus awakened in the human heart, revelation in the fullest manner confirms.

What nature and reason spoke of in broken and limited whispers, is proclaimed aloud in the gospel, by the voice of that only Being over whom death has no power, and with whom their is neither succession nor change. It is a leading object of christianity to teach a future life, and the death and consequent resurrection of Christ give an unquestionable proof of it. On this subject a christian has no doubt. It is the corner stone of our religion on which every thing connected with it depends. In the light of the gospel, a future is as certain as a present life. The Scriptures encourage the belief that death will be no interruption of our conscious existence. They constantly exhibit the indispensable and close connexion between the present and the future life. They point to the future state, as a state of moral retribution, where our characters must follow us and the proper consequences of our conduct be fully developed. They reveal a state in which the evils of life, or what here appear to us to be such, will be completely remedied; the imperfections of our present knowledge supplied, the ways of God to man vindicated, and the triumphs of the Divine wisdom, equity, and goodness be not only complete but apparent.
They disclose a state of immortality, secure from the ravages of death and unaffected by the vicissitudes and trials of life. They promise the enlargement of our powers. They open to the prospect a boundless field for the exertions of benevolence and wisdom, and a course of uninterrupted and endless proficiency in holiness.

These are the prospects which religion holds before us, and we can be at no loss as to our duty. This state should be kept constantly in our view.

The consideration of it should be associated with all our labors, hopes, and calculations, with all our views of human life and its concerns, with every thought of our own frailty and mortality, and with every instance of trial or suffering, or death to which we are called in our own condition or in that of others. Nothing can be more unworthy of us, than, with a capacity of thus extending our views, and with so sublime a destination before us, to live and die like beasts of the field without concern or calculation for the future. No man can say that a future life is not possible. There is no man with any degree of intellectual cultivation and possessing an unextinguished spark of virtuous feeling, who will deny, that even under the light of nature and reason, it is accompanied with a considerable degree of probability. Why should it be thought a thing incredible, that God should raise the dead? Nature and reason often speak to us of a coming life. There is hope of a tree if it be cut down, that it shall sprout again. When you have stood over the grave of one whom you loved and honored, and have seen youth and beauty, or wisdom and virtue, every thing that is lovely, or every thing that is venerable, consigned to the dust, before the earth has been thrown in upon this sacred deposit of perhaps a parent, it may be the mother, who bore you, or your child, or the friend who is closer than a brother, and while the fountains of grief are pouring out their streams and the heart is aching and throbbing with its agony, has not every generous feeling of the soul rushed forward to declare, that, under the dominion of a perfectly wise and good Being, it is impossible this should be the end of man?

Why should we not in regard to a future state, be decided and governed by the same rules of prudence, which control us in the ordinary concerns of human life. On what principle is the business of this life conducted but on a calculation of probabilities? Who can ascertain or confidently conjecture the events even of the coming hour? How would the affairs of life proceed if we must be governed only by demonstrative certainty? Is it not surprising that in respect to a future life men are not willing to follow the same maxims of prudence, on which they feel bound to act in respect to what is future in this life; and that what is probable in relation to another existence, in proportion to the degree of probability, should not weigh with them equally with considerations, attended only with the same measure of probability, in what relates to the present?—But with the man, who acknowledges a religion which has brought immortality to light, what can be more a duty than to keep this immortality constantly present to his mind? Such a person should never think of this life, but in its connexion with another; of earth, as a scene of preparation for heaven, of time, as presently to be swallowed up in eternity; of the trials of this world, but as a discipline for the next, of moral conduct, but in its relation to moral recompense, of death, but as a necessary step to immortal life; and of the various dark and inscrutable dispensations of heaven, which confound all our calculations, but as ultimately to issue in the most luminous displays of God's perfections; as violent and terrific storms are succeeded by a serene and purified air, and the deepest darkness of the night ushers in the day.

These are the feelings and views, which the instructions of religion tend to produce. In this way we have our conversation in heaven. Thus we should always associate things temporal with things eternal, earth with heaven, death with life, time with eternity, present ignorance with future knowledge, and the sufferings of this mortal condition with the happy result to which if re-
ligiously improved, they will finally conduct us.

How elevating are these doctrines of religion. How unworthy of the character of rational, and moral beings to neglect them. How perfectly are they adapted to promote our virtue, to impart support and consolation to the afflicted, and to give dignity to the human character, and elevate our minds, above all time, and place our affections on things above.

To be continued.

SPRINGFIELD, OHIO, Jan. 16, 1850.

Twenty Reasons for the Weekly Observance of the Lord's Supper.

Reason 1. All the passages of Scripture bearing on this subject point out the obligation of weekly observance. This is too plain to need argumentation. Let him who doubts consult Acts 2, 42; Acts 20: 7; 1st Cor. 11: 2, and 16: 1.

2. The practice of the Apostolic and primitive church clearly indicates the propriety of the weekly observance of the Lord's Supper. “Communion,” says a distinguished author, “every Lord’s day was universal and was preserved in the Greek church till the seventh century” Pliny, Tertullian and Justin Martyr, all testify to this so far as the ages in which they lived are concerned.

3. We meet every Lord’s day to remember the resurrection of Christ—should we not as frequently commemorate his death?

4. This ordinance affords the strongest incentives to that spirit of love and unanimity which should ever inspire the hearts of true Christians. It tends, too, to reconcile the differences that may exist among brethren, hence we urge its frequency.

5. It furnishes the most graphic picture of the nature and exceeding sinfulness of sin, therefore should we as frequently as possible engage in it.

6. It exerts a powerful influence in awakening convictions of sin. Who will not confess that his sorrow for past sins has been more poignant when he was lifting to his lips the emblems of his Lord’s body and blood than at any other moment.

7. It begets humility. Is it desirable that this effect should be produced quarterly or perhaps only annually?

8. It revives our hopes. Those are the emblems of his death. But he rose—So will we—and in his likeness. All this is directly connected with every observance. Should not our hopes be reanimated and invigorated as frequently as possible? Why wait for three long months to roll away?

9. It’s observance presents those considerations best adapted to elicit the benevolence of the brotherhood—Hence an argument for its frequency.

10. This ordinance properly observed is the best possible introduction to the transaction of any business that may come before the church. How calming, tranquillizing, harmonizing its influence!

11. It secures the exclusive presence of the brethren. This is well, What would you think of a family that did not like the quiet and freedom of its own exclusive circle? The church of Christ is a family.

12. These weekly observances afford the proper time and circumstances for the administration of discipline. How favorable the hour of communion around the table of the Lord for the blending of charity with incorruptible adherence to the laws of the King.

13. It keeps alive the true meaning of the Lord’s day. There is danger of it’s degenerating into a mere sermonizing day and in many instances this has actually taken place.

14. The most propitious time for church instruction and edification is in connexion with the administration of the Lord’s supper. There is a peculiar appropriateness in listening to the teachings of Christ, while we are also beholding the most expressive testimonials of his loving-kindness.

15. Instead of weekly observance making this institution less interesting, it enhances the true interest. Who takes the most interest in prayer—he who kneels once a week or he who does so once a month or once in three months?

16. Weekly observance tends to destroy the superstitious regard with which many
view this interesting ordinance. It is too
often supposed that there is some pardoning
grace attached to it. This is wrong and
should be strenuously counteracted by fre-
quency of celebration.

17. It separates us from the influence of
sense and brings us in contact with the great
spiritual truths and hopes of our Religion.

18. It gives us frequent opportunities of
contemplating the coming of our Savior in
the clouds of Heaven with power and great
glory to reward the righteous and punish the
ungodly. “Do this, said he, till I come.”

We cannot too often contemplate that sol-
emn hour.

19. The proper weekly observance of the
supper affords a constant anticipation of the
great marriage supper of the Lord. “Bles-
sed are they who are called unto the mar-
riage supper of the Lamb.”

20. Finally. Every reason that can be
given for the observance of the Lord’s sup-
ner at all, can also be given with a ten
d fold force for its weekly observance, nor
indeed is it easy to see any authority whatever
for celebrating it, if that authority do not
reach to every Lord’s day.

A hundred reasons instead of twenty
might have been given but we do not think
it necessary. If any dissent from this view,
we say, Examine, compare the Bible, prove
all things and hold fast unto the usages and
ordinances delivered by the inspired teach-
ers of the Christian Religion. J. E.

QUERIST’S DEPARTMENT.

Bro. Ferguson:

(No. 1.) Will you please explain Phil. 4: 6
verse, and oblige, Inquirer.

A correct translation of the passage would
read:—“Who existing in the form of God,
was not covetous to retain the divine like-
ess; but he emptied himself by accepting
a servant’s form, and obtaining for himself
the likeness of a man, he became so obedi-
cent as to humble himself unto death and
that death upon a cross.”

I understand the Apostle to refer to the
pre-existent state of Christ before his incar-
nation, spoken of by Jesus himself, when
he said, “Father glorify thou me, with the

glory which I had with thee, before the world
was.” (John 17: 1.) In making this refer-
ence he takes occasion to state that the di-
vine form was the rightful possession of
Christ Jesus; that it was not caught at or
seized upon (implied in the word, APAGIOM,
translated in our version, robbery) by him as
though it were something to be eagerly cov-
eted or which might be irrevocably lost, but he
voluntarily humbled himself. The contrast
is evidently between “the form of God” and
“the form of a servant.” The former he
laid aside that he might take upon him the
latter. And in describing which the Apost-
le takes upon himself to say, That it was
not the laying aside of that to which he had
no right,—what was seized by rapine or os-
tentatiously assumed to be eagerly retained
—but it was his own natural dignity and di-
vine form; and thus he presented to the
world a condescension and humility amazing
in the extreme. The passage teaches the
great truth of the New Testament various-
ly but repeatedly expressed: “I and my
Father are one;” “the word was God;” “who
is over all, God, blessed forever;” “by whom
he made the worlds”—“the brightness of his
glory and the express image of his person;”
Christ the image (eikoon) of God and of “the
invisible God, the first born of every crea-
ture.” It argues from the majesty of the di-
vine nature the greatness of his condescen-
sion in becoming the Son of Mary—“the
Son of man.”

This much we are warranted in saying
without running into the abysmal subject
of the divine essence; the doctrine of the
Trinity or Unity as made the badges and
bawling words of sectarian dogmatism.
We do not pretend to explain, for the ex-
planations of our wise Brethren, are to us as myste-
eries, as contradictory and often as absurd
as those they have denounced as presumptu-
ous speculations in incomprehensible themes.

The nature and character of Christ are the
subjects of divine revelation, attested by in-
dubitable evidence, and adapted to the limi-
ted capacity of men in the flesh: it becomes
us therefore, to receive the truth as revealed,
without abusing the revelation to sustain or
refute any theory of human philosophy, an-
cient or modern. Of this we are certain:
Every revealed distinction and attribute in the divine nature—of the Father, the Son and the Holy Ghost—has been brought into exercise and employment for the salvation of man, and thus, in return, every part and property of our nature is required in active and imitative service. In our baptism, at the very porch of the spiritual temple of God, we are invested with the glorious names of the divine nature; we are met, as it were, by the sum of divine excellency and thus assured that to the utmost of our capacity for knowledge and enjoyment we may partake of the benefits flowing from the love of the Father, the condescension of the Son, and the sanctification of the Holy Spirit.

It is of the condescension of the Son of God, by which man has been brought into communication with the fountain of all goodness in God, the Apostle here speaks; who, though once in the form of God, he says, was not covetous to retain that form, but of his own choice became of no reputation; and took upon him the form of a servant and was made in the likeness of men, and being found as a man, he humbled himself and became obedient unto death even the death of the cross; wherefore God hath again highly exalted him and given him a name which is above every name, that at (or in) the name of Jesus every knee should bow, of things in heaven and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of the Father. Let us then give to him the homage demanded by his pre-existence, his present office, and his prospective glory, not in pomp of meaningless words or speculations upon the nature of his essence or the modus of this divine existence, but by seeking the “same mind” which was manifested in him, and of which this scripture gives so full and practicable an exhibition.

HILLSBOROUGH, Tenn., Sept, 20th, 1849.

MR. FERGUSON:

Dear Sir—

(No. 2.) How does a person call on the name of the Lord? Rom. x: 13. Or what are we to understand by “calling upon the name of the Lord?” Acts, 22: 16.

OBSERVER.
thrown over us as a covering for our sins, and a pledge of our acceptance before the Father; for the same authority which promises that "whosoever asketh receiveth," requires that we "ask according to his will!"

To ask, therefore, for the remission of past sins in the ordinance appointed for that purpose, is to ask according to that will revealed for the acceptance of every creature and embraced in the promise, "he that believeth and is baptized shall be saved." Entering upon the Christian life by calling on the name of the Lord, we are ever after to call upon that name, or upon the Father through it, for all needful grace, mercy and peace. Thus Paul acted in his baptism and in his first thirteen epistles, as may be seen by examining the introduction of each. Thus Stephen, also, commits his departing spirit to God; "calling upon God and saying Lord Jesus receive my spirit." Acts, vii: 51.

(No. 3.) Is baptism one of the things concerning the name of Jesus Christ?

Unquestionably so, as may be seen by reference to Acts, viii: 12: "Now when they believed Philip preaching the things concerning the name of Jesus Christ, and the kingdom of God, they were baptized both men and women." Christ had declared that repentance and remission of sins should be preached in his name among all nations. Accordingly wherever they were preached believers were commanded to be baptized in that name. Acts ii: 38; x: 43, 48; xi: 5.

(No. 4.) To whom does "saying" refer, Luke xxiv. 34.

Evidently to the body of the Disciples whom the two travellers from Emmaus found gathered together. They found them "saying" [or affirming] the Lord has risen indeed and has appeared unto Simon. The original word (legtontas) is in the accusative and in the Greek plainly refers to the eleven and those gathered with them who were discoursing of the appearance of Christ to Peter. Our present version makes it a little ambiguous but not so with your Greek Testament. It is true, that this the obvious view of the passages makes an apparent contradiction between it and Mark xvi: 12; from which it would seem the Disciples believed Christ had risen before the visit of the Emmaus travellers but did not believe it after the relation of their story! But it should be remembered that Mark's narrative is very brief and that the greater part are represented as believing he had risen, whilst some, "the residue," either disbelieved or doubted, and that it is to the latter and not the same mentioned by Luke, that Mark refers. This view meets the whole difficulty, and though I have never seen it given, I am disposed to think it the only rational and consistent one that can be taken of the harmonized narratives.

(No. 5.) Is Heb. 1: 7, a correct translation if so what does he who maketh his angels spirits and his ministers a flame of fire say of his angels?

OBSERVER.

Moses Stuart translates it thus: "Concerning the angels also it is said, 'Who maketh his angels winds and his ministering servants a flame of fire.'" The passage in Ps. 104: 4, of which this is a quotation, is, by many very discriminating interpreters, rendered, He maketh the winds, his angels, and flaming fire, his ministers," and they argue that as God is speaking of the material agents of the universe by which he accomplishes his will, there is no reason to think that angels are here meant. The probability is, however, that the Psalmist intended to describe both the visible and invisible trains of Jehovah—his celestial as well as terrestrial army or retinue; and as the Apostle seems thus to understand it, I presume his translation is as worthy of credit as any other. The simple view is: He makes his angels serve him as he commands winds and lightning, whilst he addresses the Son as God and King over an universal and perpetual monarchy. I do not know that I see the intended point of your question.

(No. 6.) Is "that has passed into the heavens" a correct translation of Heb. iv: 14.

OBSERVER.

It would perhaps be better to read Who has passed into or through the heavens. The Jewish High Priest passed once a year into the most holy place; the Christian High
Priest has passed into heaven or the Heavens, which is made an argument for holding fast the Christian profession.

EDITOR.

From the New York Observer.

Lost Leaves.

"As I was coming from breakfast," said Mr. Green to his employer, "I saw a piece of Hall's fence down. As soon as the cows are turned into the pasture, they will make their way into his corn-field."

"A man must see to his fences if he wishes to preserve his crops," said Mr. Williams.

After breakfast and prayers, Green and Watson, who was also in Williams's employ, set out for the meadow, in which they were constructing a drain. When they had gone a little way, Green stopped, and turning to Mr. W., who was within hearing, said, "Hadn't I better step aside and put up the fence, that drove of cows will make sad work with the corn."

"Hall must attend to his own business, as I do to mine," said Mr. Williams.

Green and his companion went on their way. When they came in sight of the exposed corn-field, Green remarked, "If I were a Christian, I should go and put up that fence; and as it is, I should do it, if I were not at work for Williams: my time belongs to him."

"Hall has not treated Williams very well," said Watson. "I do not wonder that he is disposed to let him manage his own concerns."

"It is human nature to be sure, and yet one ought to be neighborly. I suspect Williams has lost some leaves out of his Bible."

"What makes you think so?"

"Because he acts as he does. He professes to square his life with the Bible. Now the Bible, at least the Bible that my father used to own, had some such rules as these: Thou shalt love thy neighbor as thyself. Do good to them that hate you. I can't say how much Mr. Williams loves himself, but if he does not love himself better than he loves Hall, he can't be on as good terms with himself as most persons are. I can't say but that he does good to Hall; but if he does he sticks very closely to the rule not to let his left hand know what his right hand doeth." Judging from what I see of his conduct, I conclude he must have lost out of his Bible the leaves containing the passages I just now quoted, and some others like them."

"If we reason in that way, we must conclude that there are a great many leaves wanting in some folks' Bibles. But the fault is not in the Bible. None are perfect. Some have one failing and some another; we must be charitable."

"That is just what the drunken man said, when he wanted to be taken into the church; but the minister would not take him. We ought to be charitable; but if a man steals my pork I do not think that charity requires me to believe him an honest man, and treat him accordingly. And so if a man violates a fundamental Bible rule, charity does not require me to believe that he is a Christian."

"Don't you believe that Williams is a Christian?"

"It does not become me to say who is and who is not a Christian. I am a great way from being one myself. There are a great many good things about Williams. He is an honest man—perfectly so. I do not believe that he ever wronged a man out of a penny in the world. He is liberal to the poor, is strict in keeping the Sabbath. Some of his apple trees once blew down on Saturday night. I offered to right them up on Sunday, but he would not let me, and so lost them all. He seems to want to do good sometimes. I don't know but he always does. The only thing I find it difficult to get along with is his stubbornness. If he set against a man, there is no turning him. Now there is Hall. Williams won't do any thing to injure him, to be sure; but he won't do any thing to benefit him. Hall has been greatly to blame; but still there are the words of the Book: Do good to them that hate you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. I do not see any getting away from these words."

"There must be some way; for there is a good deal of hard feeling in the world among Christians."

"I don't see how they can be forgiven:
and a Christian with his sins unforgiven can't be a thousand times better off than a sinner. But here we are, and must go to work."

After they had wrought for some time in silence, Watson looked up and said, "I say, Green, what is the reason, seeing you know so much about the Bible, that you are not a Christian?"

"There are a great many reasons—more than I can stop and tell you now."

"You must have studied the Bible a good deal?"

"I can't claim any merit on that score. What I know of the Bible I learned when I was young. When I was a boy, my father kept me at home on the Sabbath, that is, out of meeting hours, and made me read the Bible. Children were not allowed, in those days, to range the fields and orchards, on the Sabbath, as they do now. Parents looked after their children more than they do now—may be because there were no Sunday schools then—if so, it was all the better for them."

"It seems that your father didn't make a good man of you after all."

"I am a better man than I should have been if he hadn't taught me to keep the Sabbath and read the Bible. I tell you Watson, I have passed through some pretty hard times, and I should have been an enemy to religion, if I had not known enough of the Bible to distinguish between genuine religion and its counterfeit. But I must not spend in talking the time which belongs to the man who hires me."

When Williams parted with his men in the morning, he went to his pastor to consult with him respecting some affairs which were required for the meeting house. When that topic had been sufficiently discussed, the pastor called the attention of his visitor to the condition of the spiritual edifice, and soon produced a deep conviction in his mind that some effort in relation to it was necessary.

Williams went home and retired to his closet, and made the matter a subject of prayer. Almost the first thing he thought of after he left his closet, was the exposed condition of his neighbor's corn-field.—There was, apparently, very little connection between the corn-field and efforts for the conversion of men. After a few moment's reflection, he went to the corn-field, drove out the cattle, which were just commencing their depredations, and put up the fence. He then returned to the house, and felt strongly inclined to repair to his closet again and to make Mr. Hall a subject of special supplication. He did so. His next reflections were respecting the wisest way of approaching Mr. Hall, and of exhorting him to attend to the things belonging to his peace.

Excerpts of Things New and Old.

Youth of Heart.

I heard an old man, with whitened locks, bent frame and enfeebled voice, protesting against the idea of growing old. "Our heads, said he, may be frosted but our hearts should never be chilled. We should never lose the unfailing sources of the soul's consolation and hope, and these will keep us young ever. We may be bound by a thousand galling chains, to a hard and unholy earth, but a bright sky is ever above us and the spell of its visions, is always at our command. We have been long slaves of dust and clay, and prisoners of the cabined walls and stony pavements of an inhospitable world. We have felt the irritable and vexing bitterness of life, and the day has passed when we could tell our griefs to the woods, the Sun or the sympathizing Stars. But have we not found the realities of life stranger than the exuberant dreams of youth? And for the swelling chest and flashing eye and exhilarating spirit of departed youth, exhausted upon the vain and transient objects of sense, have we not the bright empyrean of a future heaven still over us, the only remaining but therefore more dear, as it is the only real source of the spirit's hope and thirst. With this grand thought which, now that we have tried all others, we know to be true, I protest against our growing old in cheerfulness however with years grey."

Noble Patriarch! I remember thy shrill voice and I too have lived to know that a virtuous life should never be grey with grief.
Those were good words; and I too will be thy fellow protestant; I protest against the idea of growing old.

Misconceived but not Unsocial.
How much the force of circumstances at times makes us appear unsocial when really we are not so. Early habits of solitude and reserve, ill health, or the press of an all absorbing thought, or an unfriended situation, makes the spirit active within itself which united with manners not the most prepossessing, gives to our reserve embarrassment, to our coldness, gloom, and if our nature be of a high and affectionate order, we will become at once extremely sensitive to the opinion of others with an extreme sense of its injustice.

Serve not the World.
I heard a man who is went too much to look at the weak and wicked side of human nature, apologizing to-day for the convent and the monastery. “The vices and follies of the world are so egregious and everywhere present, (said he,) that no wonder minds seeking purity, and God, should become disgusted and long to fly away and be at rest.” Vain philosophy! thought I—short-sighted remedy! ’Tis true the soul wearied seeks rest and should fly to God. But where is rest to be found? Not in the monotony of a monkish cell and the unceasing regrets of a world-closed convent. Vanity and cowardice have built and peopled them all. A lack of courage to meet and conquer the ills, the trials, the toils of life and the Pharisaical presumption of self-wrought holiness, these send votaries there. But the remedy is rain. Death is the only real monastery; the tomb is the only world-closed cell. Power and love, and hope, and fear, and aversion and ambition are quenched only, when the weary heart has ceased to ache, the feverish pulse has ceased to beat, and the troubled spirit has flown away to where the wicked cease from troubling. This thought is to me impressive but not sad. It reconciles to life’s severe and toilsome conflict; it prevents unceasing regrets and pinnings over the past and would save all who feel it from burying themselves in a moral grave from impulse, rashness or disappointment. We often, when sorrow comes over us, need the delicious and soothing balm of solitude but never the moral death of seclusion.

Leave the Debt to Man.
Forbearance, forgiveness and love are principles which have received the highest sanction of divine authority. Sin disorganizes all our social relations and tends to universal misanthropy. It seeks to establish a position of independence separate alike from God and man. The effort, to be sure, is fruitless and vain, still the propensity to isolation exists and will manifest itself wherever the egotism of the human heart has full and unrestrained development. Man seeks to be his own end. It is an unnatural and an ungodly seeking, and though a thousand times defeated is as often tried. Upon this disposition, the Christian Religion sets its unqualified and uncompromising interdict. The principles of forgiveness and love, it at once opposes to all the maxims of selfishness and revenge. It teaches us that we owe to every man a debt of affection which can never be discharged. That we owe it from a consideration, too, which will always exist. It is because he is one of our own kind; he is with us a member of that human family of which we are everlasting members. “Honor all men.” Honor human nature; it is the gift of God and its highest development can only be found by bestowing proper honor upon it.

Power of the Voice over Children.
It is usual to attempt the management of children either by corporeal punishment, or by rewards addressed to the senses, or words alone. There is one other means of government, the power and importance of which are seldom regarded. I refer to the human voice. A blow may be inflicted on a child, accompanied by words so uttered as to counteract entirely its intended effect; or the parent may use language in the correction of the child, not objectionable in itself yet spoken in a tone which more than defeats its influence. Let any one endeavor to recall the image of a fond mother, long since at
rest in heaven. Her sweet smile and ever clear countenance are brought vividly to recollection; and so also is her voice; and blessed is that parent who is endowed with a pleasing utterance. What is it which lulls the infant to repose? It is no array of mere words. There is no charm to the untaught one in letters, syllables, and sentences. It is the sound which strikes its little ear that soothes and composes it to sleep. A few notes, however unskillfully arranged, if uttered in a soft tone, are found to possess a magic influence. Think we that this influence is confined to the cradle? No, it is diffused over every age, and ceases not while the child remains under the parental roof. Is the boy growing rude in manner and boisterous in speech? I know of no instrument so sure to control these tendencies as the gentle tones of a mother. She who speaks to her son harshly, does but give to his conduct the sanction of her own example. She pours oil on the already raging flame. In the pressure of duty, we are liable to utter ourselves hastily to our children. Perhaps a threat is expressed in a loud and irritating tone; instead of allaying the passions of the child, it serves directly to increase them. Every fretful expression awakens in him the same spirit which produced it. So does a pleasant voice call up agreeable feelings. Whatever disposition, therefore, we would encourage in a child, the same we should manifest in the tone in which we address him. — Church of England Magazine.

**Danger of Striving for Riches.**
Riches got by deceit cheat no man so much as the getter. Riches bought with guile, God will pay for with vengeance.——Riches got by fraud are dug out of one’s own heart, and destroy the mind. Unjust riches curse the owner in getting, in keeping, in transmitting. They curse his children in their father’s memory, in their own wasteful habits, in drawing around them all bad men to be their companions.

While I do not discourage your search for wealth, I warn you that it is not a cruise upon level seas, and under bland skies.——You advance where ten thousand are broken to pieces before they reach the mart; where those who reach it are worn out by their labors, past enjoying their riches. You seek a land pleasant to the sight, but dangerous to the feet: a land of fragrant winds, which lull to security; of golden fruits which are poisonous; of glorious hues, which dazzle and mislead.

You may be rich and pure; but it will cost you a struggle. You may be rich and go to heaven, but ten, doubtless, will sink beneath their riches, where one breaks through them to heaven. If you have entered this shining way, begin to look for snares and traps. Go not careless of your danger, and provoking it. See, on every side of you, how many there are who seal God’s word with their blood:—

“They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which, while some
Colonization.

By request we copy the following from the Christian Advocate:

"The Rev. Robert S. Finley of St. Louis, who has been acting as agent for the American Colonization Society for several years in slave States, and has delivered very acceptable addresses before the Legislatures of Louisiana, Missouri, and Kentucky, being in Nashville, the Board of Managers of the Tennessee Colonization Society, desirous of availing themselves of his experience and eloquence, held a meeting in the basement of the 1st Presbyterian Church, on Wednesday, Jan. 16, and appointed a committee to solicit for him the privilege of addressing the Legislature, now in session, on the subject of African Colonization, and the use of the Representative Hall for the occasion. The use of the Hall was kindly granted, and the invitation unanimously accepted by both Houses. The meeting was held on Saturday night, the 19th of January, and was attended by a highly respectable and intelligent audience, consisting of members of the Legislature and citizens of Nashville. The address delivered by Mr. Finley was distinguished alike for prudence, eloquence and force; and, so far as is known, gave entire satisfaction to all that heard it.

A prominent object of the speaker on this occasion was, to impress upon his audience the policy, no less than the humanity and justice, of making provision for the welfare of the free people of color in our country; and, that this provision should be made speedily. Twenty-five years ago there was a quarter of a million of this population in the United States; now there are half a million; and until the humane and benevolent feelings implanted by our Creator shall be eradicated from the human breast, emancipation will go on, in spite of legislative enactments to prevent it. The vast and increasing influx of foreigners, moreover, it may be predicted, will greatly accelerate and multiply the increase of these people, beyond that of past years. Shall the States of the Union exhibit the cruel and revolting spectacle of driving them out of our borders, inflicting upon them the punishment of exile, not once merely, but sometimes repeatedly, so that, like Noah's dove, they have no resting place for the soles of their feet. After deprecating such cruelty and injustice, Mr. F. very forcibly and briefly announced that there was a remedy for these social evils, that was safe, humane, and Christian—that the American Colonization Society had provided an asylum for those unfortunate people in Africa—that it had been established with feeble means, and under a load of obloquy sufficient to have crushed it, had it not been sustained by God. What the world had never before seen, and what was once believed to be impracticable—an independent Republic of civilized and christianized negroes it has provided; that this Republic has a territory of more than 500 miles along the coast; and though its American population is only about 7000, more than 200,000 natives residing within this Territory, have voluntarily put themselves under the influence of Christian laws, and having abandoned wars and bloodshed, are cultivating legitimate commerce and the arts of peace; that the American Colonization Society may therefore, in a certain sense, be considered as having ceased to exist, not because it has failed, but because it has achieved the object for which it was created and that if Liberia should be destroyed by an earthquake to-morrow, the great demonstrated truth, worth more than all it cost to establish it, would live in history for future encouragement and imitation; viz:

That the negroes are capable of self-government; that Americans can peaceably do with their bondmen what the nations of Europe have failed to do, after the sacrifice of millions of human life and treasure. The republic of Liberia, moreover, it was shown, was capable of indefinite multiplication and extension; and as it was easy to make a steamboat after Fulton had shown how to do it; so now any Legislature, by a small appropriation, and some private gentlemen in Nashville by their surplus income, can establish a colony in Africa; and as our thirteen original States have increased to thirty,
so the Republic of Liberia may be increased, and the United States of Africa become as distinguished for laws and government and religion and the arts of peace, in the old world, as the United States of America in the new.

Mr. Finley also expressed his belief that the day would come, and sooner than most persons supposed, when our free negroes would emigrate to Africa in the ordinary channels of commerce, just as Europeans now emigrate to this country; and in evidence of this, stated these two facts; that there is now a packet regularly plying between Baltimore and Liberia; and, secondly, what perhaps has never occurred before, a considerable number of free negroes are about to sail for Liberia, who will defray the expenses.

Mr. Finley also addressed large and intelligent audiences in the Christian, 1st Baptist, Methodist McKendree, and 1st and 2nd Presbyterian churches of Nashville. The main object of the speaker on these occasions was, to present the subject of African Colonization under its Christian aspects and bearings. It is the prerogative of the Deity to bring good out of evil; to make the wrath of man to praise him, and the remainder of wrath to restrain. Thus Joseph was sold by his brethren into Egypt. They meant it for evil, but God overruled it for good. In like manner pagan and barbarian negroes had been permitted to be transported from the coast of Africa and sold to the freest and most Christian people in the world, in order that they might be civilized and Christianized and learn from their masters and mistresses the principles of representative government and the arts of peace, and then carry back to their fatherland these blessings, not only to enjoy them themselves, but to bestow them upon the millions of their benighted race in Africa. Chief Justice Marshall, the speaker said, has recorded in his Life of Washington, that the transportation of the negroes to this country appeared to him an inscrutable dispensation of Providence; but that this great and good man lived to see the design of the Deity in this dispensation developed; that there was “goodness” as well as “severity” comprehended in it; and that as the experience of centuries had proved that the white man could not, on account of climate, carry the gospel to the negroes, the negroes must be brought to the gospel and embrace it, and then carry it back to Africa.

Mr. F. considered that the prediction, “that Ethiopia should soon stretch forth her hand to God,” is now in course of rapid fulfillment; that the history of the world affords no parallel in any pagan nation, and in the combined operation of all missionary efforts, to the extent and rapidity with which the negroes in this country had risen in the scale of civilization and Christianity. Having lived long in slave States, he bore the most interesting and affecting testimony to the effects of the gospel upon the slaves, and that masters were now paying preachers of different denominations to teach and catechize their negroes. In short, the effect of Mr. Finley’s addresses, everywhere and on every occasion, during his stay in Nashville, was to reconcile his audiences to the past and the present, and to hold up the most gratifying prospects in regard to the future history of our negro population.

By order of the Tennessee Colonization Society.

Nath’l Cross, Corresponding Sec’y. Nashville, Jan. 1850.

Minerva College.

We have been requested to state for the benefit, especially, of those who wish to educate their daughters from home, that Bro. Fanning and family will very shortly remove from their present dwelling to the New Building erected for Minerva College. They will take the entire supervision of the establishment, and will give to the interests of the institution their most unremitting attention. In the duties of instruction and discipline they will be assisted by Sister Catherine Jones, and also by Professors Hay, Smith and Cook.

We deem it due to those engaged in the matter to say that the advantages afforded by Minerva College are numerous and important. The reputation of Sister Fanning as an Instructress of young ladies is deservedly wide-spread, and the energy, industry, promptness and good order which have
always characterized the educational enter-
prises of President Fanning will no doubt be conspicuously apparent in the manage-
ment of Minerva College. It is, therefore, with the utmost confidence that we can commend this new Female Institution to the attention of our friends in Tennessee and the adjoining States, and indeed to the friends everywhere of a sound, practical, extensive, religious Female Education.

The Kentucky Female Orphan School.

We have long desired to present the character and claims of this Institute before the readers of the "Christian Magazine," but have been prevented by a lack of data from which to draw correct information. It is now in successful operation. Its friends have procured grounds and erected suitable buildings, at Midway, Ky., at an expense of some $6000. John D. Dawson and Lady Have been chosen as Superintendent and Matron, who have opened the School with twenty-one Orphan girls. Of the utility and practicability of such a School there remains not the shadow of a doubt; and we know of no Christian enterprise called into operation by our Brotherhood, that can make a more genuine appeal to Christian benevolence. The Brethren in Kentucky, and indeed, the generous hearted in neighboring states, are left without excuse in carrying out their profession of "pure and undefiled religion before God and the Father." A religion that does not prove itself by works of charity in behalf of the destitute, is vain—"is not of God."

To the unremitting and unrequited labors of Brother L. L. Pinkerton, we are indebted for the establishment of this school, and we trust his successful example, and the character of such "works of faith and labors of love" may induce others to co-operate with him to its permanent endowment, and to the organization in other states of similar institutions. The blessing of the fatherless and the widow, aye! and the Father of all, will rest upon every disciple of Christ, who shall from love to him exercise such generous philanthropy and Christian benevolence.

J. B. F.
this notice is to say that it is desired by the
officers and managers of the Societies, that
all our churches possess those reports. Any
church applying, post-paid, to Dr. W. C. Ir-
win Cincinnati will receive a copy gratis.

Value of a Religious Paper.

AN INCIDENT.

Some time in the year 183—, far out in
the wilds of the Cherokee Nation, a solitary
missionary wended his way to an obscure
country Post Office, seeking only a letter or
perchance a paper from friends whom he had
left far away. While there, said the Post
Master, in a careless tone, “Parson—,
here is a number of some kind of a religious
paper—(looking at it)—“Millennial Harbin-
ger,” and as the man to whom it has been
sent has left the country, if you’ll pay post-
age you may have it.” The preacher look-
ed at it a few moments—“Very good, I’ll
take it.” He took it home and read it care-
fully, for he was a man who thought as he
read, and laid it away. Regularly, month
after month came the paper, and regularly
did the thoughtful missionary peruse it. A
year rolled away, and deeper and deeper
began the interest of the missionary. He
took it out the second year—but long ere
that second year closed, the missionary was
a convinced man. He could no longer love
the dogmas and formulas of a sect. He had
tasted of the fountain of religious liberty.
He must himself be free. And free indeed
he soon became. Disowning all allegiance
to the party with which he had been identified,
to which he had been an altered man, and
became afterwards conspicuous for his piety.

Value of a Religious Paper, &c.

since elapsed. He has preached on more and
more faithfully, till hundreds, nay more than
a thousand of his fellow travellers to eternity
have been immersed, and still the work goes
on, and not a year does he preach that the
Lord does not bless his labors with more
than a hundred precious seals, and his brethren’s
steps with more than thousands of

Reader, think of this man and then think
of that stray leaf from the far off Bethany,
that fell into his hands in the country Post
Office, and which by the blessing of God
was the cause of so many happy results.

Publication Society—A Good Example.

It affords us much pleasure to record the
benevolence of the Church of Christ in
FRANKLIN, Tenn., with reference to the Pub-
llication Society of Tennessee. We received
not long since from them the sum of $20,
to be applied to the publication of such
documents as may be approved by the Execu-
tive board of that Society.

Considering that this congregation are
without a house in which to worship, and
without a preacher, and that they are now
endeavoring to raise the funds for the erec-
tion of a suitable meeting house, we con-
ceive this donation to our infant society as
peculiarly liberal. How many churches
will follow this example of disinterested
benevolence. Such a sum will secure the
publication of several hundreds or even
thousands of tracts, and the judicious dis-
semination of these hundreds and thousands
will secure untold blessings.

A wicked man, in the year 18—, left
England for the New World. Unknown to
him a pious sister had placed in the bottom
of his trunk a few well-chosen Tracts. The
voyage was a long and tedious one, and in
his thirst for something to read, he rummaged
the old trunk thoroughly. The tract, which
at other times he would have scorned look-
ing at, he now read. His attention was di-
rected to the condition of his soul. He re-
lected, repented, and determined to amend
his life. He stepped on the shores of Amer-
ica an altered man, and became afterwards
conspicuous for his piety.
Brethren, enable us to cast the bread of life upon the great waters, and future years will sing an anthem in your praise.

J. E.

From the Golden Rule.

Shall we Give Up the Bible?

Give up the Bible! Shall we make a sacrifice like this?

Shall we forsake our earthly stay, our guide to heavenly bliss?

And pluck from life's bewildering maze, where we but wanderers are,

The light that on our pathway shines—a never fading star?

Give up the Bible! must we yield to erring man the right to place himself between our gaze and heaven's eternal light?

To wrest from us the gift of God, our blessing and our guide.

For which the just in every age have nobly bled and died!

Give up the Bible! What! Thrice comes a voice from every age,

And thunder-tongues are breaking now from peasant and from sage:

They bid us bind it to our hearts, and keep it as they kept,

Though through the storm be fiercer now, than that which round them swept.

Give up the Bible! Can we yield our staff?

Give up the Bible! Force from us what other right ye may.

The only light that points the way to life beyond the grave?

The records of a Savior's death—the lessons which He gave.

They o'd us bind it to our hearts, and keep it as they kept,

The truths that in God's living light of life's bewildering maze.

Give up the Bible! Shall we forsake

Though through the storm be fiercer now, than that which round them swept.

Give up the Bible! Hark! There cometh a voice from every age,

And thunder-tongues are breaking now from peasant and from sage:

Silent and dark, and he returns no more.

The light that on our pathway shines—a never fading star?

From the Golden Rule.

The Three Callers.

Moon calleth fondly to a fair boy straying

'Tmid golden meadows, rich with clover dew,

But though he forlorn, he still thinks of mIRTH I S weave playing,

And so he smiles, and waves him an adieu:

Heeds not the time—he sees but one sweet form,

And all his loving heart with bliss is warm:

Brother has it in his power to render us most important aid in the way suggested by Bro. E. R. Osborne. His suggestions, we trust, will not be without effect. Every Brother has it in his power to render us most important aid in the way suggested by Bro. O. Let him devote only a few moments when he meets his Brethren in exhibiting a specimen number of the paper, and stating its very low terms, and our list could easily be doubled. A word to the wise is sufficient.

From the Golden Rule.

Reflection.

The Past—where is it? It has fled.

The Future? It may never come.

Our friends departed! With the dead, ourselves! Fast hastening to the tomb,

What are earth's joys? The dew of morn.

Its honor! O, soft wreathing balm.

Where's peace? In trials mirthly losses.

And joy? In heaven, the Christian's home.

Bro. N. B. Johnson of Ga., writes under date of Jan. 16, as follows:

"The present reduced price of the Magazine makes it my duty (in common with every true disciple,) to extend its circulation and usefulness. I fear it cannot succeed at
the present very low price. Indeed, I feel assured that it will not if the brethren do not make active efforts to increase the number of subscribers. I hope it will stand, for the sake of the cause, for as an humble disciple of Jesus Christ I have felt much refreshed and strengthened by its visits.

"On the 11th of last March the disciples here were organized into a Church capacity, by Dr. D. Hook and A. B. Fears, evangelist, with seven members. They organized in a private house, and have continued to meet monthly in a school-room, (being denied the use of the churches.) We have increased regularly on, and now number twenty-one. We are building a good Church of brick, (36 by 50 feet,) and will have it done by March.

The scattered disciples in Georgia met with us in co-operation in September, for the first time. The meeting was exceedingly pleasant and harmonious, all seeming to be renewed in their spiritual strength and energy. During the meeting five united with us. The Co-operation constituted our Church its agent to employ an Evangelist to labor in Georgia this year, and I am exceedingly happy in being enabled to inform you that we have procured the services of our beloved Bro. Dr. Daniel Hook, who is in the field, and every way worthy of the great undertaking. May God bless his labors to the end that the truth as it is in Christ Jesus may prevail."

Bro. Huddleston, Jan 24th, writes: "Bro. Wilcox's visit among us, I have no doubt, will have a salutary effect. A general manifest anxiety to hear him again is prevailing among all denominations. Our congregation located near Bagdad is moving on slowly, in peace and harmony. We have an occasional accession. We number about one hundred."

Minutes of Bethel Conference.

We have received a copy of the "minutes of the Bethel conference and Union meeting of the Disciples of Christ held at Kinston Lenoir county, N. Carolina in Nov. 1849," together with a circular written by our excellent brother Jno. Gaylard. From this publication it appears that 29 churches were represented, possessing an aggregate membership of 1829, with 29 Elders and preachers, and that during the year (1849) 160 persons were baptized. These churches are chiefly in the counties of Lenoir, Greene, Craven, Beaufort, Pitt, Jones and Cumberland. The next annual conference is to be held at Rountree's M. H., Pitt county, on Thursday before the 3d Lord's day in Oct. 1850.

Were it not from a press of other matter we should print the Circular which is practical and insists, as it should, upon the weekly assemblies of the saints, weekly contributions, the duty of prayer, religious instruction of families, and upon the exercise of that love which especially becomes those who are of the household of faith.

We should be happy to co-operate with the brethren of North Carolina in disseminating the principles of Primitive Christianity through the pages of the Christian Magazine.

Progress of the Cause.

Under the above head we wish to give every month all the additions to the churches reported in the various papers devoted to Primitive Christianity.

Since the 1st of January they have reported as follows:

Ohio. The Harbinger reports 391 additions. The 'Age' 50 or 60.

Iowa. Harbinger reports 59 additions.

Harbinger 359.


Tennessee. Harbinger gives 320 additions. These embrace the operations of Brethren Collingsworth and J. K. Speer for 1849.

Mississippi. Harbinger reports 97.
South Carolina. Meeting at Old Union 4 immersions.
Pennsylvania. Harbinger reports 9 additions.

Note.—All our exchanges have not come to hand or this abstract would have been more complete.

**Evangelizing.**

The Committee upon Evangelizing have selected Bro. James Holmes to act as one of the State Evangelists, and are waiting for his address to forward him a letter. They have written, also, to Bro. W. P. Clark of Kentucky, to take the field in the Western District, but have not yet received a definite response.

**Obituary.**

John M. Barnes.

It is with the deepest sorrow that we announce to our readers that our beloved bro. John M. Barnes of Hopkinsville, Ky., is no more. On the 1st Lord's day of this month (February) while proclaiming from the pulpit the Gospel of Christ to his fellow-citizens he was seized with an attack of paralysis which terminated his life on the day following.

We can only mingle our tears with those of his peculiarly afflicted family and more intimate friends, and fervently pray that the God of our deceased brother have lost a most affectionate and beloved Guardian, the community where he died a most admirable preceptor, and useful and honored citizen, the church of God, one of her brightest luminaries and most courageous defenders, and a very extended acquaintance throughout the South and South-west, one whose kindliness and generosity of soul, whose earnestness and Christian zeal will embalm his memory in everlasting remembrance.

We wait the reception of full particulars concerning the death of Bro. E.—from our brethren at Hopkinsville, that we may complete our melancholy task in the next issue of this paper.

On the 18th of Jan. 1850, John, infant son of brother and sister G. W. McQuiddy of Franklin College, closed his eyes in death. He was a child apparently of much promise but gave early the sad premonitions of his speedy departure. The incessant vigilance
of Parental affection could only avail to pro-
tract his little life to the short span of 8
months and 20 days. He will return not
again to the bereaved parents—may they
then as David, be enabled in full faith to
anticipate the day when they shall go to
him.

Died, Dec. 26th, 1849, in Jackson Miss.,
Mrs. E., wife of Dr. Wm. J. Barbee. She
early made a profession of religion, lived
in its enjoyment, and died in hope of eternal
life.

The Western Evangelist.
We welcome into the ranks of Reformation
Periodicals the publication whose title
is given above.
It is published from Mt. Pleasant Iowa,
edited by Daniel Bates, assisted by A.
Chatterton, A. J Kane & Arthur Miller.—
It is issued monthly, 32 pages, double col-
umns on pretty good paper and neatly cov-
ered. Its typographical appearance is neat
and creditable. The first number contains
many valuable essays, and breathes a healthy
generous and practical spirit. We trust it
will be amply sustained by the brethren of
Iowa or the territory contiguous, and that it
will do good and efficient service in the
cause of our divine Redeemer.

Proclamation and Reformer.—We have
seen nothing of the Paper of our brother
Franklin. How is this? We have regular-
ly mailed the C. M. to Milton. We should
be happy to see the face of our old friend
the Reformer in its new head-dress.

Meeting of Committees.—The Commit-
tee on Evangelizing will meet regularly on
the 1st Monday of each month at 10 A. M.
The board of the Publication Society
will meet regularly the 1st Monday of each
month at 3 P. M.

Debate in Georgia.
A debate will be held between Elder J.
Moore of the Christian Church, and the
Rev. Mr. G. H. Cartledge of the Presby-
terian Church near Zanesville, Ga., commen-
ting 16th of July next, brethren of the Chris-
tian order are especially invited to attend.

J. Moore.

Letters Received.
Letters have been received from J. East, Dr.
J. R. McCall, (Your’s for the T. B. has come
to hand) T. N. Loving, B. Schofield, J. Cal-
lahan, 2, J. Grainger, Jno. McDougall, W.
J. Owings, U. M. Robert, J. Gilmer, P.
Reeves, G. Stroud, J. K. Speer, G. Heads-
peth, O. D. Williams, S. M. Scott, 2, G
Lipscomb 2, G. H. Borden, L. D. Alsabrook,
W. B. Randolph, 2, B. G. White, M. Web-
ber, S. B. Giles, J. Hallaway, J. Byars, D.
Yaney, J. J. Mart, J. P. Billingsley. A
Scott, J. W. Mack, J. J. Faris, W. J. Sowell,
S. S. Callaway, (send any current money)
J. A. Graham, J. L. Etheridge, W. C.
Ghormley D. Huddleston, D. D. Wall, M.
G. Pearson, N. W. Smith, C. Brown, J. L.
Jones, M. L. Wilcox, P. M. King William, L.
A. Nichols, W. D. Carnes, T. W. Brent, A.
B. Fears 2, P. M. Dredden, E. A. Smith, 2,
S. J. Pinkerton, W. H. Hooker, J. White-
law, S. Gordon, W. McCormick, J. P.
Chester, and P. M. Lebanon.
We would observe that the orders and re-
quests contained in the above, have all been
attended to, and that the publication of the
receipt of a letter will always be an assu-
rance that its orders have been fined. To
such as seemed to require, private answl:
ers have been returned.

Thanks.—Our especial thanks are due to
Brethren E A Smith, A B Fears, G Lips-
comb, T W Brent, J J Mart, D Yaney, P
Reeves, W J Owings, M G Pearson, D D
Wall, S S Callaway, J J Faris, D Huddle-
ston, A Scott, T N Loving, J W Mack and
others for their kind exertions for the C. M.
We desire especially also to thank Sisters
L. D Alsabrook, B. Clayton and P Cooper.
We trust that we shall deserve their contin-
ued assistance.
Bro. Ferguson:—

Please give us a full and explicit exposition of Matt. vii: 31, 32. "Therefore take no thought what shall we eat, or what shall we drink, or what shall we wear? For after all these things do the Gentiles seek. For your Heavenly Father knoweth that you have need of all these things." H.

1. The design of the Savior was to enforce the duty of contentment, excite faith in divine Providence, and enjoin resignation to the will of God as manifested in the trials of life. It was addressed directly to the Disciples and was intended to be observed to the letter, by them, during a given period. In the commencement of his ministry, our Saviour had selected more than eighty Disciples whom he sent forth as heralds of his approaching kingdom. The mission was an extraordinary one, and he chose to sustain it by extraordinary means of support.—He confined that mission to the lost sheep of the house of Israel; and as they were freely empowered to heal the sick, cast out devils and raise the dead, he proposed to give them evidence for their faith by providing for their own sustenance without their personal aid. He allowed them to take neither purse, nor scrip, nor change of raiment, nor weapon of defence. Thus they went forth and when they returned were prepared to answer the requisition of their Lord, with experimental knowledge of his power.—Did you lack any thing? With reference to this mission, the precepts you refer to were given, and a compliance with their requisitions enabled his Disciples, some of whom he intended afterwards to be his Apostles to all the world with the glad tidings of a world's Redemption, to know that He who takes care of ravens and beautifies the lily of the valley, would provide for every emergency that could overtake them in their great work. The remembrance of that mission will afford you a clue to the literal interpretation of the passage. But after the special object of that mission was secured, you hear the Savior addressing these same men and saying, [Luke xxii: 33.] "He that hath a purse let him take it, and likewise his scrip; and he that hath no sword let him sell his raiment and get one."

2. There is, however, a general as well as special object in this as in all our Lord's teaching; and he is not a well-instructed scribe in the things pertaining to the kingdom of heaven, who confines any part of the Lord's teaching exclusively to those, his immediate Disciples. He spoke so as to suit their peculiar circumstances; but he also met the wants of all ages in the comprehensiveness of his teaching, and commanded his Apostles to teach all his Disciples what he had taught them. [Matt. 28: 20.

The teaching of this Scripture, therefore, for the benefit of all, is that we should not allow ourselves to indulge distracting and distressful anxiety in worldly matters; no, not even for the necessary support of life and health. The language he uses is dressed in the costume of the age in which he appeared amongst men, and must be regarded in the light of that age to be correctly understood. The expression "take no thought" is not absolute as the words as now used would imply, but comparative, as the context indisputably exhibits and as the current teaching of both Testaments proves.—"Take no thought what ye shall eat," &c., is connected with, "Seek ye first (or chief, or "rather" as Luke has it,) the kingdom of God and his righteousness." These two sentences in opposition to each other are
sent me not to baptize but to preach the gospel,” 1 Cor. 1: 17, cannot be understood in its absolute signification, for he did baptize as he himself declares in the succeeding verses. The phrase is comparative—he was not so much sent to baptize as to preach—it was not so much his office as preaching. He preached and others baptized; but when there were none to perform it, he did it with his own hands, such was its importance in his estimation.—Again: “God be thanked, that ye were the servants of sin, but you have obeyed from the heart that form of doctrine delivered to you.” Does the Apostle mean to say he thanked God that the Romans had served sin? Certainly not; but that notwithstanding they had served sin they had now received pardon or freedom in obedience to the form of Christian doctrine. By these examples, which might be multiplied indefinitely, you will see the idiom of the language of the Bible and will be able to understand the words of the Savior and indeed all divine teaching upon the subject. “Be not so anxious for the things of this life as for those of another; be not distracted with its calamities nor carried away by its prosperity, but learn to trust a divine Providence, which is never ignorant of, nor indifferent to, your necessities.

But I cannot close this exposition without calling your attention and my own to the reasons our Lord assigns for this pious committal of our affairs to God.

1. That our life is more in the estimation of God than the means by which it is sustained; as they both are ever in his hands, he will not allow the former to suffer for the lack of the latter. “The life is more than meat and the body than raiment.”

2. God provides for the inferior creation; for the beauty of the flower, and the sustenance of the fowls. We are better than fowls—he will provide for us.

3. Whatever distracting care or anxiety we give to our lives or livelihoods, we cannot add to either, of our own skill; beyond the appointment of God we cannot add a cubit to our stature; and beyond his permission a day to our lives.

4. We should ever know that our...
PRAYER—BY M. L. WILcox.

only Father knoweth that we have need of all these things." We must labor and use honest industry, for this is a part of God's righteous system, but upon every lawful effort we need to look up to heaven and pray, "Give us this day our daily bread." He may withhold from us the power of industry; he may take from us the means of subsistence, by influences we cannot control; if he do not remove the blessings he may remove the effects or benefits of them; or by allowing dangerous illness to overtake us, rendering the prospects of life more than uncertain, he may make the beauty of man to consume away as the moth frets his raiment; or by death itself, which will soon remove us all from that we here possess.—

Our Father knows what we need, and supplies that need by the established order of his Providence, in answer to the diligent exertions, which are the duty of man in every station. The truth that God knows our wants, is to be seen not only in the nature of our organization, which is superior to the plants or fowls; but, also, in the results which ordinarily flow from diligent attention to all necessary business. And hence what the Gentiles, and all men without God, whether in Heathen or Christian lands, ascribe to false Gods or the course of nature, the Disciples of Christ are taught to ascribe to the true God who thus manifests his care for all his creatures. God must be acknowledged; dependence must be placed upon him, to encourage which we are taught to remember that before we ask his favor he is perfectly acquainted with all our wants. He who does not exercise this dependence and make this acknowledgment, lives without God, a practical Atheist as the word signifies—and has no just conception of divine Providence.—

A Disciple of Christ, whilst he does not expect a miraculous interference for his preservation, must constantly and habitually remember that it is his heavenly Father who supplies him with all the necessaries for the sustentation of the life he at first gave. He causes the seasons to revolve, the rains to descend upon the mountains, and the heart of man to be filled with food and gladness. It may all be through natural and ascertainable causes, but this only proves the nature of our wisdom to discern some of the ways of God, and the regularity of his operations who first ordained and still governs all things. "He giveth richly all things to enjoy;" and it is a vulgar, an inconsiderate, ignorant, irreligious method of viewing our enjoyments, or indeed any act in our lives as the pure result of inanimate causes. And it will not do to apologize for this irreligion by looking to the fact that, unlettered and weak-minded people see mysteries around them in common objects which the discoveries of science clearly explain. I admit that where our knowledge of the course of nature is very limited, we are apt to ascribe to supernatural causes what belongs to the natural and express great wonder and awe. This may be in some superstition; it certainly is not an intelligent faith. But its opposite is profaneness, where God is denied simply because he operates regularly by law. The moral tendency is the same. Believers in omens and anticipations often act as if they denied God, angels, and spirits; whilst minds enlarged and enlightened by science are as often proud and boastful, and live without God. Both classes properly purified and regulated, are compatible with Christian faith and piety.—

The one requires a little more knowledge to correct his superstition; the other a little more faith to show him the source of his knowledge, and to correct his blundering scepticism; both need to be taught that their heavenly Father regards them as "of more value than many sparrows."

J. B. F.

Prayer.

BY M. L. WILCOX, OF GLASGOW-KENTUCKY.

If we consult the prayers of our Lord when he was on earth, if we examine the examples of prayer in the Old Testament or the New—the prayers of Prophets, Apostles, or any of the ancient saints—we shall find that a plain, direct, unvarnished utterance of their wants to their Father in heaven constituted their prayers.

No useless verbiage, no attempts at sublimity of language, no seeming desire to please man, or even notice of his presence,
attaches to those soul-thrilling, model prayers of the Old and New Testaments.

Prayer with the ancients was a solemn and devout appeal to God, in cases when help was needed, and God only could relieve them. Their wants and God's sufficiency, only occupied their minds. They were sure that he could and did know the desire of the heart, whether uttered in an audible voice in the congregation, or in the inaudible whisper of the soul. Good old "Hannah spake in her heart, only her lips moved, but her voice was not heard." I Sam. 1: 13. No confusion of sounds was there—only one spake to the Lord at a time, and when he closed his petition to the Lord of saints, the people endorsed his prayer as it went up before the throne with an Amen, thus making it their prayer to the Holy One in Israel.

How applicable are the words of our Master on a certain occasion, in many latter-day instances: "the children of this world are wiser in their generation than the children of light." Luke, 16: 8. The children of this world do not each write out a long and tedious petition, containing the same as all his friends have written, attach his own name to it and send it up to a Governor or a Legislature, in company with five hundred others of a similar character, thus burdening the executive or the legislature with a useless amount of verbiage, many times repeated, and at last containing but little to be noted. Nor do they all in a crowd rush to the gate of the executive mansion, and there fall down, and at once all cry out in the lowest sounds of which the human lungs are capable, and in such confusion that no one can understand one sentence of what is said; but they assemble upon due notice, agree on what they want, and appoint a commission to write a prayer. It is read before them all, and all approving, it is signed and sent up to the petitioned power, bearing the names of all the petitioners, as an evidence of their desires.

By this means the address becomes the prayer of each endorser, as much as that of him who penned it. So, anciently, was it when prayer was made by the saints to the Lord. When men were cursed for their sins; or thanks, praises, or prayers were offered to the Lord, all the people gave their endorsement to the same by a distinct Amen. See Deut. 27, 15-26—Chron. 16, 7-36.—My Brother, if you suffer the true christian prayer to ascend before the throne of the Eternal, unendorsed by your cordial Amen, what interest have you in that petition?

Suppose your fellow citizens petition successfully the legislature for some valuable relief law, what credit can you take to yourself on account of the enactment of that law, when you neglected or refused to sign the petition? And when you enjoy its benefits, do you not feel something like being guilty of purloining on another's credit?

What can more effectually drive dismay to the heart of Satan, or make the sinner feel the power of God's worship in a christian assembly, than the profound stillness which prevails during prayer, (except the solemn voice of him who is "mouth to the congregation before the Lord," ) broken at the conclusion of the prayer by one united, distinct Amen, in which are heard harmoniously mingling the voices of the strong and determined man, the sweet and charming tone of religious woman, and the richer accents of coy but believing childhood?

Every individual member of that church, male, female, young, old, bond and free, should say at the close of a prayer to God, Amen—at once, in concord, distinctly and roundly, not loudly, not tremblingly, feebly, but earnestly, in the spirit and solemn accents of supplication, should each christian in the house of God say Amen. Is there not power in such God-reverencing worship? Does it not cause the christian to feel that he is in the presence of the "army of the God of Hosts"? Will it not, like a peal of thunder, like an earthquake, shake him who is on a sandy foundation, and cause him to exclaim of a truth, that "God is here, and these are His hosts"? I have experienced it. I felt to exclaim, "this is holy ground"—"these worship God." Will the worship of the congregations be complete until this ancient form is re-adopted and obtained in the churches?
WHO SHALL PRAY?

All, in every place, who can lift "up holy hands without wrath and doubting." 1 Tim., 2: 8. We have in the world many books giving us forms of prayer, but we must say something upon a more important theme.

THE RULES OF PRAYER.

1. "Pray in faith. Because it is impossible to please God without faith." Hebrews 11: 6. Because "whatever in religion is not of faith, is sin." Romans 14: 23. Because God has forbidden man to "draw nigh unto Him with his mouth and lips, while his heart is far from him." Mat. 15: 8. Because all religious acts done without faith must be hypocritical. And, finally, because "God is a spirit, and they who worship him, must worship him in spirit and truth." John 4: 24. Our sacrifices are to be spiritual. 1 Peter 2: 5.

RULE SECOND.

In the name of Christ. Why address the Father in the name of Christ—and only in that name? Because he has required it. John 15: 16. 16; 23, &c. &c. How unguarded and unmannerly are those prayers which are put up directly to the Father—those which are opposed to the Holy Spirit, and how futile, too, are they. We are to pray in the spirit, through the name of Christ, to the Father. To the Father only is prayer to be made. The name of Christ can only give prayer acceptance before the throne, and the spirit's teachings can only inform us "what we ought to pray for," when we come before the Lord. As well might a minor, without the name of his father or guardian, or a slave without his master's name, think of transacting important real estate business, as a man to approach the Immortal One through any other medium than the name of Emmanuel.

RULE THIRD.

"For the things we need." O, that all praying persons would heed this rule. How many things much needed are left unasked for, and how many others not needed are called almost continually for. Often the very things for which prayer is made, if they were sent, would prove sources of lasting regret, if not of absolute misery. Many, very many, have great reason to rejoice and be thankful to the Lord, because he has paid so little attention to their vociferous and unreasonable supplications to him. Here is one who has, by the Providence of a merciful God, his larders, granaries, store rooms and houses filled with the necessaries, and even the luxuries of life for months to come, sitting down to his table laden with the richest and greatest abundance of dishes and viands, will pray God to "give him day by day his daily bread," instead of rendering thanks to the giver of all good. Jesus did not pray at his table, "the blessed and gave thanks." True, when his Apostles were sent out without money, scrip or any other means of life but the miraculous aid of God, he required them to ask for their daily bread, and so may we when in need, pray, for what we are requiring; but when we have received, "in all things give thanks."

RULE FOURTH.

"According to the will of God." "And this is the confidence we have in him, that if we ask anything according to his will he heareth us." 1 John, 5: 14. No one for a moment can candidly think that the All-wise God will give up his righteous will to accommodate the ignorance of man. How can we know what his will is? His ancient people had his will revealed to them in the Old Testament, and we in the New. "All things which pertain to life and godliness are hereby given unto us." 2 Peter, 1: 3. (See 2 Tim., 3: 17, 17.) What he revealed as his will in time past, is still his will to those in the same circumstances. Our duty then is first to enquire for those in the same situation as we now are, and then learn what he promised such persons, and for the same pray, "without wrath and doubting." Finally, what he has promised for his people on this side of miracles, we are to pray for, and labor with him—co-operate with him for their fulfillment. Thus he works in us for his good pleasure, and we with and in him to his praise, and our eternal good and salvation.

But here comes the clownish question, "If God is so willing that we should freely have
and enjoy his blessings, why ask for them?"

Suppose that a friend was redundantly sup-
piled with cash, and was willing, even anx-
iousof loan or give you an amount to relieve
your present distress, would you, by night
or by day, with your key open his safe and
carry thence his money, without asking for
it? Would a manly boy thus treat a kind
father? The more kind the Father—the
more willing he be—the more truly pro-
tit that we ask, and the more will a true
and refined heart desire to ask. And when
we have received, we are not to run off with
the blessing without a word of gratitude,
like a thankless infidel, or a hungry span-
iel, but "in all things to give thanks" to the
bestower of all good.

RULE FIFTH.

"With holy hands, without wrath and
doubting." 1 Tim. 2: 8. Without doubt-
ing of course implies in full faith. Where
there is no doubt, there must be complete
confidence, according to Rule first. We
need not think to be heard of God when
our hands are engaged in willing deeds of
violence and blood. Isaiah 1: 15. We are
"to put away the evil from before our eyes"—
"cease to do evil,"—"learn to do well,"—
"repent."—"Cleanse your hands, ye sin-
ers," James 4: 8. From these and many
other passages which speak of "defiled
hands"—"clean hands," &c. &c., we learn
that while man will cherish his sins, and en-
gage "his members therein," and will not
repent and forsake the commission of sins
before the Lord, he will not hear his prayer,
and the Lord expressly says so. Proverbs,
28: 9. It must be an insult to a holy God
to lift up hands before him, defiled with un-
repented sins. Clean hearts have clean
hands. Clean hands are the companions of
clean hearts.

How many prayers have been offered in
wrath, ill-will and malice. But let those
know who "do such things," that they are
in the same or more danger than the subjects
of their wrathful prayers. "Vengeance be-
longs to the Lord."—"Vengeance is mine,
and I will repay, saith the Lord." Think
not to pray acceptably to God with ill-will in
your heart to man. "God will not forgive
you your trespasses unless you forgive them
who trespass against you." Matt. 6: 15.

RULE SIXTH.

In reverence. Approaching God is com-
ing upon holy ground. With what rever-
ence, solemnity and devotion should we
come to his throne. "Thou God seest us." Thou
"knowest what is in man." How un-
becoming is a boisterous, noisy, proud and
dictatorial manner in prayer before the
throne of him in whose sight we are but
worms of the dust—mere insects ephem-
ral, of a day's existence. What sin, too, is
such a manner. How irreverent is the heart
of that man who so approaches the living
God. As well might we expect a rose to
spring from the root of a thorn, or grapes to
grow on thistles, as such a manner to spring
from a heart in which is the true and sub-
dued spirit of reverence and supplication;
which, yielding, in view of the august glory
and eternal majesty of God, exclaims, "not
my will, but thine, O God, be done." The
heart that breathes that spirit will carry a
manner before the throne of God, which will
inspire all who are within its influence with
reverence. "By their fruit shall ye know
them," is the rule of judgment.

RULE SEVENTH.

This rule is the sum of all the others:

"Let us draw nigh with a true heart, in
full assurance of faith, having our hearts
sprinkled from an evil conscience, and our
bodies washed with pure water." Hebrews
10: 22.

Can the hypocrite draw near with a true
heart?—the unbelieving in full assurance of
faith?—the impenitent with a heart sprink-
led from an evil conscience, or can the un-
baptized draw near with bodies washed with
pure water? Then an honest heart, full as-
surance of faith, a clean conscience, and a
baptized person, present the whole man to
God. Why? Where an honest heart is, no
hypocrisy can be; where fullness of faith is,
there can be no infidelity; he whose con-
science is clean, has clean hands, and is
"without wrath and doubting; and where a
surrendered, given up, baptized body is,
there cannot be a rejection of the "counsel
In this manner we come mentally, morally, and personally to God—our whole being, body, soul and spirit is acceptably given up to him, and in this manner will he receive us, for so has he bid us come. So do we come in his commands, “in keeping which is an exceeding great reward.”

CONCLUSION.

Prayer is the medium through which the christian holds more direct communion with his God, than in any other ordinance. A christian should not deceive himself with the thought that he can prosper in the divine life, without much prayer; nor need he think that he can continue a christian a long time, without devoted and frequent communion with the “Father of the spirits of all flesh.” Prayer is the Christian altar, on which his spiritual sacrifices are to be offered to his God—the sacrifices of confession, thanksgiving, and supplication. We all know quite well that the word prayer does not really include, and import confession, and thanksgiving, yet the forms of prayer in the holy Book mostly include all these. We can hardly separate them, or easily avoid adding to them praise also, as it is found in many of the Bible addresses to the Lord. Scarcely will we find a devout worshiper of God, who will not when in the attitude of prayer, confess his true character to God, thank him for his numberless blessings to him—laud and praise his name, as well as supplicate his mercy. As well might a man think of being a beloved and esteemed neighbor without any variety of intercourse with those who live about him, as of living the christian life without a daily communion with his God and Father, through the name of the great Mediator. An indirect communion with God do we hold in all his institutions, but in prayer we come into his presence and “assure our hearts before him.”

Would you hold a man your friend, to whom you were a daily benefactor—who lived upon your kindness, and your means, yet would not speak to you? How then can we expect that the God “in whom we live, move, and have our being,” will regard us as his friends, if we will not converse with him?

The every-day, conscientious, praying christian, is the true gentleman, or real lady. Find that truly consistent, conscientious christians who will ask God for every favor which he needs,—would not lay his hand upon the gifts of God if he could, without first asking for them—who does not receive a known mercy from the Divine hand without rendering thanks for the same—yea, “for all things gives thanks;” and is never conscious of the most minute fault, or the slightest infraction of the law of God, but he immediately confesses his fault, and implores the Divine pardon through the name and blood of Christ, and I will find you in the same person although he or she may not be accomplished and graced with all the fashions of the times, the true lady or gentleman—a person who will never lay hands on that which is yours, or in any way appropriate to his or her use that which belongs to another, without first asking liberty so to do, will never receive from you or the humblest son or daughter of Adam, the smallest favor, without a grateful acknowledgement of the service rendered, or the favor bestowed, and will never discommode, jostle, or in any other manner disquiet you in person, feelings, rights, character or estate without asking your pardon for such seeming or real injury, however small.

All the real excellence of character in this world has been derived from the influence of the ancient and modern altars. Even the infidel who sneers at the praying christian, could not dwell in civilized society, were it not for the effects of the Jewish and Christian altars upon his character, however, unperceived by himself. At the ancient altar, commenced and originated all true refinement, and had there been no altar, there would have been no real civilization. Among all nations is the altar found, and in the same degree as their views are correct or incorrect concerning that altar, is their civilization. Nor is this all, the true disciple of his Lord, who meets his God every day in prayer can never be the traitor, or the instrument of secret injury, for he is the man who knows, “thou God seest me.” Christian, never forsake either the private altar, or that which stands in the sanctuary
of the Lord. Around with brother, ye children of prayers; let none of thy brethren meet. Cease to pray lest a time may come when you will pray in vain, and Cry "a little longer, yet a little longer, O may I stay to wash away my stains and fit me for my passage." Pray on my brother, my sister, ye children of the Lord, ye servants of the Most High, "Pray always," and "with all prayer"—"without ceasing." A prayer-hearing God be with you, and bless you with every needed mercy for Christ our Lord's sake, Amen.

Thoughts on a Devotional Spirit.
By JNO. D. FERGUSON.

It is highly important to be familiar with the evidences which sustain the religion of Jesus Christ—to arrange with scriptural and logical propriety the many arguments which render virtue preferable to vice—to be able to go from principle to principle, from effect to cause, and to say with the most implicit confidence that Christianity is true; it is of divine origin, and that it secures to its possessor a felicity which the world cannot give or take away.

There is a way, however, by which the Christian may soar to God and hold communion with him, which is even more safe against the influences of this world, than this of mere argument. It is, a feeling of devotion; or a taste for devotion, which is better realized by the true Disciples of the Lord Jesus, than expressed. I would not be misunderstood as saying that it is not at all connected with the proofs of Christianity, for in some measure it must be. But under the influence of this feeling or sentiment he may not only say that he is convinced, but that religion charms, ravishes, and absorbs his soul by the enjoyments which spring from it.

This devotional feeling of which so many professors seem to be destitute, may be clearly indicated by a number of passages from the holy oracles. "As the heart panteth after the water brooks so panteth my soul after thee, O God. My soul thirsteth for God, for the living God." Psalm, 42.

"My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips when I remember thee upon my bed and meditate upon thee in the night watches. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice." Psalm, 63.

"How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the Courts of the Lord: My heart and my flesh crieth out for the living God. Blessed are they that dwell in thy house. A day in thy house is better than a thousand." Psalm 84.

Look to the New Testament for other illustrations of this same feeling. "Blessed are the pure in heart for they shall see (enjoy) the evidences which sustain the religion of and thirst after righteousness; for they shall be filled." Math. 5. How few have this longing for God—this thirsting for righteousness—this desire to commune with him, either in the closet or in the social meeting?

And yet the mass of Professors may not doubt the truth of Christianity. They may be able to tell what a sinner should do to be saved—to point out the defects of surrounding Churches, to declaim against sectarism—to show the superiority of the Bible as a rule of faith to the edicts of Kings, or Popes, the decrees of councils or the sophisms of philosophers; and still be more interested in circles of dissipation, in scenes of worldly amusement, in games or in dancing parties. In one word, while they may have a higher standard of Christian piety than some of their neighbors of different denominations so far as theory is concerned; they have little or no taste for that devotion characteristic of the old saints or of the primitive christians. The devotional man is supported in times of temptation, because the "peace of God which passeth all understanding," to use the language of another, keeps down the propensities of his heart and the divine comforts which inundate his soul, obstruct his being drawn away to sin. Allow me, courteous reader, to illustrate my meaning still further by the example of two Disciples.

A. reads the inspired volume simply to ease his conscience, he has been taught that it is his duty. And he may desire to meet
B. reads because he desires his mind to be illuminated. Thy word, O Lord, is a lamp to my feet and a light to my path. The word of God affords nourishment to his soul—it strengthens and invigorates his mind. He rejoices to converse with those good and holy men who lived and walked with God.

A. prays because he is awed by his wants, and because prayer is the resource of the miserable. Even the Infidel has been known to pray when in deep distress. When all his hopes have been blighted by the hand of time, when no human eye could pity or human arm could rescue him—when the billows of adversity have rolled high over his head and threatened to devour and overwhelm him—even he has called upon that being whose assistance under other circumstances he called in question.

B. Prays because he delights to have his mind and soul transported to heaven—he loves to commune with the King Eternal, Immortal, Invisible. Prayer banishes from his mind the objects which dishonor his pure affections—it unites him more strongly to his Creator and to Heaven.

A. Gives of his substance for fear of that irrevocable decree, “depart you cursed into everlasting fire, prepared for the Devil and his Angels.” “I was hungry and you fed me not, naked and you clothed me not,” &c.—Math. 25: 41. And because the rust of the gold and silver of the covetous shall be a witness against them and shall eat their flesh as a fire. James 5: 7.

B. Gives because he is willing to spend and be spent in the good cause—he looks not on his own things only but also on the things of others. He realizes that it is the essence of Goodness to be communicative, “it is more blessed to give than to receive,” it affords him the most delightful sensations. He gives cheerfully.

A. Goes to the house of God on the 1st day of the week because he looks upon it simply as a duty—his mind absorbed with the things of time and sense all the week, disqualifies him for the enjoyment of the rich memorials of the Savior’s love. He enters not into the true spirit and import of the ordinances of the house of God.

B. Approaches the table of the Lord as a feast to his soul—he hungers and thirsts after righteousness. He remembers the dying love of the Son of God and looks forward through the pledges which God has given to that house of many mansions.

Yet a little while and the Son of God shall appear in the glory of his Father with all his holy angels.

Oh, the religion of our blessed Savior how powerful are thy attractions! Let this be the object of our most ardent affection. Let us go to perfection.

The following communication is from the pen of a worthy brother who was once an Episcopalian clergyman. To the subject of education he has devoted much attention, and the principles advocated in his present article are the result of deep and earnest reflection. The subject is of vast importance, second only to the unspeakably grand theme of a man’s salvation, and we believe that the views taken by Bro. S. approach very near the true standard to be adopted. There is obviously a glaring deficiency in all systems of education now in operation. It is this—they do not prepare students for the actual labors of life. We bespeak then, for the remarks of our correspondent an attentive and candid perusal.

J. E.

Education on Christian Principles.

Mr. Editor:

Dear Sir,—I am one, who have long felt to desire to witness the establishment of a school, a sort of Polytechnic school, where science could be brought into its proper connexion with the arts, and men of science act in concert with the working classes; where mechanics, in their workshops, agriculturists in the garden or the field, would aid the professor in the laboratory or the lecture room in the training and instruction of our youth. I have thought, that the body, as well as the mind and heart, might be better educated, all the faculties and powers of the man be more fully developed and rendered more efficient instruments in promoting the welfare, not only of individuals themselves, but the community at
large. I have thought moreover that the seminary of instruction should be the place, where the young might be fitted for their callings; the arts be improved; and applications of principles in science, and consequently, new discoveries made. As to the locality of the school, I would have it, if possible, on some consecrated spot made radiant by the presence of Christianity in her primitive purity, where she could exhibit herself in an atmosphere, unclouded by worldly influences, or sectarian jealousies and rivalries, dogmas and isms; where children, under the nursing influences of the church, and isolated from the world could be trained up in the nurture and admonition of the Lord; where truth could shine with its own luster, the Bible unfold its own meaning, every true believer find a home; the ark of the covenant, a resting place; and God himself, a tabernacle. Such, however, are the opposing influences of the world, as seen and felt by us all, that this, at present, seems but as a pleasant day-dream, or like Abraham's bosom, as beheld by the rich man, afar off. Yet, so long as there is no impassable gulf in the way, I will, with your permission, mention some of the means by which our wishes may be, in part realized and a purer and more completely organized church be the glorious result of a better training of our youth. In the first place then, there must be a sufficiency of gold and silver for the temple, we propose to rear, which we hope, hereafter, to show you may be obtained. Meanwhile, we present, for the consideration of yourself and readers simply, what, we believe, the church needs in making suitable provision for her household. Believing, it will be acknowledged by all, who have studied our Savior's last commission, as Christians should study it, that Christian education is the grand instrumentality, to be employed by all, who would enjoy the blessings of the Gospel, and secure to the church the presence of her Lord; we shall for the present do no more than invite attention to the terms of that commission, to show that it is required. "Teach them to observe all things, whatsoever I have commanded you, and lo! I am with you, always, even unto the end of the world." This, all will perceive, is a requisition similar to that of Solomon; "Train up a child in the way he should go," and a complete system of training, we believe, involves all that is necessary to qualify them for usefulness, in this life, as well as for happiness, in that which is to come. We suggest, therefore as the concomitants and appendages of such a system, a model farm and farm houses, model shops and dwellings for mechanics. The convenient and handsome arrangement of these outer courts of our edifice, (temple I suppose I must not call it) forms a part of our plan. The employment of competent men, to have the supervision of each department of study or labor, would form another—then, there is the general supervision, which is essential to concert of action and division of labor.—But the most imposing feature would be the beautiful seminary, where our "sons could grow up as plants, and our daughters become as corner stones, polished after the similitude of a palace," that would be reared in the bosom of this little community which would be pledged to act in concert in that holy cause, which this seminary was designed, like the nursery of a church, to promote. There we would have art and science combine their labors to embellish and adorn, not only the landscape around, but the youthful mind within. Nature too, should lend her guidance, and her aid. Our cabinets, and museums of natural history, in time, should be enriched by her productions. Our picture galleries and libraries should exhibit her beauties and wonders, her landscape and scenery. On our maps, should be delineated the localities of her plants, and minerals, and various tribes of animals. In our lecture rooms, should science unveil her mysteries, and make known her laws, and wisdom, unfold her lessons.—In workshops, should her models be copied, and her operations imitated, and the apprentice study mechanism, in the structure of those animate and inanimate machines of which the world is full; and lastly, the manufacturer, who has learned, from science where her treasures are to be found, and what uses her various gifts were designed to subserve, can convert them into wealth.
But all this would not accomplish the purposes of Christian education, did not Religion in the chapel, interpret her language as a revelation from God, till, the mind became prepared to read the Bible in the firmament, and sacred history in the earth, and hear preaching, in the voice of breeze and brook, cataract and storm: to feel itself in the vast temple of Jehovah, where the still small voice of God reaches the ear; and the light of his countenance, from every luminary, kindles the eye; and the smiles of God, from every flower, gladden his heart; and the love of God, from every thing; fills the soul; till, he regards Creation as the body, of which, the Almighty is the soul: is conscious that God's spirit, in his spirit, shines, as "shines the sun-beam, in a drop of dew." Ah! it is from nature that we should learn, because it is from her ever-teeming bosom, that, through the agriculturist and manufacturer, and those employed in traffic or the arts, all our wants are supplied and riches obtained. As all the goods, and all the wealth displayed in our cities, and all that appears for sale, in workshop or store-house, are made, and retailed from her inexhaustible stores; tell me, what classes should study nature more than those, who by industry can enrich themselves and any community in which they live from resources all around them, provided those resources were known? There is no country to which nature does not furnish some material, that art can fit for sale and use. Hence it is, that, in our seminary, I would accommodate apprentices, more than those who expect to live by their wits or be gentlemen at large. I would have more space occupied by specimens, and pictured representations of things, and apparatus, than I would by books. I would have a store house of collections made by all classes, and if herbarists and mineralists could not be otherwise obtained, I would make them merchantable commodities. As God taught Adam in the garden, when he caused the animals to pass before him, so would we have our pupils taught; we would have them learn things by seeing them; and not only their names and localities, their indications and affinities, but their properties and uses. The knowledge which a physician needs, and philology, pour upon us a pure language; who goes to the woods for his healing balsams and elixirs; and also the manufacturer, who stands in need of certain materials for his work (mineral, vegetable or animal) is, the locality and natural history of an article, and then, its fitness for his purpose. Such is the knowledge which we would have our pupils acquire: and eagerly would they acquire it in the way which we propose. Experiments in chemistry and philosophy; the effects of unseen elements, and the operation of agents, unknown to the common man, would afford them more pleasure than their sports. With astonishment would they peep at menageries of animalcules through the microscope: with wonder survey the Heavens through the telescope. The now unseen beauties, and wonders and glories of the universe would seem to them marvellous. To see our pictures and the curiosities of our Cabinets, would stimulate to industry and study; and the exhibition of the magic lantern, would make their little hearts flutter with delight. The mechanism of plants and animals would give the young apprentice a relish for his art, and induce him to imitate patterns, fresh from the hand of God. Admiration of the mechanical skill of the Almighty would make the young artisan a worshipper. The lovely and beautiful in nature, would lead the young lady to the divine source of all loveliness. Who would not expend much to afford the young such pleasures, calculated as they are, to lead into the paths of knowledge and wisdom, innocence and God. There are the pleasures, too, which history enables us to enjoy, when, to the imagination, the various scenes, in the world's grand drama, seem real; like scenic representations on the stage. There is entertainment too, in the variety of scene and landscape which meets the mind's eye of the young Geographer, as he follows the voyager or traveller to other countries, climes and places. With what emotion too, will the astronomer mount upward to gaze upon the scenery of the Heavens, the mechanism of the universe. We would have our seminary bring all this within reach of farmers and mechanics; and there, should rhetoric and grammar teach us how to speak and write;
There too, should revelation remove veil after veil from all mysteries of the past, the present, and the future; and from the world of spirits in woe or blessedness; and Christianity lead the child from one degree of light and knowledge, to another, until his feet stand upon the threshold of the upper world, and his soul is won by its glories, and ravished by its songs. Besides the halls of science, we would have a chapel; may, a temple, with its courts, its holy place, and holy of holies. Would science seem a community like this? We think not. Would Christianity refuse to take up her abode there? By no means.

For God planted the first garden, and sowed the first seeds, and Christ himself was a carpenter. With farmers and mechanics, students could be apprenticed and dwell, and at different hours, class after class could be called, by sound of bell, to take each, its station before the black board, or accompany the instructor through the experimental lecture and school exercise, as the soldier learns military tactics, not from books, but oral instruction and training. At leisure hours, books would be eagerly seized to refresh the memory or give knowledge of a subject in all its details. In every department of such an institution, the maxim of Solomon should constantly be kept in view; "Train up a child in the way he should go." Should he go to the business of an artisan, train him; teach him in the practice; and not only should every art or vocation be learned in this way, but so far as practicable every science. Geography, for instance, should be learned in the delineation of maps; Grammar, in the actual exercise of speaking and writing; Chemistry, in the laboratory; Botany, in the fields. Then, everything learned would be true; because, practicable; and worth learning; because, useful. The instructor, who should act in accordance with this maxim, would see his pupil enter upon his vocation, in life, with every prospect of distinction and usefulness.

To be continued.

The piece below from the pen of our excellent and venerable Bro. Trott is not of a local character, its title to the contrary notwithstanding. The occasion of it was local, but it will be found to treat upon some of the most important points at issue; between the Baptist and Pedo-baptist world, and between ourselves and Baptists. We conceive it to be a lucid and convincing refutation of the sophistical arguments by which the plain truth is sought to be evaded or made nugatory, and ask for it a close and careful perusal.

J. E.

Wars and Rumors of Wars Theological at Murfreesboro.

DEAR BROTHER EICHBAUM:—Our Presbyterian and Baptist friends here have paper and pulpit conflicts in reference to the subject, mode and design of baptism. We have read Mr. WALLER'S review and Mr. EAGLETON'S reply. We would not notice them thus if they had not misrepresented the disciples. Mr. E. in his essays charges "water regeneration" on the Baptists and disciples. Mr. W. hurls back the charge, and complains of Mr. E. for trying to identify the Baptists—rejecting the design of baptism, "with Alexander Campbell and his adherents." They mutually deny the sin of "water salvation," but seem quite willing to fasten it upon us.

Mr. E. gives to the world the third version of many charges against us in bitter terms.

1. We deny the "sanctification of the spirit!" p. 10.
2. Teach that water really washes away sin! p. 11.
3. Deny the agency of the spirit in the sinner's salvation! p. 27.
5. This is "moral insanity;—a species of modern infidelity." p. 11.
6. "That lifeless, soulless and hopeless thing, called Campbellism!" p. 27.

This is more Presbyterian slander with a vengeance! How did he happen to say these hard things? He was laboring to prove that water, and especially the water of baptism is the emblem of the spirit. Why labor so hard to prove that? I am here tempted to give you a specimen of his extraordinary logical powers in arranging his premises, arraying his proofs, and drawing his inferences!

1. The great proposition—sprinkling is
baptism. This must be proved at all hazards, and regardless of all consequences!—
What do you suppose was the first step to accomplish this great task? A critical ex-
amination of the primitive and literal meaning of the Greek words connected with the
subject? Very far from it.
2. The nature of the testimony.
1. Water is used figuratively in the Old and New Testaments! It is the emblem of the
spirit!
2. Baptism is used figuratively! It is also the emblem of the spirit!
3. The spirit, in his miraculous and moral influences, was poured out, shed forth,
fell upon!
3. The logical inferences.
1. Therefore baptism means to sprinkle! That is, pour, means sprinkle! shed forth,
means sprinkle! Fall on, means sprinkle!
2. Therefore baptism is a sign of past remission to adults or believing parents, and
future remission to their infants!!
3. Therefore baptism is not “for the remission of sins” in the present tense! Not
even an emblem of present remission!—Why? Oh! that would imply infant remis-
mission, infant regeneration, and water salvation! For if baptism is the emblem of
the spirit in the present tense, infants must receive it in baptism or the whole affair is
humbugism! But we must hold on to it somehow or other!
But unfortunately for Mr. E, Rom. 6, and
Gal. 2, must be disposed of in some way or
other! He marched up to them with puritan
bravery, made a desperate effort, and, Samp-
son-like, he pulled down his own splendid
temple of logic, and killed and buried him-
self in the ruins thereof! Mr. W. preached
his funeral, but lo! and behold, he will not
acknowledge that he is dead! He began to
build on figures, finished with figures, and
then demolished the building with figures,
and yet refused to confess even a figurative
death! But what were the horns of his di-
lemma? They were these—
1. If “buried in baptism,” is water bap-
tism, then sprinkling is out of the question,
for buried with Christ in sprinkling would
be laughed at by all the children and negroes
in the land!
To show the perfect absurdity of all such reasoning in order to save sprinkling, the mourning bench or any thing else, we will present you with a third course.

1. **Proposition**—The blood of Christ is not really connected with remission of sins.
2. **Proof**—Blood is used figuratively—"Washed their robes and made them white in the blood of the Lamb."
3. **Logical inferences**.
   1. Therefore, "This is my blood of the New Testament shed for many for the remission of sins," does not mean that the blood of Christ is in fact connected with remission! It is only a sign of forgiveness! The original design of the shedding of his blood was to symbolize past remission or past and future remission!!

   Again, The word of God is figuratively a fire, and hammer, the good seed of the kingdom and the sword of the spirit—Therefore the word of God is not able to save us, but is only an emblem of salvation! something is said of it not literally true, therefore it is not really a means of salvation!

   But worse still, Christ is the good shepherd, the true vine, the Lamb of God and the Lion of the Tribe of Judah. These things are not literally true, and therefore he is not the son of God, the Savior of the world! The latter must be interpreted so as to agree with the former!

   Having shown the sectarian folly of Baptist and Pedobaptist logic, we will in conclusion submit and prove the following propositions:

1. **Water, according to the Bible, whether used literally or figuratively, was in all cases a means of accomplishing the end with which it was connected.**

   1. Water was one of the means by which God formed the globe on which we live.—Gen. 1st ch.
   2. Water is one of the means by which God perpetuates vegetable, animal and human life. Gen.
   3. Water was one of the means by which God saved Noah and his family in the ark. Gen. 6 ch. 1st Peter 3 ch.
   4. Water was one of the means by which God saved the Israelites from Egyptian bondage. Ex.
   5. Water was one of the means by which God sanctified the nation of Israel when he entered into covenant with them. Ex.
   6. Water was one of the means by which the Jewish Priesthood were consecrated.—Leviticus.
   7. Water was one of the means by which the unclean according to the law were purified. Leviticus.
   8. Water was one of the means of Naaman's cure. 2 Kings, 5 ch.
   9. Water was one of the means of remission of sins according to John's baptism. Mat. 3, Mark, 1, Luke 3.
   10. Water was one of the means by which Christ was manifested as the son of God. Mat. 3, 1 John 5.
   11. Water was one of the means by which Christ removed blindness.

   The real literal design of baptism was set forth by John, Christ and the Apostles when they first taught and commanded it—"for remission of sins"—"He that believeth and is baptized, shall be saved"—"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins."

   Afterwards many figures are used in connection with baptism. For what purpose? To curtail, modify and explain away the real meaning! No! To show that it was commemorative of past, or typical of future remission! Certainly not. But to illustrate and enforce the importance of the institution. Hence every figure used by Christ and the Apostles, such as—born of water—wash away thy sins—buried with Christ—risen with him—put on Christ—but ye are washed—sanctify and cleanse it by the washing of water—washing of regeneration—hearts sprinkled from an evil conscience and bodies washed with pure water, show that baptism has a real and important connection with remission.
Do not Baptists and Pede-baptists use the figurative language of the Bible in reference to God, the Son, the Spirit, the Apostles, grace and blood, to prove and illustrate the importance of the relation they sustain to us in our salvation? Many things are said of them not literally true. Those are as it were exaggerations. Is it the design of exaggeration to diminish the importance of a thing?

All the positive institutions of 4000 years connected with the remission of sins were means of remission at the time they were observed.

1. The sin offerings of the patriarchal and Jewish ages were connected with remission at the time. The standing promise was, “It shall be forgiven him.” Lev. 4 and 6 ch.

2. The water of separation, a “purification for sin”—and the bathing in water, ordained in Numbers 19 chapter, were connected with purification at the time of their observance. What sort of logic is it that places the language of the Old Testament in the present tense, transposes the language of the New Testament to the past and future? The Lord save us from such theological logic!

J. J. TROTT.

Supplement.

Since writing the above we have seen Mr. Eagleton’s first Book on baptism. It abounds with the same kind of hard sayings and false charges already noted, more numerous and furious however. It was published in 1833. After all his parade about “water regeneration” he teaches the very thing itself in the same sense in which it is held by Greeks and Catholics and some Protestants! Mark the following quotations.

REFLECTIONS.

1. “Infants are defiled with sin, and need the blood of Christ, and the Spirit’s influence, which are represented by the baptismal water.” p. 32.

2. “Infants are capable of spiritual blessings, and may be sanctified from the womb. Why affix to an infant the symbol of the blood of Christ, and of the spirit’s influence, if it be incapable of spiritual blessings?”

3. “The baptism of the children of believing parents brings to view some of the most solemn truths of the gospel.”

4. “Christian parents have great encouragement to dedicate their children to the Lord in the ordinance of baptism. The parents are required to dedicate their children to God in the exercise of a living faith; but it is God who sanctifies and saves the children for Christ’s sake, and in the exercise of covenant faithfulness.”

5. “Beware, professing parents, beware, lest by your unbelief you shut up the channel of covenant mercies, and prevent the descent of covenant blessings to your own children!”

6. “But the mercy exercised towards the children of unbelievers is sovereign; whereas to the children of believing parents this mercy flows through a covenant channel.” page 36.

What is the doctrine here taught?—1st, Infants are defiled with sin, and need the blood of Christ and the Spirit’s influence.

2. Infants are capable of spiritual blessings, and may be sanctified even from the womb.

3. Baptism of infants brings these truths to view. 4. If parents exercise living faith in having their children baptized, God, for Christ’s sake will sanctify and save them.

5. But parents by unbelief in not having them baptized in faith, may prevent the salvation of their children. 6. The children of unbelievers may be saved by sovereign grace, without baptism, but the children of believers are saved by covenant grace through baptism, for by baptism they enter the covenant of grace!

If this is not “water salvation” I never read it in any book, Greek, Catholic or Protestant! To say that the Catholics and Puritans teach that water literally washes away sin is a slander. They teach that baptism is regeneration because it is a change of state and not because water changes the heart. The only difference is, Mr. E. confines the idea of regeneration to a change of heart by the spirit, but they extend it to both, for they contend for as much blood and spirit as he.

The true interpretation of “water salvation” is to connect the blood of Christ and the influence of the spirit with a senseless,
The Downfall of Turkey.

This event has for many years been regarded as one of the distinct fore-shadowings of Jewish and Christian Prophecy. The present amiable and perhaps imbecile Sultan is described by visitors to Constantinople, as not an unfit type of the decadence of the Ottoman. A presentation of biding fear pervades and depresses his people, and like the saddened Monteux, he feels that he sits beneath a suspended fate which will seal the overthrow of an empire which once extended from the Atlantic to the Ganges, from the Caucasus to the Indian Ocean. — Over the barren steppes and frozen limits of inhospitable and semi-barbarous Russia, the Muscovite looks threatening; and as the scourge of God he comes to dry up the Euphrates and make way for the kings of the East. Turkish jealousy and Despotism hold the Sepulchres of the Prophets, and profane the seats of the earliest civilization. The proud minaret stands where the temple once stood, and prayer to Allah is offered where the Shechinah gave forth its heaven-inspired oracles. The Scourge must be scourged. The defunct body must be decomposed, and the chemical materials are to be found in Russian gunpowder and Russian energy. Let the explosion come; the world may for a while be deafened with its roar, but the air of Asia will be purified. —

The following is a view of the event by a most distinguished Jew, Major Noah of New York. He writes as though he saw even dimly the connection between Jewish and Christian vaticination:

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"The mighty power of the Ottomites, which for so many centuries controlled with an iron hand European Turkey, together with the islands of the Archipelago, Greece, the provinces of Wallachia, Moldavia, and Servia, the fortresses on the Danube, and other important possessions and positions which made her a second-rate, is at last destined to be overwhelmed by Russia, the only enemy which the Sultan has feared from the time of Catharine the Great, and the only power which the Musselmen believe is destined to crush them. Since the death of the Emperor Alexander, his successor, Nicholas, by far a man of more sagacity, bravery and talents, has been actively preparing for that final blow, which is now at hand. The campaigns in Circassia, carried on for several years by Russia, were mere preludes to the great drama — experiments to test the skill and bravery of the Moslem army, and to become familiar with the mode and manner of its approaches and attacks. All the wars between Turkey and Russia for the last thirty years have been mere skirmishes on the outposts — feelers, as it were, to ascertain where the real strength lay; and the wars ended as Nicholas desired, by the friendly mediation of European powers. — Now, however, the time has arrived to meet the great struggle in earnest, and the storm is nearly ready to burst upon the head of the Commander of the Faithful. As Mohemct Ali, Pacha of Egypt, could approach as near as Adrianople, in a mediated attack on the city of Byzantium, the Emperor of Russia is convinced that he can accomplish something more in the great effort to carry out the ultimatum of Catharine.

The new railroads will bring from distant territories regiments free from any debilitating or painful service. Commanding the resources of a country with a population of sixty millions, where his will is law; popular among his people, moving in every direction, and superintending everything in person; with skilful generals and soldiers, trained as such from infancy, with abundance of means, and Europe tranquilized, the attack on Turkey will be made by 500,000 men, and a squadron from the Black Sea larger than that of any naval power except Britain, backed also by the powerful alliance of Austria if necessary. Constantinople and the towers of Dardanelles must therefore fall. What power, what influence, can be brought against Russia to avert a calamity which England and France must sensibly feel? —
France is in no condition to aid the Turks or any other nation. England is aware that a reliance on her navy alone is but a feeble hope against a military despot exceedingly alarmed and alarmedly powerful as the Emperor of Russia.

In vain will the Sultan appeal to the Christian powers to resist him with an army, the united force of which would enable him to check the rapid advance of the Cossacks. Neither France nor Germany, nor any of the northern powers, can be brought to unite in a war against Russia, having to pass through Austria to reach the confines of Turkey. In vain will the Sultan proclaim a religious war, and unfurl the standard of the Prophet. He will secure the multitude, but not a disciplined force to stand up against the powerfully organized troops of Russia.

If the Emperor postpones or delays the final action, he loses strength, for he gives time and efficiency to diplomacy; but if he is ready at the breaking up of the ice on the Danube, to push forward his columns—Constantinople falls, and the Sultan crosses into Asia, the natural boundaries of the Moslem race. But it will be asked, will the European powers consent to allow Russia to occupy a position so dangerous and controlling? That is not his intention. He prefers having a new empire created out of Turkey in Europe, including Greece and the Islands of the Archipelago, which he can control, having the Greek church as its origin and spiritual head. The Emperor Nicholas will thus release himself from continental jealousy and interference, while he controls the Dardanelles and the Black Sea, and indirectly the commerce of the Mediterranean.

This result, which we feel convinced will follow from the capture of Constantinople, will derange the political relations and balance of power both in Europe and Asia. The Sultan may for a while make Damascus his residence; but to retain his maritime resources, he will fall back on Egypt, over which he exercises a Suzeraine right, which will give him the key to the commerce of the Red Sea and the Arabian Gulf; and when he collects his forces, quite as numerical as they were when Abou Bekre, father-in-law to Mahomet, with his General Kaled, swept their enemies out of Asia like a simoon, the attack will again be made on Constantinople. Then that series of bloody wars will take place shadowed forth in the Bible, as the wars of Russ, Mechee, and Tuball, in which all the Christian powers will take part. This is destiny, and cannot be averted. Of territory Russia has sufficiency; but sixty millions of people have been accustomed to see the finger-post erected by Catharine—"This is the road to Constantinople," and over that road they must go. This advent—this opening of another seal—will surely take place during the present year, and will be pregnant with greater events than the flight of the Pope or the downfall of Hungary.

Plan of Salvation.


Such is the title of a series of eight letters purporting to be a review of my Discourse upon the question, "What shall I do to be saved?" found in the February number of this work, for 1849.

When the first number of these letters appeared, we stated, through the Magazine, our intention to reply to them, provided they were continued in respectful style and we could obtain an opportunity of reply through the columns of the Methodist paper in which they appeared. Accordingly we waited some weeks after their conclusion to receive an answer to the expectation we had politely expressed, but receiving no information that the privilege of reply would be granted, we addressed Mr. McFerrin, the following note:

"Nashville, Feb. 18th, 1850.

Mr. J. B. McFerrin:—

Dear Sir:

You have published in the "South Western Christian Advocate," a series of letters addressed to me by Mr. J. A. Clement of Alabama, in review of a Discourse publish-
ed in the Christian Magazine for February 1849. The object of this note is to enquire, respectfully, whether a reply would be admitted into the columns of the "Advocate," provided it will not exceed Mr. C's letters in length? I would be glad to hear from you at your earliest convenience.

Very respectfully,

Your friend,

J. B. FERGUSON.”

After waiting eleven days for a reply to the above, to which none was returned, and being willing to place the most charitable construction upon the silence of the Editor, we addressed him a second note as follows, to which we received the annexed response:

"NASHVILLE, March 1st, 1850.

Mr. J. B. McFERRIN:

My Dear Sir:—Some eight or ten days since I addressed you a letter, making enquiry as to the privilege of replying to Mr. Clement's letters addressed to me through the columns of the "South Western Christian Advocate." To that letter I have received no response; and fearing that by some accident you did not receive it, I write to you again in relation to this matter:—Can I have the liberty of responding to those letters through the same channel in which they have appeared? My proposed replies shall not exceed in length the letters of Mr. C. and I trust shall in no way prove exceptionable on the score of temper, spirit or of that personal reflection too characteristic of many religious controversies.

I take pleasure in subscribing myself

Truly yours, &c.

J. B. FERGUSON.

NASHVILLE, March 2, 1850.

Rev. J. B. FERGUSON:

Dear Sir:—

Your note of yesterday is to hand, asking the "privilege of replying to Mr. Clement's letters," &c.

I will simply reply that I regard the request as somewhat singular. First, you have a paper of your own through which you can reply to Mr. C.

2. So far as I am informed you have not published Mr. C's letters in your periodical. Why not publish them in your own paper, especially if you would wish to answer in ours?

3. If you were to consent now, (after a lapse of so much time,) to publish his letters in your paper with your response, and then have them copied into ours, it would extend the controversy for a series of months—which reach beyond the time of our present term of official connection with the Advocate, and would perhaps be contrary to the taste or judgment of the Editors who perchance may succeed us.

4. If you were without the means of defence you might with more propriety ask the privilege of our columns; but why should a man ask to borrow a vehicle to ride round the country when he has one of his own that is employed in "nothing else?"

Yours respectfully,

J. B. McFERRIN.

Upon this reply and the letters referred to, we have the following observations to make:

1st. We have indeed, a "paper of our own," but it is not read by one out of a hundred of the readers of the Advocate!—We desired, very naturally, we think, the privilege of reply, before the same tribunal to which we had been summoned by the correspondent of the Advocate. This privilege is denied us, for reasons which every candid man can understand.

2. It is true I have not published Mr. C's letters in the Magazine; but it is also true that I have proposed to do so, whenever the assurance would be given that my replies would appear in the same channel in which his letters have been published. This privilege has not been granted, and whenever it shall be granted we stand pledged that they shall appear in our periodical!—A child may understand the fairness of this proposal.

3. Mr. McFerrin says, "were you (I) to consent now?" Why I have consented or rather proposed it more than four months ago! Nor would it in his paper "extend through a series of months," as he fears, and thus embarrass the Editors who might be selected to conduct the Advocate by the
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General Conference, at least so far as that paper is concerned. The "Advocate" is weekly in its issue. I would furnish a reply per week, which would require eight weeks, instead of a series of months" as he apprehends. Perhaps a reconsideration of this matter may remove the objection of the Editor and the privilege yet be extended to us.

4. We are "without the means of defence" before the readers of the "Advocate!" We do not ask to "borrow a vehicle of our neighbor," because we lack accommodation for our personal convenience; but Mr. Clement has already taken his seat in Mr. McFerrin's commodious car; and as he has spoken of us to his fellow-passengers and to all the crowds in the many towns and neighborhoods through which it passes, we desired to reply to him not that we expected to gain the least credit in exposing his fruitless attempts at logic or Biblical criticism, but that we had hoped to be able to correct his misrepresentations of our teachings before a class of readers to which we have no access. The discourse reviewed by Mr. Clement anticipates and refutes most of the objections he urges against it, and we would regard its publication a full reply to the larger part of his unskillful assumptions. But as we are prohibited from replying before the readers of his letters, we will allow them to pass for all they are worth. He has brought forth nothing new—unless it be new forms of egotistical assumption upon theological dogmas. He seems never to have studied—he has spun out the flimsy thread of hackneyed or worn out misrepresentations of our teaching, until it almost breaks of itself; and with a few stale warnings like the dying echoes of some ill-strung instrument, put to tune, before it was ready, he has closed his essays, not to be resumed again, it is fondly to be hoped, till he shall learn how to use the chords in unison.

In conclusion we have only to say that we have none other than the most friendly feelings towards Mr. McFerrin—and that generally we have admired his manliness of address to his opponents, and have thought he had decidedly the advantage of several of them in the controversies he has had with his Brethren Evangelical; and in this case we only regret that his admission of Mr.
Clements, letters have placed him in the awkward necessity of either having his correspondent exposed, or of refusing a polite and equitable request. He has chosen the latter; and we beg leave to think that the cause of invincible truth never requires such gauze-covered expedients for its defence.

J. B. F.

Positive Ordinances—A Discourse.

Law governs all things. Things animate and inanimate, rational and irrational, terrestrial and celestial equally demonstrate the truth of this proposition. Destroy law and you have chaos in the inorganic world, death in the organic, anarchy in the political, and hell in the spiritual. It may indeed be said and truly that laws are but the expression of the indispensable conditions of existence. They are the finger-prints of God. Let us endeavor briefly to scan them.

Naturally, we think, they may be divided into four general classes: Physical: Intellectual: Moral: Positive.

Physical laws govern matter; intellectual, mind. Gravitation is a physical law. Reader, do you see yonder Sun? It is 1300,000 times as large as the great earth, yet gravitation holds it as the child his marble. But look again, it holds with its delicate finger those little animalcules which you cannot even see. How universal its power? How invariable the exercise of that power!

Poisons kill. Here is another physical law stated without technicality, and it matters not whether it be the wise Socrates who designedly drinks the hemlock or the little child that unwittingly tastes the pretty red-precipitate—alike they die.

Perhaps the world has something yet to learn with reference to the invariance of God's laws.

We need not say much on Intellectual laws. Clear it is that mind is just as much subject to the dominion of its appropriate laws as is matter. Who does not know that the memory, for example, may be developed or impaired, just as the blacksmith develops the muscles of his arm or the foolish, inactive student weakens the physical system. In vain may men expect miracles.

He that neglects or over-stimulates the powers of the soul must suffer. God has decreed it. We now advance to the consideration of moral and positive laws and shall for the better understanding of the subject examine them relatively.

Moral laws prescribe the duties of rational accountable beings. They depend upon and grow out of the relationships by them sustained and are in themselves right. Positive laws concern the same class, but they do not necessarily grow out of any relations nor are they right in themselves. They are right because enjoined by those who have the right to command, "Thou shalt not kill" is a moral law. It operates neither upon the irrational nor the irresponsible—the lion, nor the maniac. As it depends upon definite relations and its transgression always implies the wicked abuse of these relations, it must be right in itself.

Kings, parliaments and legislatures did not make it, neither can they unmake it. Moral obligations are as eternal as the throne of the Supreme. He cannot because he will not change them. God could not, because he would not make it right to lie. He could not because he is the very perfection of virtue or moral character.

Far otherwise is it with positive laws.—They are constantly being made and unmade. They constitute the chief part of all legislation, of the decrees of emperors, the bulls of Popes, the orders of Masters, of, in a word, all commands of superiors in all the relations of society. In themselves they are neither right nor wrong—they are nothing. They are matters of authority and considered apart from the authority that commands are emphatically dead letters.

What makes it right in Tennessee to take 6 per cent interest for money and wrong to take more? Is it not authority—a positive law on our Statute Book? And does not a Positive law make it right in Alabama to take 8 per cent?

Look at the law regulating marriage.—Can all ministers in Tennessee having the care of souls solemnize the rights of matrimony? They can. Can they in Kentucky?

No, for there it is necessary that a minister
give bond and security for £500 before he is permitted to officiate. Positive laws make this difference. They are recognized under all governments, they form a part of the conventional rules of all society and without them neither law, government, or Society could subsist for an hour. They are right because they are commanded by righteous authority, while moral laws are commanded because they are right; i.e. right in themselves.

We trust that the reader has now a distinct conception of the difference between laws moral and positive, and shall proceed to state three important propositions.

1. **Under all dispensations God has ordained Positive laws.**

2. These laws have always been practical and easy of understanding.

3. Obedience to these Positive laws God has always blessed; disobedience he has always cursed.

These propositions are exceedingly simple in their character and must be proved or disproved by facts—speculations can avail nothing. It will matter not a particle whether these principles are consistent or inconsistent with this or that or any dogma, doctrine or article of faith. Are they true—is the only legitimate question.

We have asserted these truths with reference to all dispensations and ought perhaps for the sake of perspicuity to say that we discriminate these dispensations thus. Primitive or Paradise dispensation; Patriarchal, Jewish, John’s or the dispensation of reformation and the Christian.

**Primitive or Paradise dispensation.**—This embraces the history of man unfallen—the sunny days of happiness and holiness. Did the heavenly Father in this period of man’s history ordain any positive institutions? We ask in reply—what was the first of his laws? Reads it not thus—“And the Lord God commanded the man saying: Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt surely die.” None surely will contend that this law or commandment is moral in its nature,—if it were it would be binding now, nay, would be to all eternity. Moreover is it not preposterous to talk of man’s sustaining a moral relation to a tree? It must be apparent that there was not, in the giving of this singular commandment, any reference to the moral fitness or reasonableness about which the world has heard so much. Morally considered it must seem both unfit and unreasonable. That man should die by the taste of an apple or a peach! Philosophy and moral fitness stand aghast at such an idea—it is well to consider that likewise does Infidelity. The fact is, that man’s suitableness never was, is not now, nor will it ever be God’s suitableness. Wonder not then, Reader, that scepticism cries out, “Away with this fable” and that a certain moral fitness, philosophic sort of religion comes very near doing likewise.

But was this command practical or not? Was it an actual tree, with actual fruit, or was it a mere spiritual tree, and was the law directed against Adam’s eating spiritual apples with his spiritual teeth? And was it easily to be understood? Did not God mark out his meaning so plainly that there could be no mistaking it? Said he not “of every tree” but one?

The law then was positive. It was clear too, and practical, it concerned something not to be felt, but done. But is our third principle true in this case? God always blesses obedience, always curses disobedience.

Read the answer in the simple language of the 3rd chapter of Genesis. Read it in the desolated and cursed earth, in the march of dread pestilence, in the blast of the hurricane and in the tread of the earthquake, in the sharp cry of poverty, in the sightless eyes of the blind, in the wild laugh and glaring eye of the madman, in disappointment and despair, in the records of bloody war, in the blasted countenances of the guilty, in the fires of malice, envy and revenge that burn like volcanoes in their hearts, in the groans of disease, in the agonies of the dying, in the seared consciences of the godless and impenitent, in the victims of remorse, alas! too, read it in the wailings of the damned.
True, eternally true it is that God abhors sin and disobedience and is pledged to take vengeance upon them.

We have seen the truth of our three propositions. Let us contemplate the divine wisdom manifested in the principles involved in them.

We assert that by no other law than a positive, could the loyalty of Adam have been tested. Try others; "Thou shalt not kill." Could that law have tested Adam's fidelity? No doubt he would have obeyed it. But why? Because God had ordained the law? No, but because he loved Eve too well to take her life. So of all moral laws. Other motives could be assigned for rendering obedience besides that of honoring God, and hence they would be no tests at all. Besides, let us consider that the authority of God can be associated as truly with what seems to be a small commandment, as with those which are of the weightiest import; and that he who would transgress the least commandment evinces a disposition which would rebel against all the authority of the Universe.

We now pass to the consideration of the second or Patriarchal Dispensation, and shall endeavor to evince that the three propositions are true of this period also. The tragedy of Cain and Abel constitutes the first scene of this longest of dispensations. Sacrifice for the first time is met with—after the fall, the oldest institution. And the question arises, to what class of ordinances or institutions does Sacrifice belong? Evidently to the Positive class. There is not a single element of the moral to be found in it. What is there moral fitness in man's seizing the innocent lamb, butchering it and burning its carcass upon the altar for the purpose of securing the favor of a good and benevolent God? There is anything here rather than fitness or propriety, humanly speaking. To the mere reason it is even abhorrent and barbarous. If Sacrifice were of a moral nature, then Adam should have offered up lambs in the garden of Eden, and as moral obligations are perpetual, we and the Angels in Heaven ought to offer up bleeding victims. How monstrous!

Sacrifice was then a positive Institution—was it practical? Did it mean something to be done or did it imply and make necessary raptures and extacies? This needs no answer. Was it easily to be understood?—If Cain and Abel knew the meaning of lambs, wood, stone, knives, blood, then the sacrificial institution was fully understood. Who can doubt this? But was not sacrifice a trivial institution? It certainly was external and could an outward ordinance be essential in its character? Thus no doubt, reasoned Cain. God had commanded positively the shedding of blood, for we are told in the Epistle to the Hebrews that “without the shedding of blood there is no remission.” But argued Cain, it is possible that there may be remission without blood. I see no essentiality in this killing of lambs. I will take of the first fruits of the earth, an offering. This will be more befitting my occupation than to take a lamb. It is not of very great consequence. Abel, the man of faith reasoned and acted otherwise.—What, asked he, has God commanded at my hands. To bring flowers. No. To bring herbs. No. But to bring a bloody victim. Has he commanded and shall I hesitate as to obedience? In the simplicity of a perfect reliance, Abel offers his lamb, God accepts the service and blesses him.

Not so with that of Cain. His was not the offering. His disposition was not that of faith, but of self-reliance, hence says the Deity, "If thou dost well, shalt thou not be accepted, but if thou dost not well, Sin at the door. He had not done well.—He had not complied with the positive requirement of his God and sin and suffering were the bitter consequences.

Reader, wouldst thou have the blessing of Heaven to come upon thee? Regard the positive ordinances of our heavenly Father. Wouldst thou shun the dark and gloomy fate of Cain? Neglect not any institution or commandment however small in thy esteem and however opposed to all thy philosophy and notions of essentiality.

We dismiss the dispensation now under consideration—the Patriarchal, by advertsing, only for a moment, to that most singular and impressive positive injunction laid by Almighty God upon the Patriarch Abraham,
"Take thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah and offer him there for a burnt offering."

Let philosophy read this and answer, if she can, whether aught could be conceived more horrifying to every sentiment of moral fitness or reasonableness? Yet was it God's positive will and ordinance. Was it practical? Was it to be readily understood?—Was obedience to it a matter of slight import? If so—why this promise. "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven. * * * And in thy seed shall all the nations of the earth be blessed?"

The third great epoch in the religious history of our Globe is the Jewish. And ere we open the pages of this dispensation, let me, candid reader, ask you a question, Would you not, seeing that for 2500 years, God had not left himself without positive institutions, anticipate finding such ordinances under the third dispensation of his mercy?—They were necessary before, as sentinels standing guard around the honor of the Creator, will not that honor be guarded still?—They were the test—means of man's loyalty in Eden, must there not be tests in Judaism as well as in Paradise? Has man grown better? Can the divine Father better trust the Jew than he could the unfallen pair who wandered sinless through the uncursed fields of innocence and bliss? If not, then will we not, must we not find positive laws in Judaism? But this matter is not left to abstract reasoning. Open the Decalogue. We behold what is manifestly, in the main a moral code, no one denies this; neither can it be successfully denied that there is, in the very midst of this grand moral system, an ordinance which is purely and unequivocally positive—the law of the Sabbath. "Remember the Sabbath day to keep it holy," &c., but we need not quote it all. What principle of a moral character does this involve? Was it right in itself, or was it right simply because God commanded it? In other words, suppose that no divine command had ever been issued on this subject, would we have found all men in all ages, to a greater or less extent, recognizing the moral obligation of the Sabbath day? But again, if this law be of the moral sort, then it is as obligatory now as it was in the days of Moses and Joshua? It is just as wrong now, to kill, as it was when from the midst of blackness of darkness and terrific thunders the infinite voice was heard saying, "Thou shalt not kill." Not so with the sabbath law. In the days of Judaism the Sabbath-breaking gatherer of sticks was stricken dead.

Now, men buy and sell, labor and toil as much on the seventh or Sabbath day as they do on Monday and Tuesday. No Christian in all this land at all regards the Sabbath day. He refrains from his usual avocations, indeed, on the Lord's day, but this is altogether a different day, observed in a different spirit and having altogether different reasons for its pre-eminence. We repeat then, that in the very midst of the moral law, so-called, we find a positive ordinance. Was it practical in its nature and could the lowly and ignorant son of Abraham understand the law of the Sabbath? We leave the reader to answer these questions. But what we would ask, was the whole Jewish system? What the forms and ceremonies prescribed in the Levitical law, the worship of the tabernacle, the sacrifices at the altar, the purgations and ablutions, the feasts and high days, the vestments of priests, the prayer of the people at given hours, what their yearly solemn rites of atonement, what were all these appendages of the Jewish economy but so many positive ordinances of their divine law-giver? And were not these ordinances pre-eminently practical?—Was it not the very essence of the Jewish religion that it required something to be done? And were not these instructions simple, easily intelligible to the humblest?—What son of Levi, for example could doubt for one moment as to the service he must perform in connexion with the sanctuary. It remains to be asked whether the Heavenly Father set high by these ordinances. They were only of an external character. True. Many of these institutions seem to the reason of man, trivial and non-essential. Very true. There was no power in the
CRITICISM UPON 2 PET. 1: 19.

BY J. E. HAVENNER.

"We have also a more sure word of prophecy wherein ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts:"

I am of the opinion that the phrase "in your hearts" is improperly joined to the 19th verse, and that it correctly belongs to the following verse; to my mind it obscures the Apostle's meaning as it stands in the common version, and indeed in all other versions which I have seen.

The Apostle is writing to those who had obtained like precious faith with him, and consequently cherished the hope of Christ's second coming and is desirous of giving them the fullest assurance, of that glorious event, and urges on them the necessity of giving heed to the prophetic word, as unto a lamp shining in a dark place, until the day dawn, and the morning star arise; viz: the accomplishment of the desired event, and then adds, as a motive for their encouragement, in your hearts knowing this, that no prophecy of the scripture is of private impulse or the prophet's own invention, viz: being fully persuaded in your minds of the source whence the prophets derived their knowledge of the things they wrote.

A similar expression occurs in Joshua's last address to Israel just before his death, "Behold! says the aged veteran, "I am going the way of all the earth; and ye know in all your hearts, that not one thing hath failed of all the good things, which the Lord your God spoke concerning you.

I will now offer a remark on the division of the Bible into Chapters and verses to shew that we are not to be guided by them in our examination of the scriptures, but that in many cases they serve to obscure their meaning.

All commentators admit that these divisions are modern inventions intended to facilitate reference, and not with a view to any natural division of the subjects which they embrace. I will give an extract from "Horne's introduction to the study of the scriptures," a work of acknowledged ability, he says, "That they are comparatively a modern invention is evident from its being utterly unknown to the ancient Christians. The real author of this very useful invention was Cardinal Hugo, who flourished about the middle of the thirteenth century, having projected a concordance to the Latin vulgate version by which any passage might be found, he divided both the Old and New..."
The introduction of verses into the Hebrew Bible was made by Athias, a Jew of Amsterdam in 1661, the verses into which the New Testament is now divided, are much more modern. Robert Stephens was their first inventor and introduced them in his edition of the New Testament published in 1551, an invention which from the great advantage it affords, for facilitating references to particular passages, has caused it to be retained in the majority of editions of the New Testament, though much to the injury of its interpretation as many passages are now severed that ought to be united.

On the subject of punctuation he remarks, "It cannot be shown that our present system of punctuation was generally adopted earlier than the ninth century. In fact it seems to have been a gradual improvement, commenced by Jerome, and continued by succeeding biblical critics."

Authority of the Scriptures.

The Holy Scriptures are the infallible test to which we ought to bring all the doctrines of men, and the only preservative against being led astray by false teachers. "Beloved," says an Apostle, "believe not every spirit, but try the spirits, whether they be of God; because many false prophets are gone out into the world." By spirit, the apostle obviously means doctrines taught by men who professed to have the Spirit of God, and his admonition is intended to teach us that we should not believe every doctrine indiscriminately, nor any doctrine implicitly upon the authority of men, however high the pretensions of teachers may be; however eminent their gifts; or whatever appearances of piety, seriousness, and zeal they may assume. "Beware of false prophets," says our Lord, "who come unto you in sheep's clothing" and these various cautions are urged from this consideration, "because many false prophets are gone out into the world." There are many whom the apostles term "deceivers" it was foretold that numbers of such should come or arise among Christians, and that multitudes would follow their pernicious ways.

To guard against deception, in a matter of such unspeakable importance as that of our salvation, we are therefore to "try the spirits whether they be of God," and the Holy Scriptures are the touchstone by which this trial is to be effected. Accordingly the apostles refer Christians to the doctrine which they had taught, as the standard by which to try every other.

J. L. JONES.

Faith and Works.

On the faith of forth was an old ferryman, a man of much thought and observation, but of few words; a constant student of the Bible, and a firm believer in its truths. Among his patrons were two loquacious companions, whose business led them across the river once a week. One of them was, as he supposed, a high-toned Calvinist, while the other imagined himself to be equally well grounded in the tenets of Arminius. Their conversation always turned upon some doctrinal point; The ferryman was frequently annoyed by the repetition of faith on one side, and works on the other, because they were used in a sense so different from their real import, and so destructive of their Scriptural harmony.

At length the patient old man felt obliged to interfere. He said nothing, but fell upon the following expedient. Upon one of his oars he painted the word faith; upon the other, works. It was not long before the zealous but friendly disputants applied for a passage over the Forth. Upon entering the deepest part of the river, where the swollen water rushed down with fearful violence, the ferryman took in "Faith," and pulled away upon "Works" with all his might. The boat went round and round, much to the annoyance and terror of the two passengers. "Put out the other oar," said one of them, in a loud and angry tone. "Very well," was the calm reply of the old man—at the same time taking in "Works," and relying on "Faith" alone. The experiment with this oar produced the same result, and drove the witnesses of it to the conclusion that the ferryman was "out of his head." The old man however continued his "practical demonstration" on the
water, until he thought the friends were prepared to see two things in connection. He then called their attention to the names of his oars: "I have tried your way," said he, "and yours; and you have seen the result. Now observe my way." And giving a steady bend to each oar, the little boat soon acknowledged the power of their harmonious strokes, by the straight and rapid flight which she took for the landing.—Amer. Mess.

QUERIST'S DEPARTMENT.

Expositions of Scripture.

Gallatin, Tenn., March 1, 1850.

Mr. Ferguson:

Dear Sir,—Will you furnish in the next number of the "Magazine," an explanation of 1 Cor. vii: 14; and greatly oblige myself and others. J. G. T.

The Scripture reads: "The unbelieving husband is sanctified by the wife; and the unbelieving wife by the husband, else were your children unclean, but now are they holy."

A question had arisen in the church of Corinth, under the influence of the Jewish notions of holy and profane, clean and unclean, as to how far a believer in Christ should keep company with an unbelieving idolater or Pagan, which had been referred to the Apostle. Some were of opinion that it was inconsistent with Christian purity to associate with any out of the church, to eat with them or even to touch them. The Apostle, in meeting the question, had in the 5th chapter shown, that whilst it would be manifestly inconsistent for any man called a Brother, to countenance another as a drunkard, an extorter, a railler, &c., yet did he refuse all connection with such without the church, he must needs go out of the world.

He further enforces his view by showing that the principle of exclusive separation from all unbelievers would dissolve the marriage relation, sever the ties which bind parents to their children and throw their helpless offspring upon the cold charity of a paganized world, unprovided and uncared for. The argument in the verse referred to, is brought home to every parent's bosom; and may be stated thus: If it be unlawful for a believing husband or wife to dwell with an unbelieving one, until such unbeliever become a convert to the faith,—if such a connection is unholy, unclean, then all your children as they were born while you were Pagans, are also unholy or unclean, or must be abandoned. But the natural instincts implanted in your hearts by God assure you that this cannot be,—that they are holy,—therefore the observance of faith in either party does not affect the marriage relation.

The force of the Apostolic arguments depends upon the meaning attached to the phrase "your children?" A variety of conflicting interpretations have originated in a failure to discriminate between the phrases "your children" and "their children." Paul designed to say that the children of believing parents or where one parent was a believer and the other not, were holy or clean on account of the faith of the parent or parents, he would have said "their children," in the verse before us,—i.e., the children of the parents there designated, instead of "your children,"—i.e., the children of all the parents in the church, which latter he declares, are not unclean, and therefore to be abandoned. The children of the whole church would be unclean, if the lack of faith in either husband or wife rendered the marriage relation unclean; but as this could not be, both were holy in the sense of fit for use, separated to social purposes.

But for the absence of all Apostolical authority for infant baptism, this passage would never have been thought of as favoring the idea, that the church membership of either parent gives holiness or right to the offspring to that ordinance. The passage in the light of its connection can have no reference either direct or indirect, to that subject; and would never have been so used but upon the principle that a "sinking cause" will seize hold of any proof whether imaginary or real. Let him who still may think differently, look at the passage again, and he will see, that if the "holiness" or "cleanliness" there spoken of implies a right to baptism to children, it implies it also for the unbelieving wife or husband, for he or she is equally declared to be sanctified by the
faith of his or her companion! "The unbelieving husband is sanctified by the believing wife "as well as "your children."— Would they baptize an unbelieving husband upon the faith of his wife? With equal authority so far as this passage is concerned, as their children! It is a monstrous violence to the passage and to the whole scope of the connection, to so interpret it. And nothing but a vain effort to uphold a human tradition unsupported alike by the authority of Christ and the Apostles and by right reason, could ever have so perverted its legitimate and consistent meaning.

J. B. F.

Explanation of Rom. IX, 3.

I have been several times asked lately, what Paul meant when he said he "would wish himself accursed from Christ for his brethren, his kinsmen according to the flesh"? Some translate it. "I was wishing myself separated from Christ," but how could he be separated from Christ before he was united to Christ and after he was united to him did he ever wish to be separated from him?— Certainly not. And where the King’s translators got the word accursed from, I am at a loss to conceive. Anathema, the difficult term in question is derived from ana up and Titheemi to place to offer up an offering.

The meaning seems to be fully expressed, Philippians 9: 17, "yea and if I be offered up upon the sacrifice and service of your faith, I joy and rejoice with you all." He was willing to suffer any temporal affliction, if he could effect the salvation of his brethren according to the flesh.

J. MOORE.

From the American Messenger.

Unbelief.

How deep and damning is the guilt of unbelief. A man will believe even his weak, fallible, and deceitful fellow man upon his word, and yet he will not and does not believe God. A man fears and provides against the threatenings of his fellow-man, who can only kill the body; and yet he neither fears nor provides against the threatenings of God, "who can destroy both body and soul in hell." A man will hope for and expect what man promises, and yet seek not and receive not that which God proffers. All man's affairs are conducted upon the principle of mutual faith, confidence, and hope; God alone is mistrusted, and eternal things alone regarded with sceptical indifference. Thus do men "make God a liar," and reject the counsel of God to their everlasting ruin. Unbelief is the broad road to perdition.

Editorial Puffing.

From the fulsome notices of each other which some of our Editors take, we are made at times to exclaim—"There are giants in these days!" But we would rather see even fulsome flattery than peevish irritability.

Human nature however—at least some human nature—has very keen and quick sensibilities, which constitute, its genius. But where men claim to be Philosophers, Theologians, and men of science, it occurs to us that the coolness, patience and benevolence which ought to characterize such distinction, should at least moderate their jealousy and soften their disputes.

 Seriously, it is astonishing how much even public teachers and Editors deceive themselves in their disputes. If they are intolerant, it is for general good and not through private jealousy! Society is injured, not they; certainly not, by no means! Their duty they vainly and sometimes sincerely conceive, leads them to expose others with bitter spirit, when really it is their vanity which engenders denunciation. They feel the importance of their position, the church depends upon it, and hence imperative duty compels them to violate the laws of Christian discipline, and execrate and anathematize their Brethren. There is some consolation in knowing that time exposes all deceptions, and happy for us if it expose them to ourselves before we go hence to an impartial judgment.

If we would be saved from the petty passions to which our nature is heir—if we would give full scope to what is excellent in our hearts—if we would attain what is noble in morality and sublime in religion,—we must as preachers, editors and men cultivate a sincere and unrelaxing aim and activity for the happiness of others; for those that love us, for those that are loved by us, aye, and for those who oppose and even hate us, if any such there be. Who can do this? Every Disciple of Him who died for his persecutors. O that the hallowed influences of this spirit might at this time be shed upon us all.

J. B. F.
Church News.

Bro. Gilleland of Henry County, under date of Jan. 28, thus writes:

"Dear Bro. Ferguson—Having a few leisure moments, I have concluded to write you a few lines in reference to the cause in this section of country.

I have been laboring in my weak and humble manner in several counties in the Western division of this state for several years. Judging the future by the past, I think I may safely say that if our zeal were equal to our knowledge, and our practice corresponded with our theory, we would in a few years, by the help of God, plant the standard of truth permanently in every town, village and hamlet of this highly favored land. But we have to lament with shame and confusion that many of us have manifested more zeal for tearing down sects than building up the disciples in the faith of the Gospel. The brethren are beginning to arise from their lethargy—the cause, in many places, is advancing.

I held a meeting the third Lord's day in last month, at Reedy Creek, in Carroll county, at which time we had five additions, two from the Baptists, one from the Methodists, one from the C. Presbyterians, and one from the world. The harvest truly is great here, and laborers few. O, that the Lord would send more laborers into his harvest. Thousands are perishing for want of the bread of life. The Macedonian cry is heard from all quarters, "Come, COME, COME, help us." O, Brother, pray for us, that God may sanctify us in soul, body and spirit—that we may arrive to that degree of strength, that one may chase a thousand, and two put ten thousand to flight. May the Lord keep us humble."

Bro. Terry of Caddo Parish, La., writing to Bro. Fanning, Jan. 30th, says that there are several churches organized in that section and doing well. He wishes preaching brethren to give him a call, and states that they shall have a house in which to preach. He says, "we have eight members and could have a church if we had a preacher." (Bro. T., worship as best you can without a preacher, and no doubt the time will come, and

soon, when you will enjoy not only the preaching of the word, but the abundant fruits of its power. E.)

Bro. Daniel Hook of Ga., Feb. 2nd, writes: "With the brethren in Griffin I spent a few days very agreeably, so also with the few at Atlanta. The rains were so incessant that congregations were small.

At the latter place, one lady, the wife of Bro. Cheek, confessed the Lord, and was buried with him in baptism. There were also incidents at both places which induced me to thank God and take courage."

Bro. Geo. Grisham of East Tennessee, writes, Feb. 7th, as follows:

"Bro. Ferguson—Since I wrote to you, I took a trip in company with Bro. M. Love to McMinn county, on our way to "Six-mile Meeting House," in Blount county. We organized a small congregation, with five old members, one restored, and twelve others, who united from the Baptists, making in all eighteen members when we left. In McMinn county Bro. Love immersed two, and sowed seed for a good harvest for gathering souls into the fold of Christ."

Bro. A. E. Myers of Palo Alto, Mississippi, under date of Feb. 19, writes, "We have a quite a flourishing congregation here, regularly organized with officers, meeting every Lord's day to break bread, &c. But the calls from other points are so numerous and imperative that he spends but little time among us. We are able, however, to worship in his absence. He recently held a meeting at Port Gibson of an interesting character. There were four additions."

Bro. J. K. Speer writes, Feb. 19th, as follows:

"Brothers, Lawrence Co., Tenn.

Beloved brethren Ferguson and Eichbaum:—Through the liberality of the brethren of the Churches at Cathey's Creek, Dunlap, Liberty and Mt. Horeb, I felt myself placed under bonds to serve them as Evangelist for about one-third of '49. All these churches I consider as doing well. At Cathey's Creek eight were added, one at Dunlap and seven at Liberty. But they sent for me at Toity's Bend. Brethren Nick..."
and Cone made a good impression at this place in '48. In July, on my first visit, I found 18 disciples. I remained five days—eight confessed the Savior. In August I visited this place again, remained three days, fifteen made the good confession, and two were reclaimed. In November I spent some five days at same place, and immersed ten. Through the labors of some other Brethren, especially Elder Nicks, a few more had been added, so that when I left them in November, their number was 57.

In August I held a meeting of great interest with the church at Lynnville, continuing five days. Twenty-nine gained to the good cause. Elders Barrett and White have done much good at this place. I visited Weekley's Creek three times—fifteen were added to the church. Brothers Wilson and Locke are doing a good work here. With the Church at Lasea, at their new meeting house, I held a most interesting meeting in September. Visited them again in November, and through the untiring efforts of Brethren Hardison, Lee and Dugger, aided by a few visits from Evangelists, about 50 were added to that church in 1849. But to speak of Mt. Horeb, I came to this vicinity, with my family, in December, 1848, found a few zealous and devoted disciples—a few more came—and on the second Lord's day in February last, fourteen gave themselves to do or bear something for the King eternal! Still we are on our way nearer that rest that awaits the people of God. O, glorious rest!

"Who would not go,
Where friends shall meet around God's throne,
To love, to serve, to know!"

Young Brother Evangelists, be encouraged, and entreated by your humble yet aged Brother, to devote all your energies in the service of the great God. O God, greatly bless thy laboring servants, and increase their number and their usefulness. Amen!

As ever, your Brother in hope.

Bro. Jas. Holmes writes, Feb. 26, from Ky., "We had two additions at Salem (Barren county,) last week. Brother Ford had ten additions not long since at Berea, Edmonson County."

Bro. A. H. Yarrington of Marion, Ala., under date of Feb. 27th, writes as follows:

"We are living in peace and most perfect love together, there has not been a single apostacy since the Church has been planted in this place. It commenced with six members about eight years since, with no house, no friends—almost as lowly as was the great Author of our Religion, when he made his advent into the world. We now number more than one hundred and twenty-five. At our last annual meeting in December six were immersed, and one joined by letter. Bro. Graham is a precious man. He is now Principal of the Marion Female Seminary of this place, a large and popular Institution. Since he has taken charge of it, its numbers between 145 and 150 Pupils. Bro. Graham preaches regularly every Lord's day to two congregations in the country, as well as to the Church in Marion."

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**Progress of the Cause.**

**Kentucky.**—The "Ecclesiastic Reformer" of Feb. 16, reports 58 additions.


**Ohio.**—"Harbinger" for March reports 574.

**Missouri.**—"Harbinger" reports 50 admissions.

**Texas.**—"Bible Advocate" reports some already given in this paper. The "Record" gives 3.

**New York.**—"Harbinger" for March reports 84 additions; "Ecclesiastic Reformer" 40.

**Pennsylvania.**—"Harbinger" reports 6.

**Massachusetts.**—"Harbinger" gives 12 additions.

**Iowa.**—"Western Evangelist" reports 10 additions. Total: 1164.
Monody.

TO MRS. M. . . . . . . H. E.

When on my ear your loss was kno\n
And tender sympathy upbore,\n
A little rill from memory swelled,\n
Which once had soothed my bitter thirst.\n
And I was fain to hear to you\n
Some portion of its mild relief,\n
That it might be as healing dew,\n
To steal some fever from your grief.

After your child’s unbrokenthread,\n
Up to the Father took his way,\n
And on your home the shade of death\n
Like a long twilight, haunting lay,

And we came round with you to weep\n
Her lovely spirit’s early flight,\n
This story of the Alpine sheep,\n
Threw o’er my heart a beam of light:\n
“They in the valley’s sheltering care\n
Soon crop the meadow’s tender prime,\n
And when the sod grows brown and bare,\n
The Shepherd strives to make them climb

To airy shelves of pasture green,\n
That hang along the mountain side,\n
Where grass and flowers together lean,\n
And down through mist the sunbeams slide.

But naught can tempt the timid things,\n
The steep and rugged path to try,\n
Though sweet the Shepherd calls and sings,\n
And soared before the pastures lie—\n
Till in his arms their lambs he takes,\n
Along the dizzy verge to go,\n
Then, heedless of the rifts and break’s,\n
They follow on o’er rock and snow.

And in those pastures lifted fair,\n
More dewy soft than lowland mead,\n
The Shepherd drops his tender care,\n
And sheep and lambs together feed.”

This parable, by nature breathed,\n
Blew all me as the south-wind flew,\n
O’er frozen nooks and snows,\n
O’er frozen breaks first frost unbehathed\n
From icy thrallom, to the sea.

A blissful vision through the night\n
Did all my happy senses sway,\n
Of the good Shepherd on the height,\n
Or climbing up the stony way,\n
Holding that dearest one asleep,\n
And like the burden of the sea,\n
Sounded that voice along the deep,\n
Saying, “Arise and follow me!”

From the American Messenger.

The Ninth Commandment.

Thou shalt not bear false witness against thy neighbor.—Exodus, 20: 16.

“Beware the tongue that’s set on fire of hell,\n
And flares in slander, falsehood, perjury,\n
In malice, idle-talking, thoughtless tales,\n
Speak not too much, nor without thought; let truth\n
In all things, small or great, dwell on thy lips,\n
Remember, God hath said, ‘He that in word\n
Offends not, is a perfect man; while he\n
That bridles not his tongue, deceives himself,\n
And shows his faith is vain.”
Obituaries.

The following, taken from one of the Hopkinsville Papers, was prepared for the most part by a worthy brother of that place who was a witness of the last hours of our departed brother Barnes:

"It is thought due to the memory of Elder John M. Barnes to present to his numerous absent friends and brethren a brief sketch of his life and some of the most interesting incidents attending his last illness.

He was a native of South Carolina—was born in the town of Beaufort on the 27th of August 1805. He received at the schools of his native town a liberal education; and qualified himself for the practice of the law. He pursued his profession for a few years with success. With an ardent and enthusiastic temperament and an ambition for honorable distinction, he was at an early age induced by his friends to enter the political arena. In the midst of his first political canvass, his attention was suddenly arrested by the superior claims of Christianity.

He was immersed and became a Baptist Preacher, and for several years maintained an honorable and useful standing amongst the Baptists of South Carolina and Georgia. After a more careful study of the Scriptures, he became convinced that there was a more excellent way and united himself with the Disciples of Christ. About the year 1840 he removed to Tennessee and was favorably and generally known for several years as an excellent instructor and able minister of the Gospel.

In December 1848 he removed to Hopkinsville Ky., and took the pastoral charge of the Christian church. In January following he commenced the first session of the South Kentucky Institute.

The church prospered under his ministration; and the school whose foundation he had laid but little over a year ago was rapidly growing into a permanent popular institution.

On Sunday morning the 3d of February, he met with his congregation and after the usual introductory service, commenced to read and comment on the 3d chapter of 1st Thessalonians; after recurring to his former readings, and affectionately exhorting his brethren to receive the admonitions of the Apostle and become imitators of the church at Thessalonica, he proceeded, as many thought, with more than his usual calmness and fervour to comment on the topics presented in the chapter he was reading. While thus exhorting his brethren, he was attacked with nervous apoplexy, but continued to speak until it was apparent that he was so much paralysed he must soon have fallen, and at the suggestion of one of his brethren he reluctantly ceased speaking and was assisted to a chair. Although his organs of speech were rapidly failing, and in fact his whole physical constitution was rapidly yielding to disease, his mind was unimpaired and he pursued a connected train of thought to the last; requesting when he took a seat, that one of his brethren should finish reading the chapter.

He was soon afterwards removed to the house of one of his brethren, Col. Poindexter, near the Church, on arriving there he had wholly lost his sight, and seemed fully conscious of the fatality of his disease.

During the whole time that consciousness lasted with him, he manifested the same unwavering confidence in God and the promises of the gospel that characterized him in health, and asked that his brethren would pray with and for him. About three hours after his attack he ceased to speak, and seemed to lose all consciousness. From that time he gradually sunk away until 2 o'clock on Monday the 4th inst. when he breathed his last, surrounded by an affectionate family and church, and a sympathetic community."


Thus was our brother called in the midst of an honorable and useful career on earth, to what we must believe is a far better, nobler, happier career in the world beyond the tomb. With the armor of the Christian Soldier on, he died, gloriously, and shall stand, we confidently believe, with that far more numerous host whose song of triumph everlastingly shall be, "Blessing and honor and glory and power be unto him that sitteth upon the throne and unto the Lamb forever and ever." E.

Died, on the 8th of July 1849 at his residence near Russellville Logan county, Ky., our beloved brother Samuel Owens. Having lived to a good old age he died as he for many years had lived, strong in the faith and hope of the gospel. The last sentence he was heard to utter was, "Blessed be the God and Father of our Lord Jesus Christ," &c. Brother Owen's death is greatly lamented by the congregation meeting at Social grove, of which he was a diligent, persevering overseer and counsellor. He has left our beloved and aged sister to mourn her loss a few days, and rejoicing in hope of meeting him in that everlasting abode which awaits all the faithful in Christ Jesus.

JOSEPH CALAHAN.
Departed this life on the 24th of January last at Paris, Tennessee, in the 53d year of her age, sister Elizabeth Roper, formerly of Campbell county, Virginia. She had been a member of the church of Christ for many years, and during her residence in Paris, she endeared herself to many. She died in the triumphs of faith, and in her last moments, she exhorted her children to live as the Bible directs, and departed in peace.

What we Need.

Dear Brethren, we need a large number of new subscribers; not that we would complain, but that we desire to remind our friends of the fact that one consideration alone can ensure the permanent existence of the Christian Magazine—a very large list of good paying subscribers. This list we believe can easily be got from the experiments already made. Let each brother who reads this, simply determine to send us one additional name, and the work is done. Brethren of the South, and of Tennessee we look to you especially for aid. We will not boast to you of our deserts. We believe that if they exist, you can and will appreciate them. All we ask is this—Take our paper, lay it by the side of any religious paper you may have, and then ask and answer the question, whether your own paper is worthy of patronage. We are perfectly willing to abide the answer to the question.

Tract No. 1.

We have printed a new edition of Tract, No. 1, on the question, "What shall I do to be saved," and in order that it may be as widely circulated as possible, the Publication Committee have adopted the following rates:

Single Tract, 2 cents. This will be the price per tract for any number costing less than one dollar.

60 copies for $1.00
150 " " $2.00
400 " " $4.00

Under this liberal arrangement, we invite our brethren and friends to send on their orders with the money as soon as possible.

We would remark that, when practicable, the best plan is to order them by private hands, as the postage is oppressive.

Letters Received.


We fear that with all the care taken to make the above list complete, that nevertheless some names have been omitted. Should any find this the case, they are assured that their letters have been attended to, and the credits entered. Some mistakes are unavoidable—they shall be as few as possible.

Thanks.

We feel very grateful to our friends for the interest they have taken in the Magazine, and hope that they will not grow weary in their labors of love. We desire especially to express our thanks to Brethren Jno. D. Ferguson, C. Cudee, J. J. Mart, D. F. Armstrong, S. E. Jones, T. S. Owen, W. T. Roberts, Wm. Hester, Dr. J. R. McCall, Dr. Wm. J. Barbee, J. G. Turner, D. G. Railsback and Mrs. E. O. Corzine.
John the Baptist.

His birth consonant with the circumstances under which he was born—The character of his parents, with a definition and illustration of “righteousness before God.”

The first incident in Christian history, is the announcement and birth of John the Baptist. It took place in a priestly family and under such extraordinary circumstances, as were calculated to excite the public attention in the highest degree. An aged priest named Zachariah was in the regular ministration of the priesthood in his course, being that of Abiah, in the latter part of the reign of Herod the Great. [Now it should be remembered that the four families of the priestly tribe of Levi who returned from the Babylonian Captivity, had been distributed into twenty-four courses, one of which was called upon to officiate every week. They had also assumed the old names, as if descended in direct line from the heads of their respective families, and were reorganized as if no confusion had occurred since the foundation of the temple. To this priestly service, there were several functions considered of higher and lower dignity, as they partook more or less of menial duties. That in the highest esteem was to supply the great brazen altar, which stood in the holy place in the temple, with morning and evening incense. Into this, from the court or ante-chamber, the officiating priest entered alone, of which a signal was given to the worshippers without by the sound of a small bell. Into this sacred chamber the light of day was never allowed to penetrate, but the priest was directed to his worship by the dim fires of the altar, and the seven-branched Golden chandelier which were never extinguished. In this “holy place” separated only by a veil from the most holy, where Jehovah was wont to manifest his presence, with a solemn and uncertain light rendered more uncertain by the clouds of smoke which arose from the newly-fed altar, the pious mind would be awakened to the most profound emotions. The offering of incense, was emblematic of the prayers of the whole nation, and though it took place twice a day, a multitude of worshippers often awaited the return of the priest from the mysterious precincts with anxiety mingled with devotion and awe.] Whilst the people were without worshipping “in the court of Israel, Zachariah, with his censer in his hand, had entered the temple. He lingered beyond the ordinary time, which caused the devouter people to tremble fearing that their representative, who in their behalf was making the national offering, had met with some inauspicious or perhaps fatal sign of divine displeasure. What was their astonishment, therefore, when at length Zachariah did appear to discover that he was both deaf and dumb, and to their anxious enquiries could only make known by signs, that something supernatural had occurred while in the sanctuary! He had seen an angel standing on the right side of the altar, who communicated to him the joyful news, that aged as he and his wife Elizabeth were, they would be blessed with a son, who would prove a gracious blessing to the whole people, whose birth would be one of the preliminary signs universally accredited as prelusive of the near approach of the Messiah whose Harbinger he would be. This child was to observe the strictest austerity from his youth, to revive the decaying spirit of religion, reanimate the nation, and as the messenger long promised by Isaiah and Malachi, “prepare the way of the Lord.” This announcement must have created a great sensation, coming as it did from the officiating priest,
coming legitimately from the temple of oracular response, and chiming in with the prevailing tone of the times, big with expectation of the approach of Messiah and the wondrous events that were to follow his coming. Zachariah finished his course as priest and returned to his former residence, where his wife Elizabeth gave birth to the promised offspring, who by his direction was called John, (grace of God,) upon which occasion the father's speech was restored, who burst forth in prayers to God for the unexpected and wonderful blessing.

II. We notice the character of Zachariah and Elizabeth as given in this history. They were both of the Levitical family of Israel, and were either descendants of Abia or Abijah, or had in honor of that head officiated in that course. "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." They were examples in piety and integrity. A question is often asked as to what constitutes righteousness. We have here an inspired definition free from all the scholastic disputation of the past ages. A righteous man before God is one "who walks in all the ordinances and commandments of the Lord blameless." Zachariah and Elizabeth lived under the Jewish dispensation of God's mercy. They made the commandments of the Decalogue the rule of their religious conduct, which, with the supreme authority from whence they emanated, were kept alive in their memory by the observance of all the ceremonies of the Levitical law. Their obedience was universal, not that never in any thing did they come short, but that it was their constant care and effort to obey God in all his appointments; not sinless, but blameless; not angels, but perfect human beings; living honestly before God, and inoffensively before men. Let us look narrowly into this subject of righteousness, for it is one of all-absorbing importance. God is its donor, and the gift is free in all dispensations, but the qualification for its reception and enjoyment is with us, and depends upon our observance of the commandments and ordinances under which we have been placed for the purpose of obtaining the favor of acceptance before God. This subject in my mind is plain, and may be made clear to your understandings by an illustration: By a unanimous Benefactor, in consideration of my deep poverty and helplessness, I am presented with a title to a large estate, upon which I may enter upon a given time. I have no meritorious claim to it—I have never given labor in exchange for it. It is to me a gift, its advantages and responsibilities set me to work. I work not for the purpose of procuring the gift, but from the very moment I am assured I shall receive it, I zealously enter upon the business of preparation for the enjoyment of all its advantages and the discharge of all the obligations it devolves upon me. Does it introduce me to new acquaintances and associations, I must at once by a proper education prepare myself for their society. Does it impose higher duties, I must separate myself from the habits of idleness or indifference which belonged to my former humiliated condition. So it is in divine justification or the bestowal of God's righteousness. The estate is already provided—the deed of conveyance has been made; sealed in the blood of atonement, and delivered by the witnesses of God with the Holy Ghost sent down from Heaven. But we must be qualified for its possession. We must be translated into the character kindred with the estate. We must be weaned and separated from our former associations. That estate reaches over earth, through all the changes and vicissitudes of life into an eternal heaven. We must aspire after the virtues that are current in a station of honor and happiness, among companions of celestial birth amid fields of glory undimmed by clouds of sinful defilement. The method of acceptance by which I come into the estate, and of preparation for its enjoyment, is pointed out by God. It is to walk in all his ordinances and commandments blameless. Did I live in the days of Zachariah and Elizabeth, I must walk in the ordinances of the dispensation under which they lived. But living under the clear light of Christian Revelation, obedience to the commandments of Christ enjoined upon every creature, and the character and virtues of his Disciples, must be the measure of my preparation for the
spiritual estate of "being righteous before God." It is God who justifies in all ages. He provided the inheritance and redeemed it by the blood of Christ. It is ours to lay hold of it, which we may do by confiding in the truth and honesty of the offer of the almighty and all-faithful Giver. By faith we submit to his ordinances, and thus stretch forth our hands to receive the gift. Human merit is consequently set aside; human boasting is excluded. Do we ask by what rule Paul would answer by the law of faith.—Rom. 4.

Again: Come walk with me within the aisles and beneath the spreading roof of that beautiful temple. Our way is opened and our steps are guided by the light of that gorgeous window. Pause and let me ask thee, is it the window that enlightens the temple? It is by the window, but it is the Sun, the glorious luminary of the heavens, that enlightens it. The window transmits the light—this is its office. So with our faith. It is the avenue of conveyance by which the righteousness of God is thrown over us through Christ, the glorious Sun of the Redeemed Universe. We think the subject is thus relieved from the darkness and difficulties which, owing to the disputes upon Grace and works, faith and obedience, have bewildered many honest minds. The Scriptural teaching now as always, is that righteousness before God is "to walk in all the ordinances and commandments" of his religious teachings blamelessly.

All the accepted servants of God in every age have looked beyond this world to a better country, that is an heavenly, as the end of their faith, and religious services. The city with foundations—the new Heavens and new Earth—is the place where righteousness dwells. Persons, therefore, who are "righteous in the sight of God," who "do righteousness" who are clothed with the righteousness of the Saints, are the only persons who have the promise of being heirs of that world. This righteousness is the fine linen white and clean in which John in holy vision beholds the Saints before the throne invested—this is the wedding garment which entitles us to a "place at the marriage supper of the Lamb," and without which we must be cast out into outer darkness where there is deepest of disappointment and anguish. The ancient servants of God in the promise of an everlasting possession of Canaan, looked forward to that greater and better and more enduring country of which Canaan was but a type. Abraham and his seed have been made heirs of this world by the righteousness of faith; we become heirs in the same manner by believing on "Him who raised up Jesus our Lord from the dead, who was delivered for our offences and raised again for our justification."

Beloved hearers; "God has raised up his Son Jesus Christ from the dead, and has sent him to bless us by turning away every one of us from our iniquities." Christ has died for our sins according to the promises of God which is the central gospel fact, but we must renounce them, and be turned from them according to the reformation of life which his gospel requires, or we can be neither prepared to accept his salvation nor enjoy its privileges. He has wrought a glorious work for us: freedom from sin and a cloudless heaven; but we must be turned away from iniquity, for his work justifies no one in sin, or whilst loving sin, but only by turning us away from it as the source of all our woes and cause of all our miseries present and prospective. The estate of justification is provided—the title deed is sealed and made sure to every creature who will believe and walk in the ordinances and commandments of the Lord blameless.—With the authority of the crowned King of Heavens, therefore we may say, Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost. Be faithful unto death and you shall receive the crown of righteousness laid up for all who love his appearing. But I know that many of you will conceive that it is an arbitrary use of the term righteousness, found by accident in our subject, which has led to these reflections. But I tell you nay. Everything is arbitrary or natural according to the mood in which we find ourselves. Unity of design is the great,
to me, the greatest of all evidence of divine inspiration. Writers and speakers amid the deserts of Arabia and the splendors of royal palaces, shepherds, Kings and fishermen and physicians, separated by national habits, and by intervals of hundreds of years, each, all, speak and write in unison upon the great principles of human redemption. Thrice rewarded the man who attains to the appreciation of that design. The reality of religion is taught everywhere in the Bible.—An elemental reality which ever and anon comes to the surface and forms the grand basis of the superficial or important details of the whole volume. Like the granite of the "great mountains, which cannot be moved," it stands out in bold relief in "Christ crucified the hope of glory;" but if you will dig down through a thousand formations and surfaces, beneath all fertile soils and grassy meads, and flowering parterres and arable fields and splendid cities, it may be found the foundation of each, indicating itself by perhaps slight yet certain signs. You may find it in the character of every saint, in the substance of every shadow, emblem or symbol of either patriarchal or Jewish or interregnum ages. Underneath all lies that which is, which was, which shall be, and which is ever the righteousness of God, the reality and vitality of all Religion. It is as it ever has been and ever will be, the question of eternal interest—how shall I be righteous before God? Turn it which way you will, and ponder it as you will, it is the deep question, the main interest, that drives all before it. What are we? whither are we hastening? Who knows? Who can tell us? Who can describe the voyage or the preparation?—Ask of man, be he King, Priest or Philosopher, he is himself but a weather-beaten mariner; who, upon the changeful sea of life may only speak to us as we pass, but who knows not more than we? We may put our ear to their speaking trumpets but over the dark and troubled waters they send to us but one voice—It is not from us. From God alone, by his own authorized witnesses, can we gain the answer; for they answer with one voice—Christ crucified, the wisdom and the power of God: God's commandments and ordinances, the means of appropriation both of the wisdom and power.

In the days of Zachariah, the seekers after God were as sunstruck travelers, waiting patiently the morning aurora that their feet might be guided in the way of safety and peace. Surrounded by the shadow of death, as are all mankind without the light of the gospel, we can appreciate his song of lofty thanksgiving, with which he welcomes the birth of John as the Prophet of the Highest, who, as the morning star precedes the rising of the Sun of righteousness. Let us note every particular in this song, and we will rejoice to see the gracious provisions of our God by which men as sinners, exposed to all its destructive consequences, may be released from sin, and at last delivered from this present darkened and evil world into the glory and joy of everlasting light and life:

"Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up a horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life. And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways, to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God, whereby the day-spring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace."

J. B. F.

"Bow down thine ear, and hear the words of the wise, and apply thy heart unto my knowledge."
An Apology for Preaching as the Apostles Preached.

One of the most wonderful objections to our preaching is, "They are water preachers." Will our good friends who urge this objection consider and receive the following apology:

In the first place, we cannot teach the nations as Christ commanded the Apostles to teach them, without preaching baptism.—Matt. 28: 19.

Did the Apostles baptize the nations without teaching them the doctrine of baptism? If so, then it was the baptism of ignorance, and not baptism into the name of the Father and the Son and the Holy Spirit.

Baptism, as it stands in the commission, is an elementary item of Christian teaching, and no one can become a disciple of Christ till he is taught the meaning of that item. Pedo-baptists can make disciples without such teaching, but the Apostles could not.

Again, it is impossible to preach the Gospel as Christ commanded the Apostles to preach it, without preaching baptism in order to salvation. Mark 16: 15, 16. "He that believeth and is baptized shall be saved," is a part of the gospel to be preached and believed and obeyed in order to salvation.

He that preaches the Gospel without preaching baptism for salvation, preaches it without a promise, and he that believes the Gospel, without believing in baptism for salvation, believes it without a promise. The Gospel without an application, is no Gospel; and the gospel in its application is, "He that believeth and is baptized shall be saved," we cannot therefore, preach the gospel, without preaching baptism, and we cannot believe the gospel without believing in baptism.

In the next place, we cannot preach repentance, as the Apostles preached it, without preaching baptism for the remission of sins. Acts, 2: 38.

Repentance in the abstract, is not the repentance preached by the Apostles. The associations of repentance give to it its importance. Baptism in the name of Christ, for the remission of sins, is one of its interesting associations. Faith and repentance unite and are perfected in baptism, as Abraham's faith was perfected in the offering of his son Isaac.

Fourthly, we cannot preach Christ, as Philip preached him to the Samaritans and to the Eunuch without preaching baptism.—Acts, 8 ch.

To preach Jesus Christ to a sinner and leave out baptism is to preach him indefinitely and to leave the sinner in doubt. But when we preach Christ in connection with baptism, we place him in a condition to be baptized, and to go on his way rejoicing.

When we so preach Christ, as to speak of the things concerning the Kingdom of God and the name of Christ, then the people are prepared to believe and be baptized, "both men and women."

In the fifth place, we cannot tell the people words whereby they can be saved, as Peter did the Gentiles, without preaching baptism. Acts, 10 ch.

The vision of an angel and the baptism of the Spirit, did not release Peter from the necessity of commanding the Gentiles to "be baptized in the name of the Lord," nor secure to them salvation without obedience to their words. No, if neither angels nor tongues could prevent Peter from preaching baptism in his first discourse to the Gentiles, why should we be blamed for preaching baptism to those who neither see angels nor speak with tongues.

Sixthly, We cannot speak the word of the Lord, as Paul spoke it to Lydian and the Jailor, without preaching baptism.—Acts, 16 ch.

Baptism was a part of the word of the Lord which they believed and obeyed, and so important was it in the salvation of the jailor and his family, that it was attended to the "same hour of the night." How unlike those preachers of this age, who preach to the mourners all night and never say baptism once!

In the last place, we cannot tell a believing penitent sinner what to do in order to the washing away of his sins, as did Christ and Ananias, without preaching baptism.—Acts, 22 ch.
Saul was the subject of three splendid miracles—the vision of Christ, the vision of Ananias, and his restoration to sight—yet he was to do the command of Christ by Ananias, and that command was, “Arise and be baptized, and wash away thy sins, calling on the name of the Lord.”

Christ and Paul and Luke and Ananias stand before us in the sacred record, commanding us to go and do likewise. Shall we not do so? Will we suffer ourselves to be scared out of our right, our duty, and our senses by the sectarian cry of “Water!”

Now, brother preacher, what think you of these things? If you cannot teach, preach the gospel, preach repentance, preach Christ, tell the words of salvation, preach the word of the Lord, nor tell a sinner what to do for the washing away of his sins, as did Christ and the Apostles and the Evangelists, without preaching baptism, what course will you pursue?

Will you preach as Heaven commands you, or will you preach “another gospel”? Before you determine, hear this awful sentence—“If we or an angel from Heaven preach any other gospel, let him be accursed.”

PREACHER.

Education on Christian Principles.

But think not that true education limits its aims to an earthly calling alone: Oh no! This maxim requires that one, also, which is heavenly be kept in view; even the prize of the high calling of God in Christ Jesus. The good teacher will therefore make his pupil practically acquainted with the way to make his calling and election sure; and where shall we find this way revealed, but in the Bible This revelation may, and should be studied with that which harmonizes with it, in Nature and universal history. That creation is a revelation from God, none can doubt; for the works of God, of course, declare their author in language too plain to be mistaken. Here, we see the actual ideas of the divine mind, clothed in material forms, which is his own workmanship; and in the Heavens above us, which declare his glory, and the firmament, which showeth his handy- work, are spread out for our contemplation, as on a broad scroll, the bright and burning thoughts, which are ever revolving in the mind of God. The motions of the stellar and planetary systems, display the operations of the divine mind. Here, we may see the attributes of God exhibited, which are ascribed to him in the Bible. Are the purposes of God accomplished, and the hand of his providence seen, in the events which transpire; they too, are a revelation of his will. Prophecies we can see fulfilled in the events recorded by the Historian, and scripture doctrines and precepts, exemplified in the experience of mankind. To what better commentaries on the scriptures can we go then, than to the volumes of nature and Providence: God’s own books, which, throughout, afford us such ample demonstration; such convincing proofs of the truths contained in the written word? Do prophecies seem obscure? The full history of the people, and cities, and kingdoms addressed, makes them plain. Do the Divine laws and precepts seem unjust? The experience of man demonstrates their correctness. Are truths written in ink unintelligible? The same truths, in nature, shine in sunbeams. It is written, “that they shall all be taught of God.” Let God in Nature; God in Providence; and God, by that spirit which accompanies the word, be his own interpreter; and this scripture would be fulfilled. Small will be the space, then occupied, by systems that start in conjecture and end in surmise, or dogmas, that are proved by scriptures, that are called out, not to express their own meaning; but the preconceived opinions of the author. Trashy, the theology of those who substitute metaphysics in the place of facts. Worthless, the disquisitions and pulpit harangues of those, who give assertion and declamation in place of actual demonstration and convincing proof. But lest you should think that we have forgotten to carry training into Christian education; we remark, that as we would have the arts and sciences learned in practice; so would we have Christianity and Godliness, rendered profitable to man in the same way, and what place more suitable, for this kind of training, than a working institution; where
every thing will be measured by its practi-
cal utility; and constant employment keeps
students out of mischief? Those who work
for their education, and expect to work for
their living, are, in a fair way to show their
faith by their works throughout. What place
more suitable, than where physical and mor-
al improvement are ever kept in view; and
to promote the varied interests of man, is
the constant aim? Training up children in
the way they should go, we should, of course,
foster and encourage obedience to the divine
commands, until, by the grace of God, obe-
dience become habitual. Step by step would
we bring them up under the laws and gov-
ernment of God, till, seeking first the king-
dom of God and his righteousness, they
would find all these things added unto them,
and godliness profitable for the life that now
is, and that which is to come. Exercising
faith, and feeling our dependence upon God,
should we look to God in prayer, while we la-
bored to make all things according to the
pattern; we might expect that God would
verify the promise, annexed to the precept
we have quoted as the maxim which should
guide us; and should our aim be, to have a
church modelled after God's plan, and not
ours, we might expect his presence in our
midst, as it was manifested in the tabernacle
or the temple, that our sons and daughters,
as lively stones, would be built up a spiritual
house; Yea, we might hope that a church,
resembling in its organization that of the
Apostles, redeemed from its long Babylonish
captivity in the world, regenerated and dis-
entralled, would arise and shine because,
that the glory of the Lord was risen upon
her. It is not for me or any other man, or
set of men, to prescribe to the Christian
teacher of the Bible, in such an institution,
what he must teach, or what he must not
 teach; for his text book, the Bible, will show
him. From that he will learn, that he is not
to teach traditions which make the word of
none effect; not, the commandments of men;
for Christ says; "in vain do you worship me,
teaching, for doctrines, the commandments
of men." From many passages; see espe-
cially, Rev. 22: 17, 18; he will learn; that
he is not to cull out, or take from, or add
unto the words of the book to suit his own
views. He will learn, how fatal it will prove
to give us a maimed, deformed, deficient, and
inefficient system of Christianity: what a
curse will follow the preaching of any other
gospel: In short, that the teaching which
Christ requires of all who are commissioned
by him, (and we want no other) is, "teaching
them to observe all things whatsoever I
have commanded," and Lo; says he, "I am
with you, always, even unto the end of the
world." Let him do this; let him fully and
faithfully exhibit the word, as it is, in keep-
ing with itself, and in harmony with all other
truth, and in manifestation of the spirit, and
he shall have our vote. But while perfect
freedom should be granted to all who teach,
to exhibit Christianity in all its features, and
the organization of the church, in all its de-
tails, as presented in the pattern; as ample
license should be extended to those who
learn, to search the scriptures whether these
things are so, to prove all things, and hold
fast to that which is good, to believe upon
testimony, and that this may be done, both
teachers and pupils should fully understand,
both the nature and amount of proof which
any given proposition may require. But
who will agree to all this? Who will agree,
that christianity and the church should be
fully and fairly exhibited, not only, in theory
but in the structure and usages of society?
Who will agree that the Bible should be faith-
fully interpreted, and as rigidly demonstra-
ted as other sciences are, without respect to
the dogmas of our sect? Will those who
prescribe, beforehand, to their religious
teachers, what they must inculcate, right or
wrong; and what they must not? Who ap-
ply the principles of civil engineering to the-
ology; and treat the man, who styles him-
self the ambassador of God, but who is, in
reality, merely the organ of a sect, as they
treat a locomotive on a rail road; lay down
the track upon which the machine is, then,
at perfect liberty to move? Oh! what a lie
do such give to their assertion; that their
preacher is at perfect liberty to teach the
Bible, and that, in fact, is what they want;
when, already, they have put into his hands
the list of doctrines which they require him
to prove; and the very church in which he
preaches, was built for the express purpose
of supporting an ism. Universalist church, for instance: Does that name convey the idea of liberty to declare the whole counsel? To me, I repeat, it conveys the idea of that liberty which a locomotive has to move, in one track, and no other. Will carnal, worldly, sectarian professors agree? Surely not: because, through such it is, that, the world, and the Devil seek to govern the church. Such claim, that those, who were baptized that they might be God's; belong to them. By such, it is, that the church is made a creature of the state: Texts of scripture, used to give currency to some man-ism; and the gospel preached to make converts to some sect. As the Devil quoted scripture, to induce our Savior to worship him, and the Pope binds the cross to his slipper, that men may kiss his toe; so do man and mammon use all that is sacred and divine, to gain that homage to themselves, which belongs to God. They make images and pictures, for men to bow down and worship; they make a little cake or wafer, and call it Christ; they make preachers, and style them ambassadors of God; when real ambassadors, they will not hear; and Christ and his apostles, they will not receive. Will they yield up their dominion over faith and conscience?—Will they surrender Christians to the government of God? As soon, would Pharaoh let Israel go, or Satan himself yield to the claims of Christianity. They say; “you must believe what I believe, not what God has declared.” Make man-made rules, paramount in authority to those of the one Law-giver. Are as hostile to the supremacy of Christ, as were the Jews; would with as much sanctimony, reject; as much cant crucify. I am even afraid that many styling themselves Christians, are, by no means, prepared for the reception of the Christian system as we have it in the book. Even, for myself I doubt, not for my will or wish; but my ability, to make it a real rule of practice. Yet this is what we are obliged to demand for our institution. The Protestant rule must be ours, and what is it? Why the Bible; the only infallible rule of faith and practice. Without this, we cannot be sure of training up children in the way they should go: For, to what else can we go to find that way? But, where are the religionists who will give us license to follow, just where that way leads us, and consent that we should defend the faith once delivered to the saints? If there is any practicable feature in our plan, it is this, for so long have religionists been accustomed to a faith that is dictated, instead of one based upon testimony, that they conceive the latter troublesome, disorganizing, and prejudicial to the sect. They prefer one, which they can carry about in their pockets, and repeat with a lie on their lips, to one which they are obliged to show by their works, (the only genuine confession of faith,) so much are some in the habit of having their theology handed to them by men, that they withhold from us the privilege of deriving it directly from the Bible, and from God. An institution, therefore, putting itself under the government of God, instead of sectarian control, would, I fear, receive but little patronage from the world; and yet, it is to the world we look, quite as much, as the churches. Certain it is, that we wish not the co-operation of any, who will put their plans and notions in opposition to those of God. We wish none associated in this work, who do not mean to be faithful to God, his government and laws, and also true to the cause, and each other.

I wish now, that I had time to detail the advantages of the plan which would result from the establishment of the proposed seminary. But all that I can mention at present, is that it will prove, as I believe, the first step towards the development of all the various resources of the country. Surely there are treasures enough, in our mountains and our soil, to make any people rich enough; in buried intellect and misdirected strength, to make us prosperous and great; and these now lie comparatively dormant, far from some system and requisite means to call them forth. None will doubt but that working men, in the different branches of industry, are the efficient instruments of accomplishing this work. Well; they require instruction; still further apprenticeship, and guidance, and all the advantages resulting from an organization, embracing both science and capital, as well as labor; Which organization cannot commence, without an
institution of this sort, to direct the intelligence and enterprise of the people. Let this object be promoted, and it will not be long, ere miners and mechanics, manufacturers, agriculturists and tradesmen will combine to send abroad richer freights, in the products of their labor and skill, than cotton or sugar planters do from the sunny fields of the South.

That our youth are better educated, when in addition to the learning they have acquired, they are fitted for the several vocations in life; I need not show. Neither need I now take up time to prove, that, by adopting the oral or lecture system, students, in a manual labor institution, of this sort, can make equal attainments with those of any other, in the same space of time, and at the same time have leisure hours enough, to devote to labor, to defray all the expenses incurred at the institution: all this has been, and may still be, tested by experiment. The case of Elihu Burritt sufficiently demonstrates, what a working man may do towards becoming a man of learning. There is one other advantage, which I will mention and close. Such an institution and community would furnish a home for evangelists and their families, where, they could all learn the same things, and walk by the same rule, and from which, they could traverse the country in paths, radiating from a common centre, which centre, would, itself, be a wheel within a wheel.

Having their rest days at the same they could form, while at home, a theological class,—and thus the object, aimed at in creeds, &c. could be attained without the sacrifice of truth, viz: unanimity: A matter of vital importance to the church, and plainly required in the book: but it must be the unanimity connected with “one faith, one Lord, one baptism.”

From the Christian Inquirer.

Christian Union.

There is an expression of Paul which seems to me to be applicable to the Christian Church in her search for the truth of the Gospel of Christ, and to afford encouragement to hope for a brighter day than has ever dawned upon her as yet. The time shall at length come when strife shall cease, and sectarianism shall be done away, by a clearer and more comprehensive understanding of the Gospel itself. “When that which is perfect is come, then that which is in part, shall be done away.” There are many who are sighing and waiting for such a time as this. There are many who are waiting for the consolation of Israel, who are tired of the din of contention, and sick of the endless schisms which have rent the Christian Church. They are ashamed of their religion, they are ashamed of the Church, they are ashamed of themselves, when they see the followers of Christ, who prayed, almost with his last breath, that his disciples might be all one, divided by the merest trifles.—

Not irreconcilable difference of character and disposition, or difference of important doctrine, but differences of mere rites and ceremonies, make different bodies of Christians, Jews and Samaritans to each other.—

“The Jews have no dealings with the Samaritans,” though of all nations of the earth they are nearest to each other in religion, ceremonies and expectations. When shall we ever see a better day, and what is to bring it about?

I take my departure from these words, and find hope in them: “When that which is perfect is come, then that which is in part, shall be done away.” Sects and schisms in the Christian Church, have arisen from human ignorance. They have arisen, perhaps, from the very perfections of Christianity itself. The Gospel of Christ is a perfect religion. It comprehends all important religious truth and duty. Christ proclaimed himself, as he was in verity, “the way, the truth, and the life.” He taught a religion which was to suffice for the whole race to the end of time, for barbarous and for civilized man; for man at the poles and between the tropics, in the desert’s solitude, and in the city’s throng; for man clothed in skins, and for man ministered to by all the arts and sciences and luxuries of refined life.

Such a religion must be vast, minute and comprehensive in its substance, in its arrangement and relations. What uninspired mind is capable of seeing the whole, and of rightly conceiving its true proportions and its application to human life? It required
the same degree of inspiration to comprehend Christianity, as to reveal it. That mistakes should have been made concerning it, was unavoidable. Among the Jews it found little reception, because it did not correspond to their previous conceptions and their worldly ambition. It fell soon into the hands of the heathen, among whom it was variously received and variously interpreted. They made of it just what they could. They put heathen meanings on Jewish phraesology, and committed the fundamental mistake of enforcing uniformity of belief on the whole Church by means of a written creed. But if majorities could make, majorities might unmake a creed. Hence the endeavors continually made to revolutionize the Church, and to change its public symbol of belief. Ecclesiastical controversy became not so much an inquiry for truth, as a struggle for power. The state became involved in the controversies of the truth, and the church sought the patronage of the state. Neither party saw it to be either evil or unlawful. No one, in fact, knew what the ultimate effect would be. Twelve hundred years were consumed in trying that experiment. The experiment wrought out its own results, and produced its natural fruits. Those results produced a widespread conviction that the connection between church and state was wrong and pernicious.

A convulsion was the consequence; a struggle of the church to dissolve its connection with the state. That struggle was partially successful. At any rate, it produced so strong a conviction of the inexpediency and unconstitutionality of the union of church and state, that it entirely changed the destiny of the Church in which we live, and made this vast continent commence its political existence with absolute religious freedom.

That religious freedom has reacted upon the old world, and has helped to cut the few remaining ties which bound together the civil and ecclesiastical powers. And what do we now see? The head of the church driven from his temporal throne, where he has sat for more than a thousand years. No power of cannon and bayonets can reinstate him, because the convictions of the world are against it, wrought by the experience of fifteen hundred years.

The spectacle of this country, uniting, as it does, civil and religious liberty, more and more known to the world by the increased communication among all nations, will forever bar the union of church and state in all the constitutions which are hereafter to be formed, and promote the dissolution of that tie wherever it now exists. It is a fixed law, that "when that which is perfect is come, then that which is in part, shall be done away."

The cost, you will say, of the experiment, has been immense—millions of lives, and ages of oppression. I answer, so is the value of the knowledge which has been obtained. The world and Christianity may be destined to exist to so vast a period, that the time since Christ may dwindle in comparison to a mere point. What has been already done and suffered, cannot be annihilated, and may redeem all succeeding ages from the repetition of the same mistake.

Just so it is with that government which is purely ecclesiastical. The Church has been feeling its way along toward what is true and good, by slow and painful experiments. At first, every church was independent of every other, and managed its own ecclesiastical affairs in its own way. Bishop and Presbyter were the same, and there were several to each church, instead of being but one to several churches. Soon desire of combination and strength, together with personal ambition, extended the jurisdiction of one pastor over several churches. The Church found her tie of strength gradually consolidated in a yoke of bondage. Freedom of thought and action became gradually curtailed, till both were absolutely lost in a universal religious despotism. Then a reaction commenced. Various experiments were tried, till at last truth and righteousness were found in entire congregational freedom. We do not find it necessary in order to keep out heresy or to maintain peace, to adopt a stringent government among us. He who worships with us may say this is the church of Christ and of God, where he has sat for more than a thousand years. No power of cannon and bayonets can reinstate him, because the convictions of the world are against it, wrought by the experience of fifteen hundred years.
to attempt to keep order in his name. In this entire freedom, we find repose, and have no disposition to put ourselves under any foreign yoke. "When that which is perfect is come, then that which is in part, shall be done away."

To this perfect Christian freedom, all churches must come at last. Every congregation of the disciple of Christ is, and of right ought to be, free and independent, and the fact that churches do exist in greater peace and prosperity under this, than any other form of organization, will make all churches discontented, till they enjoy that liberty with which Christ has made them free.

The same may be said of the varieties of discipline which have been adopted by the different shreds and fragments into which the Christian church has been divided. They are regarded by many with deep regret, and lamented as unmingled evils. Such an estimate is neither rational, true, nor religious. It is more rational and religious to regard them as experiments in search of the true administration of Christianity. They may all be regarded as parties of exploration into the unknown of what religion is and ought to be. No experiment in the Christian Church has ever been made in vain. Those who have been baffled and unsuccessful, have been almost as useful as those who have succeeded. Next in usefulness to knowing what is right, is to know what is wrong.

First came the ascetics. Christ had said, "If a man will come after me let him deny himself, and take up his cross and follow me." Self-denial was interpreted to mean the contradiction of every natural affection and propensity, the refusal of every pleasure, and the gratuitous infliction of pain. The holy man was he who retired from the world, refused to take any part in its affairs, or to form any of its ties and connections.

The extreme of this idea of the Christian life, was Simeon Stylites, who passed thirty-seven years of his mortal existence, standing upon the top of a pillar. It would be wholly a mistake to suppose that Simeon Stylites lived in vain. His life is recorded, and he stands and ever must stand, in the eye of the world, a monument of folly, a teacher set on high to show mankind what is not the Christian character, what Christ did not mean when he made self-denial a Christian virtue. Of the same description were the Monastic Institutions of the middle ages. They were the offspring, in some measure of asceticism, and in some measure the result of the barbarism of the times. Those who would lead a pious life were forced to shut themselves up within walls and fortifications, to defend themselves from a violence from which nothing was secure, and a brutality to which nothing was secured. But the piety which was cherished then, was imperfect, one-sided, and distorted. The world has outgrown those institutions. A more perfect piety has grown up out of the walls of the convent and the monastery, than ever prevailed in them. The inspiration of common sense, has taught the world to see in the faithful mother a more perfect development of the Christian character than in the most exemplary nun that ever took the veil. The father of a family of faithful Christian children is seen to have better fulfilled his mission on earth, than the solitary monk, who passed his days in penance and mortification. They have passed, and are passing away; but they have not existed in vain. Their existence is historic, and it stands as a finger-board in the great highway of time, to warn the wayfaring millions of future ages against turning aside into the dark and gloomy paths of asceticism.

The same may be said of the followers and associates of William Penn. Purer or more honest men have seldom been seen. They hoped to give Christianity a more perfect development than it had ever received before. They saw some great errors and sins, which they were resolved to reform, and which, in some measure, they did reform. They broke the paralyzing spell of ritualism, they revealed the hollowness of formalism, in religion and in manners. They awakened the conscience of the world to the horrors and enormities of war.

But that form of Christianity did not become universal. It did not spread very widely, and why? The reason is given in the words of the Apostle: "When that which
is perfect is come, then that which is in part, shall be done away." The Quaker’s church was not perfect. It embraced many important principles overlooked and neglected by others, but it overlooked and neglected many more, which are quite as important. It abolished the ordinances, and thus severed the great bond by which Christ united the Church Universal. It cut off one of the most powerful means of spiritual influence, whereby the invisible head of the church communicates spiritual life to its members in all ages and in all times. They, in effect, laid aside the Christian ministry, the first and most important of all Christ’s institutions. In doing so, they destroyed the very instrument which Christ had provided for the conversion of the world, and the only efficient means of spreading abroad those very reforms, which gave strength and importance to their cause. Their organization is found not only insufficient to make conquest of the world, but insufficient to perpetuate themselves, and they are passing away and becoming merged in the mass of the Christian world. They are not perfect, but only in part, and, therefore, they must be done away.

The success of the Methodists has been wonderful, and principally because they were strong upon the very point on which the Quakers were weak; in the multitude of their preachers. They brought a multitude of laborers into the harvest, and dispensed with the tedious and expensive education which had kept so many from the sacred profession. The consequence was that the Gospel was carried to thousands who had never heard it before, and who never would have heard it at all, had not John Wesley broken over the formalities of the national church of England. Methodism has been the instrument of incalculable good, and will continue to be for a long time to come.

But if the question be asked, Is it perfect, and therefore, are the principles stated destined to survive and absorb all other forms of Christianity? we answer, No. It has its imperfections; it is only "in part," and therefore cannot abide forever. It infinges the principle of individual freedom. The Gospel requires no subordination in the ministers of Christ to each other. The Methodist preacher surrenders his own individual liberty, and becomes the creature and does the bidding of the Bishop or the conference to which he belongs. Such an arrangement is essentially unjust, and cannot be perpetual. There is, besides, a natural Christian tie, which binds pastor and people for the mutual benefit of both. That tie, by the discipline of Methodism, is frequently broken, or rather it is never suffered to consolidate. Such cannot be the perpetual and universal organization of the Christian Church. Were the world to end now, the existence of the various sects of the Christian Church, under the arrangements of Divine Providence, would be wholly inexplicable. But the world is in its infancy and its pupilage. It can be made wise only by experience. All sects, and all organizations of Christianity, are merely discoverers of truth and duty.

Finally, sectarianism is destined to die out by a natural process, under the operation of the principle we have pointed out, by the growth of individual Christianity, wisdom and goodness. In that sense, "when that which is perfect is come, then that which is in part, shall be done away." We see that process already commenced. In proportion as men become real Christians, they learn to recognize true Christianity in every other truly Christian man, without reference to the peculiarities of his creed, or the organization to which he belongs. The end is attained, the man is like Christ, and is prepared to become a fellow-citizen with the saints in light.

It matters little to inquire, how he be came so. The fact that he is so, is conclusive proof that there is enough of true Christianity in the connection to which he belongs, to make a man a Christian in heart and life. Such a discovery cannot be made without enlarging the comprehension of charity, and without producing the conviction of the comparative unimportance of those minute points of doctrine and discipline which have so much divided the Christian world. When the churches become truly Christian, then they will be prepared to discard those minor peculiarities on
which they have divided, and become one on the great principle which all maintain.—
“When that which is perfect is come, then that which is in part, shall be done away.”
It is our belief that the Christian Church is destined to become one, if such a glorious consummation is ever permitted to take place, not by conquest, in which one sect is to conquer, and all others to yield, but by the growth, action and improvement of all acting together.

In this grand contribution; there is positively no sect that can be spared. All have caught, developed and made prominent, some truth or principle, overlooked or undervalued by the rest. Perfection, unity, peace, the universal triumph of Christianity, can be brought about only by the silent, candid, humble adoption, by each particular church, of all that is good in every other, and the abandonment of those peculiarities which honest experiment has proved to be unimportant or pernicious. “Then that which is perfect will come, and that which is in part, will be done away.” Then the Gospel will be universally preached. Then the kingdom of this world shall become the kingdom of our Lord and Savior Jesus Christ. Then shall come salvation, and the kingdom of our God and his Christ, and he shall reign forever.”

Resolved, That we consider the introduction of all such Societies a dangerous precedent—a departure from the principle for which we have always contended—and sanctioning the chapter of expediency, the evil and pernicious effects of which, the past history of the church fully proves.

Resolved, That we also consider them “necessarily heretical and schismatical”—as much so, as human creeds and confessions of faith when made “the bonds of union and communion.”

Resolved, That for the missions, both foreign and domestic we approve of a plan similar to that adopted by the brethren of Tennessee for evangelizing in that State.—

Resolved, That we highly approve of a new and pure translation of the Holy Scriptures, both for home and foreign uses.

Resolved, That a copy of these proceedings be sent for publication to each of the following papers, viz: Christian Age, Christian Magazine, Millennial Harbinger and the Proclamation and Reformer.

The above resolutions are not the offering of an over-heated imagination, not the results of wild enthusiasm; neither are they prompted by a spirit of envy or covetous-
ness. We have no desire to appear peculiar, no disposition to divide or distract the body of Christ, no longings for rule or pre-eminence. But they are the result of mature deliberation, calm and dispassionate reflection, and a thorough investigation of the word of God; and are dictated by a spirit of love, and a determination to be guided by the Holy Scriptures, though they should fail to furnish a king like those of the nations surrounding us; and to sanction nothing for which we cannot find a "Thus saith the Lord."

We know that many of our good brethren are contending for these measures which we condemn, as earnestly, as zealously and as conscientiously, as ever Saul of Tarsus "persecuted the church of God." For as the object for which these Societies is instituted is a good one, there are many warm-hearted and zealous christians who look only at the end and rush forward without pausing to consider the means taken to accomplish it. We would not however, impute to them any other than the purest and the best motives, and we hope that they will attribute the same to us, and not condemn the course we have taken without giving it that earnest attention and impartial investigation which the vast importance of the subject demands.

But lest we should not be fully understood by some, and appear to have acted without cause; we propose adding a few remarks in explanation of some of our resolutions. The first, third, seventh, eighth, ninth and tenth need no comment. We commence then, with the second.

That the church of Christ is in its constitution and design essentially missionary we conceive to be an axiomatic truth. Not a missionary society; but, emphatically and pre-eminently the missionary society—the only one authorized by Jesus Christ or sanctioned by the Apostles. Her President is Jesus Christ, her constitution, the Holy Scriptures, the end for which she was established, the conversion and sanctification of the world. For this purpose she is fully commissioned by her great Head, and fully qualified to fulfill that commission. To affirm that she is not competent, is to charge her All-wise Founder with the inconsistency of assigning her a duty which she is unable to perform. If then she is authorized and competent, all other Societies for this purpose, are not only unscriptural, but they are unnecessary and uncalled-for. Unscriptural, because they appropriate to themselves, the duty and honor which rightfully belong to the church. Unnecessary, because the end for which they are instituted, the church is fully able to accomplish. But we are told by some, that "the church has not done its duty, and therefore they are necessary.'

Then may we with equal propriety have Odd Fellows, Free Mason and Temperance Societies, for this is the very argument urged by their advocates. If it is sufficient to introduce Bible, Missionary and Tract Societies, it will introduce Benevolent Societies to such an extent as to make the church an useless organization. But grant that she has not done her duty. What then? Must we organize other Societies to do that which she has failed to accomplish? Or must we set about reforming her in order that she may do it? Certainly the latter. But here we are asked, How can the church without these Societies, send the Bible to the heathen, the missionary to a foreign land, and the glad tidings of salvation to the uttermost corners of earth? Then we ask, If she cannot, what Society, upon earth can? If Jesus Christ has not qualified her for the work, can uninspired man institute anything better? If she did it in her infancy, can she not do it now? If other Societies were unnecessary then, why are they necessary now? But the document referred to in the seventh resolution will, we think, show how it can be done. This brings us to the fourth resolution.

We know it is thought by some that these Societies are not "separate and apart" from the church, but part and parcel of her. But by a little reflection it will be seen that although they be entirely composed of members of the church (which is not often the case) yet, they are separate and distinct from her—as much so as any Free Mason or Temperance Society composed of church members. Her President is not the President of any of them. Her constitution is not the constitution of any of them. Her laws
are not their laws. She has an initiatory rite. They have initiatory fees, And, but comparatively few of her members are members of any, or of all of them. Hence it follows that they are distinct organizations, separate and apart from the church. But we also object to them because they require a *properly qualification* of voters, officers, &c. For instance no man can become a life member of the so-called A. C. M. Society without first paying $20. Nor a life director, however competent, for less than $100.

But if a brother “in good standing” be so fortunate as to have that amount he may become a director for life; though he be a perfect ignoramus,—unfit to be a director of one of our common schools. The same principle obtains in all similar Societies.

But few words will be necessary to explain the sense of the fifth resolution. We have always professed to show a “thus saith the Lord” for, every measure we have adopted: but the introduction of these Societies is a flagrant departure from that safe rule. It sanctions the principle of expediency and places in the hands of our opponents a weapon, which has already begun to be wielded with no little skill, and the effects of which we will soon begin to feel.—Had it not been for this chapter of expediency (which we cannot find in the Bible) who would ever have heard of infant church membership? Infant sprinkling? Human creeds? A Pope of Rome? And a thousand other evils which have been sown broadcast in the church? Let us then, beware of taking the first step in the dangerous path of expediency.

The sixth resolution declares that they are “necessarily heretical and schismatical,” which will appear from the fact that they invariably divide the church, by including a part and excluding a much larger portion of its members. What more have human creeds ever done? What more can they do?

The only difference is that creeds first create division in views which is followed by division in action. Whereas these Societies first cause division in action, the inevitable consequence of which is diversity of views, sentiment, and feeling.

With this we close, praying our Heavenly Father to strengthen us all with might by his Holy Spirit, that we may “walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace.”

And hoping that the time is not far distant when all sectarianism, and every thing which tends to create division, shall be buried in oblivion, and the saints of God shall unite with one heart and one voice, in ascriptions of praise to Him who loved us and washed us in His blood; to whom be glory, honor, and dominion, now and forever—Amen.

L. L. NORTON,
E. HALLIDAY,
A. SHALLENBERGER.

*Positive Ordinances.*

**CONCLUDED.**

In our last article on the subject above, it was seen, we trust, by the reader, that under the three eras Primitive, Patriarchal and Jewish, the Divine Legislator decreed Positive institutions, and we open now the leaves of the *fourth* grand volume of Sacred history. It is the volume of John’s or the dispensation of Reformation, and with reference to it we put the question—Did God enjoin any Positive ordinance under this dispensation? Antecedent to any investigation of the facts of the case, we would be bound to admit that every probability was in favor of his so doing. If men are to look for *any uniformity* in the divine government, then must they turn from all the dispensations of the Old Testament with the strongest presumption in favor of finding Positive Ordinances under those of the New.

What would your answer be, Reader, if after having examined the Planets Jupiter and Saturn, and having found them inhabited, you were asked the question, Is it probable that the planet Herschel is also inhabited?

But we come directly to the point and ask what were the institutions preached by John, the Harbinger?

“In those days came John the Baptist, preaching in the Wilderness of Judea and
saying, Repent ye, for the kingdom of heaven is at hand.”—Matt. 3, 1 and 2.

The announcement that the kingdom of Heaven was at hand was of a most thrilling character. It at once addressed itself to the most cherished hopes and the deepest faith of every Son of Abraham. It will not be denied, then, that John preaches faith in the Heavenly Kingdom as then just at hand and Repentance in order to a meetness for its reception.

But what is the nature of Faith, and what, too, that of Repentance? Moral, obviously, are they in nature. Faith is always of a moral character. There were reasons, and those apparent, that might be known and read of all men, why the Pharisee, the Sadducee and the ascetic Essene, why every believer in the Mosaic and later Scriptures should believe that the time was at hand.—It accorded then with the fitness and reasonableness of things that they should believe John. So with regard to the enjoined duty of repentance.

In view of a better, holier and more righteous period, and in view of their own corruption and atrocious wickedness, it was fit that they should repent—that, as the term signifies, they should radically change their principles and motives, and as the necessary result, the actions of their lives. For this repentance, a thousand reasons might be assigned other than that God had commanded it, and hence it was of a purely moral character—was in itself right.

Where, then, says an enquirer, is the positive ordinance of John’s dispensation?—Have you not demonstrated that his preaching was exclusively of a moral character?—No, my friend, very far from exclusively moral. What means this language, “John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins.” Mark, 1, 4.

Baptism—what is it? A moral institution? If so, then it is right in itself, nay, it always has been right to be baptized. It must then always have been wrong not to be baptized. If of the moral sort, then Enoch, and Abraham, and Moses, and Samuel, and all the ancient veterans of the faith must have been baptized. But this is monstrous and absurd.

More monstrous still, if Baptism be of moral obligation, then there is baptizing going on among the angels of Heaven!

We conclude, therefore, that the command of John authoritatively enjoined by him as the mandate of Almighty God, “Be baptized for the remission of your sins” was of a positive nature. No mortal man can give other reason for it than this. It is the will of God.

Was ever man insane enough to believe that water has the power of taking away sin? Does any one believe that thrice three thousand baptisms, in the purest waters that ever bubbled from the fountains of the earth, could avail one jot to the removal of the soul’s guilt, apart from the word and power of God? If any such be he there are those, double dab, who insist upon applying water to the subjects who have neither believed nor repented, but we do not suppose that even they attribute a saving power to so much mere abstract water.

Water take away sin! Reader, you may have heard this stupid slander often reiterated against those who call themselves Christians, but we will not insult your good sense by any serious attempt of its refutation.

Baptism then is destitute of every moral attribute. It is positive, pre-eminently so, and must stand or fall as the authority of God is honored or contemned.

The questions next arise—Is the command practical? Is it intelligible? As to whether baptism is practical or not we need not speak. Every denomination in Christendom, if we except those spiritualizers who have made away with even the Lord’s supper, acknowledges by its practice that baptism is something to be done, done outwardly and visibly—whether by sprinkling an infant or burying the willing subject in the emblematic grave, is not just now the question.

But was the command of such a nature as to be easily and generally understood?—Perhaps this will be best answered by considering who they were that understood and obeyed it. Matthew tells us, “Then went out to him Damascus, and all Judea, and all
the region round about Jordan and were baptized of him.” Seems to have been pretty generally understood. Luke declares that “when all the people were baptized” & c. All the people. Reader, do you think all the people understand baptism in this nineteenth century of ours? Would to God they did! But why is it that all do not now correctly understand the true import of baptism? Is it because the lexicons of the Greek language do not agree as to the meaning of this term which is only a Greek one Anglicised? Why, there is not a respectable lexicographer in Europe or America, that dare give as the meaning of the term, either pour or sprinkle?

Is it because those who practice pouring and sprinkling do not believe in immersion? The great Pedo-baptist oracle of criticism has declared, “that the primitive meaning of βάπτιζω, is, to immerse, all lexicographers and critics of any note are agreed.”

Is it because the allusions to the ordinance in the Scriptures are not sufficiently explicit? What could be more so than, “And they went down both into the water, both Philip and the Eunuch and he baptized him.”

Reader, in the honesty of your soul, answer, can you doubt as to what the operation was, with such language before you?

But did God attach much importance to this institution? Was it not, after all, of minor consideration? If so, why did the Pharisee put this question, “Why baptizest thou then, if thou be not that Christ nor Elias, neither that Prophet?”

Baptism, with them, was obviously of no light character, nor could it have been with John, who preached the “baptism of repentance for the remission of sins,” nor could it have been with Jesus Christ, who declared, “Thus (in baptism) it becometh us to fulfill all righteousness.”

Our propositions, then, are just as true under John’s dispensation, as under its precursors. Those dispensations terminated indeed, but not the prevalence of the grand features of the divine government. So terminated the dispensation of reformation—that of preparation, but so terminated not the reign of Positive Ordinances.

With the rending of the veil of the Temple, ended the days of the preaching of a future kingdom. From that moment onward, no voice authorized of Heaven is heard to say “the Kingdom of Heaven is at hand.” It was no longer the command of Christ, “Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, But go rather to the lost sheep of the House of Israel.” A new commission was given—“Go ye into all the world.”

The Christian dispensation is the last, most spiritual and most perfect of all the exhibitions of the divine philanthropy. What of mere formality and ceremonious observance attached to the Jewish worship, was destined to become obsolete. What remained, we may well affirm to be of that character which may justly claim the most unqualified homage of our souls.

What did remain? The altar, the bleeding victim, the temple and its worship, the Sabbath and high days remained not, Faith remained, moral always. So with repentence belonging as it does to every dispensation. From the positive ordinances of preparatory dispensations, there remained baptism, “Go ye into all the world and preach the Gospel to every creature, He that believeth and is baptized, shall be saved.” If, Reader, baptism be of little moment, if non-essential in its character, was not Mount Olivet the place, was not the delivery of this sublime commission, pregnant with the destinies of unnumbered millions, the proper occasion, was not Christ, the Son of the living God the proper person to make this announcement. Instead thereof, he girds the solemn ordinance strong around with the potential names of the Father and of the Son and of the Holy Ghost. He that resists the ordinance, resists the authority of these names, and will receive to himself damnation.

“He that believeth and is baptized shall be saved.” This is true on earth, and will be true in Heaven, so far as men are the recognized subjects of the divine laws.—“Heaven and earth shall pass away but my
words shall not pass away," said Christ.—
But let us look more narrowly into this great
Positive ordinance of Christianity. Its ab-
solute necessity as a test at once simple and
powerful, can be convincingly demonstrated.
No man's faith or repentance ever did or
ever can prove to himself, to his fellow men
or to the angels in Heaven that he loves God
and is determined to obey him.

This may be deemed a bold proposition.
It is not bolder than true. Why, you ask
the believer in Christ, do you believe? He
tells you that there are a thousand reasons.
He believes because of his lofty principles
and teachings. He believes because of his
miracles. He believes, because of his
prophecies. He believes because of the
prophesies, that went before concerning him.
He believes because there is a conscious-
ness within him that responds favorably to
his claims. He might give you other
reasons. Now not one of these reasons has
anything to do with the authority of God.
They would exist independently of the com-
mand of God to believe in the Lord Jesus
Christ.

So with repentance. An infidel may rep-
ent. Doubtless they do repent. Now
does this repentance prove that he loves
God—that he is determined to serve him?
Certainly not. It shows only that he is con-
scious of sin, and that there is a principle
within him which moves him to repentance.
For aught we know to the contrary, the very
devils in hell may repent, certain it is that
they believe. Of this James assures us.

There is a moral fitness and reasonableness
about faith—so there is about repen-
tance. A man always has it in his power
to say, I believe or I repent because it is
right and proper in itself.

Can this be said of baptism? Never.—
Why is any man now baptized, or why for
1800 years has baptism been observed,—
But one reason can be assigned, and that is,
God has commanded it. When therefore
any human being descends into the bap-
tismal waters he gives to himself, men and
angels, undeniable proof that he is deter-
mined to obey the Supreme Father. He
acknowledges his authority, by receiving an
institution, worthless, if considered apart
from that authority. He demonstrates his
loyalty. He shows that he commands his
own wisdom into abeyance and reverently
bows to the wisdom of the All-wise. Here
indeed is wisdom.

The pious soul with a devouring intensi-
ty sternly questions itself. Have I faith
enough? Have I repented enough? Now,
just so long as it goes dismally and despair-
ingly to searching an answer to this ques-
tion in its frames of feeling, its states of
mind: so long as it keeps turning the keen
point of its dissecting blade upon its own
vitals, so long will there be cruel lacerations
of the spirit and fiery tortures of self-dis-
trust.

God never intended this. He will enable
every man to know certainly and infallibly
whether he has such faith and such repen-
tance as God accepts. He will do this by
baptism. Here is the line of boundary—
distinct, broad and deep. 'Tis as the Mis-
sissippi—its deep waters roll between Ten-
nessee and Arkansas. Think you that he
of Arkansas will doubt, after crossing it's
sullen waves, whether he stand on the soil
of Tennessee or not? No more should he
doubt who crosses the baptismal stream as
to whether he has the true and right faith,
whether he has experienced the requisite re-
pentance. He has had faith enough and
repentance enough to obey from the heart
the ordinance of his God. 'Tis enough.—
Let him trust in God whose word fails no'.

Ah Sir, says the Sceptical believer (par-
don the misnomer) it will never do to con-
fine the spiritual blessings of religion to the
observance of such insignificant ordinances
as baptism. 'Tis wholly non-essential so
far as salvation is concerned. When it is
convenient and comes in the way, 'tis all
well enough to be baptized, but many a man
has gone to heaven that never had a drop of
baptismal water on him. My dear friend,
is this the way in which you treat an ordi-
nance of God, delivered by his Son Jesus
Christ in the solemn hour when he was bid-
ding adieu forever to the scenes of time, and
when he was clothed with "all power in
heaven and upon earth?" Doubtless, men
will be saved in Heaven who never heard of
Jesus Christ, much less were baptized, but
does it follow from this that you who have heard of this name from childhood can be saved here or hereafter by disregarding it? But tell me, on what page of the Bible have you read that any ordinance of God is non-essential? Do you find it in the truth “that he that is faithful in the least, is faithful also in much” or in the declaration of the Apostle that “whosoever shall keep the whole law and yet offend in one point, is guilty of all?”

Non-essential commands — accursed thought! This it was that guided the hand of Eve to the forbidden fruit — this it was that poisoned all the streams of human purity and human happiness at the fountain head, and hung the thick dark pall of gloom around the chariot of the sun of life when first it mounted the clear skies of Eastern Eden. This Satanic thought slew Abel and doomed Cain, drove out 3,000,000 of the followers of Moses to wander forty years over the gnm deserts of Arabia, and smote down their leader as he gazed wistfully upon the enchanting prospect of the Promised land. It profaned the holy Sabbath of the Jews, desecrated their sacred Temple and made void the laws of God by ungodly traditions. Let us then beware lest under its influence we make void the law of God by our traditions.

But we return to our propositions. We would cherish the hope that to every candid mind, their truth has been fully manifested — that in every age, under every dispensation there have been Positive divine ordinances, that these have ever been eminently practical and easily intelligible, and that upon the observance or neglect of them, God has suspended his blessing and his curse. The exemplification of these principles might be carried on through the Acts of the Apostles, as well as the Apostolical Epistles, and it would be seen that the vicegerents of Christ on earth, Peter, Paul, all in short, whose words have come down to us as the voice of inspiration, insisted upon the cardinal initiatory ordinance of Christianity — baptism.

In the face of ancient forms and inveterate prejudices they hesitated not to say — “Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins.” In the midst of the philosophy of Athens, “light of the world,” the valiant Apostle to the Gentiles shunned not to declare the Gospel of God in its simplicity, although to the “Greeks” it was “foolishness.” Think you, my friend, that in declaring the Gospel he heeded not the voice of Christ, saying, “Go ye into all the world, and preach the Gospel to every creature, he that believeth and is baptized shall be saved?”

Again, said he, in view of preaching the Gospel in the very centre and heart of the Roman Empire, in view of the palaces of the pagan Caesars, in hearing too of sneering Pyrrhonism, and haughty Stoicism and luxurious Epicurism, “I am not ashamed to preach the Gospel to you that are at Rome also.”

And will you, sinner, hesitate. Behind you standing along the dim aisles of the past is the venerable line of patriarchs and prophets good and holy, who walked with God, and whose voice is yet sounding on, even as of old, saying, “Obedience is better than sacrifice.” Before you are the heights of the celestial mountains and the open gate of Paradise and the angelic hosts who wait to rejoice over your return to the fount of purity and peace, and on the great arch that spans the Heavenly gate is written, “Blessed are they who do his commandments, that they may have right to the tree of life and may enter in through the gates into the city,” into which, may you enter, by the blessing of our Heavenly Father, Amen.

J. E.

Justification by Faith and Works.

Rom. v. 1, James ii: 24.

The difficulty in some minds of reconciling justification by faith with justification by works, seeing that both are taught in the New Testament, originates in a failure to distinguish between things that differ. It is one thing to state that a man is justified by faith and quite another to show how or by what manner he is so justified. It is one thing to affirm that a problem can be solved by a certain rule — it is quite another to take a slate and solve it. I ask, then, now is a man justified by faith? In the days of Abel
the manner of his justification was by offering his sacrifice according to the prescription of the word or the law of God. How were the Roman Christians with the Apostle Paul, justified? Not by what principle or rule were they justified but how, after what manner, were they justified? Let the Apostle answer, First, of himself: Acts 22:16; Ananias said to me, “why tarriest thou, arise and be baptized and wash away thy sins, calling on the name of the Lord.”—Second, of himself and the Romans:—“Know ye not that so many of you as have been baptized into Christ have been baptized into his death.” The death of the slaughtered sacrifice carried the man of faith to the death of Christ for justification baptism now carries the believer back to the same death for the same purpose. After his baptism, he is to live by faith as a justified man, and the manner of that life is obedience to the commands of that Redeemer whose mediation he seeks to enjoy. Such is the Scriptural teaching and such teaching is consistent. The matter may be illustrated thus: A kind benefactor in consideration of my poverty and helplessness bestows upon me the title deed to a large estate of wealth, honor and credit. It is a free gift for which I have bestowed no labor—no “works.” Yet, as a responsible being, so soon as I am made acquainted with the gift, I will commence the work of preparation for its reception and enjoyment. Does it impose upon me new duties and responsibilities? I must prepare myself for these. My works of preparation and my discharge of the new duties imposed, do not procure the estate, but they are indispensable to its reception and enjoyment. So it is God who justifies the ungodly. He has provided the estate of Justification—has signed and sealed the title deed in the blood of his Son—and has delivered it by his Apostles, with the Holy Ghost sent down from heaven.—He has, also, pointed out the manner of preparation for its reception and after enjoyment. To all who confide in the faithfulness of his deed of conveyance—to all who believe—he has appointed baptism as an institution of preparation for the reception of pardon, and all the duties of faith for its subsequent enjoyment. Neither the baptism nor the duties procure or provide the gift—it is already provided, but they are the conditions of its enjoyment. This estate reaches through all time, beyond death, and lays hold of eternal life. It is incomparably above every act that we could perform.—But it is a reasonable requisition that we obey the donor, so as to secure the qualifications for its present and eternal enjoyment. Boasting is excluded by the law of faith, but preparation is required by the law of obedience; and thus God is glorified in the gift and in the manner of both receiving and enjoying it. Let the cross then, be his, whilst the reception and enjoyment by faith through obedience to his Son our Lord and Savior, are ours. J. B. F.

Christians.

The following is the account given of the general teaching of our Brethren by A. B. Williams of Cincinnati, Ohio, in a recent work descriptive of all Religious denominations. He is in no way connected with us, and, consequently, his testimony may be regarded as impartial.—[Eds. Mag.

“They receive the Old and New Testaments as divinely inspired books—as the only oracles of heaven. They reject all human creeds, human traditions, and speculations in religion, and take the New Testament as an all-sufficient and only rule of faith and practice for Christians.

They hold that the Christian religion presents certain facts as the object of our faith; such as, that Jesus Christ, the Nazarene, is the Son of God—that he died a sacrifice for sinners—that he was buried and rose again on the third day, and is exalted to the throne of the universe, and will be the final judge of the living and the dead, who shall stand before his righteous tribunal, to give an account in the body, of all their deeds, whether good or bad.

They hold, that the Bible is not a sealed book, but a revelation from heaven, which does not require to be revealed a second time, to make it intelligible; that it is intended to make men wise and happy; to
make them wise unto salvation by faith, that is in Christ Jesus.

That it is in the power of all men who hear the gospel, to believe it, and to repent, or more properly, to reform, which includes a godly sorrow for sin, and a forsaking of it.

That the first step after faith and reformation, is immersion for the remission of sins.

Acts, ii. 38.

That all who believe the Gospel, are begotten of God, by the word; and those who have believed, and reformed, are born of water and spirit, are regenerated; that such are saved not by works of righteousness, but by the washing or bath of regeneration and renewing of the Holy Spirit.

That the blood of Christ is the procuring cause of remission of sins, but that faith reformation, and immersion are the instrumental cause, if the expression may be used.

That the Holy Spirit is promised to them who believe and obey the gospel, and to no others.

That the scriptures teach a salvation by grace, and a salvation by works.

The first is a salvation from sin, in the present life, and is graciously bestowed upon all those who believe, reform, and are immersed; that all such receive the Holy Spirit; that they are sanctified, adopted into the family of God, heirs of God, and joint heirs of Christ.

That God has promised to such, to work in them to will and to do of his good pleasure, and has made their eternal salvation dependent upon their giving all diligence to make their calling and election sure, by adding to their faith, courage, knowledge, temperance, patience, godliness, brotherly kindness, and charity or love; and that by so doing, an entrance shall be administered unto them abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ — works will then be the test — "I was an hungered, and ye fed me, naked, and ye clothed me." The sentence "well done," will be pronounced only on such as shall have done well.

They hold that weekly communion is obligatory on all the churches; that the disciples should meet on the first day of the week, to break bread, and for prayers, praise, and exhortation.

They reject sectarianism in all its forms, and allow every man the right of private judgment in matters of religion.

They reject in toto, the Calvinistic ideas of election and reprobation. — [Universal Vocabulary, Page 45.]

The Resurrection of Christ.

Misson. Errrors:—In passing through the Southern country, I find many persons who doubt the resurrection of Christ, and who of course reject the whole system of Christianity.

You will permit me I trust to lay before your readers the leading facts on this subject, accompanied with a few observations. That Christ arose from the dead is either true or false.

As there is no way of ascertaining the truth of this, or any other fact, but from the evidence we can obtain; we will proceed to examine, as impartially as we can, what is for and against it.

And as the New Testament contains all the authentic evidence we have on this subject, it, therefore, will be the only source from which we will draw facts.

Before presenting the facts concerning Christ's resurrection, you will permit us to notice some things that transpired anterior to this, as recorded by the Evangelists.

Christ was crucified on Friday, taken the same evening by Joseph of Arimathaea, laid in a new tomb wherein man never before had lain, and a great stone rolled to the mouth of it: Matt. 27: 57; Mark, 16: 42; Luke, 23: 53; John, 19: 38.

The next day the chief Priests and Pharisees went to Pilate and said, "we remember that that deceiver said while living, after three days I will rise again; command therefore that the sepulchre be made safe till the third day, lest his disciples come by night, and steal him away and say he arose from the dead. Pilate said to them, you have a watch, go your way, make it as sure as you can." They did so, sealing the stone and placing the guard. Matt. 27: 62—65.
Thus do we behold the Christ, to all human appearances, made secure from both friends and foes, the guard excepted.

Now it is admitted by both parties, friends and enemies, that he is crucified, and buried in this tomb. It is afterwards declared, by them all, that he is gone. His Friends say he arose from the dead. His Enemies say that, his disciples came and stole him away.

Now it is evident that one of these stories is true, or that his Enemies had conveyed him away; for these are the only ways that he could have escaped. If any person can show another means of escape, I would be pleased to see it.

If, then, we can prove by facts and circumstances, that neither his friends nor enemies conveyed him away; follows it not that he must have arisen?

1st. Then, I proceed to show that his Enemies did not have him. This is evident from the very nature of the case. For if he had been in their possession, when Peter, and the rest of the Apostles, on the memorable day of Pentecost, proclaimed to the Jews his Enemies, in the midst of that great Metropolis, and on so notable an occasion, "that this Jesus whom you have taken, and by the hands of sinners have crucified and slain, God has raised up, of which all we are witnesses," would they not have brought it forward, and thereby have destroyed the evidence of the Apostles? That they did not, is prima facie evidence that they did not have his body. Thus do we dispose of this part of our subject.

2. That his Friends did not have his body, is abundantly evident. In the first place, there is no legal testimony that they ever had it; for the only evidence that can be found, is that furnished by the guard; and they say, "his disciples came and stole him away while we slept. What! sleeping men bear testimony to what transpired during their slumbers!! This, I repeat, is the only evidence found within the lids of the Bible, that his disciples stole him away; and there is not an officer of State, from the Governor to the Squire that would notice such evidence in a civil court. And yet those giant intellects, who can discover the God in all the works of nature unaided by Revelation, and say, "that we, who believe in Christ, must be much more credulous than they are, can believe this minimum testimony. Consistency, thou art a Jewel!!

And secondly, the disciples are as much astonished at the absence of the body as any one else; some even weeping at the thought that the gardener had conveyed him away; others disbelieving their brethren, when they asserted that they had seen angels, which declared that he had risen; but not one word intimating that any of them ever thought their brethren had concealed him. Add to this the excitement that it occasioned among them—their movement &c., on that occasion, and it is all against this idea.

3. It must be admitted by all, that the Apostles were either the greatest simpletons that ever lived, or that they actually saw and heard what they declared they did.

The former is unreasonable from their other acts of prudence and discrimination. The latter is true. If it is not, what was their object? Had they any pecuniary interest at stake, or any prospect of future aggrandizement? No truly. The unreasonableness of these must dispose every person to believe the Apostles honest and sincere. Hence, our proposition being true, Christ arose from the dead.

We have now shown the improbability, and I will say the impossibility, of Christ's being either in the hands of his Enemies or Friends.

But that we may have this subject fully before us, in all its importance and grandeur, we proceed to examine very briefly some of the facts on this subject. Matthew, Mark, Luke and John, declare most emphatically, towards the close of their testimonies, that Christ had arisen, and appeared to his disciples on several occasions—that they had conversed with him—that they had seen him eat—and that forty days after his resurrection, while at Bethany they beheld him ascend to Heaven, &c. Paul declares in 1 Cor. 15: 3; "I delivered to you first of all that which I also received,
how that Christ died for our sins, according to the Scriptures; that he was buried, and rose again according to the Scriptures; that he was seen of Cephas, then of the twelve. After that, he was seen of above five hundred brethren at once, of whom the greater part remain to this present; but some are fallen asleep. After that he was seen of James, then of all the Apostles! And last of all, he was seen of me also, as of one born out of due time."

The Apostles are imprisoned, scourged, crucified and slain, for declaring this fact; and still they say, Christ arose from the dead, of which fact we are witnesses. And of a truth they did bear witness; not in a corner, but in Jerusalem, in the midst of his and their enemies; in Samaria, Antioch, Corinth, Ephesus, Athens, Rome, and throughout the then known world. They made the palace of the Cæsars feel the truth, that Jesus is the Christ of God—the Shiloh of Jacob—the seed of David—the Lawgiver of Moses. That he arose from the dead, of which fact we are witnesses. And some are exert a happy influence in East Tennessee.

Your brother in Christ,  
ATHENS, TENN.  
E. A. SMITH.

The "Slime and Mud" of Helicon.

"For although no fountain on earth can compare with the clearness of Helicon, yet there lies at the bottom a thick sediment of slime and mud." That boasted resort of the lovers of imagination is thus spoken of by one who had often refreshed himself with its delicious waters, had often wandered in its beautiful groves, and inhaled its peculiar atmosphere. The mythological associations of this famous mountain have long since lost their charms, and the mere mention of the name Helicon often engenders a suspicion of pedantry on the part of him who uses it; but it may be a question for consideration, whether it is more rational to be familiar with the Utopian creations of novel-writers than with the gorgeous insignia of a classic mythology. Let us for a moment picture to ourselves a modern Helicon, the resort of all the writers of fiction, and let us inquire whether the cup which they proffer us, whose honied brim is mantled with the richest nectar, does not also contain "a sediment of slime and mud." To do this, we will observe the effect which an indulgence in novel-reading has upon its victims. We have propounded the same question to many, and have received various answers. Here are a few:

Why do you read novels? "To gain a knowledge of history, because many novels are founded on it," replies one. Suppose a
Why do you read novels? "To make myself conversant with the best styles of writing," replies another. This is a specious plea, and is often urged. But it is false.—

The individual who makes this a motive for reading several thousand pages of fiction, is self-deceived. There is nothing but the artificial interest that they create, which gives them the preference, and there is hardly a single novel written in a style worthy of being employed in writing a veritable book. One of the silliest objects in the world is an individual melted to tears while reading a novel: weeping over the phantasms which an author has made to float before the mind. Wherein consists the utility of subjecting our finer feelings to such airy trifles? God never intended them to be thus exercised. But suppose that you could acquire the best style by reading novels, are you ignorant of that well-established fact in mental science, that the mind becomes assimilated to that which it habitually contemplates? Now, although you may be able to speak with the tongues of kings and princes, and lords and knights, and be familiar with tournaments, and sceptres, and crowns, and understand fully the sickly nomenclature of royal gallantry, what benefit does all this confer on you? You have qualified yourself for a sphere which you will never occupy; and even if you were to be placed in it, and depended wholly on your own acquisitions, you would resemble that silly bird which paid a visit while clothed in feathers not its own. View your boasted accomplishments with the eye of common-sense: they all vanish like mist when the morning sun shines on it; and God's own garden of truth lies before you, full of life, beauty, and loveliness, every plant and flower in it offering you a silent reproof.—

The very objects with which you ought to be familiar, have no attractions for you now, because your natural relish has been perverted by "the slime and mud of Helicon." You do wrong in reading novels, because you subject your purity of mind to a fearful trial. It is hard to discriminate between the good and the evil in novels. The novel appetite being once formed, it craves all.—

A hellish induction characterizes this kind
of reading. The unhappy being who takes the first steps becomes enamored with the pleasure it affords. All other reading becomes dull and lifeless. Now observe this fact. Only one successful attempt has been to write a novel in which woman is not a prominent character, and lust one of the main ingredients in the composition of its plot. Authors are well acquainted with human nature. They know that it loves to coast along the borders of infamy and crime. Open vulgarity and obscenity are forbidden by reigning custom; but novel-writers, by means of honied words and artful plans, lead the mind just far enough to give it courage in its own imaginative powers, and then leave it in a most dangerous situation. A virtuous impulse would send it back; but alas, here the enemy puts forth his greatest efforts. Where the novel-writer leaves off the devil commences, and instills far more polluting thoughts than the literal construction of the words implies.

You do wrong in reading novels, because you destroy power of concentration of mind. It is a fearful truth, that novels require less mental exercise than any other kind of reading. A mind wholly absorbed in fiction becomes dwarfish, and unfit for the actual duties of life. The reason is obviously because the imagination is exercised, and the reasoning faculties lie dormant. You may feed the animal frame on chaff, and you will soon compel it to drag out a miserable existence; so you may feed the mind on fancies, and it will become encrusted and unworthy the name of intellect. Exercise your reasoning powers. Store your mind with truth—that alone is beautiful; and you will find that thought is productive, each effort better capacitates the mind for the next. You will make a geometrical progression. Whereas in novel-reading your mind resembles the cup of Tantalus—an ever-flowing stream enters, but the water rises not.

How much better is it to get wisdom than gold? and to get understanding rather to be chosen than silver?
stunned at the inexcusable affront he had received. I watched him: his lips quivered, a livid paleness passed over his countenance—there was a terrible struggle within, but he spoke not; he did not even leave the room until a favorable opportunity offered; and as he departed there was an universal feeling of sympathy for him and indignation at the wantonness of the outrage he had received, so great that his insulter was required, on pain of discountenance by his warmest friends, to make a full and humiliating concession. "Better is he who ruleth his spirit, than he who taketh a city." F.

A Sense of Moral Principle.

There is nothing so important as a clear sense of moral principle. He that has it not, whatever ability he may possess, or whatever amount of good feeling will be led into acts of folly and vice whenever temptation comes in his way. Without it we have no rule but the impulse of the moment; no guide but passion. The vortex of error and folly is strong; their atmosphere is contagious, and as virtue is not innate, if we have not learned the difference between good and evil, we will inevitably be involved in ruin before we are aware. The rules of morality are fixed and unswerving; integrity knows no variation, and honesty no shadow of turning. The application of other rules may vary with time and circumstances; men may temporize and withhold truths which the prejudices of the time will not allow, and often relinquish a faint hope of obtaining a great good for the certainty of obtaining a less; but in private morals we have no right to deviate one iota from the right path. Like the bridge from Earth to Heaven in the Mohammedan's creed, the path of moral principle must not be swerved from one single hairs breadth or we are in danger of being irrevocably lost. J. B. F.

Preaching.

When I preach, let me remember:
1st. That nothing is in vain; but in its consequence and effect, eternal, for good or evil, to myself, to my hearers, and to the world.
2. That the least evil may work infinite harm, and the weakest good an infinite blessing.
3. To preach as if it were, as it may be, my last sermon.
4. That it may be the last to some hearer.
5. That an unknown company of angels, both good and bad, wait, watch, and listen with unspeakable anxiety.
6. The great God, my Savior and Master, is there to see and hear; his searching eye turned full upon me, and his heart engaged with an infinite intensity of interest.
7. That swift as he is to mark unfaithfulness, he is swifter still to give his help to the weakness of a trusting heart.
8. That I must confront my audience again in the presence of an omniscient Judge, when all the facts will be exposed in their naked reality.—Southern Presbyterian.
to show that the doctrine of election is implied. Now it should never be forgotten that, as interpreters of the Bible, we have only to do with its direct teaching, and that our inferences and deductions should not be intermixed with that teaching. Whether, therefore, election be implied or not is quite a foreign question.

The word translated ordain is tassoo, and is of a military character. It means according to Donnegan “to place or put in order”—“to order, command,” “to arrange in a certain determined order,” “to draw out or place troops in a military array.” Robinson, perhaps the best English lexicographer of the New Testament gives “to set in a certain order,” “to constitute”; he also gives the meaning “to devote one’s self.” Valpy renders thus, “as many as were disposed or prepared for everlasting life believed,” and quotes Bishop Bloomfield, who says that the words properly signify “as many as were set in order for eternal life, that is, were duly prepared for the reception of the Gospel,” Thompson translates, “and as many as were fitly disposed for everlasting life, believed.” Doddridge, “And as many as were determined for eternal life believed.” Whitby renders thus, “As many as were disposed for eternal life, believed.”

To the translation of “dispose” or “determine,” Barnes objects, alledging that “the word is never used to denote an internal disposition or inclination arising from one’s own self. It does not mean that they disposed themselves to embrace eternal life.” He also remarks, “They were then inclined by an influence from without themselves or so disposed as to embrace eternal life.”—But it must be obvious that in this case the judge has become the advocate and interpretation abandoned for defence. For it is not sustainable that the word never means “to dispose one’s self.” Proof to the contrary may be found in Acts 15: 2; where the same word tassoo is employed. “When therefore Paul and Barnabas had no small dissension and disputation with them, they (the brethren at Antioch) determined (i.e. in their own minds first of all) that Paul and Barnabas should go up to Jerusalem.”

Here is a case in point. If their determination did not arise from themselves where did it come from, and what meaning is there in language? Again in 1 Cor. 16: 15, the word occurs, “Now it should never be forgotten that it is the first fruits of Achaia, and that they have addicted (tassoo) themselves to the ministry of the Saints.” Was there no disposition or inclination arising out of their own minds here? While however it is true that the term is susceptible of the significations, “to dispose,” “to determine,” it is also true that the primary and most natural signification of tassoo is, “to set in order,” “to arrange” so that the passage would probably be most correctly rendered as follows, “And as many as were set in order (arranged, prepared) for eternal life, believed.” We do not conceive that in the term itself there is any answer to the question, How were they thus set in order or prepared? Nor is such an answer necessary.—If an Apostle of liberty were to travel among the European governments, preaching free institutions, and it were said of them that so many of the European Governments as were set in order, arranged or prepared for liberty believed his teaching, we would certainly have no difficulty in understanding how they were set in order or arranged. We certainly would not have recourse to the hypothesis of miraculous divine interference to account for the fact.

If any one dislikes this analogy, let him examine the contrasted character of the Jews as given by the inspired historian in the context. He makes Paul and Barnabas to say, “It was necessary that the word of God should first have been spoken to you, but seeing that ye put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. These Jews were not set in order, were not arranged, were not prepared for everlasting life, the context gives the reason, “they judged themselves unworthy of everlasting life,” and again we are given the reason in the 45th verse, “But when the Jews saw the multitudes they were filled with envy.” Of course while they indulged such passions they could not be prepared to listen to the things concerning Christ and concerning the life everlasting.
Behold how different a reception the Gentiles gave them, "And when the Gentiles heard this they were glad and glorified the word of the Lord." Here is the true reason of their preparation for eternal life. They cherished and acted upon those sentiments of child-like teachableness and meekness, which will in every age prepare the mind for the reception and enjoyment of those great spiritual truths, on the belief of which hang suspended the destinies of every rational being who hears them.

These sentiments will always ordain, set in order and prepare their possessors for everlasting life. Under their influence men will stand as if in martial ranks ready to advance onward and upward to the heavenly Canaan as soon as the trumpet tones of the Gospel are heard.

The interpretation sometimes heard, and which consists in transposing the words to read—"And as many as believed were ordained to eternal life" is wholly untenable and is maintained by no author of weight.

J. E.

Singing Schools on the Lord's Day.

Dear Bro. Ichabod: Is it right to teach singing schools in the Lord's house on the Lord's day? Would it not be more acceptable in the sight of our Heavenly Father, for the members of a congregation to meet on Lord's Day to read the Scriptures, to pray, to sing the praises of the Lord and to commemorate the death of our Savior than to meet to practise singing?

Yours respectfully,
JO. INMON.

There can be no question that Christian propriety demands that we, as Christians, meet on the first day of the week, primarily, to remember the Lord's death and resurrection, and to engage in the always profitable worship of the House of God.

A body of Christians who should assemble on the Lord's day, forgetting these grand objects, would be very like a legislative body gravely meeting not to discuss and ordain laws, but to learn grammar or arithmetic.

Nor should it be admitted that there can be any valid reason why a number of Christians, meeting together on the Lord's day, should not engage in worship. If there be no preacher present, there may be some very intelligent brother who has the ability to edify the others, or if this be not true, it will always be true that there is some one who is intelligent and competent in comparison with the majority present. Let such remember that although they may have only what they call one talent, it is no reason why that should be buried. God will bless their instrumentality however feeble, and good will inevitably be the result.

While it is true that the objects above stated must be the chief reasons for our weekly meetings, it should also be borne in mind that after these have been accomplished, it is not incompatible with the nature of the Lord's day to attend to church business; to consult on the expedients best calculated to promote its efficiency; to investigate the Scriptures; to learn to read or to sing, provided always these things be done in a Christian Spirit, be done decently and in order and with reference to the glory of God.

Especially in the country, where facilities for meeting are not good, is it true that such employment, after fulfilling the grand designs connected with the day, is not to be summarily condemned.

We need hardly add that if such Singing Schools be of a promiscuous character, made up of professors and non-professors, the wicked and the good, the pure and the impure, they must be great abominations in the sight of that pure and Holy God to whom the "Sacrifices of the wicked are an abomination," and who requires that those who sing his praise shall sing "with the spirit and with the understanding."

J. E.

"When a Brother has been strongly solicited to teach and admonish, how long should he labor before the Church decide upon his capacity for the work." A Lover of Truth.

We should suppose that this would depend very much on circumstances. The capacities of some men are easily told. It is easy at once to decide upon the question whether they will ever be able to do effective service in the public proclamation of the
word. In other instances there is room for much dubiety. The great point to be guarded is this—that men do not rush into the high and holy vocation of preaching from an overweening estimate of their powers, and without reference to the judgment of the seniors and judicious members of the congregation to which they belong. J. E.

"Should such a brother visit other congregations by the solicitation of the Brethren belonging to them?"

We suppose the querist means, should a Brother whose capacity has not yet been decided upon in his own congregation, visit, &c. Probably it would be always as well for men to operate at home till they prove themselves satisfactorily. It will scarcely ever be the case that real abilities will be suppressed by a congregation of Christ.

J. E.

"Please to give a solution of the restoration of Eutychus to life, who fell down while Paul was preaching and was taken up dead. Had his spirit actually departed and was he miraculously raised by Paul? and if so what means the expression. "

"Trouble not yourselves: for his life is in him."

J. S. HAVENER.

After re-examining the passage referred to by Bro. HAVENER, Acts, 20: 9-12; we have come to the conclusion that Eutychus was unquestionably killed by his fall. Upon this point the language of the historian is too plain, in our judgment, to admit of doubt—"was taken up dead." The question, what then means the language of Paul, "His life is in him," may be explained either, as anticipating what Paul knew would fully come true in a very short time, by virtue of his healing power and in this view may be considered as analogous to the language of Christ, Matt. 9: 24; "The maid is not dead, but sleepeth;" or, we may remove the difficulty, by supposing that curative power accompanied the utterance of the words of the Apostle. We would remark that with these views concur Clarke, Henry, Scott, "Comprehensive Commentary," Barnes, Wesley and others.


Mr. McFerrin, as we anticipated, declines the publication of our proposed reply to these letters. His reasons are no doubt satisfactory to himself and to many of his readers. And whilst we repeat that they are not so to us, we are gratified to see his statement of a difference of opinion expressed in so pleasing, social and I will say, genial spirit. We can but express the hope, that however we may differ upon the proper method of defending our respective religious sentiments, we may like each other none the less because of that difference, and that our mutual sympathy in the humane, serious and reformatory purposes of the Christian religion, may be deepened and confirmed. Of all men it becomes religious Editors most to show that "the end of the commandment is charity." J. B. F.

The Mails.—We have received, during the last month, several letters informing us that different numbers of the paper have failed to reach their destination. In every case we are certain that the papers have been sent. Still as soon as possible we resent all the missing numbers, and trust that these second packages will not share the fate of the first. In one instance a package of 16 numbers though mailed to an office not over 75 miles from Nashville had not come to hand 30 days after mailing. We mention this that our friends may see the propriety of bearing with us, particularly our distant friends, and that they may see the real source of their disappointment. We shall cheerfully remail missing papers to any of our subscribers who will inform us of their loss, whatever expense it may entail upon us.—To those residing in distant States, we would say that we will see that even additional pains is taken in the envelopment of their packages.

Better is the poor that walketh in his integrity, than he that is perverse in his lips and is a fool. Wealth maketh many friends, but the poor is separated from his neighbor.
Messiah's Advent.

"He came unto his own, and his own received him not."

St. John 1, 9.

He came not in his people's day
Of miracle and might,
When awe-struck nations owned their sway,
And conquered crown'd each sight:—
When Nature's self with wonder saw
Her ancient power, her boasted law,
To feed she gave man way—
The elements of the earth and heaven
For Israel stayed,—for Judah riven
Pillar and cloud Jehovah gave,
High emblems of his grace;
And clave the rock and smote the wave,
Moved mountains from their place:—
But judgment was with mercy blend;
In thunder was the promise sent—
Fierce lightning veiled his face;
The jealous God—the burning law—
Were all the chosen people saw.

Behold them—pilgrim tribes no more—
The promised land their own;
And blessings theirs of sea and shore,
To other realms unknown:
From age to age a favored line
Of mighty kings, and sees divine
A temple and a throne:—
Not then, but in their hour of shame,
Wo, want and weakness—then "He came!"
Not in the earthquake's rending force,
Not in the strong winds' rushing course,
Not in the breaking sea;
Not in the winds' rushing course,
Come He, their soul's desired
Forerunners of his coming these,
Proclaiming over earth and seas,
As God, his might and ire:
The still small voice,—the hoary dews,
Proved him Messiah—spoke him "Love!"

Of life the way, of light the spring
Eternal, unfeigned;
Redeemer, Prophet, Priest and King—
Yet came he as a child!
And Zion's favored eye grown dim,
Not in the ascent of Truth's immortal hymn.

On the death of J. C. F. addressed to his afflicted parents,
who were called upon to yield him to his Redeemer in the 17th month of his age. Published in answer to a request of affection.

With what emotion do mine eyes survey
This little, lifeless lump of breathless clay;
How strange the change! How harrow is the sight!
How pale that face! Those tiny hands how white!
And strangely have his lips forgot to move,—
And lips the language of pure infant love;
The scene seemed—your earthly hopes are o'er,
And Joseph sleeps to wake on earth no more.
No more! harsh note, and grating to the ear
Of those to whom this lovely child was dear.
But list! A voice speaks joy from blooming Paradise,
"The balm that's plait on Earth shall blossom in the skies."

Death deals a direful blow with iron hand,
This flower has flown; bereaved its watchers stand,
Be hushed, my soul! and know the Lord is God
Whose will is good—embrace his chast'ning rod.
That smiling one was his and only lent to thee
And since he called him home the Savior's face to see.
Think! Joseph rests within those opened arms
Where infant innocence alone is free from harms.
On earth he said his reign of saving grace
Endures over such—as I now embrace,
Of such "my kingdom is," and they shall see my face,
Where sorrow's never come for I've prepared the place.

From the New York Tribune.

The Heart of Unbelief.

By Thomas L. Harris.

Night without star or eye or dawning, gloom
Intense and chill and palpable, lay spread
Where sat the Atheist, lone, within a tomb,
Pale watch'er of the dead:—
Each beautiful Belief whose living form
Within the spirit's Pantheon rose enshrined;
Each Faith whose radiant wing shed sudden morn
Upon the illumined mind;
Each Hope that stood with angel finger shone,
And, pointing to the illimitable sky,
The Soul's great destiny—
All to that unbelieving heart had died,
Filling with spectral shapes the haunted breast,
And left him in the midnight, sorely tried,
Watching their awful rest.

Grave seemed to shout to grave like deep to deep,
The blind worms revelled in the festering sod,
And he, like the wild breakers on some wintry shore,
Making perpetual moan.

Wondering I gazed and mused and wept the while,
When Lo! a Seraph passed before my face,
And the calm beauty of his peaceful smile
With day filled all the place.

"Would'st know," he said, "why Pain and Fear and Night
With dark and doleful pinions o'er him sweep?
Learn thee that Sin clouds Heaven from human sight;
He deemed as he doth reap:"

"Doubt is the eternal shade by Evil cast,
The vision and the faculty divine,
Fall when the spirit's over its empire vast
The world's Appetite and Crime.

"Only the ear in chord with goodness grown,
Learns then that Sin cloud Heaven from human sight;
He deemed as he doth reap:"

"Write the great law in alphabet of flames,
Sound it with prophecy and psalm of doom.
Doubt's awful tempests vaii the tents of shame:
The pure alone see God!"
The Connelsville Letter.

We inform our readers that a “Reply to the above letter from the pen of our well-known and able brother Burnett, Editor the “Christian Age,” will appear in our next issue. It is right that both sides of the deeply interesting subjects discussed in that letter be heard and patiently and candidly considered. Will our readers therefore suspend their judgment till they hear from Bro. B.

Tract, No. 2.

This tract is now published and ready for mailing. It is entitled “Disciples of Christ or Christians,” giving the history of the rise and progress of the great reformatory religious movement of the 19th century, the leading principles contended for, the organization of the disciples, and their order of worship from the pen of Alexander Campbell. To this “Additional Remarks” are appended bringing the history of their operations down to the present year.

From the tract, though brief, a comprehensive and correct idea may be gained by the curious of our real sentiments. Its circulation will greatly tend to disabuse the public mind of those egregious errors into which to a great extent it has fallen with reference to our teaching. The prices are such as to put it within reach of the very poorest in the land.

Single Tract, one cent.

100 copies, $1.00
250 “ $2.00
600 “ $4.00

Orders for this or any of the Publications of the “Christian Publication Society of Tenn.” should be addressed, post paid, to JOHN EICHBAUM.

Church News.

Bro. S. S. Church of Mo., March 15th, writes: “Bro. Hopson and myself have recently held some interesting meetings at Lexington and Dover, Lafayette County, Mo.—had 33 additions at the former, and 17 at the latter place. We were also at Huntsville last week. Bro. Willis was with us—8 additions. Immersed a very respectable gentleman at my last meeting at Mt. Pleas-

ant.” (We shall be glad to hear from Bro. C. frequently. Some of our dearest remembrances are associated with him and with Bro. S. J. Pinkerton of Georgia, and the pleasant events of a tour to the South we had the privilege of making in their society.—E.)

Bro. B. Cooper, March 21st, writes: “I had an appointment at Liberty, Ballard Co., Ky., last Lord’s day, and immersed one young man of excellent moral character.”

Bro. E. Williams of Barnwell District, S. C., March 23d, informs us that there was one addition last Lord’s day at Old Union.”

Bro. U. M. Robert writes: “Could you not induce some intelligent pious man to visit our section of country. Much good might be done. The people are willing to hear, and I hope that some one will be found who will come among us.”

We shall do all we can to secure preaching in your section, and hope that the Tennessee co-operation may be so strengthened as to diffuse its influences over the destitute regions of Georgia.

We clip the following from the Cincinnati Christian Age and Unionist:

NORTH BLOOMFIELD, O., March 25, ’50.

Dear Bro. Burnet: The past winter has been, among the Churches in this section, an unusually interesting season. Several of the old Churches, which for years had been reduced to extreme helplessness, and others which had barely maintained their position without any increase, are now rejoicing over sinners converted and wanderers reclaimed. Other younger Churches which have never left their first love, have been blessed with large increase. Bedford, Russell, Auburn, Chardon, Garretsville, Hiram, Bloomfield, Bazetta, Niles, Warren, Newton Falls, Mantua, and others which I cannot at this moment call to mind, have been sharers in the triumph of redeeming love. From all the data within my reach, I conclude that there have not been less than 700 conversions, as the result of the labor of the various Churches and Evangelists in the Western Reserve within the last six months. Large audiences are also being gained in many towns where before a hearing could not be had.

J. Errett.
PROGRESS OF THE CAUSE—OBITUARY.

Since our last summary the following additions have been reported:

**Indiana.**—The "Record" of March, gives 133 additions. The "Christian Age" 8. The "Ecclesiastical Reformer" 29. The "Reformer" 20.

**Ohio.**—The "Age" reports 70 accessions—the "Proclamation and Reformer" 150.

**Kentucky.**—The "Ecclesiastical Reformer" reports 101 additions—the "Age" 33.

**Iowa.**—The "Western Evangelist" reports "quite a number of additions" in Linn county, and in Marion 16.

**Arkansas.**—"Ecclesiastical Reformer" reports 4 additions.

**Louisiana.**—The "Age" reports 20 additions.

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**THANKS.**—Brethren B. Hall, C. Curlee, P. B. Lawson, J. Terrel, W. Bailey, S. Sparkman, Jno. H. Ewin, U. M. Robert, H. Dean, B. F. Manire and J. J. Mart will permit us to thank them for their valuable aid.

Lecture on Genesis.

LECTURE II.-CHAP. I.—THE CREATION OF THE VISIBLE UNIVERSE AND ITS INHABITANTS.

The creation of the world is one of the most stupendous events of which created intelligence is capable of conceiving, second only to the resurrection from the dead, the paramount fact and promise of the Christian Religion. It was the grand result of several distinct acts of Omnipotence, by which the glorious attributes of the invisible Creator were manifested, to the admiration of angels, the prospective wonder of man, and the complacent satisfaction of Deity itself; for, surveying the whole, he pronounced it "good." He said: let there be light, let there be an expansion, let the waters be gathered together, let the dry land appear, let the earth bring forth herbs and plants, let there be light-bearers in the heavens, let the waters bring forth abundantly, let the earth bring forth living creatures, let us make man, and let him have dominion. By ten distinct, authoritative commands, he gave form and order and beauty to the primordial elements, assigning to the infinite variety the place and office of each part, subservient to one grand design of manifesting his glory and securing the perpetual advancement and happiness of his intelligent offspring. We will briefly notice the details:

1. The first act of Creation was that of light, which God called day. We are unable to define the nature of light, but we know its effects. The light here referred to was not the reflection from the sun, moon and stars, though it may afterwards have been given to the sun, which is very properly called by the inspired historian, a light-bearer. In the 104th Psalm our translators represent God as covering himself with light as with a garment, where evidently we ought to read "the earth" instead of "thyselg." "Thou hast covered the earth with light as with a garment." The Psalmist is celebrating the manifestation of divine power as displayed in the creation of the heavens and the earth, for which he offers praise to the skillful Architect: Our translators, mistaking the design of the Psalm, have substituted thyself for earth, a word which in our version is italicised as a substitute. In the commencement work of creation we see how God curtained or covered the elements of nature with light. Afterwards he made a sun to display that light with unclouded lustre. The creation of light was a wondrous display of divine power. It is the grand medium through which all his other works are seen, examined, known and admired. Like himself, it seems to be almost infinitely diffused, and when we recollect the immense velocity with which it travels, flying nearly 200,000 miles a second, we are lost in wonder in the contemplation of that Being who said, "let there be light, and there was light." In the moral renovation of man proposed by the Gospel, we have analogous facts in the order of time to those in relation to the creation of light. For four thousand years we had meagre displays of the light of divine knowledge, but when the Sun of righteousness arose, all the light was embodied or collected in him; for He is emphatically the light which hath shone in the darkness, and which, coming into the world, hath enlightened every man; whilst His Apostles, and all who have received his teaching, may, as so many satellites revolving around him, say,—"God, who commanded the light to shine out of darkness, hath shined into our hearts to give us the light of the knowledge of the glory of God in the
face of Jesus Christ." From the wonderful nature and happy effects of light, it has become the emblem, in the Bible, of knowledge, purity, and truth, so that the great scriptural lesson we have to learn in order to salvation, is: that the same God who at the first commanded light to shine forth to illuminate the darkness of old chaos, and thus manifested the glory of his perfections, has now, by the Christian Religion, given forth that knowledge, truth, and goodness, which to every one that receives it, will prove "the light of life." Like light shining in darkness, it brightens, blesses, and guides us as though we were under the outflowing of the same power of God which moved with His Almighty word upon formless chaos. Christ, by his teaching and example, is the light of the world; he "that followeth him shall not walk in darkness, but shall have the light of life." "He has come a light into the world, that whosoever believeth on him should not abide in darkness." Let me say to you, my beloved audience, that without the light which shines from his teachings, all your paths are covered with darkness; temptations will ensnare you; doubts will perplex you; your souls will become troubled, fearful and trembling, and clouds of dismay, black as those of chaos, ere the light of God arose, will gather round the closing scene of your pilgrimage, leaving you to take your fearful leap into the vast abyss of death, over which such an impenetrable wall of mystery now hangs. But by following the light of the word of Christ, a transformation in your views, reasonings and prospects may be realized: not unlike that first grand creation of light which by one word filled the universe with a blaze. Your night of doubt, fear and gloom, will be turned into day; the works of God will appear to you in new aspects of beauty and glory; and the word of God will be to you like the opening of a summer's morning, shining upon your pathway of affliction and travail; enabling you to see the value of earth, time, pleasure, wealth and fame—pointing out to you amid all the darkness of sin and mortality, that course which grows brighter and brighter until the perfect and everlasting day.

2. The second act of creation was that of the firmament or expansion. There is no meaning in the word firmament. It is translated from the Septuagint steroma, and serves only to show that the spirit which dictated the divine record was wiser than the astronomical science of the translators of the Septuagint as well as those of King James, who gave us our Bible. All the learned agree that the Hebrew word signifies to spread out, equivalent to our nouns, expansion or space. We call it now the region of the atmosphere, a circumambient fluid which surrounds the whole earth. By this act God assigned to the vapors their place in the upper atmosphere; or ether, and the waters their place beneath, or upon the earth. The upper waters descend in rains and dew to refresh the habitations of man, whilst the lower waters have since been confined to fountains, lakes, rivers and oceans, which is the third act of creation.

3. "Let the waters be gathered together." The vast mass of waters had hitherto covered the entire surface of the globe. But now receptacles are made for them, a compass is set upon them, subservient to the great ends of the whole creation. How this was effected we are not informed. Perhaps by a mighty convulsion, the effects of which astound the awe-struck Geologist, even yet, as he penetrates the deep valleys and caverns of the earth, and notes the traces of the violent action of forces no longer known. The Psalmist describes this act of divine power with graphic energy:

"The waters stood upon the mountains: At Thy rebuke they fled, At the voice of Thine thunder they hastened away, The mountains ascended, the valleys settled In the places which Thou didst provide for them; Thou didst fix a boundary over which they pass not To return and cover the earth. He sent the springs among the valleys: They yield water to the beasts of the field."—104: 5—11.

Did intelligent Geologists study such Psalms they would be compelled to admit that the descriptions given are such as might be expected from an enlightened Geological Poet, wrapped in the contemplation of the underworking forces which gave existence to the present appearance of the earth. At the third command of God, the "mountains ascended and the valleys settled"! the vast
reservoir of old ocean was formed, by whose saltness and motion his waters have been preserved from putridity, and rendered available for the sustenance of man and beast, as well as for all the facilities of commerce and friendly intercourse between nations and governments. By this divine arrangement, the earth is supplied with water, its surface is rendered fertile and beautiful, and manifold benefits are conferred upon our inheritance. Let us never forget the goodness which designed, the wisdom which arranged, and the power which gathered together the waters, and fixed their boundaries and uses.

4. "Let the dry land appear." He not only separated the waters from the waters, but he separated the waters from the land. This was evidently a part of the former command, which caused the mountains to rear their heads, and disclosed the deep caverns and valleys of our globe.

5. "Let the earth bring forth grass, plants and trees." The earth is now prepared for its clothing, and as it is designed for the habitation of man and beast, it is furnished with such things as are proper for their support: grass for the beasts, herbs and fruit-trees for man. Accordingly a beautiful carpet of grass, plants, trees and herbs, is spread over it; each bearing their seeds and fruits in full proportion and ripened maturity; prepared to propagate their kind. One act of power brings them into existence, with seeds secured with peculiar care, enabling them to propagate forever, unless another act of the same power shall forbid. In this act also the works of God are a mighty deep of wisdom incomprehensible. Who can explain the growth of a plant? or a tree? Look at their roots, stem, fibres, air-vessels, blood-vessels, leaves, blossoms, fruit, and you have before you in a single object a subject of study and meditation for a life-time, which will never be found long enough to unfold all its mysteries and uses. All the power and skill of man cannot produce a single plant. Jehovah, then, is God alone, and his wonders are seen not only in the heavens above and in the earth beneath, but also in the loneliest plant that droops its head beneath the zephyr of evening. The prolific power of water. It is said that 30,000 animals are contained in one drop of water. The carp fish is said to lay 20,000 eggs, and
some naturalists have pretended, that they
have counted 9,000,000 in the common cod-
fish. The sea is filled with innumerable an-
imals—"The earth is full of thy riches; so
is the great and wide sea, where are creep-
ning things innumerable." "God blessed
them and said, be fruitful and multiply, and
fill the waters in the seas." Fowl, however,
as well as fish, were brought forth from the
waters, and natural discovery has recently
established such an anatomical intimacy be-
tween them as proves their common origin;
another proof that the spirit of inspiration
has anticipated modern discovery.

8. "Let the earth bring forth living crea-
tures." The earth was reduced to order
and beauty, covered with vegetable treas-
ures, and lighted up with the splendors of
the heavenly luminaries, when God gave
existence to the various animals that fill it,
the air and the seas. The most minute skill
has been manifested in the structure of ani-
mals, so as to adapt them to their several
elements, habits and ends. Whole races of
these have perished from the earth, hav-
ing answered the end of their existence,
and left their remains as an astonishing evi-
dence of the power which gave them birth.
The Mammoth, and the Mastodon are seen
only in their ponderous skeletons.

The endless variety in the myriads of myr-
iads of creatures which God has made, ap-
proaching eternally towards each other, but
never blending, is a proof of the infinite
power of Jehovah, which should call forth
our adoration whenever observed. Like the
human countenance, they preserve a distinct
individuality, amid an infinite variety, so dis-
tinct that the naturalist who has only a sin-
gle bone or a scale of a fish, may tell not
only the genera, but the peculiar shape,
habits, &c., of the animal or fish to which it
belonged. Thus are mysteries and marvels
written all over the creation of God, giving
unmistakable evidence of infinite intelligence
and power.

Such is the account of the stupendous
work of the divine original of all things
in giving birth to the visible creation, which
gives to this day as it will give to all future
genrages evidence of all-wise contiveness, al-
mighty operation, and benevolent attention
to the wants and welfare of all his creatures,
even for Atheists and all criminals; yea,
even for those who deny his existence, con-
temn his power and impiously ask—who is
the Almighty that we should serve him?—!
His "invisible attributes are clearly seen by
the things which are made, even his eternal
power and God-head," as saith his Apostle.

How is it possible for any rational creature
to read this narrative and then look out
upon the shining heavens, the well-balanced
earth and the ten-thousand adaptations of
means to ends they every where display,
and not see and acknowledge the Almighty
one, who before there were any depths, or
the mountains were brought forth inhabited
the unsearchable eternity? All nature
speaks of him and resounds with his high
and glorious ways; but she speaks not to the
defar, to those who stop their ears and will
not hear. Lift your eyes to the heavens,
son of mortality! and behold the glorious
handi-work of God and ask thyself, who
created all these? Who marshalled their
hosts innumerable? Who spread the glit-
tering canopy, and bestudded it with gems
and sapphires, with Suns and Stars and sys-
tems, ten thousand times ten thousand even
thousand of thousands in number, all regul-
lar in their motions, and from harmony to
heavenly harmony pursuing their glorious
way in liquid fields of light? Who brought
forth the Sun from his chamber and sent
him forth as a strong man to run a race?—
Ages upon ages have rolled away since his
course began, and has he ever forgotten his
rising or did he ever fail to bless us with the
return of day and night, the regular succes-
sion of appointed seasons? Has his flaming
chariot ever wandered from its course?—
But if thou lovest not to look up on account
of thine earth-born hopes and follies, turn
thine eye downward to the orb on which
thou dwellest. Explain to me the expansion
of the air; the motion of winds and clouds
securing health and sustenance to man.—

Open thine mouth—speak! What sound was
that? thy voice, thy privilege of using God's
air. Open thine eyes—look! But how
canst thou look without using God's light
and the delicate organ he has lent thee.—
Thou canst no more, breathe, speak, hear,
A DIALOGUE ON THE BAPTISM OF THE HOLY GHOST.

A Dialogue on the Baptism of the Holy Ghost.

On the last Lord's day in March, Elder Scarrros, with whom our readers became acquainted some months back, took occasion to preach a discourse on the Baptism of the Holy Ghost. Evangelicus, a gentleman somewhat favorably impressed with the teaching he heard from Elder S., but nevertheless strongly inclined to believe in the way of his fathers, who were good old Calvinists, was present and listened with that grave respectful demeanor which always characterized him when in the house appointed for worship. Biblicus was also in his place, where indeed he never fails to be, and after dismissal made it his business to see his neighbor E. and to aid if pos-
sible in clearing up any difficulties that might still hang around E's mind on the baptism of the Holy Ghost.

Neighbor E., said he: Brother S. made that matter very clear to my mind and I should like to know, if it is no secret, what you now think on "Holy-Ghost baptism?"

E. Well, as to secrets, friend Bibleuus, I can assure you that no man can be more ready than myself to tell just what he thinks on all subjects, but especially on religious ones. I despise in my very soul those folks who seem always either afraid or ashamed to converse on religious subjects with those whom they suspect will oppose them.

B. Perhaps we ought rather to pity than to despise them. It is surely a mark of great weakness of intellect, or, of what is worse, a want of confidence in one's doctrine, when a man turns off from every proposal to examine into the grounds of his belief, with some such remark as "Oh, I do not like to talk on such subjects, it will do no good," just as if, it did not always do good for earnest seekers after the truth to compare their different views, and as if it is not just as important to know what may be said against as in behalf of our views.

E. Just so. And it was to know what could be said against my views on the baptism of the Spirit that I came here to-day. Your brother S. has not however made a convert of me, though I see that you have better reasons for your doctrine than I had anticipated. My belief is, yet, that the great baptism, wherewith it is indispensable that we all be baptized, is the Holy Ghost baptism. That this is the baptism which alone purifies the heart, and that water-baptism is only the emblem of spiritual baptism—the "outward and visible sign of the inward and spiritual grace," as our preachers say.

B. This baptism of the Spirit is then the only means by which the soul is to be cleansed of its sins, according to your doctrine, and indeed according to the teaching of the Evangelical generally. Now, in the Old Testament I find not a word about "baptism of the Spirit" and therefore conclude, that from creation down to the time of Christ, no man ever had his heart purified, or was cleansed from his sins.

E. Are you certain that nothing is said about the baptism of the Holy Ghost in the Old Testament?

B. Very certain, and so may you be, by examining. Indeed, the word baptism is never found till the times of John the Baptist.

E. What then, did not the good who lived before the time of Christ, enjoy the influences of the Spirit?

B. Unquestionably, and that is the very point I wish you to mark. They received the Spirit in his ordinary and extraordinary influences, "Holy men spake as they were moved by the Holy Ghost," and David prays for the ordinary influences of the Spirit, in such language as, "Uphold me with thy free Spirit." But there was no such influence of the Spirit as could be called a baptism. But what do you think of the disciples of John the Baptist? Were those who received his baptism pardoned, purified or cleansed from their sins?

E. I must believe that many of them were, for he preached the baptism of repentance for the remission of sins.

B. Were any of them baptized with the Holy Ghost at or before their water baptism?

E. Of course not, for John expressly declares that the prerogative of baptizing with the Holy Ghost belonged not to him but to Jesus Christ.

B. It appears then that their water-baptism was no sign or emblem of spiritual baptism.

E. Yes, but do you not think that many of John's disciples were baptized with the Holy Ghost on the day of Pentecost?

B. It is very probable, but that was three and a half years after receiving John's baptism; and, moreover, considering the multitude of disciples baptized by John and the very small number of disciples assembled on the day of Pentecost, it seems scarcely probable that one of a hundred of John's disciples received the Holy Ghost baptism.

E. Well, what of that?

B. Why, that at the present day, accor-
A DIALOGUE ON THE BAPTISM OF THE HOLY GHOST.

*ding to the facts just stated, only about one
out of every hundred professors of religion
who have received water-baptism can ex-
pect spiritual baptism, and that not under
two, and a half years after their water-
baptism. Is that your doctrine?

E. God forbid! We expect to receive the
baptismal unction of the Holy Ghost in or-
der to get converted.

B. Even so. The difference then is sim-
ply this: You expect to be baptized with the
Holy Ghost before conversion. The Bible
represents men as not only converted but
staying converted three and a half years be-
fore receiving baptism.

E. I wish you would turn to the promise
of the baptism of the Spirit in your Testa-
ment. You certainly do not understand it.
B. turns to Matt. 3: 10, and reads.) *I
indeed baptize you with water unto repen-
tance but he that cometh after me is mighti-
er than I, whose shoes I am not worthy to bear;
He shall baptize you with the Holy Ghost
and with fire; whose fan is in his hand and
he will thoroughly purge his floor and gath-
er his wheat into the garner; but he will
burn up the chaff with unquenchable fire.*

E. Is it not plain that, as John baptized all
who came to him with water, so Christ would
baptize all who came to Him with the Holy
Ghost?

B. *And with fire?*

E. Yes; and with fire, for fire is only the
emblem of the Spirit. You know that on
the day of Pentecost, the descent of the
Spirit was accompanied with the *cloven
tongues like as of fire.*

B. I cannot believe in such an interpre-
tation for the reason that in the descent of
the Spirit at the House of Cornelius there
was no fire and for a more important rea-
son; viz: the baptism of fire is most unques-
tionably a baptism of the wicked. Do you
not notice that there is a contrast all along
kept up between the good and bad? In the
10th verse, the figurative contrast is between
good and bad trees. “And now also the
axe is laid unto the root of the trees; there-
fore every tree which bringeth not forth good
fruit is hewn down and cast into the fire.”
Immediately after the promise that Christ
will baptize with the Holy Ghost and with
fire, John proceeds to tell us how this will
be done, and in the 12th verse, contrasts
the good and wicked under the symbols of
wheat and chaff, the chaff should be burnt
up with unquenchable fire. That the bap-
tism of fire has to do with the wicked and
not the good, you will see more clearly by
consulting the prophecy of Malachi 4th
ch. to which reference is had in the language
before us.

E. Well, admitting that the baptism of
fire concerns the wicked: what of it?

B. Why, that the baptism of the Holy
Ghost like that of fire, was not universal
even in that age.

E. How do you make that appear?

B. The destruction of the wicked Jews
by fire seems to be an obvious allusion to
the destruction of Jerusalem or to the great
calamities visited upon the Jewish nation
soon after the death of Christ.

E. But why may not the baptism of fire
refer to the eternal destruction of the wicked
in Hell?

B. Simply because such an idea would
require that the baptism of the Spirit be
removed to another world also. “He shall
baptize you with the Holy Ghost and with
fire.” If the baptism of fire is to take place
in hell, then the baptism of the Holy Ghost
must take place not in this world at all but
in Heaven.

E. I don’t believe that. I tell you the
baptism of the Spirit must take place here,
and in order to conversion.

B. Then you must believe that the bap-
tism of fire also refers to something in this
world, and if not to the awful calamities at-
tendant upon the destruction of Jerusalem,
to what does it refer?

E. I do not know. For my part I am
perfectly willing to let it refer to that de-
struction.

B. Were all the wicked Jews overwhelm-
red with this baptism of fire at the destruc-
tion of their capital?

E. Not all; I suppose, for thousands es-
caped who were unbelievers, and whose de-
scendants now are unbelievers.

B. Then the baptism of fire was partial,
was limited. So with the baptism of the
The Hope of Heaven.

What a gift to man is hope! What a blessing to the soul—what a consolation to the mind! Deprive man of hope, and in what a cheerless, rayless, desponding condition would be his mind! Let no ray of it from the future fall upon his mind, and how dark, gloomy, and melancholy would he be! But let hope then spring up—and how great will be the change! It will be like the breaking out of the sun after the heavens have been overcast with dense clouds—like the breaking in upon the world of his bright beams, after the shades of night, as they come glancing over the hills, and filling all nature with gladness!—With his hopes blasted, the suicide commits the awful and damning deed—murders both soul and body while under its influence, the enthusiast and the ambitious will peril both, and risk every thing! Into what an abyss of woe will the want of it plunge the bereaved; and to those whom they inspired, must alike fade away—must be buried together in the same grave! Earthly hope extends no farther than the verge of the vale of time; but the hope of heaven reaches beyond, into the illimitable future. It is thus that it becomes an anchor to the soul—which hope we have as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerun-
ner is for us entered, even Jesus.” With this, we can sail with safety over the ocean of life; and though the tempests may rage and the billows may roll, we will safely gain the shores of the heavenly Canaan, and the haven of eternal repose.

“With these words, the Church at Jerusalem with the Apostles and Elders backed by all those who went everywhere preaching the word, constituted a truly missionary body fired with a pure zeal for the dissemination of the truth, filled with love toward each other and generous philanthropy towards the whole human race. The “Propaganda” at Rome, backed by the Jesuits, is a huge organ of proselytism managed by crafty, designing and selfish seekers after power and wealth, having indeed a “form of godliness but denying its power.”

The Missionary spirit is the spirit of the Church of Christ, the proselyting spirit, that of a Christian church. The one seeks to build up the church of the living God, the other to erect a temple in honor of some favorite leader. The language of the one is, “I am for Paul!” or “I am for Apollos,” that of the other is “God forbid that I should glory save in the cross of our Lord Jesus Christ.” The one becomes “all things to all men” forbearingly, that it may “save some;” the other becomes “all things to all men” deceitfully, in order to gain if possible strength and means for its own partisan purposes. The salvation of men’s souls is the object of the one, the prosperity of an ism the highest aim of the other.

The effect of the proselyting spirit Christ has described in Matt. 23: 15, “Wo unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte and when he is made, ye make him two-fold more the child of hell than yourselves;” the effect of the missionary spirit is well seen in the labors and blessings of the great Missionary to the Gentiles.

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But what is the missionary spirit? The inquiry is important, for there is danger of confounding this spirit with another and far different—the spirit of proselytism. Very few religious or even political orders have been without the latter—the few only in any age have been the examples of the former. They may be distinguished in many ways.
and hence instead of acting with John who forbade the caster-out of devils, “because he followeth not us” he would rather say with Christ, “Forbid him not: for he that is not against us is for us.”

Who should have this holy missionary spirit? All who would be Christians—all who would anticipate joyfully the period, when with the angels they shall rejoice not over one returning sinner but over a world regenerated, sanctified and eternally redeemed.

The Preacher should exhibit in a peculiar manner the Missionary spirit and if he do, will be, like Paul, the invincible and persevering advocate of the truth. He will be ever ready, so far as in him is to preach the Gospel wheresoever it may be possible. Whether sustained or unsustained he will never forget his own individual obligations to the cause of his Master. He will be even able to say, “I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.” If it be necessary, like the Apostle, he will eat no man’s bread for nought, but will work with labor and travail night and day, that he may not be chargeable to any one and will covet no man’s silver or gold or apparel. He will be “instant in season, out of season” and will say in the singleness of his heart, “I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.”

Such a man will “in meekness instruct those that oppose themselves “and will be “gentle unto all men” and will be so because he really loves their souls.

But the congregation should have the missionary spirit. They should survey the field of the world around them and seek to know it’s true condition as thoroughly as the prudent farmer would understand the nature of his different soils. They should see to it, that these fields are cultivated and cultivated properly. Does such a congregation see that a given field is destitute, then, like the church at Antioch, it will take care that a Barnabas and a Saul are sent forth to preach the Gospel. Is it necessary that a meeting house be erected in some neighboring town or the country adjacent, a congregation animated with the missionary spirit will remember that the silver and the gold are the Lord’s, will remember “to do good and to communicate,” knowing that with “such sacrifices God is well pleased.”

In a word, such a congregation will not be wrapped up in selfish concern for its own comfort merely and cold neglect of the wants of others, but will ever remember that the great work of this life is to cooperate with God in the redemption of the world from ignorance, wickedness and ruin. It’s members will be more anxious for the enlargement of Zion, than for their own aggrandizement, they will seek first to establish the Kingdom of Heaven on immovable foundations, and if after a generous and whole hearted use of their means for this object, they are still blessed with abundance, they will thankfully use their abundance to the honor and glory of God.

Every individual in the church of Christ should be animated with the missionary spirit. If he is, he will think of Christ, “who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself.”—Such a man will remember that he who “converts a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.” He will consider that although he cannot preach or write, yet he has influence, and may have and will have, if true to himself, a great influence—this, he will use to the salvation of his fellow-mortals. He will cultivate a tender regard for the feelings and prejudices of men on account of their souls. He will give, as the Lord has prospered him and will do so not grudgingly, to the support of the Gospel. He will aid all institutions that have for their object the propagation of God’s truth, such as Missionary, Bible and Tract Societies. Such a man will not “strain at a gnat and swallow a camel.” He will not “tithe mint, rue, anise and cummin,” and neglect the “weightier matters” of Christian obligation.
He will remember the Apostles, who left all and will bring his own character sternly up to Bible tests. It will not be sufficient for him that he does as well as his neighbor or his brother, but like a noble apostle, he will continually press along the mark for the prize of the high calling of God in Christ Jesus.

Oh that we all, preachers, congregations and individuals may be filled with the missionary spirit, and go zealously and courageously and with ever-renewing hope to work that the Gospel may indeed be preached to every creature, and that the earth may be filled with the knowledge of God.

J. E.

The Last Days.

It should not be forgotten by the Disciple of Christ, that many of the most eminently studious and pious of his Brethren, who have directed their attention to the subject, believe that we are upon the verge of the last days. And however we may regard their interpretations of the prophecies which relate to this period, one thing is certain — appearances do not contradict their views. The old political, social and even moral parties of the world are torn asunder, and know not how to coalesce. Never were man's social relations suspended upon so many uncertainties. Room is making everywhere for the advent of something — may we not hope that it will be the advent of more glorious events and the triumph of more precious principles than have ever yet stirred the masses of our race? Torches are already blazing whose fires will kindle new souls over the whole earth, until the light of Christian freedom shall open the way of the kingdom of God, until "every mountain shall be brought low, and every valley shall be filled." The heart of man, long paralyzed by spiritual and secular despotism, is awakened from its slumber, and will show itself young again. The rigid rules and forms of a self-inflated Orthodoxy, the legitimate children of the passions of princes and the struggles of party, and the Satanic thirst for power, all seem to be powers of darkness instead of light, castles of gloom, with barred windows to free enquiry, securing no spiritual quality of the soul, and which for gain would be as readily subscribed by Satan as by man; which have driven the conscientious away as Heretics, and swallowed down the world as a precious morse; which have worshipped: precedent and tradition, and sipped from other men's flasks instead of God's living fountains; which have made even Luther's noble insurrection against traditional authority suspend its effective forces, to be chained to a decay as certain as the fall of Rome; which have checked the blaze of Apostolic Christianity, paled the heavenly flame of the Spirit of Christ, caused the simplicity of his religion to be despised as the Orthodox Jews despised its author; have made the once humble servants of the church proud and lordly Bishops, and exposed them to the just taunt of loving the splendors and glories of this world more than they love the souls of their flock; which have increased superstition, and for the sake of power and revenue, still cause the people to adhere to a mechanical Apostolic Succession, Baptismal Regeneration, and a mechanical consecration of ordinances from the hands of men destitute of the spirit of Christ, while neglected millions are driven into dark infidelity and downright Heathenism, beneath the very blaze of their Cathedrals; [Witness, London, Paris, and all the towns of England, Scotland, Ireland, Germany, and many nearer home] which have caused ecclesiastical dominion to take root even in our blessed heritage of Liberty and have made the world the great prize for which the churches are to fight,—I say these rigid and lifeless forms, which have too long bridled the world, so as to hide the cruelty, sensuality, ambition and avarice, which have invaded the kingdom of God, must, nay are, giving way, and the very means used to retain them will prove their final and eternal overthrow. Devout individuals there are by thousands beneath all these dead forms, and they are ready with spiritual weapons to fight against Heathenism at home and abroad, whenever the note of attack shall be properly sounded, and the barriers that now hinder be removed out of the way. — They are a noble army. They belong exclusively to no single party — they are as the sealed ones of Jehovah, to be found every-
where; their loins are already girt, their lamps are filling, if not filled, with the oil of the true sanctuary; their souls have been enlightened by different agencies, for their faith is in God, whose servants are sciences, governments, Literature, &c., and their hope is an eternity of bliss, dependent upon an eternity of obedience. It is hard to tell who they are, but easy to see who they are not. They are not those who aim to be little Pauls or little Popes. They are not slaves to the Past, for their face is to the Future; and while reverently using all that God has bequeathed from former ages, they seek to have the life of God in themselves, that it may be with them also a guide into truth, and an energy of action, and they believe that his daily work will prove to them, as it did to those of old, daily joy, and they shall, if faithful, yet break the bread of Heaven.

J. B. F.

FAITH—Familiarly Illustrated.

The term faith has been made peculiar to Religion, and especially so to the Christian Religion. It is not like the terms benevolence, kindness, honesty, &c., which are brought forward into common life, so that all, to a great extent, understand and value them. And this is one reason why, notwithstanding the great stress laid upon it by all religious teaching and the indispensable importance attached to it by divine authority, it is still with many a somewhat vague and indefinite term. A few instances of its exercise from common life; many serve to place its nature, power and excellence properly before our minds.

1. The most simple use of it. A mother says to her son of six years, If you will take care of your dress and preserve it clean at school I will reward you with this picture; if you do not I will be compelled to punish you with my disapproval. The child retires from the presence of the parent, and is soon thrown in the way of temptation to violate her will. He finds trouble in obedience, and fancies there will be pleasure in disobedience. If now, the fear of her disapprobation and the hope of reward makes him willing to forego the pleasure and endure the trouble, he acts by faith—faith in an absent parent, punishment and reward, and experiences the presence and exercise of that principle by which the Lord of Heaven and earth proposes the justification, guidance and eternal happiness of all his Disciples.

2. A higher exercise of faith. The same mother tells her son that eating and drinking too much will affect his health; not immediately but after a short lapse of time. The evil threatened in this case is a little farther removed to the future, and as the temptation is always present, the trial of the faith is more severe. If, however, he believe the word of his parent and rise superior to the strong assaults upon his present appetite, he will afford another illustration of that which makes the unseen and unknown triumph over the present salvation of the soul.

3. Our boy has doubled his years, and his Father now addresses him as he enters school. He assures him by the power of his authority and experience that he must be studious if he would be rewarded with the advantages and pleasures of knowledge; that habits of idleness and negligence will grow upon him; that studies now irksome will become easy if steadily pursued, and if he pursue them they will amply compensate for all the trouble he may endure. Here the reward is not only absent and distant, but of a kind unappreciable and set over against constant and present inclination. In the first instance the parent was absent and the temptation present. In the second place the reward was distant and the temptation present and pressing by the power of appetite. But in this case, the parent is not only absent, the reward distant, the temptation urgent, the duties somewhat disagreeable, but that reward is of a nature he does not, and cannot, until his mind is more fully developed, fully understand. He can have but a faint and vague idea of it. Now if he believe his Father, he will overcome his allurements to idleness, and labor for the distant and indistinct reward, he exhibits the highest and most ennobling exercise of Faith. I will not make the application, but leave the reader to do so for himself and will leave him also practi-
eally to define what is that principle which brings ignorant erring man to God under the assurance that, "He is and that he is the REWARDER of all who diligently seek him."

J. B. F.

From the Christian Age.

Reply to the Connells ville Letter.

By D. S. Burnett.

The article, furnished by the Connells ville Church, for several reasons deserves a more lengthy answer than I can give this evening, when the press waits, and the room is already pre-occupied. Though I hope to make it obvious that the writers are laboring under a delusive notion of both the offices and honors of the Church; yet it must be conceded that these brethren have written a calm and temperate document.

I was born into the missionary spirit, and did not relinquish it when I associated myself with my present brethren. Before I was eighteen years of age, I was one of the Secretaries at the first session and at the formation of the Ohio Baptist Convention for missionary purposes; and the Bible and missionary causes have lain near my heart from before that time to the present. I suspect I have thought more upon this subject than these brethren, although they deprecate the zeal which leads "many warm-hearted and zealous Christians, who look only at the end, and rush forward without pausing to consider the means taken to accomplish it." This is a sweeping sentence which we have quoted. At the Convention which founded the Missionary Society, there were such as Palmer, of Illinois, known in the councils of his Country, in whose service and in the service of his Lord, his hair has whitened as the snow; such as Wm. Morton, venerable in his Master's service, and beloved for his work's sake; Walter Scott, whose heart has contained the whole cause; John T. Johnson, known in the Capitol of our Country, and in the Palaces of the great King; such as the representatives of Bethany College, the whole faculty and trusteeship of which went earnestly into the organization, and the honored and venerable President of which is the zealous President of one of these obnoxious insti- tutions; these, and many others, with gray heads and long experience, with a host of strong men of middle age, all approved, when others proposed these religious institutions, the very approval of which, expressed calmly and dispassionately, after an examination of days, shows to the Elders of the Connells ville Church that they are so "warm-hearted" as to lose sight of the character of the means, in their zeal to estimation of the end! Now, to those out of the arena it may seem that a præmá fæcie view of the parties is as an favorable to correctness of judgment in the friends of the Societies, as to that of their opponents.

But there is one proposition which runs through the resolutions and address of the Connells ville brotherhood, and which has appeared in other quarters in various forms—this is the core of the objection—it is itself the objection to the Bible, Missionary and Tract associations; and when that is disposed of, nothing remains to be said or done in defense of these institutions. I allude to the fascinating and oft-repeated dogma—"the Church must do everything," "the Church can have no rival," "the Lord will not give his glory to another," "if the Church cannot convert the world, and make it temperate, no other institution need try," etc.—I believe I have stated this notion fairly. I would be far from doing it injustice. I want it fair and square upon the anvil, for I intend to batter it with an eighteen-pound sledge, or with the heaviest trip-hammer I can find in the forge of either reason or Scripture. The mistake of these brethren is that they do not discriminate between the direct and indirect influences of Christianity, between its action upon the Church on the one hand, and the world on the other. The action of Christianity is two-fold, I repeat, direct and indirect, upon the Church and upon the world. He who recognizes no effect of our religion out of the Church, "knows neither the Scriptures nor the power of God." Are the few little communities, called after the name of the Lord, the only effect of that Worker, who is "over all, and through all, and in all you all?" Christianity does all the good that is done on earth, since Christ left it. But how? Why, it has hu-
manized mankind by civilization, it has elevated him by education; it has polished him by belles-lettres and fine arts; it has immortalized him by the mixed sciences, and etherealized him by the exact sciences; it has destroyed savagism and feudality by regularly organized government; it pardons sinners by the gospel and forms the character of saints by the Church. It convinces by evidence, convicts by conscience, persuades by motive; it instructs by teaching, it comforts by ordinances. As in nature, every power has its appropriate organism. There is the eye for receiving light, and the ear for hearing sound. There is no confusion of senses, no hearing by the eye, nor tasting by the fingers; and for a similar reason, there is no teaching Mathematics by preaching, nor mixed sciences by the apostles; no setting up of States and organizing political government by evangelists and Elders. Christianity does all these things, but does them all in her own way; as the soul holds communion with external nature by different organizations. Dare parents refuse to throw Christian influences around their children? Should they not teach them to sing and pray and read the Scriptures from the cradle up, even at the risk of confounding the duties of saints and sinners?—There is therefore much, very much reflex influence of religion out of the Church, and the dogma is a splendid failure. To come nearer home, though hospitals, colleges, asylums, female elevation, and a thousand other good things, are the legitimate fruits of the Christian religion,—you may say of the Christian Church,—yet the Church does not build hospitals, colleges, orphan asylums or railroads. This is not the province of the Church; nevertheless, who thinks of warring against the Church or violating conscience, by building a college? Who thinks of robbing God of his glory by their acts of benevolence or utility?—No reflecting person fails to award the glory of these enterprises to Christ.

The dogma is not only illogical but works bad results. Those who are the most eloquent in pleading it, are generally do-nothings. I contend that this is true if it condemns every friend I have. Strike but hear me. What is the cause of our apathy in regard to the foreign field and domestic evangelizations, but this very delusion?—Other religious parties, of different views, have done wonders of moral heroism, because their hands were not fettered, nor their feet in the stocks. They were not afraid to abound in good works, lest by their manner of benevolence they should be found forestalling the grace of God. They were working while many among us were debating this vexed question. This debate has done us oceans of injury. The time for action has come. One generation is just leaving the stage. While they yet linger, let us employ their hands and rejoice their hearts by some general co-operation in the great work. While I say that the question has made us of but little use in the moral vineyard, I do not mean that others are naturally more zealous than we are, or that we are seriously deficient in zeal; but that our zeal wants direction—that the zeal of some is indeed great, but that it is displayed in stopping the work rather than in forwarding it.

Every word I utter wells up from the very depths of my heart. I feel for the cause and I feel for those who do not sympathize with it, a feeling of sorrow not of anger. An effort has been made, made with great unanimity and with promise of success. Let that effort now be seconded, ardently and continuously!

But while I do not subscribe the doctrine that the church, as a specific organization, can do every thing which the Lord requires his saints to do, I wish to prove that our Societies assume no powers not employed in the apostolic era, but this cannot be done this week, without keeping out the whole subject.

CONTINUATION OF THE REPLY.

In the review of the Connellsville letter last week, I contended that the whole affair was founded upon a popular misconception of the official purposes of the Christian Church; that many persons seemed to forget that God obviously required of his saints many labors that are never performed by them associated as a church; and that many persons could lawfully perform, by their ac-
sociated representatives, what no individual church could lawfully or unlawfully perform. Christians may endow colleges, but individual churches do not. Christians may join with non-professors in upbuilding such similar benevolent institutions, when as mere members of churches, they perhaps would never accomplish anything of the kind. But these acts are none the less Christian on that account. Parents are required, as Christians, both to punish and reward their children, but these are not church acts, though they are as necessary and useful as any act of worship. The church is a worshipping assembly, and its members may and should contribute to the conversion of the world in the manner best suited to produce the result. Paul chose association. When the church at Antioch, the great patrons of Gentile evangelization, had become the powerful center of Christian Gentilism, Paul accepted a mission at their hands, as the chosen agents of the Holy Spirit, but not to the exclusion of other churches. He labored under a co-operation of churches during the greater period of his ministry. To carry out benevolent plans, he required a committee to be appointed to co-operate with him very much as Secretaries, Treasurers, Managers, and Presidents, manage the affairs of Societies now-a-days. When Paul establishes the office of "Messengers of the Churches," and requires that districts of churches should appoint a responsible holder and distributor of charitable funds, he deserves the same blame which is liberally bestowed upon those who are forward to get up a committee of church representatives, and call them by such official designations as President, Secretary, etc. But Paul did right, and so have those done who followed his example. The Apostle first labored to convert some Gentiles to God, and then to convert others by the agency of those. He acted for them, and employed others to act with him, and called upon the churches to sustain them all. Paul, inspired and authorized, was chief manager; we, uninspired and unauthorized, call upon the brotherhood to appoint their own agents, when assembled in councils, and as a safeguard to feeble human nature, and further to secure confidence, all financial agents are required to give heavy bonds and securities, for the faithful performance of their duties and the good keeping of the funds. Though Paul was an inspired Apostle, clothed with all authority, it will be noticed that he is careful to secure the general features of our Societies, in his regulations concerning "equality" of pecuniary burdens, and in the care he took to have the office of treasurer separated from himself and other agents of this "Jews' Relief Society," which he organized. A careful reading of II Cor. viii and ix, will show that what is said above is correct. A more regular organization is now needed, for the power is not lodged in the hands of apostles and supernatural men. The argument of the Connellsville Elders is fallacious in the extreme, upon the question, are, or are not, the Societies distinct from the church? and applies in all its force, against a Board of Elders, a Trusteeship, or a Committee. Are they distinct from the church? Certainly not, but does the possession of mere church qualification fit them for their station? They are Church representatives, as are members of a Bible or Missionary Board. To show that a Society formed of the representatives of the Church, was not the Church, we are told that the Church has its initiatory rite, but the Society, its fee. But the Board of Eldership has no rite. Is it therefore not of the Church? Paul's "Jews' Relief Society" was of the Church, and it required a fee as much as any of the institutions recognized by the Convention. Indeed, in this respect, there is no difference between Paul's co-operation for the relief of the Jewish Christians, or his system of co-operation for evangelizing the world, and our institutions for similar purposes. Any church, or any individual, or association of benevolent individuals may aid us, just as they aided the Apostle.

I have no reason to doubt the zeal and benevolence of those brethren I am reviewing. I hope they will see cause to unite with their
peers in the kingdom, and patience of Christ, in forwarding the great objects contemplated. The Lord give us wisdom and support.

Immortality.

BY ELDER ISAAC N. WALTER.

What indeed can be more adapted to promote our virtue than a sentiment of our destination to an immortal life? Let us eat and drink, say those who are without God, and without hope, for to-morrow we die; but would any man think that life might be devoted to the excessive indulgence of appetites and passions, which he has in common with the brute creation, if he always lived under the conviction that he is to exist forever?

Impressed with the sentiment of God's moral dominion, with a belief that he will bring every work into judgment, that whatsoever a man soweth, that shall he also reap, that he who soweth to the flesh, shall of the flesh reap corruption, who would not fear to sin? Is there any one who for the criminal, and unsatisfactory pleasures of life, would think it well to sacrifice his hopes in futurity? Under the expectation of a future life, consequent on this, in its results and character connected with this as the effect with the cause, the event with the preparation, the harvest with the spring, the fruit to be expected with the seed sown, is there any one who would not be always alive to the certain consequences of his character and conduct, and govern himself by that great law of God's moral dominion, which is plainly indicated here, and will be fully shown in another world, by which the inevitable consequence of vice is, shame, privation, disease, infamy and misery; and the sure rewards of virtue are, satisfaction, hope and felicity? Are there any who would not be excited to do good, if they lived under the assurance that no benevolent effort will finally fail of success; that every sacrifice which virtue demands will be fully recompensed, and that beneficence on each will open the way to unlimited scope for doing good in another world. Are there any who do not labor for improvement in virtue, when they feel assured that the practice of it shall be rewarded with a capacity and opportunity of endless advancement in moral goodness in the presence of God?

The shaft of death often strikes those, who stand at our side, and in a moment their countenance is changed, their purposes are broken off, and God sends them away.—They, who are eminent for their virtues and talent are sometimes arrested in the midst of their usefulness, and the brightest lights in the community are extinguished. Children, the object of our confidence, are plucked with the opening blossoms hanging thick upon them. Parents, to whom we have clung with all the strength of filial reverence, as the ivy entwines itself around its natural supporter, and for whom we have trembled, as we remarked the trunk shattered by the storms of winter, and heard the wind whistle through its naked and decayed branches, are laid prostrate in death. Friends, with whom we shared a common destiny, a common interest and a common soul, are torn from us at the very time when confidence has become reasonable, and hope displays its highest visions before the imagination. Under such calamities where shall we find consolation, but in the Christian immortality?

To whom indeed shall we go but unto Jesus Christ, since with him, and with him only, are the words of eternal life! Because he lives we shall live also. The death of Christ has rent in twain the veil which hid the unseen from the visible world. Eternity opens upon us in the immensity and magnificence of its prospects. Corruption may claim our body, and our ashes may be scattered to the winds or employed by nature in productions of other uses and texture; but another form will arise, clad in the freshness of spring and the beauty of light.

While we look at the things which are eternal and heavenly, nature may compel the tribute of our tears, but God will have our faith. Man bounding his prospects by the objects of sense, living for this world, and having no hope beyond the grave, forming connexions which must expire with the short day of human life, seeking only possessions which perish with the using, pant-
ing for honors, which wither as soon as placed upon his brow, and pursuing pleasures which are sensual and momentary, and man, extending his views into an insensible futurity, living for eternity, rising superior to the fear of death, forming connexions which death may interrupt but cannot dissolve, securing possessions which are imperishable, seeking the approbation of God, laying plans of good and of virtue, which he may renew and finish beyond the grave, anticipating enlarged powers and wider scope for intellectual and moral exertion, in a state where his faculties may be exercised without impediment or fatigue, and aspiring after the felicity of the divine presence—what different characters! how little can the one be compared with the other, how contracted and low are the sentiments which actuate the one, how ennobling are those which fill the heart of the other!

Life regarded only as a short season of action and suffering, in which man may do much, but in which, if there is no other state after this, he must labor to little purpose, in which one day after another is but the same round of cares and toils, of hopes and disappointments, of sufferings for which there are in such case no consolations, of privations for which this world can afford neither remedy nor equivalent, a state in which man is continually tortured with the apprehension of being cast off in the midst of all his pleasures and possesions, and the fear of death holds him in continual bondage; in which at best a man can only labor and toil, and suffer, and acquire, and then lay himself down and die, and mingle with the earth and be forgotten; and life regarded as only the infancy and school-time of our being, in which much is to be done, and much to be suffered, but always with a reference to future acquisition and recompense, and death itself is only the passage to a rational and moral being; life, in which we may indulge the most tender sentiments of virtuous friendship, and delight in the pure interchange of kindred souls, with sure confidence that, although death may interrupt, it cannot ultimately sever such connexions; a life in which we are living for God, for our fellow men, for truth, virtue, and benevolence, honored instruments in this service on earth, and destined for a nobler service in heaven, in which, though, we must submit to the great law of our nature and leave these frail tenements to dissolve, yet we shall be had in honored remembrance on earth, and be recognized and welcomed by the spirits of the just made perfect in heaven—compare these two views with each other, and say, if human life does not owe to the Christian doctrine of immortality, its real value and its real dignity?

Cherish with the most sedulous care this sentiment of your immortality. Never lose sight of the connexion between the present world and the next. Although the progress of time and the cares of life may erase from your memory the traces of your conduct from day to day, yet they are indelible in the book of God's remembrance.

No vicious action will go unfurnished, no virtuous deed be unrewarded.

In the future state, moral retribution will be complete. Your labors for good, though here often defeated, and often wholly unsuccessful, will not be in vain. Every benevolent and pious wish, that now possesses your soul, will hereafter be gratified. Consider always your habitual temper and course of life, and the sentiments you cherish in reference to the retrospect, which you, yourself must take of them in another world, and to the review, in which they must pass before the Being, whose knowledge is infinite, and whose judgment is beyond the possibility of mistake.

Let your views of human life correspond with the expectations, which you indulge of another, and infinitely superior life. Look upon this world in the light of the other.

The ways of God may now appear mysterious, and his purposes unsearchable, but hereafter you will confess their wisdom and rectitude, and realize that he is too wise to err, and too good to be unkind.

SPRINGFIELD, Ohio, March 25, 1850.

He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit.
The Necessity of Forbearance.

It will be allowed, I suppose by all, that Christianity is a religion suited to persons possessed of various degrees of intellect; that, of course, it may exist in a character, where there is a considerable want of discernment; nay, where there is a manifest deficiency, of that most valuable quality, which is generally known in the world by the name of common sense. The Apostle Paul seems to allude to this, when he says, Rom. i. 14. "I am a debtor, both to the wise and unwise." Not only were there among the disciples, persons of shrewdness, discernment, a sense of propriety, and capable of managing the business of life; but also others who were very destitute of these qualifications. Hence it will be necessary for churches to distinguish, between those weaknesses that arise from the feebleness of man's intellectual powers, or from the want of a sense of propriety, and such conduct as fairly indicates a person to be a stranger to the influence of divine grace. While the latter would justly exclude a person from communion, the former ought to be the subject of patient forbearance, where the defect is intellectual, and admits not of a remedy; and of affectionate and repeated admonition, where it is of a different description.

Suppose, for example, when a point of difficulty comes before a church, a young man who is in a great measure a novice, and has little or no experience, were uniformly to be one of the first to give his opinion, and were even to give it, with a considerable tone of decision; every person of discernment would see and feel in this case a great want of a sense of propriety. This, however, might be associated with such other features in his character, as would not authorize us to question his Christianity. Here then is a field for brotherly admonition and Christian watchfulness.

It must indeed be acknowledged, that of all attempts, to communicate a sense of propriety, where it is not naturally inherent in the mind, is the most hopeless. An enlarged experience, however, of the spirit of gospel; of that spirit which leads a man in all lowliness of mind to esteem others better than himself, will tend much to counteract those violations of propriety, which are apt to wound the feelings of those with whom he is connected.

But, while we are to look for various shades of intellectual vigour, among the members of a Christian church, we are along with this to expect various degrees of knowledge. There are babes, young men, and fathers in Christ; and this variety renders mutual forbearance exceedingly necessary. Those who have got a good way forward in the road, are not apt to bear with such as are far behind, perhaps, their not seeing things exactly in the same light with themselves, to a want of submission to the authority of Christ. Those, on the other hand, who are far behind, from whatever cause, are in like manner, in danger of entertaining suspicions of those who have got before them, alleging, perhaps, that they are too much influenced by the love of novelty, and are led away by unedifying speculations. There is also a difficulty in judging who are before, and who are behind. The younger are apt to think themselves far before others, because they have got much knowledge, which is new to themselves: while the elder may think that they are before, because they have had longer experience. Much mutual forbearance then is here requisite.

The strong ought to tremble at despising the weak, and the weak at attempting to counteract the progress of the strong. In my intercourse with one who professes to be a Christian brother, my question is not at what precise part of the road do I find him, but have I reason to think he is on it at all. If so, whatever be his attainments, I am called to rejoice in them, and to study, if it be in my power, to promote his improvement. If the Lord hath received him, I am bound to view him with cordial Christian affection and complacency.

Improvement in the knowledge of some particular subjects, may arise from a variety of causes. It sometimes happens, that some of the members of a church may have had their reading directed in a certain
line, and from their having paid particular attention to one department of divine truth, what is quite new to others may, to their minds, be quite familiar. Wherever this is the case, it presents a strong temptation to indulge a spirit of pride and vain-glory; and much watchfulness against it is requisite. But another effect of this may be a want of forbearance with those, whose knowledge of the particular subject, to which they have paid particular attention, is not so extensive as their own. Thus, for example, if any new case occurs, while such persons may see clearly what ought to be done; if the general body of the church express any hesitation, at acting in the way which these brethren approve; they are in danger of desiring the rest with intentional opposition to the authority of Christ, although their hesitation merely arises from not discovering what the path of duty really is.

Here we perceive strikingly, the necessity of one part of the character, which Paul expressly requires, should be found in an elder or bishop. He must be patient. Much patience is requisite, in instructing those who do not, at first see how the laws of the Lord Jesus apply to a particular case, while another perceives the application to be obvious and unavoidable. In such instances, brethren ought carefully to distinguish between an aversion to put in execution the law of Christ, where the proper mode of applying it is discerned, and the difficulty which some may feel in perceiving how it applies. The charge of willful opposition to the authority of the great lawgiver, is a very serious one, and ought not to be rashly preferred; nay, where Christians are united in fellowship, even the very suspicion of such opposition, (unless there be some very obvious ground for it indeed,) ought not to be allowed to enter the mind. That charity which thinketh no evil, will surely rather lead us to make every allowance for the imperfect discernment of our brethren, while it should stimulate us with the utmost perseverance and diligence, to give them as correct views as possible of every part of revealed truth.

Almost all allow that a certain degree of forbearance is necessary among Christians.

They also admit, that it is extremely difficult to draw the precise line to which it should extend. If so, ought it not to be applied to this very point; or, in other words, should not mutual forbearance be exercised where men differ in opinion, respecting the precise length to which forbearance ought to be carried. This, however, is seldom attended to. Are we not too apt to condemn those who either do not come up to the precise limit we have thought proper to fix, or who venture to step beyond it? Now, this certainly cannot be justified till we have ascertained, by clear and precise scriptural evidence, that boundary is the right one. This is a service which, so far as I know, has never yet been successfully performed. If it were, it would certainly deserve the unanimous thanks of the Christian world. But, till it be, let us cautiously guard against violating that spirit, which in the apostolic writings, is so amply and warmly inculcated.

On this subject what particularly deserves notice is the very different manner in which the apostle Paul speaks of a mere difference of sentiment among Christians, on certain points of inferior magnitude, and those divisions among them that injured mutual affection. The passage where the former of these is noticed, is Rom. xiv. 1. “Him that is weak in the faith, receive ye, but not to doubtful disputations. For one believeth to eat all things; another who is weak eateth herbs. Let not him that eateth despise him that eateth not; for God hath received him. Who art thou, that judgest another man’s servant? To his own master he standeth or falleth: and let not him which eateth not judge him that eateth not; for God is able to make him stand. One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it to the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. Let us not, therefore, judge one another any more: but judge this
rather, that no man put a stumbling-block, or an occasion to fall, in his brother's way." The other passage alluded to, is, 1 Cor. iii. 3: "For ye are yet carnal: for whereas there is among you envying and strife, and divisions; are ye not carnal, and walk as men? For while one saith, I am of Paul, and another, I am of Apollos, are ye not carnal?"

Every one must acknowledge that unity of sentiment among Christians is most desirable. But the question is, what spirit are they to manifest in their mutual intercourse, where this cannot be attained? From the former of these passages it is apparent that while there are points of inferior magnitude in which the Christians at Rome, from early habits or prepossessions, or from remaining imperfection of knowledge, differed in sentiment; while it was understood that every man was persuaded in his own mind, the apostle expressly required them to manifest mutual love and forbearance.

On the other hand, when he speaks of those divisions that existed in the church at Corinth, where, though no difference of sentiment is mentioned, from the members ranging themselves under different leaders, a spirit of jealousy was introduced, and their mutual affection and confidence impaired; he expresses himself in terms of the most pointed condemnation. How often in modern times is the apostolic order reversed.—The subversion of mutual affection among Christians, is by many counted a trifling evil, while the smallest deviation from unity of sentiment, is often treated with the most unlimited reprobaition.—Wm. Innes.

Carlyle and the Pope.

Not long ago the world saw, with thoughtless joy, which might have been very thoughtful joy, a real miracle not heretofore considered possible or conceivable in the world—a Reforming Pope. A simple pious creature, a good country priest, invested unexpectedly with the tiara, takes up the New Testament, declares that henceforth shall be his rule of governing. No more finesse, chicanery, hypocrisy, or false or foul dealing of any kind; God's truth shall be spoken, God's justice shall be done, on the throne called of St. Peter: an honest Pope, Papa, or Father of Christendom, shall preside there. And such a throne of St. Peter! and such a Christendom, for an honest Papa to preside in! The European populations everywhere hailed the omen with shouting and rejoicing, leading articles and far barrels; thinking people listened with astonishment—not with sorrow if they were faithful or wise; with awe rather as at the heralding of death, and with a joy as of victory beyond death! Something pious, grand, and as if awful in that joy, revealing once more the Presence of a Divine Justice in this world. For, to such men, it was very clear how this poor devoted Pope would prosper, with his New Testament in his hand. An alarming business, that of governing in the throne of St. Peter by the rule of veracity! By the rule of veracity, the so-called throne of St. Peter was openly declared, above three hundred years ago, to be a falsity, a huge mistake, a pestilent dead carcass, which the Sun was weary of.—More than three hundred years ago, the throne of St. Peter received peremptory judicial notice to quit; authentic order, registered in Heaven's chancery and since legal in the hearts of all brave men, to take itself away—to begone, and let us have no more to do with it, and its delusions and impious deliriums; and it has been sitting every day since, it may depend upon it, at its own peril withal, and will have to pay exact damages yet for every day it has so sat. Law of veracity? What this Pope had to do by the law of veracity, was to give up its foul galvanic life, an offense to gods and men; honestly to die, and get itself buried! Far from this was the thing the poor Pope undertook in regard to it; and yet, on the whole, it was essentially this too. "Reforming Pope?" said one of our acquaintance, often in those weeks; "was there ever such a miracle? About to break up that huge imposthume too, by curing it?—Turgot and Necker were nothing to this.—Carlyle and the Pope.
It is my conviction," says a writer in an
English periodical, "that more will have to
be done through the press, than by any
other means. Lecturing and preaching are
great things, but they are not the greatest.
They can do something which the press can-
not do; but the press can do much which
they cannot do. Printed leaves can go
everywhere. They never blush,—know no
fear,—never stammer,—never stick fast,—
ever tire,—never die. They can be multi-
plied without end by the press. Books and
tracts can travel at little expense. They
want nothing to eat. They require no lodg-
ings. They can run up and down like the
angels of God, blessing all, giving to all,
and asking no gift in return. You can print
them of all sizes, on all subjects, in all places
and at all hours. And they can talk to one
as well as a multitude, and to a multitude as
well as one. They require no public room
to tell their story in. They can tell it in the
kitchen or the shop, the parlor or the closet,
in the railway carriage or in the omnibus,
on the broad highway or in the footpath
through the fields; and they dread no noisy
or tumultuous interruption. They take no
notice of scoffs, or jeers, or taunts; of noisy
folly or malignant rage. They bear all
things, suffer all things, and take harm for
nothing. They can talk even when the noise
is so great as to drown all other voices; and
they stop when they are bid, or at least when
they are done. No one can betray them into
hasty or random expressions. And they
will wait men's time, and suit themselves to
men's occasions and convenience. They
will break off at any point, and begin at any
moment where they broke off. And though
they will not always answer questions, they
will tell their story twice or thrice or four
times over, if you wish them. And they
can be made to speak on every subject, and
on every subject they may be made to speak
wisely and well. They can, in short, be
made vehicles of all truth, the teachers and
reformers of all classes, the regenerators and
benefactors of all lands.

"We want our friends to give this subject
their attention. We feel persuaded that the
importance of the press, as a means of
spreading simple gospel truth, and promo-
ting simple Christian piety, is not yet fully
understood; or, if it be properly under-
stood, the press has never yet been ade-
quately engaged in this great work."

**The Press.**

"It is my conviction," says a writer in an
English periodical, "that more will have to
be done through the press, than by any
other means. Lecturing and preaching are
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and at all hours. And they can talk to one
as well as a multitude, and to a multitude as
well as one. They require no public room
to tell their story in. They can tell it in the
kitchen or the shop, the parlor or the closet,
tions, nor conversation. We are not allowed to form any co-partnership or association that would compromise our Christian profession or character. Everything must be subordinated to this, for this is above all and pricelessly more valuable than any natural or social advantages which are confined to the present life. But in such matters I have no right to judge for my Brother. I may think his course a dangerous one—one in which a large majority are enticed from Christ to perdition—but if he make it where there is no law forbidding, it becomes my duty to assist him to sustain it with Christian faithfulness. If he fall, as in everything else, his fall is attributable to the abuse of his freedom. Were you to ask advice in such a case, I believe an aged and experienced Disciple of Christ, if he possessed a heart filled with Christian love, would tell you, It is a dangerous course, and the chances are against you. The principles and practices of unbelievers, when directly contrary to those of the Disciples of Christ, will imperceptibly lead you astray, and may lead you to join in their infidel and wicked ways. The glorious privilege of liberty—liberty to serve Christ; to make personal sacrifices for him—has been conferred upon you—and that privilege becomes an awful one when you abuse it so as to endanger your religious character. It will be sin to you if you thereby compromise your Christian duties or character—not otherwise: You must decide yourself.

J. B. F.

EDITORS OF THE CHRISTIAN MAGAZINE: In the third place such an idea places the conduct of Paul in a most ridiculous and unintelligible light. We read in the 18th chapter of Acts, that Paul went to Corinth and reasoned in the synagogue every sabbath and persuaded the Jews and the Greeks."

Reasoned? Aye with these very people to whom he afterwards declared, if the evangelical idea of the natural man be correct, that they had not the smallest capacity for understanding a spiritual idea.

Singular phenomenon! Reader, what would you think of that man’s sanity who should gravely reason the mysteries of astronomical science before a mass of raw savages who had not the slightest conception of the
meaning of his sublime terms! If, we would
argue in the next place, it be true that the
natural man means every man who is unregenerate then it is impossible that their
should ever be a case of conversion.

Is regeneration one of the things of the
spirit? Then the natural man cannot receive it—no man can be regenerated and
of course no man can be converted. We
might indeed conceive of some act creative
by which the sinner should lose his identity
—by which one man should be annihilated
and a second be made instantaneously to
rise up in his place, but while the sinner re-
tains his consciousness there could on this
theory be no ingress for a spiritual idea.

In the last place the evangelical explana-
tion of this passage stands utterly opposed
to the spirit of the context.

This argument leads us to investigate the
true meaning of the verse. No better guide
to the satisfactory understanding of any
difficult sentence, whether in or out of "The
Scriptures" can be given than—"the context.
What, then does it say?

Turn, reader, to the first chapter of the
Epistle and commence reading with the
17th verse. There is a contrast instituted
by the Apostle. Between whom? The
recipients and the rejectors of the Gospel.
To the latter it was foolishness; to the for-
er the power of God. Do you not notice
that the very language employed in the 19th
verse of the 2nd chap. is employed in the
first to show in what esteem the gospel was
held by the wise Greek? Who is it in the
2nd chapter that receives not the things of
the Spirit, because they are foolishness?—
The natural man. Who is it in the first
chapter that rejects the gospel, and for the
same reason? The wise Greek, or, to
speak more definitely, the philosophers of
the various schools which then flourished in
greece.

What ground is there, then, for doubting
that the Apostle means by natural men, those
Greek philosophers who, inflated with a
sense of their own superlative and all-suffi-
cient wisdom, disdained to listen to aught
that emanated from Judica, or from the lips
of humble fishermen. That this was the
idea in the mind of the Apostle will more
satisfactorily appear by closely examining
the preceding portion of the 2nd chap.

"We speak wisdom among them that are
perfect; yet not the wisdom of this world,
or of the princes of this world;" the same
contrast as already noted. Obvious it must
be from the whole drift of the 1st and 2d
chapters, that Paul designs to rebuke the
pride of the leaders of the schools; who, re-
dlying with a vain confidence on the light of
nature, closed their eyes against the more
radiant splendors and convincing proofs of
divine revelation.

Such we conceive to be the import or rath-
er application of the term natural in the
sentence under consideration. A word or
two on its general import.

Psuchikos, here translated natural, is thus
defined by Robertson; animal, natural.—
Bloomfield says, "having the animal and
sensual principle." Valpy says, "psuchikos
is the man who is left to himself, who has
no light to guide him but human reason,
and the light of this world. It may also be
understood of the sensual man, the man who
is the slave of his senses." Macknight ren-
ders "animal," so also Doddridge, Thomp-
son and "New Version." Adam Clarke
thus explains: "the man who is in a mere
state of nature, and lives under the influence
of his animal passions." The Rhemish ver-
sion translates it "sensual." With this
Barnes agrees, and gives Bretschneider as
his authority.

The term occurs in Jas. 3: 15, and is
applied to wisdom: "This wisdom is earth-
ly, sensual, (psuchikos,) devilish." Again
it is found in Jude, 19v. "These be they
who separate themselves, sensual (psuchi-
koi,) not having the spirit."

That the philosophers of Greece were too
often animal and sensual men needs no proof;
that they were proud, self-sufficient and con-
ceited, is equally true. To all such the wis-
dom of God will ever be "foolishness,"
while to those who seek to control their pas-
sions, and who are of a docile, truth-seek-
ing and truth-loving disposition, it will ever
be "the power of God unto salvation."

J. E.
From Wright's Casket.

**Live to do Good.**

Live to do good—this world should be
But one united family;
One holy brotherhood;
Where each should for his brother feel,
Helping along the general good;
And universal good.

But selfish aims too oft intrude,
And thoughtless words or actions rude,
Engender enmity;
And hence the scenes of foolish strife
Marren the happiness of life,
Which every day we see.

"Tis said to find the evil seed
So thickly sown, and noxious weed—
His fatal presence spread;
And without passion's harsh control
Crush the affections of the soul
Beneath its iron tread.

Live to do good—an idle will
Is useless—action must prevail;
A living pattern teach;
Invoke example's potent aid,
And that to which you would persuade,
Practice as well as preach.

Live to do good—if fostering virtues
 Humanity with tears deplores,
Strive all you can to heal:
Direct the young, and comfort age,
Boldly for right and truth engage,
And for the suffering feel.

Live to do good—and kindness show
To neighbor, stranger, friend and foe,
Nor think the task is hard;
Heaven will bestow its righteous meed,
And every earth-forgotten deed
Shall bring a rich reward.

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From the *Englishman's Magazine.*

**The Three Homes.**

"Where is thy home?" I asked a child.
Who, in the morning air,
Was twining flowers most sweet and wild
In garlands for her hair;
"My home," the happy heart replied,
And smiled in childhood's glee,
"Is on the sunny mountain side,
Where soft winds wander free."

Oh! blessings fall on artless youth,
And all its rosy hours,
When every word is joy and truth,
And treasures live in flowers!

"Where is thy home," I asked of one
Who best with flushing face,
To hear a warrior's tender tone
In the wild wood's secret place;
She spoke not, but her varylng cheek
The tale might well impart;
The home of her young spirit meek
Was in a kindred heart.

"Where is thy home?" I asked of one
Who came with bowed brow, and wan,
Slow musing on his way;
He paused, with solemn mien
Upturned his holy eyes.
"The land I seek thou ne'er hast seen,
My home is in the skies!"

Of blest—thrice blest! the heart must be
To whom such thoughts are given,
That walks from worldly fetters free;
Its only hope is heaven!

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**The Great Hereafter.**

*By Otway Curry.*

"Tis sweet to think, when struggling
The goal of life to win,
That just beyond the shores of time
The better years begin.

When through the nameless ages
I cast my longing eyes,
Before me, like a boundless sea,
The great hereafter lies.

Along its brimming bosom
Perpetual summer smiles,
And gathers like a golden robe,
Around the emerald isles.

There in the blue long distance,
By sultry breezes fanned,
I seem to see the flowering groves
Of fair old Beulah's land.

And far beyond the islets
That gem the waves serene,
The image of the cloudless shore
Of holy heaven is seen.

Unto the great Hereafter,
Aforetime dim and dark,
I freely now and gladly give,
Of life the wandering bark.

And in the far-off haven,
When shadowy seas are passed,
By angels' hands its quivering sails
Shall all be furled at last.

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**Making the Most of Life.—Dr. Harris said,** when dying, "Oh, my friends, live much, live long, live instantly." Each of you should resolve to live two or three hundred years. You ask how is this possible, when you are removed by death at the age of forty or fifty? For this very reason you are called to live long in a little time. Some live longer in a single day than others in the whole course of their lives. You live only as you live to God—you only live in reality as you live wisely, usefully, and piously.—Methusalem, who lived nine hundred and sixty-nine years, did not live half so long as the Son of Mary, after the flesh, who was crucified at the age of thirty-three!—"The time is short!"
Excerpts of Things New and Old.

BY THE EDITOR.

A sight of the miseries of life is necessary to happiness. Hence the wealthy cannot be happy in his plenty—the wise in the stores of their knowledge—until they have seen the destitution of the less favored of their race. Here, too, is the philosophy of that religion which makes all its sincere votaries “vessels of mercy” to their fellow men, and sends them, freighted with all their good things, to houses of distress and haunts of misery, to enlighten, comfort and relieve. It is because we must see the miseries of the world before we can be contented with what we have received, that we are sent to “visit the sick and the prisoner; feed the hungry, clothe the naked, entertain the stranger.”

We receive a blessing in our own enjoyment greater far than any we confer. Let the restless and the dissatisfied “learn of Christ and they will find rest to their souls,” and the curse from their blessings will be taken away.

That our complaints have no foundation in real want is the cause of much discontent, not to say misery. To want nothing and yet want, is a verbal paradox, a real truth. We must ever have a purpose before us; that purpose must excite endeavor or the sun will move too slowly for us, and night and rest will be longed for when neither change nor rest can satisfy. In childhood, when all nature is novel, every moment reveals a new wonder or beauty—and that childhood, without its childishness, may be continued, if its docility be preserved, and a settled purpose hold us ever in desire. There is no burden or danger equal to the burden of self, and he that is freed from the former, receives the full weight of the latter—a burden which cannot be borne. Providence has so ordained that pleasures can never be so multiplied as to occupy all our time. Hours will steal in whose lack of employment turns, the soul upon itself, which leaves it entangled with imaginary difficulties, when real ones are neglected. We must have something to desire or we cannot keep life in motion, and if we have no real wants to supply, we will follow those of fancy.

Few seek to be lovely; many strive to be loved. It strikes me there is a great difference here. Reader, pause and reconsider that sentence. The one is positive and the other negative. He that is lovely will ever be loved; and will have the latter without the seeking. To seek to be lovely will make us severe upon ourselves and charitable to all others. To seek to be loved will make us sensitive to the opinions of others, and to hear of our faults will be unbearable. To be lovely we desire to know our faults, that we may mend them. He that is lovely, loves, and he that loves is a Christian, is born of God, while he that loves not may be born of man, of custom, of the preacher or Satan. May I be lovely, says the seeker after good or God, and it is waiting time to be listening to any other gospel.

There is much that is idle and sometimes wickedly said of this miserable life and world. The true man feels himself often embosomed in its wonder and beauty; and he that thus feels may be cheerful, courageous, and go on to realize his aspirations.

The wonder of a philosopher and a simpleton differs in this: the one is astounded by what is usual, the other by what is unusual. A man who has never witnessed the developments of human magnetism wonders that men can see without eyes, the philosopher that he can see with them.

“How much do you possess?” said a laborer for good, to a very wealthy neighbor. “I do not know; but perhaps two hundred thousand dollars!” “And how much do you possess?” returned the money man, with an air of contempt. “I possess what I have the use of,” was the modest but meaningful reply. “What has he done?” is the God-question that will some day search, if it do not transpierce us all.

The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding.
"Gleanings of Ephraim."

"Gather up the fragments, that nothing be lost."—The Master.

BRETHREN:—I send you a few more gatherings which you may place before our friends. The Lord refresh us by His Holy Spirit.

Your brother in Christ,

E. A. SMITH.

THE WAY OF THE CROSS.—Every one that gets to the throne must put his foot upon the thorn. We must taste the gall if we are to taste the glory. Whom God justifies by faith; he leads into tribulations also. When God brought Israel through the Red Sea, he led them into the wilderness; so when God saves a soul he tries it. He never gives faith without trying it. The way to Zion is through the valley of Baca. You must go through the wilderness of Jordan, if you are to come to the land of promise. Some believers are much surprised when they are called upon to suffer. They thought they would do some great thing for God; but all that God permits them to do is to suffer. Go round to every one in glory—every one has a different story, yet every one has a tale of suffering. One was persecuted in his family, by his friends and companions, another was visited with sore pains and humbling disease, neglected by the world; another had all these afflictions meeting in one—deep called upon deep. Mark, all are brought out of them. It was a dark cloud, but it passed away; the water was deep, but they have reached the other side. Not one of them blames God for the road he led them. "Salvation," is the only cry. Are there any of you, dear children, murmuring at your lot? Do not sin against God. This is the way God leads all his redeemed ones. You must have a palm as well as a white robe. No pain, no palm; no cross, no crown; no thorn, no throne; no gall, no glory. Learn to glorify in tribulation also. "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."—McCheyne.
Murfreesboro, Sycamore, Hannah's Ford and Sam's Creek were visited.

Two meetings were held at Murfreesboro, during which efforts were made to effect a more perfect organization of the congregation, and the repair of the meeting house. They were not in vain. Over one hundred dollars were raised to procure a bell, and to repair the house, and some preparatory measures adopted to increase and improve the congregation, which we hope will be consummated at the next meeting. The church will then number about fifty members, some of whom are well qualified to teach and serve the congregation. I hope the preaching brethren will devote a portion of their efforts to Murfreesboro.

The Church at Sam's Creek has been destitute for several years, but now the brethren seem determined to make a united effort to revive, and to be a church of Christ indeed and in truth. The Church was reorganized with seven new additions, and will number, when all the brethren have their names registered, about thirty members. The prospect of doing much good at Sam's Creek is very flattering. Will not brethren Anderson, Hooten and Nowlin devote a portion of their time there?

J. J. TROTT.

Correspondence.

Bro. Wm. Nix, under date of April 29th, writes from Oxford, Mi., as follows:

"When I came to this country, three years ago, I found no members of the Christian Church. I went 30 miles from home and joined the Christian congregation meeting near Oakland. Since that time, Bro. Wilcoxon organized a church in my neighborhood, and we now number about 28. We meet twice-a-month to observe the ordinances. We should be glad for preaching brethren who may pass near us to give us a call. We have built a house for worship, which is situated 7 miles S.W. of Oxford, on the free-bridge road."

Bro. Jas. P. Holloway, of Ga., under date of April 30th, writes:

"Dear Bro. Eichbaum.—The visit of yourself and Bro. Trott to our place has resulted in much good to our community, as

I believe. According to the suggestion of Bro. Trott, we proceeded forthwith to the erection of a new house, and have now the satisfaction of meeting in a house of our own, in peace and quietness. Bro. Moore is our regular preacher, and has been ever since you were here. We intend, the Lord willing, to have another annual meeting this year, to commence Thursday before the 2nd Lords-day in July. The brethren desire you or Bro. Ferguson, and also Bro. Trott, to come. We would be much pleased to see some of the able brethren of Tennessee at the meeting."

[I should be happy to meet the brethren at Republican at the time appointed, but existing engagements compel me to decline. May much good be done.]

J. E.

Dear Bro. Ferguson:—I accept your kind donation, and shall keep it as a memento of the personal worth of the donor; and the purity of the heart, and warmth of the feelings that prompted it. Next to my heavenly Father's approval, is the approbation of the brotherhood, in whom I can confide. Their confidence and friendship constitute my little paradise here:—With them I hope to dwell in immortality—eternal life, at God's right hand.

I have a long list of names treasured up. They are the names of brethren with whom I have long associated in the "common cause." They are tried and worthy. They have breasted the storm with the courage of Caesar at Pharsalia. And in the great as-size, I pray God that they may be able to say more than "veni, vidi, vici." But thanks be to God for the victory through our Lord Jesus Christ.

But, Sir, at the mention of the names of those war-worn veterans, who carry the marks of many a well-fought battle in the cause of Messiah, I feel a pensive melancholy steal over my spirits. Yes, gloom encircles the temple of the soul, and more than mid night shades linger there. Need I say the cause is found in the fact, that one of the names which twines about my heart has been torn away by death! But in affection, the memory of the man lives.
O, I regret to write it! But it has already gone to record!—That John M. Barnes is no more! I see Zion clad in the habiliments of mourning! It is not without cause.

The widow’s wail and the orphan’s lament tell that the monster death has been doing the work of a destroyer. Yes, here is work for the biographer, and material for the poet. His elegy must be written; the mournful ballad must be composed and sung!

Very soon after his rich, vigorous and well stored mind was turned from Baptist Divinity to the Old Jerusalem Gospel, it was my happiness to make his acquaintance. Among the first communications he made to me, was, “the how,” his mind was turned to the Bible alone as the great charter of man’s redemption. The beloved Erwin, of S. C., put into his hands the “Christian Baptist.”

This illuminated his mind. He and I met the King’s enemies at a time that “tried men’s souls.” He never flinched. He never thought of compromise; but stood firm amid the sky-rockets, melted lava, fire-brands, and bursting meteors of sectarian opposition. And stood without the pecuniary aid of the brethren, sacrificing for the Lord, the last penny. The church is due to sister Barnes—yes, the beloved, devoted sister B.—more than a debt of gratitude; and I well know it.

I must turn from this theme, or cease to play the man! My soul is full! “Thy will, O God, be done.”

Bro. F. I know something of this publishing operation; and unless the brotherhood come up, as in the spirit of one man, in aid of the “Magazine,” it cannot be sustained at one dollar per volume. All are pleased with the matter. As to its mechanical execution, it is not excelled.

You must not fail to be at our co-operation meeting in September. You can achieve much here. You must not fail: note this.

Bro. Ben. Franklin is a serviceable man, publishes a most valuable paper; but there is some inattention in the typographical duties. His paper will take well.

In hope of a better world.

J. A. Butler.

April 3d, 1850.

Bro. P. T. Richardson, of Lafayette, Ala., under date of March 28th, writes:

“We have a comfortable meeting house, and 20 Disciples who have met regularly the first day of the week for nearly two years; 8 of our members have moved away since our organization, leaving at present but 20. If we could have a good proclaimer among us for a short time, or occasionally, I think we might have some accessions. Opposition is, however, very strong. It would be extremely gratifying if you could send us some able brother of good character in our midst. Though few in number, we would still help him on his way, and he might benefit the surrounding country. I would like to make an appointment here soon for one or two brethren who are capable of rightly dividing the Word of Truth, and who need not to be ashamed. I am thus particular, because here the sects bring their strongest men to bear upon us and the cause. We would like to have a meeting here of two or three weeks, say in the latter part of spring or first of summer, and again in the fall. We cannot expect the labor of worthy brethren without some remuneration. I am acquainted with but few of the brethren. If Bro. Ferguson, Trott, Hull or Fanning, or some such brethren, could be with us two or three times a year, I believe the cause would go ahead this country.”

State Co-operation for Georgia and East Tennessee.

Dear Brethren:—By special request I recently visited the Brethren of Cass county Georgia. I spent a few days very pleasantly with the brethren at Enon, the residence of brother N. W. Smith. The brethren are finishing off a very comfortable new meeting-house. Many persons attended our meetings, both day and night. We hope much good will be done in that section by our zealous and devoted brethren in the
Lord. I learned from brother Smith that the Georgia Annual meeting will be held at Griffin commencing on Friday before the 3d Lord's day in September. Many brethren are expected to attend. The Lord bless them.

The meeting for the brethren of Lower East Tennessee is appointed at Spring Creek Meeting house, 8 miles West of Athens commencing on Friday before the 1st Lord's day of October. We hope brethren from Middle Tennessee, Kentucky and Georgia will be with us. I propose to brother Dr. Hook; Evangelist for Georgia; that he arrange his appointments so as to be with us. He might come immediately from Griffin to a protracted meeting for 4th Lord's day of September on Cane creek 10 miles South of Lafayette, Walker County Ga., Thence proceed to Chattanooga for the 5th Lord's day of September, and we would convey him thence to Athens for the 1st October. Cannot brethren Fear, Pinkerton, Svobe, Smith and others come up to be with us?

Upper East Tennessee Co-operation is to be at Mt. Bethel Meeting house, 12 miles East of Greenville Tennessee, on Friday before the 2d Lord's day of August next. Some of us hope to attend, Father Randolph especially. The Lord go with them! Brethren pray for us.

Your brother in Christ,
E. A. SMITH.

ATHENS, Tenn., April 12, 1859.


We have received the proceedings of the above Co-operation, held in the town of Elkton, Ky., commencing on the 6th day of April. If we had space we should publish entire. We extract the following items:

A constitution was adopted, the third article providing that "every Church contributing annually to the funds of this co-operation a sum equal to their ability, shall have the right to be represented in its deliberations by two messengers; when such contribution amounts to the sum of fifty dollars, such church shall have the right to be represented by three messengers, and one additional messenger for every twenty-five dollars additional."

Articles five and six provide a board of nine managers, who are "vested with power to select, engage and send out Evangelists, as the funds may justify." Art. nine ordains semi-annual sessions on the first Saturdays of April and October.

The co-operation then proceeded to the election of its officers, when Brother Geo. Poindexter of Hopkinsville, was elected President—Brothers John P. Billingsly of Corinth, James W. Porter of Elkton, Joseph K. Allen of Oikiadelphia, Beverly Caldwell of Macedonia, and H. B. Koen of Lafayette, were elected Vice Presidents; Isaac H. Caldwell of Hopkinsville, Secretary; and B. S. Campbell of Hopkinsville, Treasurer. Brothers Wm. V. Bernard of Hopkinsville, James H. Durrett of Corinth, James M' Reynolds of Elkton, Wm. Hester of Lafayette, N. Penick of Macedonia, A. G. Gordon of Madisonville, James Nisbit of Christian Union, A. S. Dabney of Cadiz, and Joseph R. Perkins of Oikiadelphia, were elected the board of Managers.

They resolved to send Brothers John D. Ferguson, Geo. Poindexter and Wm. V. Bernard to the Kentucky State Meeting, with instructions to use their efforts in securing 1st. The permanent organization of a General or State Co-Operation, to be composed of Messengers from local or District co-operations, to hold annual sessions.

2. That said State meeting proceed forthwith to lay off the State into a convenient and suitable number of districts, and recommend to the Church in said districts, as soon as practicable, the organization of District co-operations.

3d. That the District co-operation be requested to hold their annual session at least one month previous to the annual meeting of the State co-operations.

4th. That the District co-operations be requested to collect from the several churches, in their bounds, all the statistics which may be of general interest to the brotherhood, and send a general statement thereof to the State co-operation, by their
messenger, together with any funds they may wish to contribute to the Bible or Missionary cause.

Brethren Chas. M. Day and E. A. Brown were selected by the meeting as their Evangelists, and the co-operation adjourned to meet on the 1st Saturday of next October, with the Church at Corinth, Todd Co., Ky.

NOTE.—We are informed by a private letter from Bro. Jno. D. Ferguson, that much unanimity of sentiment and harmony of action characterized the meeting, and that in the proclamation of the word he enjoyed the pious and efficient co-operation of Bro. Mulkey.

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Our next Annual Tennessee Meeting.

Is it not time that some arrangements were being made with reference to our next State Meeting? We have too often suffered by failing to give proper notices of our meetings not to have been taught a lesson. Besides, the next meeting ought to be, and will be, if the proper steps are taken, the most interesting meeting ever held in Tennessee. Able brethren have been appointed to deliver addresses on subjects of the most vital importance to the interests of the cause; and it is had in contemplation to invite a most talented and distinguished brother from a neighboring State to assist in the exercises of the meeting.

Speedy means should be taken to ensure, if possible, delegates or messengers from all the churches of the State, prepared to give such returns of the numbers and condition of their respective congregations as shall put the brotherhood in possession of an accurate and complete statement of our strength, and consequently of the means of accomplishing the great objects to be secured by our organization.

Our Evangelizing system will need, of course, to be strengthened and enlarged. It will be also necessary to take into consideration the best means of securing a permanent basis for the publication of such documents as may be judged useful by the brotherhood. The much-neglected subject of Education demands attention, or rather vigorous action; and above all the question, "How shall we get competent preachers?" will deserve profound attention. We have talents, we have educational facilities, we have the money to enable young men to be educated, we have too, though some do not believe it, the money to sustain preachers of piety, prudence, and good sense—but we have almost no preachers who are operating efficiently. They must be counted, not by hundreds, nor even by tens; rather by units. How shall we raise up a missionary host is a question for the next co-operation meeting of Tennessee. But we intended only a suggestion, hoping that wiser heads, and abler pens will employ themselves in the matter. Will our scribes speak out?

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Obituaries.

"Friend after friend departs—Who hath not lost a friend?
Who hath not lost a friend?
There is no union here, of hearts,
That here finds not an end."

MARION, ALA., April 22, 1850.

Brother Ferguson—It becomes my duty, and a painful one, too, to record through the Magazine, the death of a beloved sister, Charlotte Melvin, who died at the residence of her husband, Mr. Stewart Melvin, in this place, at 6 o'clock on the 12th inst. She was attacked with whooping cough in June 1849, and her lungs and throat becoming involved, she never recovered from the effects of that disease, until death relieved her of intolerable suffering. She was confided to bed for some four months previous to her death, but endured her afflictions with that fortitude and resignation consequent upon a firm reliance in her God, for happiness in this world, and anticipated felicity in the next. She left two small children, a boy and girl, besides an infant, with no relative to take care of them save an affectionate father, who spared no pains to restore to them their tender mother and his beloved wife. But kind friends have supplied the place of near female relations. She united with the Christian Church while Brother Fanning was here, 16th Nov., 1848, and was beloved by all the disciples for her punctuality in Christian worship, and her
uniform piety and devotion. She retained her mind until her death, and her powers of speech until a few hours before—was perfectly conscious of her situation for some weeks before she died, and expressed her entire resignation to her fate, and firm reliance in that God whom she so faithfully worshipped. The evening before her death she requested the pleasure of once again uniting with her Christian friends in partaking of the Lord’s supper—asked for several hymns to be sung, and though exceedingly weak, and enduring the agonies of a consumptive dissolution, seemed to enjoy the last meeting with her friends on earth.

Truly we may say—

"Time is winging us away
To our eternal home,
Life is but a winter’s day,
A journey to the tomb;
But the Christian shall enjoy
Health and beauty soon above,
Far beyond this world’s alloy,
Secure in Jesus’ love.

P. B. LAWSON.

ERWINTON, S. C., Nov. 12, 1849.

You will perceive by the accompanying resolutions that our young, amiable and lamented brother, JAMES W. BAILEY, has passed over the Jordan of Death, and that I am requested to prepare and forward a suitable obituary for publication in the Millennial Harbinger, and other Christian journals.—Were I adequate to the task, the resolutions furnished by the congregation over which he so faithfully presided, are so full, as regards his many excellencies, that there remains but little for me to say, however desirous to comply with their fraternal request, or prompted by a full heart.

Our lamented brother was attacked by a fit of apoplexy, on the night of the 6th of November, and his spirit took its flight on the morning of the 9th, to the paradise of God, where sickness, and pain and sorrow shall never trouble him more. Bro. Bailey was a graduate of Athens College, Georgia, and he was shortly after ordained Bishop, and commenced the proclamation of the gospel with power and eloquence, as he found it delineated on the pages of inspiration. The hearts of many at Union and at Erwinton, whom, as an instrument in the hands of Jesus, he persuaded to renounce the works of the flesh, and to be translated into the kingdom of God’s dear Son, feel heavily the affliction they are called on to endure, in the loss of one to whom they were so strongly attached. But if eloquent whilst pleading the merits of a crucified Savior when in health, he was still more eloquent in the hour of death; for though his tongue could no longer obey his will in proclaiming Jesus, there was one hand which refused not the noble work: this he raised, whilst his excellent, but unconverted mother, wept around his bed, and pointed her to heaven. Thus our beloved brother, though dead, yet speaks. But one word and a short sentence, was all he was permitted to utter after his attack.—

He was asked if he wanted water; he replied, "badly." It was put to his mouth, and he drank heartily, exclaiming, "bless the Lord." These were his last words. As regards piety, and a uniform Christian life, there are but few, if any, that he left behind, who excel him. Even those who, for want of more light, objected to his religious views, were wont to say, "he is a good man.” Jesus has taken to himself an humble follower, the congregation in this city have lost an efficient and faithful laborer, and society one of her best citizens. May the Lord administer consolation to our beloved Sister Bailey, to his parents, relations and friends; and may we all endeavor to meet him in that heaven to which he pointed, when his tongue could no longer proclaim the praises of Him who is the way, the truth and the life! Our loss is his gain; for it is written, "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Yours in the hope of immortality,

W. R. ERWIN.
PLEDGES FOR THE CHRISTIAN MAGAZINE.

We are happy to state that many of the pledges given at our last State Meeting have been amply redeemed. One Brother, who only pledged twenty-five names, has already sent us nearly fifty, with the money. Some, however, have so far sent in but few names, and we would earnestly request those who are very far behind to bear in mind that, on the strength of those pledges, the brethren in charge of the matter, arranged for the publication of a given number of copies, many of which will be uncalled for, and therefore a loss, if the pledges are not soon redeemed. Six months and more yet remain of 1850, and it is perhaps worthy of remark that the character of nearly all the articles published in the “Christian Magazine” is such that they may be read with equal pleasure and profit six months or six years after their first publication.

EXPLANATION—Our subscribers no doubt noticed that the May number of the Magazine was not received so early in the month as usual. This was owing to the deranged state of the mail-routes produced by the disastrous freshet of the last of April. We thought it not advisable to send out the paper till the mails in Middle Tennessee had resumed their wonted regularity.

THANKS—We feel under peculiar obligations to many of our friends for their efforts in increasing our circulation. We would mention particularly brother E. A. Smith, Sister Maria Stevenson, bro. Covington, G. W. Banton, L. Norton, and Wm. Anderson. Bro. Smith is rapidly increasing our list in East Tennessee and Northern Georgia. May success crown all his labors to do good.

To CORRESPONDENTS—We have received communications from Brethren Hook, Giles, Richardson and also from Dr. Sherman. They were too late for the present No. but shall appear in the next. A response to the Queries of the Rev. Mr. Walker is in type for the July No.

The article of our much-esteemed brother II. on “Spring” we have laid away till the season shall call it forth.
Questions from a Preacher of the Methodist Episcopal Church.

Rev. Mr. Walker of the Methodist Church, addressed us a letter a few weeks since requesting the privilege of propounding a few queries upon points held in doubt with respect to the teaching of our Brethren.—We cordially acceded to his wishes, and in reply received the following:

"Mt. Pleasant, Maury Co., T., April 23, 1850.

Rev. J. B. Ferguson—Dear Sir: I send, by return mail, the queries to which I request answers.

I have, Sir, paid some attention to some portions of Mr. Campbell's writings; but I do not profess to be intimately acquainted with your doctrines; hence, I may have proposed some queries which you may think unworthy an answer. My opinion, however, is, that they have a direct bearing upon important doctrinal points; and that, in answering them, you will be afforded an opportunity of explaining some of the peculiarities of your system.

Thanking you for your kindness in consenting to "consider the queries and answer them, so far as the interests of truth and Christianity demand," I remain

Sincerely yours,

W. B. WALKER.

QUERIES.

1. "If 'the baptized believer rises out of the water as innocent, as clean, as unspotted, as an angel,' how can it be said that he is carnal, sold under sin?" And with what propriety could Paul say to baptized believers: "Let us cleanse ourselves from all filthiness of the flesh and spirit"? Rom. 7: 14. 2d Cor. 7: 1.

2. The believer in Jesus Christ, trusting in the efficacy of his sacrifice, in Christian Baptism, has the authority of the word of God, assuming him that all his past sins are forgiven him, and shall be remembered against him no more. In view of the all-sufficiency of the provisions of the gospel, he is taught to regard himself as "washed," "justified," "saved," and cleansed before God, for he has come into that state described by the "blessedness of the man whose transgressions are forgiven him, whose sins are covered"; the "man to whom the Lord will not impute sin." But the habit of his soul,—made and confirmed under the sinful influences of this world,—is not necessarily changed. He has entered upon a state of reformation or repentance towards God—a God as infinite in his holiness as he is in his power to forgive sins. His faith and his baptism, to which Christ has graciously connected his pardon for past alienation and sin, have only introduced him into a holy state, in which union with God and deliverance from the dominion of sin are the objects of his future attainment. In his struggles after holiness, he is taught now to cleanse himself from all filthiness of flesh and spirit,—to which he is encouraged, and has received most gracious aid in the removal of the guilt of his past offences, which no longer weighs down his spirit with fear and doubt. You have only to distinguish between deliverance from the guilt, and from the power and dominion of sinful habits.—The influence of sin lasts, although the guilt and the sense of that guilt, has been removed, in intelligent obedience to the gospel of Christ. And although the heart of the pardoned sinner may overflow with gratitude for unmerited forgiveness, so abundantly secured by that Messiah in whom he has believed, he will be fully conscious that he has to undergo many spiritual conflicts, through ignorance and through perversity, in many or all of which he will be compelled to say with grieving heart, "I am carnal and sold under sin." This will grow out of strong feelings of self-
abasement and abhorrence for sin, but will not alter his views of God's unchangeable complacency: nay, it grows out of this, as he asks, with saddened joy, why am I forgiven? A man may abhor himself as sold to sinful influences, and yet rejoice in the joy of pardon. He may humbly confess and deeply lament his sins, as did the Apostle in the 7th of Romans, from which you quote, and yet, after his example realize, "that there is now no condemnation to them who are in Christ Jesus, (and we are baptized, buried into his death, 6th chapter,) who walk not after the flesh (who cleanse themselves from its and his spirit's filthiness, according to your other quotation) but after the spirit," and for the very reason which he gives, viz: "The law of the spirit of life in Christ Jesus has made me free from the law of sin and death." The truth, in few words, is: Obedience to the gospel secures a knowledge of pardon, but that knowledge does not allow us to continue in sin; and in our efforts to come from under its dominion, we realize what the Apostle expresses in the first passage you refer to, and comply with his exhortation, as expressed in the second. The intelligent Christian is centtrite for the past, but he has no remorse. He came to Christ, wretched, ragged and filthy; but he is accepted, prodigal as he was, and while he is made whole, received with joy, new garments of righteousness thrown over his defenceless character, the ring upon his finger, and the preparation of the gospel of peace upon his feet; while, indeed, angels rejoice to bid him welcome and are glad to receive him, justified from all his ungodliness—he knows he must hate the garments spotted by the flesh; and as he grasps the higher honors, desires and privileges to which he is elevated, he further realizes that he needs all the assistance of Apostolic precept and example to gain that purer and better life which is promised him beneath the smile of God. It is one thing to get peace with God, it is another to keep it and conquer sin. The former is not sanctification, but is essential to it, and cannot be overrated in its importance, if distinguished from it. The affections may be all alive to God in the possession of the peace of pardon, but amid the pain, grief and mortification of life, may not keep pace with the will, whose high aspirations may often seek contentment in saying, "with my mind (or will) I serve the law of Christ; but with my flesh the law of sin." The soul once crushed under a sense of sin is healed by God, but the tenderness of the sore remains, which is felt throughout the whole moral and spiritual nature, which tenderness, as in the state of the Apostle as described in the passage you refer to, will make him mild in his judgment of others, but severe upon himself. Paul, it should be remembered, although regarding himself as carnal and sold to sin, says of himself that he was commanded to be baptized to wash away his sins, (Acts 22: 16,) and that that baptism was into the death of Christ, by which he was freed from sin. (Rom. 6th passim.) He had peace with God; he had a cheerful sense of his access to his grace, and though tasting a new sweetness in the commonest things of life, he felt himself unworthy of all his enjoyments. And these mellow fruits of righteousness are realized by all who accept the terms of pardon, and engage in the struggles for spiritual life. They are not straightened in God, but they are in their own bowels.

My apology for the length of this response is to be found in the importance of the subject, and its dearness to every Christian heart.

2. "If faith is nothing more than the belief of testimony, how can it be tried, proved or tested by temptation or persecution, or trouble of any kind? Could our faith in the fact that George Washington was once President of the United States be put to a test or trial by any earthly affliction whatever? 1 Pet. 1: 7."

II. Here again your failure originates in a failure to discriminate between things that differ. Your question fails to discriminate between faith and the effect of faith. The effect is often, by a very common figure of speech, called by the name of its cause. Faith is the belief of testimony, and when that testimony respects Christ as a Savior, it is trust in him and the efficacy of his religion to deliver us from sin, the perils of temptation and the fear of death. All
our knowledge of the Savior comes to us by
the credit we give to the testimony concerning
him; but that testimony is of such a na-
ture, and reveals him in such relations as to
make its belief an active, moving principle
of the mind, heart and life, and thus it becomes
subject to the trials which grow out of our
ignorance, weakness, sinfulness, in a world
of fascinating delusions. The sentiment of
belief produces the disposition of trust,
which in the Scriptures is often called faith.
We always believe when we trust; but we do
not always trust when we believe. The one
is generic; the other specific. The belief
that George Washington was once Presi-
dent may not be subjected to trial; but the
belief of the word of God that he will de-
stroy the world by a flood, which was the
faith of Noah, that he will accept the offer-
ing of, and secure the promises in, Isaac,
which was the faith of Abraham; or that he
will forgive the believer in Jesus in the in-
sitution of baptism, which was the faith of
all the primitive Christians; or that he will
deliver the godly out of temptation, which
must be the faith of all who attain to spiritual
life, may be sorely tried, because it comes in
competition with opposing influences, whilst
still, in its most fiery trial it is a credit of
God's testimony. The trial does not grow
out of the nature of the faith, but of the
truth believed. He that can distinguish be-
tween God and man; between Christ and
human deliverers; between the spiritual pur-
poses and hopes of the Christian religion,
and the temporal purposes and hopes of hu-
man ambition, can see that the difference
between our faith in the fact you refer to and
our faith in Christ is not in the faith but in
the infinite difference between its objects,
leading to an infinite difference in its effects.
The same difference may be observed in the
effects produced by the exercise of our
senses. With the same ear and by the same
laws of sound by which I hear the ribald
jeer and blasphemous scoff of the profane
gate, I hear the sweet voice of pious melody, that
breaks from the altar of the sanctified heart.
A widely different effect is produced, but
the difference is in the things heard, and not
in the manner of hearing. And so faith in
a truth of political history, such as the one
you refer to, and faith in the transforming
truths of man's recovery from the guilt,
pollution and dominion of sin, may differ as
widely in their effects, and the nature of the
trial to which they may subject their recipi-
cent, and still be belief of testimony. In a
word, the difference is that which ever ex-
sts between human and divine testimony;
and not in the faith.

Having said this much for the sake of giv-
ing, distinctly, the point Mr. Campbell and
others have seen fit to labor in order to cor-
rect very prevalent and dangerous errors, I
beg leave to say farther that I do not like the
definition of faith as the mere belief of tes-

timony. Not that it is philosophically in-
correct, but because we have an inspired
definition which will embrace every use of
the word sanctioned by the Scriptures. This
is to be found, with its satisfactory illustra-
tions, in the New Testament revelation, which
include remission of sins, through the name of Jesus, and prom-
ised deliverance in every hour of trial. I
say I prefer this Scriptural definition for the
reason that it always directs the mind to the
pious and virtuous effects of faith, as well as
to faith itself: things which God has joined
together, and which cannot safely be separa-
ted. Faith, as an act of the mind, is plain
and simple; but its objects and effects are
complex and extensive.*

what you mean by regeneration. When a man becomes a Christian, he is converted or turned to God, declared just or righteous by the forgiveness of his past offences, and is sanctified, consecrated or devoted to the service of God. As the holy or sanctified habit of his soul is not yet formed; as he is but a babe in Christ, imperfect, immature, he may pray with the utmost propriety that the very God of peace may sanctify him "wholly." To sanctify, to make holy or to cleanse, often means to consecrate, to devote. To remove from any person or thing what would render him or it unfit for sacred or religious uses, was to sanctify them according to scriptural use. Hence the people were commanded to sanctify themselves at Sinai by washing their clothes. Ex. xix: 10. God sanctified the seventh day, which he separated from the remaining six as a day of rest. Gen. 2: 3. The first born of Egypt was sanctified. Ex. 13: 1. "The unbelieving husband is sanctified by the believing wife," when she does not allow her christian faith to separate their mutual affection and responsibilities. 1 Cor. 7: 14. In the Apostolic Epistles Christians are represented as sanctified when they were separated from idolatry, and by obedience to the Gospel dedicated to the worship of the one living and true God. Hence they are called saints or sanctified ones. A passage directly bearing upon your difficulty may be found 1 Cor. 6: 11: "Such were some of you, but you are washed, but you are justified, but you are sanctified in the name of the Lord Jesus and by the spirit of our God." In the waters of holy baptism every impediment created by their sins was removed out of the way, and they were now consecrated, as cleansed and justified persons, to the worship and service of God.—But this did not make them perfect, for the object of the whole epistle was to teach them how to walk worthy of that sanctification. They had been made temples of the Holy Spirit, as you may see by the close of that chapter, but were in danger of polluting that temple by a return to their former idolatry and vicious conduct. Well might any good man pray for these as for all sanctified ones, "May the God of peace sanctify you wholly, that your whole person, the spirit, the soul and the body, be preserved blameless to the coming of the Lord Jesus." Your difficulty originates in attaching a uniform, not to say arbitrary, meaning to a word, which has many scriptural significations. Allow me further to observe, that sanctification, like faith and love, admits of degrees. We can be holy, holier, holiest, and these ideas come down to us even from Judaism, which had its court barely separated from the world, its holy place, and its holiest of all. Indeed, every thing in any way dependent upon human effort, admits of degrees of comparison. The Christian life is one of perpetual progress. We are ever busy, adding to the talents given, enlarging the bounds of the kingdom of heaven within us, effecting spiritual results; achieving qualities of gain; becoming daily agents for the right, receiving the sublime interests of goodness in trust as we are qualified for them, which become to us sure bonds of glory, honor and immortality, as we persevere in well doing. There would be no difficulty in understanding this and all kindred subjects, but for the wide-spread influence of human teaching which has taken the place of divine. With many, Religion has become so many spasms of heart-emotions. Repentance, from being a change of mind and life, has become a fit of despair. "Saving" faith, from being trust in the word of God, revealing the sacrifice, example and intercession of a glorified Saviour, has become a fit of the imagination, appropriating promises without their conditions, attaining often to exstacy without conformity to the rule of faith. Sanctification, from being separation from all sinful habits and a consecration to the service of the Son of God, according to the will of the Father and by the direction and aid of the Holy Spirit, whose glories are called over us in our baptism, has become a fit of imaginary, perfection, other than "walking in the ordinances and the commandments of the Lord blameless." Thus, I repeat, religion has been made a system of fits and starts, of spasmodic excitement and irresponsible indifference, an endless round of sin-
QUESTIONS FROM A PREACHER OF THE METHODIST EPISCOPAL CHURCH.

ng and repenting, whilst the idea of entire consecration to God in our business, as well as our worship, our recreations as well as public praises, has been driven from the mind. It does not become me to say who most contribute to this disastrous effect; but it becomes us all to beware lest we make the teaching of God void by our traditions.

4. "If, under the Christian dispensation, sins are forgiven in the act of immersion only, did not Scott and Henry, and Wesley and Clarke die unforgiven? (I ask this question in view of two facts: 1st. Mr. Campbell says, "Remission of sins cannot be enjoyed by any person before immersion." 2d. These men were scholars and commentators, and therefore they could not be saved on the ground of ignorance.)"

IV. Neither you nor I have been appointed judge of the living or the dead. The Judge of the whole earth will do right, and whilst we religiously regard this truth, we should rejoice in knowing that neither the learning nor piety of any man nor set of men can prevent the design of God's appointments to us. He has appointed baptism for the remission of sins to every believer; neither the teaching or example of the worthy men you refer to can make his commandment of none effect to us if we obediently receive it.

You will, perhaps, be a little surprised to see that each of the Scholars and Commentators you refer to have expressed themselves as strongly as Mr. Campbell, upon the design of baptism.

Scott, upon Acts 22: 16, says, "why (should we) longer hesitate to possess his faith by being baptized as an outward sign of the washing away of his sins, and the seal to him and to all true believers, of that blessing." Mr. Campbell, as you represent him, says, "remission of sins cannot be enjoyed before immersion." Mr. Scott says baptism is the seal of the washing away of sins to all believers.

"Men and brethren, what shall we do?"—To this the apostle replied, by exhorting them to repent of all their sins, and openly avow their firm belief that Jesus was indeed the Messiah, by being baptized in his name. In thus professing their faith in him, all who truly believed would receive a full remission of their sins for his sake, as well as a participation of the sanctifying and comforting graces of the Holy Spirit."—Scott's Commentary on Acts ii. 38.

Henry calls "Baptism the great gospel privilege for the remission of sins." Com. John, 3: 5.

John Wesley, in his commentary upon the New Testament, says "Baptism administered to real penitents is both a means and a seal of pardon; nor did God ordinarily, in the primitive state of the church, bestow this on any unless through this means."

But you will tell me that in other parts of their writings their teaching is diametrically opposite. But it is not for me to reconcile their consistency with themselves or the plain declarations of our Lord and his Apostles. The question, what did the Savior and the Apostles teach, is one thing, and how consistent are commentators, who have written upon that teaching, is another. The plain declarations of the word of God should never be made of none effect by the example of men, however eminent for learning and piety; nor by our views of what God will do with those who have misconceived the force and advantages of his institution for the remission of sins. If the knowledge of pardon is secured to every believer in baptism, shall we forego that knowledge because others have mistaken the means of securing it, or, by the traditions of men, have failed to comply with the ordinance of Christ? Whatever he may do with those who would have obeyed had the design of baptism been presented their minds with the clearness with which it is now open to us, we would be rejecting the counsel of God against ourselves not to receive it "in the name of Jesus Christ for the remission of sins."

5. "Do the peace and joy which a baptized believer feels, spring from the direct action of the spirit upon his heart; (without the intervention of second causes) or, do they spring from the consciousness merely that he has obeyed God?"

V. The action of spirit upon spirit has not been explained. One thing is certain: no man can have a true consciousness of har-
being obedient God who has not obeyed him, (pardon the solecism,) and no one can be assured that he has the "peace of God," or the "joy of the Holy Ghost," but as he conforms himself to the will of God, and cultivates the dispositions and discharges those duties upon which God causes to grow the fruits of the Spirit. We know we have the earnest of the Holy Spirit when its fruits are manifested in us. When you hand me a peach, I know, with some previous knowledge of trees, that an apple tree did not produce it. So when you manifest love to God — a love which John declares to be obedience to his commandments; a love, for example, which will embrace your enemies and when you exhibit a joy which flows from full reliance upon the promises of God, and, as a river, pours its refreshing influence even amid the trials, burdens, toils and hardships of life, I know that neither the spirit of this world nor that of Satan ever produced such fruits. And so we may say of every fruit of the spirit. Gal. v. 22-25. The spirit of God in us, like the spirit of the world and of Satan, is "known by its fruits." "Men do not gather grapes of thorns nor figs of thistles;" nor does Christ recognise as his Spirit that which does not abide by his appointments. "Beloved, believe not every spirit, but try the spirits, whether they are of God." Do any ask: "How try them?" He answers: "We (the Apostles) are of God; whoever knows God hears us; by this we know the spirit of truth and the spirit of error." Our teaching, our emotions, our experience, all must be brought to the test of their teaching, for they were "baptized in the spirit," and were "led into all truth." This is the standard, and there can be none other. He who devotes his life in obedience to their teaching will find the fruits of the spirit springing up and abounding all along its journey, which will prove to him the earnest, foretaste and pledge of his future bliss at the "right hand of God, where there are pleasures forever more." There ought to be no controversy on this subject. Let the world be taught to obey God, and whatever of spiritual influence they may need, he will bestow, whether we can explain the manner of the bestowal or not —

"He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and I and my Father will come unto him and make our abode with him." Blessed and necessary promise!

In Christ Jesus it may be yea and amen to us all!

VI. "What shall he ask?"

Every good and necessary blessing promised in the Holy Scriptures.

"What shall he find?"

He shall find the kingdom of heaven, with all its privileges and honors: which, like the "goodly pearl," will procure for him every necessary temporal blessing.

"What shall be opened?"

The door of mercy shall be opened. He must be careful to ask according to the will of God, 1 John, 5: 14; and not to consume it upon his lusts. He must remember where the promises of God have placed the door of mercy, and not seek to enter "by some other way." He must be careful to seek pardon, for example, in the institution appointed for every creature, for the remission of sins, by the same Savior who so graciously encourages him to seek. To seek for pardon where God has not placed it, is like seeking for stars in the depths of the ocean, or sprats in the vault of heaven; — it is seeking "to gather grapes from thorns and figs from thistles." The passage encourages us to ask for and seek after every blessing necessary to our salvation, with earnestness and perseverance, depending upon the divine goodness, which holds the whole universe subordinate to its control. He will bestow his Holy Spirit, as Luke expresses it, upon all who thus ask.

7. "Will you give an explanation of this phrase:

"So is every one that is born of the spirit." Is every one who is born of God, compared to the wind? Or, does it mean that the influence of the spirit upon the heart of man,
is like the wind, mysterious in its operation? Or what does it mean?"

VII. The contrast is not between the operation of the spirit and the mind, but the blowing of the wind and the man born of the spirit. Every one born of the spirit was incomprehensible to Nicodemus and all who by their descent from Abraham claimed to be children of God, as the blowing of the wind. A birth by faith in the Son of God, could not be understood by one who conceived that in order to be a child of God every man must become a Jew.

Jesus Christ, being a Jew and born under the Law, came as the word of God, to his own people, and they did not receive him: "but to as many as received him to them, gave he power (or privilege) to become the sons of God, even to as many as believed on his name. Who were born not of blood, nor of the will of the flesh, nor of man, but of God." Such a birth, or such an one born of God, could not be understood by a man whose highest conceptions led only to a birth of the flesh from the man Abraham. What Christ spoke in a figure to this ruler of the Jews, he afterwards declared without a figure, when he said of every creature, "He that believeth and is baptized shall be saved." Above it is said, every believer in Jesus Christ has the power or privilege of being a Son of God. That privilege is secured, when, after his death for our sins, and his resurrection for our justification, he appoints an institution in which the believer, in a birth of water, is born by the spirit, and not of the flesh or of blood or of the will of man. Hence, says the Apostle, in discussing the claim of the Jew to sonship in God's family: "We are all the children of God by faith in Christ Jesus; for as many of us as were baptized into Jesus Christ have put on Christ," and he assures us that we thus secure all that was ever of any spiritual value in being Abraham's seed: "For if we be Christ's, then are we Abraham's seed, and heirs according to the promise." Gal. 3. Whoever believes that Jesus is the Christ, the Son of God, is "begotten of God" by the Spirit which has manifested him, through the truth, the incorruptible seed, and every believer baptized is born of water and of the spirit into the kingdom of God; and every person thus born and thus recognized as a child of God, would be as incomprehensible to Nicodemus as the blasts of the wind. He could witness the changes produced: their pride humbled, their licentiousness abandoned, their vices renounced, their efforts after purity and holiness energetic and successful,—but he could not tell how a change so radical and transforming had been effected, nor could he understand how they were entitled to the high honor of sons of God; he could not understand it any more than he could understand the breathings or blasts of the wind.

To understand a subject of this character in all its practical bearings, you must take an example of the new birth after the completion of Christ's mission and the descent of that Holy Spirit, by which we are born. The Savior had promised, with reference to the coming of that Spirit, that he would no longer speak in proverbs, but show us plainly of the Father. (John 17: 25.) And it is worthy of note, that after his resurrection, when sending his salvation to all nations, he speaks no more by figures, not even by that of the new birth, but plainly declares its equivalent, when he says "he that believeth and is baptized shall be saved." If, therefore, you will observe this, his own rule, for the understanding of his own figures, you can have no difficulty. Go to Pentecost, and the subsequent history of distinct conversions to his religion, and you will see practically exemplified, every particular truth affirmed in the Scriptures, concerning the new birth. Are Christians said to be begotten by or born of the spirit? you will see that the Holy Spirit, inspiring the Apostles, made known to them the way of life. Are they said to be born of the word of God? those Apostles spoke that word. Are they said to be born of faith? they believed the word and received it into good and honest hearts. Are they said to be born of water or by the washing of regeneration? they were all baptized. Are they said to be born of the Apostles? they heard them as the witnesses for Christ, and the ministers of his spirit. Are they said to be born by doing righteousness, or thus to manifest their
birth? They were brought to a knowledge of all righteous practices. Are they said to be born of or by love? they were taught that this was the badge of their discipleship, the element of their new state. They believed the words of the Apostles revealing Christ and his salvation, which were the words of the Spirit, which was the word of God, and being baptized into Christ, they entered upon a life of righteousness, love, peace and joy. A change effected by such an agency, and a sinner thus brought to sonship in the family of God and the enjoyment of all its privileges and honors, was as mysterious to one who relied upon fleshly birth as the title to these, as the blowing of the wind. And I fear that in our day he is just as mysterious to all who rely upon infant regeneration or impulsive conversion; and by their tradition set aside the commandments of God, as he was in that of the timid Jewish Senator. But mysterious as he is to all such, still every one who believes that Jesus is the Christ, and exhibits his love to God by keeping his commandments, may know and be known as a child of God; for by so doing he is brought into a state or principle in which Christ is; he becomes Christ's, and Christ becomes his, and native of the same spiritual state, he may expect the same Christ-like experiences in victory over sin; the serenity of child-like love; and in the participation in the divine nature. "This is his commandment: That we should believe on the name of the Son of God and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him and he in him. And hereby we know that he abideth in us by the spirit which he hath given us." 1 John, 4: 23, 24.

All of which is very respectfully submitted by Yours in the love of the truth,
J. B. FERGUSON.

The rich and poor meet together; the Lord is the maker of them all.

Pure Religion—James I: 27.

"Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

When God created man, he made him soul and body. When man fell from the favor of his Creator, he fell soul and body. His body was doomed to be dissolved in death, and his soul was "without God and had no hope in the world." Like a forsaken castle, the walls without were crumbling down to dust, and the rich furniture within all tarnished, spoiled, and occupied only by creeping vermin and loathsome crawling reptiles.

But a merciful God looked with compassion upon the fallen, ruined greatness—this chief of his creation, now degraded by his sins, and buried in the darkness, dust and smoke of the fierce battle field of his perverted and conflicting passions. "God so loved the world"—his fallen, ruined creature, man—"that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have eternal life." Or in other words, he offered man pardon, hope and religion. Pardon for soul and body—hope for soul and body—religion for soul and body. Pardon for sinful thoughts in the mind or soul, and for the deeds done by the body—hope for the soul's eternal peace in heaven, and the resurrection of the body from its dark and gloomy grave—religion for the food of the soul while traveling through this famine-land, and for the body's active employment in co-operation with its God and Creator.

If man be soul and body, how could a religion be fashioned to him and sit gracefully on him, unless it, too, were soul and body? The richest coat with one sleeve would not become a man with two arms, nor does a religion which is suited to the body or soul only. "Glory to God in the highest and peace and good will to man," constitute the spirit and soul of religion; and the good works named in our motto, honoring God in deed and in truth, by "keeping ourselves unspotted from the world," and doing good to our needy fellows, form the body of that
religion which is “pure and undefiled before God and the Father.”

The spirit or soul of pure and undefiled religion, like our own soul, is unseen—is invisible. It is a hidden treasure of the heart—faith unfeigned in the Son of God. The body of the religion of Christ, like our own body, the fleshly body of Christ, is visible—is seen of all men.

Most meek, long-suffering, gentle, kind, merciful, temperate, peace-making, loving and heavenly is the spirit of Christ’s religion—it is the spirit which is like Christ’s—the mind which was in Christ our Lord. “If any man has not the spirit of Christ, he is none of his.” Rom. 8: 9.

Most beautiful and lovely, beyond description by the tongue or pen of man, or rivalry of sculptor’s art, is the visible form of the religion of Christ. Our bodies were fashioned out of this cold, clay earth, but that of religion was created on high, and brought thence by the Lord from heaven. It is Christ made visible in acts of devotion to God and benevolence to man.

If this religion had been adapted only to the soul of man—had been all spirit, imprisoned in the heart—nothing could have saved man from the wildest enthusiasm; as we now sometimes witness in those whose mottoes are, “If the heart is right, all is right”—“all I desire is to get my soul saved”—“away with works, I have religion in my heart.”

If, on the other hand, it had been fitted to the person of man only, then its subjects must inevitably have been cold, heartless, spiritless, idle formalists; as we do now sometimes see in the professed moralist, who declares himself on heaven’s road, “because he is moral, and does some works of benevolence.”

When God puts a ship to sea, he does not give her all freight, nor all sail. He gives her freight enough to keep her keel safely in the water, and secure to her a steady running; and he gives her just sail enough to secure her a proper speed and action—not one yard of canvas less than she actually needs, and not one redundant foot for flutter and show. The christian is that ship—“the mind that was in Christ,” is the precious, priceless cargo, and his obedience to God is the means by which he makes his way through the dark waters of this lower world, to the haven of eternal life and bliss. “And being made perfect, he [Christ] became the author of eternal salvation unto all them who obey him.” Hebrews 5: 9.

The man of spirit only, who rejects the works commanded of God, is a ship with a good freight, but having no sails, he lies motionless upon the bosom of the sea—makes no headway—is a “dead ship,” and not only so would a “ploughman of the ocean” call him, but the Spirit of God so calls him by the mouth of the Apostle James: “For as the body without the spirit is dead, so faith without works is dead also.” Jas. 2: 26.

The man of works, without faith, is an empty ship, with broad and vaunting sails, “driven with the wind and tossed,” and will finally flounder in the Gulf of Condemnation, and sink beneath the dark waves of the wrath of an insulted God; for before that holy Being, “whatsoever is not of faith is sin.” Rom. 14: 13. “Without faith it is impossible to please him.” Hebrews 11: 6.

The christian is that noble craft—the ship which was launched by that “wise master builder,” the Captain of Salvation; and has both freight and sail—faith and works, which render him safe in all waters, and under every vicissitude of the weather; and secures to him a certain entrance into the bay of eternal repose.

He cannot fail—he has a safe cargo—well made and arranged sails—himself a good ship, “fearfully and wonderfully made”—his canvas the word of God—the Holy Spirit is his pilot, and the Lord from heaven the Captain of his sure salvation.

That faith and works—soul and body of religion—are each requisite to the existence of the other, please read James 2: 14—26. Particularly notice the 22d verse: “Seest thou how faith wrought with his [Abraham’s] works, and by works was faith made perfect.” The Apostle clearly teaches in the 28th verse, that faith will die if it has not works, just as our physical bodies will if the spirit or soul leaves them. Then we know it to be a truth that the religion of Christ is
DIALOGUE ON THE BAPTISM OF THE HOLY GHOST.

How shall we keep ourselves unspotted from the world? How keep ourselves from the rude blast of a winter night? By remaining within doors. Then let us keep in the house of the Lord, and attend to all that he has commanded us, both of a personal and social character, and so shall we remain unspotted by the world, for its lusts then we will not do. If we would remain unspotted from the mud of a quagmire, we must not walk into it, but on dry ground. If a man spend all his time at any given employment, he cannot be engaged at any other; then let him be constantly engaged in "transforming his mind," and he will not become "conformed to this world." See Romans 12: 1-2. It may not injure you, reader, if you should read the whole chapter—please try it and note the effect.

The motives we should have in the work are, love to God and good will to man. In short, with an honest mind, stored with faith and love to God, and good will to needy man, we should do, as Jesus did—he is our pattern in all things. Do, because Jesus did—because God does—because it is like God, and our Savior Christ, who "went about doing good," and only good.

Let us mortify the passions, lusts and follies of our flesh, as far as in us lies, and live and grow in grace and the knowledge of our Lord's truth; so will we become more "clean through the word which he has spoken unto us."

Brethren in Christ: What judge ye is the most potent and victorious weapon which God has placed at our disposal—to wield in co-operation with our glorious Captain—to subdue a wicked world unto the King Immortal? Is it preaching, teaching, exhorting, praying, singing? These are all "mighty through God to the pulling down the strong holds of Satan," but all cannot preach, teach, exhort, &c.; but all can come up to the practical invitation of Christ's holy life—to pure and undefiled religion before God the Father. Mr. L—and family were strong opposers of the christians—he and another of his family fell sick of what was believed to be a contagious and dangerous disease. His friends, for fear, would not enter his house—much did he suffer, and for many days. Some christians learned these facts, and they so arranged, that two by day and two by night, of their number, were thereafter, until his recovery, constantly with him. "When I recovered," said he, "I sat in my arm chair and thought who were my friends? who were my neighbors?" "The story of him who fell among thieves came into my mind. When I thought of my past opposition to these christians, I repented—I was sorry—I was ashamed. When I was well I wanted to be with them all the time, as they were with me when I was sick. I followed them to their place of meeting on the first day of the week—I heard the gospel—I believed, turned unto the Lord; and now, thanks be to God, who has saved me from my past sins through the agency of these christians, I will be a christian until I die, God being my helper."—And none more devotedly serves God, or faithfully sustains the work of the Lord on earth, than Brother L., according to his talents and means.

If we, Fellow christians, will individually and unitedly arm ourselves with pure religion, carry with us, at all times the mind which was in Christ, keep ourselves unspotted from the world, and minister willing, beneficent aid to the widow, the orphan, to the distressed, the just and the unjust, as does our Lord, then "will others behold our good works and glorify our Father who is in heaven?" Then will the most stubborn acknowledge that we have "been with Jesus and learned of him." Thus will we subdue our thousands, and render the most efficient aid to the preached gospel in the conquest of the world. Thus will we give weight to our professions, edge to our words and power to our characters. To arms, to arms, ye soldiers of the King Immortal. The field is before us—the world shall be ours, to serve our Lord.

M. L. W.

Dialogue on the Baptism of the Holy Ghost. CONCLUDED.

Some weeks after the conversation detailed in our last number, Evangelicus and Bib-
Dialogue on the Baptism of the Holy Ghost.

E. We are told in Acts 2, in these words: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance."

B. Such, then, is the inspired description of the first event in all the annals of time, denominated the baptism of the Holy Ghost. Other influences of the spirit there had been, but no baptism. Is it not manifest that the baptism of the Holy Ghost, in this, its first occurrence, consisted in such an abundant outpouring of divine power—spiritual power, if you please—as to enable the recipients to speak with other tongues?

E. But Peter explaining says: "This is that which was spoken by the prophet Joel, and it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh."

B. Even so—but quote a little farther.

E. "And your sons and your daughters shall prophesy, and your young men shall see visions."

B. Miraculous power you see, so that the expression, all flesh, must be limited just as we saw in our last conversation it was necessary to limit the language of Mark 16: 17, 18. Do you look for the bestowment of miraculous power in the present age of the church?

E. Of course not.

B. But in the first, and so far, the only case of Spirit-baptism, the power conferred was all miraculous. Have you any other case in which miracles are not involved?

E. If you are correct there is but one other instance in which persons are said to have been baptized with the Holy Ghost, that of the Household of Cornelius.

B. 'Tis even so. Will you turn and read the facts in this case? Acts, ch. 10.

(E. turns to the chapter and reads—"

"While Peter yet spake these words, the
Holy Ghost fell on all them which heard the word." Do you not see that in this instance, said E., the Spirit fell upon sinners with converting power? But before you answer this question tell me how you have discovered that this was a baptism of the Holy Spirit?

B. If you will read in the 11th ch. 15, 16, you will find that Peter so styles it in his account of the conversion of the Gentiles, given to the brethren at Jerusalem. But you say that the Spirit fell upon them to convert them, to give them saving faith, in short, to make them christians?

E. Yes.

B. Well, you differ very materially from the Apostle Peter. He declares in Acts 15: 7: "Men and brethren, ye know how that a good while ago, God made choice among us, that the Gentiles by my mouth should hear the word of the gospel and believe." The Apostle attributes their faith to the word of God heard and understood. The object of giving the Holy Ghost he explains immediately afterwards in v. 8. "And God who knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us." The Spirit was given as a witness, not for themselves, but for the benefit of others, and he was given baptismally, that is overwhelmingly, abundantly—that the witness or testimony to the Jews might be overwhelming and decisive. This was evidently the object of the Pentecostal baptism of the Spirit. By enabling the Apostles and others to speak the multiform dialects of the times, and to work miracles, it most effectually bore witness to the truth of all they said. Thus the Spirit "reproved the world of sin and of righteousness and of judgment." Do you not see the harmony of the facts of the fulfillment with the promises of the prophecy?

E. I see much more than formerly. But was this second case of Spirit-baptism of a miraculous character? How do you know but what it consisted in those joyful feelings which belong to the renewed heart?

B. What saith the Scripture? "The circumcision were astonished because that on the Gentiles was poured out the gift of the Holy Ghost. For (here we have the reason that induced them to believe that the Gentiles possessed the Spirit,) they heard them speak with tongues." Is it not a fact then, that in the only two cases ever designated in the Scriptures as baptisms of the Spirit, the bestowment of miraculous power was made an inseparable adjunct, an indispensable condition.

E. For aught I can see, you might go farther, and say that the gift of tongues was the baptism of the Holy Ghost, for nothing else is mentioned.

B. We should distinguish, however, between the ordinary gift of tongues, as one of the gifts of the Spirit specially alluded to in 1 Cor. 12, and that power which was communicated on Pentecost, and to the first fruits from among the Gentiles. The latter was far more abundant and miraculous, and seems also to have been connected with a certain prophetic elevation of the mind, which caused them to "magnify" the name of the Lord.

E. But are there no other passages of the New Testament which speak of the baptism of the Holy Ghost—none which the evangelical resort to as proving the necessity of this baptism to all men?

B. There is one other which they often resort to, but which has not, in my humble estimation the remotest reference to what we have been considering. Read 1 Cor. 12: 13. (E. reads.) "For by one Spirit we are all baptized into one body; whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit."

E. This passage seems very clearly to teach the necessity of the baptism of the Spirit to all, "whether they be Jews or Gentiles." What have you to say to it?

B. I have in the first place to say that the passage does not say that we are baptized with, but by the Holy Ghost, and that while it might have been translated with, it is also true that the present translation has more reason and more authority to sustain it than any other. Let me then ask you a question: Was the baptism commanded by Jesus Christ in the great commission, water-baptism?
E. Certainly. Every body, almost, admits that, and hence they all in some form or other practice water-baptism.

B. Well that baptism was by the Holy Ghost. For, you will not deny that whatever is done in the name of the Governor, is done by the Governor. Even so, whatever is done in the name of the Holy Spirit, is done by the Spirit, that is, by the authority of the Spirit. So that it is absolutely true that no man has even been baptized, as a Christian ordinance, except by the Spirit, by the command of the Spirit as expressed in the authoritative commission given by the Lord Jesus Christ.

E. Your reasoning seems plausible, but have you nothing else to offer against my understanding of the passage in question.

B. It is clear that your interpretation is not sustained by a single passage in the Old Testament or New,—but that on the contrary, it is directly opposed to the plain import of every other passage, which alludes to the means by which we enter into the body of Christ, or into the one body of the Church.

E. Make that appear and I have nothing more to say.

B. It would be impossible in the short space of time at our disposal to examine every passage on this subject. Two of the most direct and important I will refer you to, and leave to your candor the task of working out solutions to any others that may occur to you.

E. What are the passages to which you refer.

B. The first is Rom. 6: 3, "Know ye not that as many of us as were baptized into Jesus Christ, were baptized into his death?"

E. That, I suppose, "in the name of the Father and of the Son, and of the Holy Ghost." But does being "baptized into Jesus Christ," mean less than being "baptized into one body."

E. Certainly not, for "the body is of Christ," Col. 2: 17.

B. Well then, this passage, manifestly shows, according to your admission (and I will say that your admission is only that of all the learned) that by water-baptism we enter into Christ, who is the body, and that therefore, when we are said to be baptized one Spirit, into one body, that baptism must be water-baptism.

E. What is your second passage.

B. Gal. 3: 27. "For as many of you as have been baptized into Christ, have put on Christ." Do you entertain any doubts as to what baptism this is?

E. It must be the same as that mentioned in Romans and which stands at the gate of the great Christian temple.

B. Truly and you but express again the sentiments of the wisest of all ages. Hence I say that to make Holy-Ghost-baptism the means of entering into the body of Christ, into a state of pardon, is to make a condition wholly unsustained by the teaching of the Spirit. Time presses and we must part. May you be guided by the Spirit into all truth.

E. I feel that you have been already the means of my understanding much of the mind of the Spirit, and shall hope soon to emerge fully from the shadows beneath which I have been so long lingering. Adieu.

J. E.
the path of some, and not travel within a thousand miles of others, and yet be within the neighborhood of truth. Reader, if you have imbibed a theory on this subject, we ask you to lay it down for the present, and enter with us into an examination of this matter, without having on the spectacles of a party. First—Who were chosen? It cannot be that all the elect believers were chosen in Christ before the foundation of the world, for if we, and we, mean the elect, ye or you, must mean some body else, for it says in the 13th verse, in whom you also trusted, after you heard, and after you believed were sealed, a change from the first person to the second, and if the first were the elect, the second class, must be the non-elect, yet they here, believe, and are sealed by the spirit. But if you will turn again and read from the first to the thirteenth verse, and substitute the word Apostles, for us, and we, and in the 13th verse, the word Ephesians for ye, you will have the Apostle’s meaning. As proof that it was the Apostles that were chosen, Paul says, in the 9th verse, “having made known unto us (Apostles) the mystery of his will;” again, “whereby the world that then was, being overflowed by water perished.” 2 Pet. 3: 6. Paul says, “now all these things happened unto them for ensamples, and they are written for our admonition upon whom the ends of the world are come,” 1 Cor. 10: 11. Again, Paul has this language, “but now once in the end, of the world, hath he (Christ) appeared to put away sin by the sacrifice of himself.” Heb. 9: 28. From all these scriptures we learn, that one world perished, came to an end, some four thousand years ago, and that Christ died in the end of another, more than eighteen hundred years ago, and that there is another world now in existence. Then there is the Patriarchal age or world, the Jewish world, and the Christian world; it is now very easy to see that the Apostles were chosen in the end of the Jewish world, and just before the foundation of the Christian world. It is very evident, that Christ did not appear in the end of time to make his sacrifice, nor before time began was he slain. M’Knight says, in his note on Heb. 9: 26, “the second fact implied in the Apostle’s reasoning, that although Christ offered himself only once, and that at the conclu-
Fear of Consolidation—Independence of Individual Churches.

Our readers will have noticed that our pages have recently been given up to a letter from the Connellsville (Pa.) congregation, and a reply from Eld. Burnett of Cincinnati. We were anxious that both sides of a question, becoming daily more and more important to the interests of Christian Churches, should be laid before them; and we forbore to speak ourselves solely because the time for us to speak had not arrived. Nor do we consider that it has yet overtaken us, so as to warrant a full expression upon all the points of practical interest that are already involved. We have been engaged in an unsought correspondence with many of the efficient advocates of Primitive Christianity, in many parts of the Union, and it is a little remarkable that the mails of the past week have brought to us letters from some of almost every class of laborers in the Lord's vineyard, and of every variety of talent and acquirement, urging us, by appeals to the highest and purest motives, to lift our voice against the "present dangerous tendency of the Reformation." We make a selection from each to show the drift of thought which the recent movements of our Conventions have let loose, and that we may enable each considerate reader to see for himself whether or not we are in danger.

From one of the most important, and in its destiny most influential cities of the Great West, a Brother writes: "I consider our recent movements contrary to the teaching and usages of the Primitive Disciples; and so far as they are carried into operation, a trespass upon the free privileges of every Disciple of Christ; tending to a most hateful assumption of power; and that it is now the imperative duty of every sincere Disciple of Christ to throw himself in the breach if he would not lose everything that has been gained by our severest struggles." This Brother alludes to the organization of societies independent of the Church, or which are not churches, and the moneyed privileges they have been based upon.

"You must not give up the Christian Magazine. There is a lamentable proclivity in the Brotherhood for consolidation, and the subversion of the independence of the churches. Let that be accomplished and we are ascert with, and will rapidly become
the most corrupt, because the most guilty sect of the age. Thank heaven! there are some noble spirits, and these not a few, who see the danger, who know that "the price of liberty is eternal vigilance," and who are determined to contend manfully, at all hazards, as well for the government and discipline, as for the faith formerly delivered to the saints."

We present these selections from many, as specimens of the feeling of no mean number of respectable men, upon the aspects of our cause.

For myself, I have neither been insensible to the evils nor advantages that have marked our progress thus far. I have seen for years what thousands deplore. Almost every serious difficulty in any of our churches has been made an individual affair, bruited through our papers, to the violation of every principle of Christian Discipline, and to our common disgrace, and I have searched for the remedy. I have no hesitancy in saying that almost every difficulty that has seriously retarded the advance of the cause, has originated in palpable violations of the laws of Christian Discipline, by which causes of complaint, which should have been met and silenced, or at least confined in the churches in which they have originated, have been made personal difficulties with our Editors, giving them a position to the churches which, for the sake of the future estimate of their character, it is to be hoped was unsought, but which, to all intents and purposes, was a surrender of every principle held sacred in a government of the body of Christ. Like cases of small-pox, which ought to be confined to the localities where they occur, they have been foisted into our assemblies, and the effects of the contagion are manifest in every church that has not barred its doors to the entrance.—We would cite examples, for they are numerous, but it is difficult to discriminate between the innocent and the guilty, and it would appear inviduous to be personal. Besides, nothing so weakens a cause in public estimation, as the impression that there is serious division in the ranks of its supporters, or that the men who are expected to take the lead in any important movement, are not in harmony with each other. Every thing like personal opposition ought to be frowned upon by all sincere men. The wish for division is often father to the thought, and the circulation of dissensions, promotes what otherwise would have been forgotten from neglect. The attacks upon the character of opponents within and without, from which the cause has never recovered, is but the natural fruit of ceaseless controversy. The love of power and rule is insidious, and whenever a surrender of individual or church rights is given up to those who neither by reason or God are allowed to hold them, retributive evils must inevitably follow. But we would fain forget our causes of complaint to secure more unity of sentiment, of heart and of spirit. Ours is a world of never-ending variety and it is folly to expect entire uniformity of views or expressions. No two of us occupy exactly the same position, and consequently we should be less impatient of contradiction. Let us speak our sentiments clearly and strongly, but kindly and modestly at the same time. But a lesson even from our differences, useful and permanent has been learned by many who could not otherwise have been so well instructed, a lesson so plainly written and graphically illustrated, that all will yet receive it, and hand it down with the true history of this Reformation, yet to be written. "God hath spoken once; yea twice [often] have I heard this: that power belongeth unto God; and we may with gratitude finish the quotation—"Also unto thee, O Lord, belong-eth mercy; for thou renderest to every man according to his work." The decisions of men and of contemporaries are as partial as they are ready, and as delusive as they are premature; but the judgments of the Lord, though long delayed, are right and will at last over all prevail.

The things on account of which more than all others we have suffered most, and of which some dead and many alive have had just reason to complain, will yet turn out for the good of the cause, not the "my cause" or "our cause," but the cause of
FEAR OF CONSOLIDATION—INDEPENDENCE OF INDIVIDUAL CHURCHES.

God. And it is in this view, that I am prepared to say, I do not at present, fear consolidation. We are more in danger of lethargy and inaction than of building up an extraneous and dangerous power to the church. We are individual enough, as a general rule, in reason's name, each one, Indian-file-like, holding on his sometimes regular but oftener erratic way; and ready to snarl, with biting tendency, at every one who may appear to wander into his brother's orbit. And the result is obvious. While boasting of the independence of each church in its discipline and government, we wait the decisions of men who never can know the circumstances of the causes they decide and emblazon and make and submit to them as leaders whilst despising nothing so much as being led. Still all this is seen and known even where least suspected, and so well known that any attempt to impose any set form of government; any method of ordination or ministerial recognition or arbitrary rule of faith, will only prove a disgusting abortion by whomsoever attempted.

For myself, I am from a love of principles I ever hope to hold dearer than any visible interest, opposed to the sacrifice of the individuality of every disciple of Christ, however humble, much more of every church erected to perpetuate his Religion. But the only way to preserve their mutual dependence and independence, is to be present where the danger is, and expose and avoid it. Are Conventions dangerous? attend them and lay bare the danger. Have monied qualifications for the direction of benevolent Bible and Missionary enterprises, a tendency to "Aristocracy?" show it to the Society if they will allow you, and if not, then enter your protest. Do individual preachers and Editors, failing to find enemies to fight, Mexican-like, seek each other's destruction and injure the whole Brotherhood? Why do the Brotherhood regard individuals, devoted as they fear to personal aggrandizement, to be their representatives? Aye, there's the rub. It would be invasions and perhaps give the guilty only another occasion to vaunt to be further specific. We choose, therefore, to leave the innocent to the approval of their consciences, while we are thus general in what time will yet make sufficiently particular.

In a word, I fear the invasion of Church independence, but not from Co-operative meetings, or Conventions properly convened, but from the invasion of Church rights by our periodicals; by the prescription of dogmas (not as creeds—for they would be despised,) which ages have tried and found wanting; by the dependence upon men, which many have already been brought to make while they have sacrificed their own powers, perhaps as good or better than those they lean upon; and hence while many of those whom I esteem as among the best men on earth ascend their watch-tower to look for the enemy at the point of consolidation, etc. I will, having all confidence in their capacity to guard that quarter, keep my eye upon another, and at the appointed time with the help of God, show the weakness of the enemy. Meanwhile we should all be active in so far as we have attained, and can walk by the same rule; and patiently wait for the Providence of our King to reveal the true character of that upon which we may now differ.

We have distinct views upon the questions presented by most of our correspondents, but choose at present, to reply to them privately. The evil complained of by the first one from whom we quote will be remedied, I have no doubt, in the Tennessee Co-operation. With the views of the latter I heartily concur, and rejoice in God that the writer occupies a position in which at the proper time he may make them to be felt. I should be glad to hear from him often, and that be would allow our readers the same privilege.

Meanwhile, let us be grateful that in the Providence of God, a new power has been developed in the modern world, which will properly regulate all baseless assumptions in due time. It is the power of opinion, free, open, universal opinion. Look at its foundations and calculate its force, and you will cease to sympathise with fears which might have been indulged some hundred years since. God has decreed the liberty of this world, and every claim that comes
in conflict with that decree, will be shamefully defeated if not timely yielded. Men are becoming thinking animals, and will yet think more and more. The power of thought is the God-power of this age, which will mirror every secret that ought to be known, and which has spread, as it were, a snow upon the earth that already exposes every track of every servant or every leader of men. Thought has got leave to be uttered. For long ages it was held down by the leaden pull of ignorance with iron hand. For long ages it has been bursting one by one, the bars of its prison and the chains of its captivity. It has spoken, and though often it stammers, it will yet utter forth its voice with clarion trumpet upon all the winds of Heaven. Here is my hope! If human assumptions are greater than reason, liberated by the discoveries of Providence and the knowledge of the word of God, we may fear that we will be bound hand and foot by dogmas and ordinances without qualification and without question, for there is unsanctified pride and passion enough to do it. But if free mind is stronger than these, he that has estimated its power can never conjure up a fear as to the final issue. That freed mind with me is the mightiest power now in the world. Every school-house is its battery; every printing press its battlement; every steam-car its battering ram; every thought a telegraph; let every one who will not serve it, remove from its widening path or he will be removed: I can but believe that our churches will attain to a proper manhood in Religion; that they are not doomed to perpetual childhood. Sooner will the light of God go down in eternal darkness than spiritual despotism ever again control the destiny of this world.

Have Faith.

Faith is essential to every Christian. Its necessity none will question. We all feel that we need it. Many of us deplore the want of it in our bosoms. And we are ready to cry, "Lord, increase our faith."—But there is a species of skepticism affecting many minds—most minds, we may say—which supposes that faith is not subject to our own control, but that, like our various emotions, it depends on influences beyond our power. Now the fact that we can determine the amount of our faith—that we can increase it in our souls or permit our bosoms to remain without its life—giving power, is implied in the question of our Savior: "Wherefore do ye doubt?" and in his exclamation complaining of the lack of faith in his followers. Faith, then, is under our control.

While all admit our want of faith, there is much discussion of what that faith should be—what are its elements—in what it consists. Now we affirm that it is nothing mysterious. It is a simple thing. It is simply full belief and hearty trust. Neither alone, but both together. Not merely the assent of the intellect to any proposition, for this may be lifeless, cold and barren. It combines with this the acquiescence of the feelings, the trust of the heart, and thus becomes the foundation of unwavering hope. Had we such a faith in the great truths of Christianity—a faith like that which we have in a thousand things connected with every day life—a faith that never doubts and never hesitates—but leads to prompt, energetic, heroic action—a faith that will cause us to dare all things and do all things, and endure all things. I would call it a saving faith.

And this faith (in Christianity) we may possess. We may obtain it just as we obtain it in those other truths whose evidence we receive not through our own senses, but from the testimony of others. For many such truths there are which rest upon a basis stronger than the truths of the gospel. And yet we receive them as truths unquestionable, while we lament our want of faith in Jesus and his religion.

To these two points I ask your attention—the kind of faith we need, and the manner in which we may produce it in our bosoms. It is, I affirm, full belief and hearty trust. We want such a faith in God, in Christ, in immortality, in the obligations of duty. We want such a faith, in short, in all the truths our Savior uttered. And plainly, by study, by meditation and prayer, by opening our minds and hearts to receive the truth, is this faith produced.
These two points let me illustrate:

Men believe that on our western shore there is a land abounding in gold. So strong was their faith in it, that thousands of men, young and old, have rushed forth to enter upon it. Yet how did they know that any such land existed? They had never seen it. Few, probably, had ever conversed with any who had been there. All their evidence rested upon human testimony with all its uncertainties. Yet so full a faith had they in that land that they left peaceable, happy homes; many left a prosperous business; property was sacrificed to procure an outfit; a thousand privileges and enjoyments were counted as nought; the strongest ties that bound them to friends and home were surrendered; and they started forth upon a long, fatiguing, perilous journey, prepared for labor, prepared for privation. They had most assuredly no barren faith in the land they sought. Their faith was in no abstraction. Its object, the land of gold, rose to their minds, not as a dim vision of the night, but as a clear, distinct reality. It was not a misty, undefined faith, a mere belief that possibly such a land might exist somewhere; that possibly it might be reached by some means or other, that possibly it might be profitable to him who should happen to get there. No such faith as this would have sent forth the hosts of adventurers to the golden sands of the Sacramento. They had an enlightened, intelligent faith. They had an undoubting, trusting faith. And this it was that led to enterprise. It was this that awakened interest—that caused resolution, boldness, action. It was a living faith. And had we such a faith in the truths of Christianity, I would call it a “saving faith.”

Whence, then, did it arise? How was it produced? The explanation seems simple and plain. First, a faint, uncertain rumor reached our ears that such a land existed on the coast of the Pacific. Few believed it; all doubted it. But we were awakened by its importance. Could it be true? was the universal question. Upon that faint rumor no one would have risked his fortune or his life. But the news was too glorious to be disregarded. We asked for more evidence. We considered the subject. Every word of additional testimony was received with open ears, and hailed with eager minds. Every fact was adduced that could bear upon its truth or falsity; every argument weighed and its value considered. We could not rest satisfied in ignorance. The subject was talked over and discussed. Papers that could tell us anything about it were read with eagerness. We learned the sentiments of our neighbors. To each other’s opinions we listened with attention. Our doubts were removed by their suggestions, our belief strengthened by their confidence. In the parlor and on the exchange, in the social circle and in the market, all things gave way before this grand subject. Meetings were held, and any one that could speak of that land was hailed with enthusiasm, and crowds flocked to hear him. It was the prevailing topic of conversation. With many it was the prevailing subject of thought. And thus was the truth made known. A strong, undoubting faith was produced that such a land really existed. Everything with regard to its locality, its value, its advantages, the mode of access to it, the needed equipment for the adventure, was fully ascertained. And thus did it become an enlightened, intelligent, distinct faith. Relying upon this faith, thousands have left all behind, and have ventured forth, and friends have bade them farewell as they departed, having full confidence that their faith was not in vain.

And is there not another land more glorious than this? A land where sorrows and suffering are unknown—whose joys no eye hath seen, nor ear heard, nor tongue described. And shall we be destitute of faith in all that relates to it? O! let us increase our faith in the realities of the spiritual world—in all that pertains to it—in him who is our only guide to all its joys.

We need only to think of them—to meditate deeply in our hearts the truths of our religion. Hold them up frequently before the mind. Make them the topic of conversation, the subject of thought. Hearken to the voice of every one who will speak of them. Above all, hearken to the words of Jesus. Read the accounts of his life. Be-
Baptism—Immersion.

Not as we trust for any sectarian ends or from the want of all due respect for our Baptist brethren, but from higher and wider considerations, we sincerely regret the practice of substituting the latter word for the former. *Baptism conveys the idea of a person and a religious rite; Immersion supposes neither the one nor the other. A human being is baptized; a stone, a log, an animal is immersed.* If this mean anything, from the want of all due respect for our Baptist brethren, but from higher and wider considerations, we sincerely regret the practice of substituting the latter word for the former. *Baptism conveys the idea of a person and a religious rite; Immersion supposes neither the one nor the other. A human being is baptized; a stone, a log, an animal is immersed.* Baptism is accompanied with the solemn formula, “in the name of the Father, of the Son, and of the Holy Ghost;” immersion may be practised in the utter absence of words. Baptism supposes the presence of a Christian minister; immersion may be the act of a murderer, a pirate, an animal, or even of an inanimate substance. Baptism involves the most important and interesting ideas, and establishes new relations in those baptized with God and the Christian church; while immersion is utterly vacant of moral and religious thought. When we read reports of revivals in our Baptist exchanges—and we delight to see and read them—we should be utterly ignorant of what is intended by the immersions spoken of, were it not that we can guess it out from the connection; but never does the unscriptural and unmeaning word occur without consciously diminishing the pleasure such reports are fitted to give. Plunging and diving are as much religious words as immersion, and awaken as many religious ideas; but what Baptist would think of using them to denote a sacred Christian ordinance? Good Baptist brethren, suffer us to be partakers and helpers of your joy by excluding from your denominational nomenclature a word so unscriptural and inadequate. *Baptism* is a sacred, reverenced word, awakening the most holy and tender thoughts; *immersion* used in this connection is earthly, and hardly less than trifling and profane.—Cong. Jour.

REMARKS.

We find the above extract from the Congregational Journal in the Nashville Christian Advocate of May 10th, and as some objections to our teaching are therein clearly set forth, we take occasion to offer a few strictures.

With the spirit of the extract, we find no fault and can but hope that it will be more extensively emulated. To the reasoning of the writer we have serious objections.

1. “Baptism conveys the idea of a person and a religious rite; Immersion supposes neither the one nor the other. A human being is baptized; a stone, a log, an animal is immersed.” If this mean anything, it must be, that, in the original, the word rendered into English, baptism has a peculiar, appropriated, religious signification—that it is a consecrated word, and yet nothing can be farther from the truth. The Greek word for baptism is used in innumerable instances both by classic and sacred writers without the slightest reference to a religious rite. Nay, it is used in precisely the way in which the writer tells us that immersion is used. Hesiod says, “When a piece of iron is taken red-hot from the fire and plunged (baptizetai) into water,” but is it a religious rite when the blacksmith plunges iron into water? Here *baptizo* is employed without any reference to a human being, and it is therefore false that it pertains only to persons.

A better and more conclusive example of the true application of the word baptism may be found by consulting Mar. 7: 4. “And when they come from market, except they wash, they eat not.” And many other things there be which they have received to hold, as the washing, (baptismos) of cups and pots and brazen vessels and tables.” Is it then true that cups and pots and brazen vessels are human beings? Certain it is that they are said to be baptized.

2. “Baptism is accompanied with the solemn formula, *in the name of the Father, Son and Holy Ghost,* immersion may be practised in the utter absence of words.” That is, baptism is *always* in the name of
the Father, of the Son and of the Holy Ghost, for if any thing else is meant, then the argument is worthless. Now, reader there is not a Greek scholar in existence, who will not admit that baptism is often employed when there is not the slightest allusion to the “solemn formula.” Was there any allusion to this formula in the washing (baptism in the Greek) of cups? Any allusion to it in the “doctrine of baptisms” spoken of by Paul. What doctrine was this? Not Christian baptism, but unquestionably the washings or immersions of the body under the Levitical law. Were these baptisms in the name of the Father, of the Son and of the Holy Ghost?

3. “Baptism supposes the presence of a Christian minister; immersing may be the act of a murderer, a pirate, an animal or even of an inanimate substance.”

Baptism then can never be the act of these other agents. What then do we make of such passages as the following, familiar to every Greek scholar. Lucian makes Timon to say, “If I should see any one floating toward me, I would thrust him from me, baptizing him, until he could rise no more.” Is this the act of a Christian minister? Josephus says—”The boy was sent to Jericho and there having been (baptized) in a pond, perished? What think you, reader? That baptism is always a consecrated term and must always refer to the Christian ordinance of initiation?

4. “Baptism involves the most important and interesting ideas, and establishes new relations in those baptized with God and the Christian church; while immersion is utterly vacant of moral and religious thought.”

And is it true, then, after all, that baptism establishes new relations in those baptized with God? Mark, not merely new relations towards the church, but toward God. What can these new relations be? Those of creatures? No. Those of servants? Certainly not, for Paul expressly declares that we are no longer servants under the Gospel? What new relation can it be? If the author meant anything he must have meant the relations of a child, of a son, of an heir. We are glad to hear this. Much more scriptural is such an admission than the stale and meaningless language that baptism is a “sign and seal of the covenant of grace,” &c. &c. Much better say that “baptism involves the most important ideas,” than to say that it is a mere external ordinance, non-essential and ineffectual.

5. “Baptism is a sacred, reverenced word, awakening the most holy and tender thoughts; immersion used in this connection is earthly, and hardly less than trifling and profane.”

According to this, in order for a word to be “sacred and reverenced,” it is necessary that it remain untranslated. The word baptism in English, means nothing, and hence all this reverence is for the English form, not for the Greek meaning. All this reminds us very much of the reverence that certain characters had for the law of Moses—the letter—they, pious souls!—could in no wise disregard. “Our law faith”—said they—but for the meaning of that law, ay, for its divine impersonation in the character and life of Jesus Christ they had no regard. “Crucify him, Crucify him!” So long as the word that designates the initiatory rite of Christianity shall be one that conveys to the common mind no idea at all, shall be one that may be perverted to suit any thing and every thing, can be taken for sprinkling, pouring, christening &c.—so long will the cry be “All hail!”—but whenever a term exactly conveying the mind of the Spirit, a term not transferring, but translating the Greek word is to be introduced, then do we hear the maddened exclamations, “Crucify him, Crucify him.” Alas, the inveteracy of party prepossessions, the stubbornness of party-pride!

J. E.

“Election in Christ.”—Remarks upon.

Upon another page will be found an essay from the pen of Bro. S. B. Giles upon this subject, which we can by no means regard as a true exposition of the passage under his consideration. We have not leisure at present to write out what we consider to be the teaching of the Apostle, but only to point out the fallacy of the ground of our Brother’s conclusions. He says that the persons chosen cannot be elect believers.
generally, because the Apostle uses the pronouns "us," "we," and "ye" and "you." This is a sophistical reason, as he may see when he remembers a simple axiom of common sense, viz: "that the whole always includes the parts." The whole body of believers may be expressed in "we" and "us," without any exclusive reference to the Apostles; and then, when the Apostle declares that the "you" of the 13th verse were also of this body, he can draw the distinction without necessarily implying Bro. G.'s interpretation, for by so doing he only separates the part from the whole. The same remark will apply to his observation on verse 9th.

The Apostle does speak of the Apostles and Prophets exclusively in chapter iii—4, 5, for he says so; but it does not necessarily follow that he refers to them exclusively in the passage under consideration, where he does not say so. Again it is true, that the Apostles were given to Christ by God, as he shows by John xvi, but neither does this prove that they are the only persons referred to in the Scripture he seeks to expose. What is true of the whole may be true of a part.

His reasoning upon the phrase "before the foundation of the world" is also defective, for whilst he says what of that phrase as quoted from Clark and McKnight may be true, it is not the whole truth. The phrase may sometimes refer to a period anterior to the Jewish ages, but it also has reference to one anterior to the visible creation. He need only take his Greek Testament and observe the uses made of the words kosmos (here translated world) and aion, and he will see how unwise it is to affirm dogmatically upon such a subject. Nay, the use of the word "world," by our translation, will satisfy any one that it often has a far more extensive meaning than merely the Jewish or Patriarchal ages. Jesus, for example, existed before the "world was"—was loved of the Father, and had glory with him before the "foundation of the world." Neither Doctors Mc Knight nor Clark will sustain Brother Giles in the position that the phrase is always circumscribed to the use he makes of it; and neither of them sustain his use of it in the Scripture he was considering.*

Now do we consider him entirely correct in his third position, viz: the object for which they were elected. The Apostle emphatically declares that holiness and unblamableness in love was the object of the choice for which they were chosen, and that the gathering together into one grand body in Christ is the result of the holiness, &c.

We cannot be too careful in writing out an interpretation of Scripture of this character. We often favor unwittingly the very cause we seek to oppose by giving an un sound and inconsiderate interpretation of passages supposed to favor it.

I simply remark in conclusion that the Scripture most clearly teaches, that the purpose of God from before the foundation of the world was, (not the election of a class of men to eternal life, as is often affirmed but) the holiness of his people; that to secure this he provided redemption or forgiveness of sins and adoption into the privileges and honors of his family, in Christ Jesus; and that the final glorious result of his purpose, our redemption and our use of those privileges and honors, will be the gathering of all his family into one eternally united body.

For this godlike scheme, the Apostle is transported in thanksgiving, and has his joy heightened by the reflection that the Ephesians had also by faith become heirs to such gracious privileges and so glorious an inheritance. We commend the whole to our Brother's re-examination, satisfied that he cannot sustain his view of the passage previously, &c.

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*The Greek word kosmos, here translated world has a variety of significations. Primarily in classic usage it signifies beauty and is descriptive of the universe because of the regularity, order and harmony which is everywhere im pressed thereon. Our word "order and harmony of nature" more nearly its equivalent than any other. It is used in the sense of beauty or decoration by the sacred writers also. For instance: Acts 2:40, 4:20, 13:43, 20:6, 21:29. It most usually signifies the universe, the earth, or present order of things in the physical and providential world and by metonymy the men of the world, &c. I know of no instance in which it is used to signify age or ages as assumed by Bro. Giles. The following passage will establish the general usage of the word in every candid enquirer.

Acts 2:40, 4:20, 13:43, 20:6, 21:29. If our Bro. will just turn over to the next chapter of the Epistle from which he quotes, he will find the word used as follows: "wherein in time past ye walked according to the course of this world, of the spirit of wickedness." Certain it is he will not think the Apostle here refers to the Jewish age and yet he must so understand or give up his interpretation. "Ages" is the word usually translated "age" and not kosmos, the word used in the passage under consideration. The failure to remember this, many gifted men and even learned men, have seriously blundered. Ages is sometimes used to signify world, but this does not add to its primary and general meaning.
THE RELIGION OF OUR PRESIDENTS.

sent of this number. At some future time we may examine it more at large; as we conceive there is no Scripture more full of consolation to the intelligent Christian than this.

The whole matter, with reference to the points before Bro. Giles, may be summed up in a few direct questions and answers:

Question 1. For what does the Apostle give thanks?

Because "the Father of our Lord Jesus Christ has blessed us (not the Apostles alone, I apprehend,) with all spiritual blessings in heavenly places in Christ, according" to his previous gracious purpose. vs. 3, 4.

2. When did he make that choice or purpose? "Before the foundation of the world." i.e. before any period cognizable by mortal understanding, 2-4.

3. What was that purpose? "That we should be holy and without blame before him in love." v. 5.

4. How would he secure our holiness?

By predestinating us to the adoption of children in the Beloved, in whom we have redemption, through his blood even the forgiveness of sins. vs. 5, 6, 7.

5. How have we become acquainted with these privileges and honors?

By the revelation of the mystery of his will made known in all wisdom and prudence.

6. What will be the final result? Our gathering together in one body to the enjoyment of one glorious and predestinated hierarchy. v. 10, 11.

7. Are the Ephesian Christians embraced, and why?

They are because they have also believed, trusted in Christ and have been sealed by his spirit. In a word:

"God has a purpose: our holiness. To secure this he has provided the blessedness of pardon and the privileges of children in Christ, called here the adoption and redemption by Christ Jesus. And hence, when he gathers together all holy beings, according to that unalterable purpose, he will gather the Ephesian Christians with all of like character of all ages and of all nations, which is a just ground of sincere and rapturous thanksgiving and joy. This view

is at once full, comprehensive, and sublime; the other has ever struck me as narrow, circumscribed and deceptive, and would never have been thought of but for a mistaken notion that the passage would otherwise favor the horrible notion of fatalistic partialism."

J. B. P.

The Religion of our Presidents.

The following remarks made by Bishop Otter upon the removal of the remains of our late distinguished fellow-citizen, President Jas. K. Polk, for their justice to truth and faithfulness to the claims of the Christian Religion, deserve the attention of all our readers. It is refreshing to hear such words from such a man upon such an occasion.—Epworth.

"Would that I could say that he was known to the world as a devout Christian, during all his splendid career of distinction which marked his progress through life. This is the only defect in his character upon which I feel bound to make a remark—and fidelity to him, fidelity to the living, and above all fidelity to Him, whom I own and acknowledge as my Master, and in whose name I speak, all require me to say, that this was a grievous defect—a defect which he himself acknowledged and deplored; which he atoned for, to the best of his ability and opportunity, on the bed of his last sickness. I saw him on that bed of pain; and within a few hours of the closing scene, and in language then was, "if any man in the world has reason to acknowledge his debt of gratitude to God for his mercies, and to deplore his forgetfulness of him, I am the man."

For twenty years past, I have been sensible of my duty to God, and intending to do it, but the cares of life and incessant occupation with public business, have interfered to prevent me." It was no doubt an honest, true, and heartfelt confession—for the hour of death is an honest hour, and we shall all find it so, my hearers, no matter what may be our condition or rank in life. It was a confession which we humbly trust that the Searcher of hearts accepted, as some atonement, through the merits of Christ, for that forgetfulness which it acknowledged and lamented.
But, why was President Polk thus, through a long course of time, unknown to the Christian religion? It could not be that he was ignorant of his duty in this behalf; for, from the time that he was at College, to the close of his eventful life, he was a constant attendant upon the worship of God. It could not be that he was indifferent to the subject; for no man could manifest so much respect for the institutions of religion as he did, and yet feel indifferent to its claims. The true cause is, doubtless, to be found in that which we are compelled to pronounce the prevailing and besetting sin of the day—the habit of procrastination—a habit, most likely to be strengthened and confirmed by a devotion to worldly objects, and especially the pursuits of political life. But this forms no sort of justification for the neglect of a bounden duty—nor for the commission of an acknowledged fault—a fault more glaringly apparent in the lives of all our Presidents, Andrew Jackson perhaps excepted, than in him who furnishes occasion to make these remarks.

I mean not to speak disparagingly of the just merits of our rulers, or in derogation of the claims to our respect and gratitude which their eminent and signal services fairly present. All honor and thanks be to them for their noble achievements and sacrifices in the cause of human liberty—for laying broad and deep the foundations of civil and religious freedom; for the fair fabric of constitutional rights which their wisdom reared for us, and for the singular skill and prudence with which they have managed our public affairs. But, I ask, is nothing due to Him to whom we are indebted for all we have, and all we hope for, both in this world and the world to come? Shall no thought be taken for His honor “who gave himself to die for us that we might live through him?” who submitted to ignominy, to torture, to the death of the cross, in order to testify his love for us: to save us “from the bitter pains of an eternal death”: to raise us from the desolation of the tomb, and “exalt us to everlasting life?”

And again, we ask, in view of these priceless benefits, is nothing due to the memory of this Savior, and to the honor of his cause in the world? May the offer of a blood-bought salvation be delayed in its acceptance, and be put off, for any thing this world has to give, by the rebels whom he came to save? And when we would plead his cause with our dying fellow men, shall we be driven to the necessity of appealing to the examples of the Presidents of this nation and cite them in commendation of the approval which they have given to Christ’s religion?

General Washington, it is said, was a Christian. And yet, it has required a book of some two or three hundred pages, displaying diligent and careful research, to establish, by proper proof, that as a fact which the very nature of Christianity demands to be known of all men, without doubt or question. The attendance of the younger Mr. Adams at public worship, and his letters to his son, furnish the chief evidence of his estimation of Christianity. General Jackson professed religion, and died in the communion of the Presbyterian church, some years after he had retired from the Presidential chair. General Harrison, it is said, intended to attach himself, by communion with the Episcopal Church, on the Sunday which followed his death. He died in his 69th year. What had he been doing the fifty years preceding that he found neither place nor opportunity to testify his personal interest in the purchase of a Redeemer’s blood? President Polk professed his faith in Christ, was baptized and received the communion, at the hands of a Methodist minister, a few days before his decease.

And this is all, so far as I am informed, that can be adduced from the histories of the ten or eleven Presidents who have ruled our destinies since we became an independent nation, as giving personal attestation, by personal example, of their sense of the value of the Christian religion. Thus far they have honored Christ. If there be force in such an appeal to the reason, to the understanding, and to the hearts of men, let those make use of it who choose. I protest against a reference to such examples, as though Christianity stood in need of such to commend it to the regard of mankind. For my
own part, standing to day by the mortal remains of my friend, with the open sepulchre in view, and realizing, in some good degree, the responsibility of my office, the respect due to the dead, and my obligations to the living, I prefer to cite his example and his words, as a solemn and impressive warning to all who hear, and to urge you, by the awful and unspeakable consideration of life or death eternal, not to make the issue between God and your souls a matter for decision upon the bed of your last sickness. Indeed, I feel that this is the only proper topic befitting the solemnity and seriousness of the purpose for which we have assembled; and that, after we have committed the mortal body of our late venerated Chief Magistrate, our beloved companion and brother in the mystic tie, our honored friend, to its final resting place, if then, we can send you back to your home, more deeply impressed than when you came, with the uncertainty of life and the emptiness of worldly honors, and more resolved to make religion a matter of personal concernment and duty, we shall feel that we have not labored in vain, nor failed in the object proposed to ourselves in meeting this appointment.

The uncertainty of life, and the vanity of human calculations, are subjects which the word of God repeatedly presents to our consideration—which it enforces by the employment of the most striking language and the aptest illustrations. "What is your life? It is even a vapor that appeareth for a little time and then vanisheth away." "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth." Terms still more emphatic are used to denote the rapidity with which life hastens to its close. It is compared to a weaver's shuttle, to the flight of an arrow, to a dream when one awaketh. Such expressions have a potent significance with us, who are far advanced on our earthly pilgrimage. We feel that these descriptions are just—that they are true. Cares and perplexities multiply as we go on—sorrows and bereavements fasten on us, and we are not observant of the hours, days and months as they glide away in rapid succession, till we find that the infirmities of age have stolen insensibly upon us, and that the sands of the last hour have begun to run. And herein we may see how dangerous it is to defer the work of religion to some looked-for and "convenient season." That season never comes. Each period of life has its appropriate duties and attendant cares. But "death has all seasons for its own;" and religion, with friendly warning, admonishes us to make each day a preparation for it, and employ every hour as though it were our last. Equally apt are the illustrations which Scripture furnishes of the same subject, by examples. "And it happened," says the author of the Book of Maccabees, "after that Alexander, son of Philip, the Macedonian, who came out of the land of Chittim, had smitten Darius, King of the Persians and Medes, that he reigned in his stead, the first over Greece, and made many wars and won many strong holds, and slew the kings on the earth, and took the spoils of many nations, insomuch that the earth was quiet before him; wherupon he was exalted, and his heart was lifted up. And he gathered a mighty strong host and ruled over countries and nations and kings, who became tributaries unto him. And after these things he fell sick, and perceived that he should die." That is the conclusion which generally consummates the career of earthly glory—the commentary which the historian most frequently makes upon the glorious deeds and mighty achievements of this world's heroes. They perceive that they 'must die'—must die, as do other men—even as the humblest and lowliest, and equally with them become the prey of corruption and the food of worms.

How peculiarly striking and deeply affecting the lesson we are taught upon this subject, by the decease of him to whose remains we this day render the last sad offices of humanity! Scarcely had his fellow citizens and numerous friends felicitated him upon his happy retirement from the cares and duties of office, and tendered their congratulations upon his entrance on the quiet scenes and enjoyments of domestic life, before they were called to mingle their tears around his dying couch, and follow him to the silent tomb. The dispensations of heavy-
en are not less instructive, when duly con-

The Path of Life.

Gen. Harrison had sat in the Presidential chair

suddenly arrested the current of life, and

in the morning it is green, and
growth up; but in the evening it is cut
down, and withered.

The Path of Life.

Looking, a while since, at a collection of

German Lithographs, I was struck with one

that was simple in conception, and yet of
great power and beauty.

It was the picture of a little child, in the
dress of a pilgrim, walking slowly along a

narrow path, which was bounded on each
side by a terrific precipice, the edges of
which were hidden from his view by a lux-
uriant thicket of fruit and flowers. Behind
the child is an angel, with a countenance of
mingled tenderness and anxiety, his hands
placed lightly on the shoulders of the little
pilgrim, as if to keep him in the centre of
the narrow path; while the child, having closed his
eyes, that he may not perceive the tempting
snare on either side, is walking calmly on-
ward, content not to see where he plants each
footstep, so long as he sees the guiding and
gentle touch of the angel upon him. His
whole aspect is that of peace, confidence and
conscious safety, so long as he follows the
guidance of his heavenly monitor, and
presses onward in his way.

As I gazed upon it, several thoughts rose
up vividly to my mind: and as the descrip-
tion is itself a picture, others, in view of it,
may ponder the lessons it suggests, and as
they ponder be profited.

1. It reminds us of the dangers that sur-
round us on earth. As there was a preci-
pice on each side of the path in which that
little pilgrim was walking, so there is on each
side of our own. On every side there is
danger. The world, allure; temptation
threatens; the adversary of souls assails;
passion pleads for indulgence; error beck-
ons away from the paths of truth; delay,
whispering of some future season, is forever
postponing the great salvation. On every
side, and near at hand, is some precipice,
over which we are in danger of falling.

2. "The path of safety is a narrow path.

So it was to the little pilgrim, and so, our
Savior teaches, it is to us. "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat;" but "straight is the gate, and narrow is the way, that leadeth unto life, and few there be that find it." And we must keep in that way, and press on in it, or we cannot be safe. We must not "draw back" in our course; it is "perdition." We must not "be weary" in it; to "run well" only for a season, is not "to persevere to the end." We must not "turn to the right hand nor to the left," for thus our feet will come to evil, "Forgetting those things which are behind, and reaching forth unto those things which are before," we are "to press toward the mark for the prize of the high calling of God in Christ Jesus."

3. The approaches of evil are insidious. The edges of the precipice of transgression are too often concealed by fruit, and covered with flowers. But alas, those flowers bloom only for death, and that fruit, like the fruit that tempted our first parents, is tasted only for ruin. The only security is to "shun the very appearance of evil," to remember that the beginnings of danger are in little things, and that "he that despiseth small things shall fall by little and little."

4. God is ever willing to guide us, if we will but accept his guidance. By conscience; by his word; by his providence; by his Spirit; and by his angels, which, though unseen, may ever be beside us, "to keep us all in our way." He will hear the cry of the young. "My Father, be thou the guide of my youth." In the temptations of manhood he will keep us. Even "down to old age and hoary hairs" he will carry and deliver us. If "in all our ways we acknowledge him," he will "direct our paths." He will guide us by his counsels here, and afterward receive us to glory.

5. We must walk by faith. Closing our eyes like that little child to the tempting snares that surround us; resigning ourselves implicitly to the divine guidance; yielding to the slightest touch of the heavenly conductor, we must go promptly, cheerfully, uniformly, where God directs. Thus, like that little pilgrim, we shall be secure and cheerful and happy; and every step will be a step of duty, a step of safety, a step towards heaven.

Pilgrim to eternity, look upon the picture, receive the lesson, imitate the example and be safe and happy for time and eternity.—New London Conn. T. E.

From the Palladium.

The Eternal Burden.

The Caliph Hakkman, who loved pomp, wished to enlarge and adorn the gardens of his palace. For this purpose he bought the surrounding land, and paid the proprietors as much as they demanded for it. There remained only a poor widow, who, from pious motives, refused to part with the inheritance of her ancestors, and rejected every application which was made to her. The overseer of the royal building was provoked by this woman’s obstinacy; he seized upon her little patrimony, and the widow came weeping to the judge.

Ibn Beschir was then cadi of the town. He duly considered the case brought before him, and found it a delicate one; for although by an ancient statute the widow was proved indubitably in the right, yet it was by no means easy to dispose a prince, who was accustomed to consider his will perfect justice, to the voluntary fulfillment of an antiquated law.

What, then, did the just cadi do? He saddled his ass, hung a large sack over his back, and rode immediately to the palace garden, where he found the caliph seated on the beautiful building he had erected on the widow’s land.

The appearance of the cadi, with his ass and sack, greatly astonished him; and he was more surprised when Ibn Beschir threw himself at his feet, and said, “Permit me, sire, to fill this sack with earth from these grounds.”

Hakkman assented; and when the sack was filled, Ibn Beschir entreated the caliph to assist him to lift it on the back of the ass. Hakkman thought this demand stranger than the foregoing one; but in order to see what the man had in his mind, he endeavored to help him. The sack, however,
could not be raised; and the caliph said, 
"The burden is too heavy, cadi; it is impossible."

"Sire," answered Ibn Beschir, with noble confidence, "you find this burden too heavy and it only contains a small portion of the earth which you have unjustly taken from the poor widow; how, then, shall you bear the whole of the stolen land, which the judge of all the world will lay upon your shoulders in the judgment day?"

The caliph was struck with the force of these words; he praised the conduct of the cadi, and gave back to the widow all her inheritance, with the buildings he had raised upon it.

For the Christian Magazine.

Co-Operation Meeting of Giles and Lawrence.

The Giles and Lawrence Cos. Co-operation meeting met with the church of Liberty on the 13th inst., and after singing and prayer by Eld. Barrett, was organized by appointing Eld. J. K. Speer, chairman, and bro. S. Orr, Sec.

Adjourned to meet on Lord's day at 3 past 8 o'clock, A. M.

May 19—Met according to adjournment, and after prayer by Eld. Speer, the following reports were handed in.

1. From Mt. Horeb by bro. W. White, received since our meeting in October last; by immersion 7, by letter 6, gave letters of commendation to 4. Present number 46.

2. From Lynnville, by bro. Hackney; received by baptism 1, by letter 1; gave letters of commendation to 5; Total at present 67.

3. From Robinson's Fork, by Eld. Barrett; excluded 1; total 172.

4. From Richland—by same—received by baptism 2, by letter 1; total at present 20.

5. From Republican by bro. McAnally, same as last year, 12.

6. From Liberty by bros. Orr and Wisdom, received 2, gave letters of commendation to 2; total number at present 42.

On motion of bro. Orr, the scriptures were examined in reference to the following question; Do the scriptures justify a member of the church, in making, vending or using (except as a medicine) ardent spirits? After a very full investigation of the scriptures on this subject, in which Eld. Barrett, bros. Orr, Hackney and others participated; the following resolutions offered by bro. J. K. Speer, were unanimously adopted.

1. Resolved—That the scriptures do not justify any in making, selling or using, (except as a medicine) ardent spirits; therefore,

2. Resolved—That the churches be, and they are hereby, "exhorted" to use their influence in every scriptural way to suppress the making, vending or using, (except as a medicine) ardent spirits.

On motion by bro. Hackney, the next co-operation shall be held with the church in Lynnville, commencing on Saturday before the 2d Lord's day in October next.

On motion by bro. Hackney it was unanimously Resolved, That a copy of the proceedings of this meeting be sent to the Christian Magazine for publication.

J. K. SPEER, Chairman.

S. Orr, Sec.

Church News.

BRO. S. J. PINKERTON writes:

AUGUSTA, GA. May 26th, 1850.

MY DEAR BRETHREN:—After so long a time I have to communicate to you the pleasing intelligence, that there has been for some weeks quite an interest manifested upon the subject of religion in our church in this city—and that on last Lord's day we welcomed into our communion three persons upon profession of faith and obedience. It is a matter of great rejoicing. There is a seriousness upon the minds of many more, whom, we trust will before long enter the fold. Much prejudice has been aleyed, and there is given to the ministry of the word a respectful hearing from all classes of our fellow citizens.

I shall continue in the south this summer, and by the blessing of the Lord hope to see some fruits from my humble labors in his cause.

[We can most cordially rejoice with Bro. P. in these first fruits of his faithful and
earnest labors. May they be but as the first droppings of abundant and refreshing showers of grace upon that department of the great moral vineyard in which he has been called to labor.—E.

Bro. E. A. Smith, under date of May 20th, writes:

"Five persons were received in order to immersion here (Post Oak Springs, Tenn.) to-day. Under date of June 7th, writing from Athens, Tenn., says there have been three additions here in the last three weeks.

Bro. McCall, informs us that the recent visit of Bro. Wilcox to the District "resulted in much good. About a dozen were added here (at Paris) and at Dresden." Bro. W. also preached at Caledonia, where also there were additions.

On the 4th Lord's day of May, the subscriber had the pleasure of co-operating with Bro. Trott in a meeting at Columbia. There were 4 additions to the church. On my return I delivered a discourse at the house of a gentleman who was dying with consumption. At the conclusion of the discourse, his weeping companion made the good confession. In a few moments, he also declared, with trembling voice, his faith in Christ and they were both buried in the waters of baptism. He rejoiced greatly after his obedience. We have since heard that he has been gathered to his fathers, and that his end was in peace. May the God of the widow and of the fatherless protect the loved ones he has left behind him.

J. EICHBAM.

By a note from the Clerk of the Church we are informed that on the 23d Sept., 1849, a goodly portion of the colored brethren in Nashville were organized into a church with the necessary officers.

Since that date they have received by letter 33; by immersion 43. They meet every Lord's day to break the loaf and edify one another. They have also preaching every Thursday night. Connected with the congregation is a Sunday School, averaging from 50 to 60 scholars.

Our exchanges since our last have reported additions as follows:

**Pennsylvania**—Western Evangelist 34; Age 10.
**Ohio**—The Age reports 76 additions recently.
**Indiana**—Record for May reports a gain of 79.
**Illinois**—Western Evangelist of May 76.
**Iowa**—Western Evangelist, of May, 26.
**Arkansas**—Ecc. Reformer 11.

The Harbinger of May gives a number of additions. As they have however all been noticed previously in the C. M. we do not give them.

**Correspondence.**

**Woodburn, Ga. April 14th, 1850.**

Bro. EICHBAM:—I request to be allowed through the Christian Magazine, to acquaint my brethren with some facts and incidents connected with my late tour in South-western Georgia.

This portion of our very extensive territory is beautiful, fertile, and as far as I could learn or judge, very healthy. It is settling up with an intelligent and enterprising population, who are rapidly transforming the picturesque wilderness into lovely and productive plantations. So soothing is the contemplation of the landscape here spread out before the eye, that one feels to exclaim with the Poet—

"If there is peace to be found in the world, The heart that is humble might hope for it here."

How painful to the heart the fact, that a scene of so much natural beauty and peace should be marred by sin! How mortifying and discouraging to the christian philanthropist, that some, wearing the uniform of the Prince of peace, the destroyer of sin, should enter this calm retreat, only to disturb its repose,—only to sow the seeds of discord and strife! Yet such are the melancholy truths which greeted me on my arrival in that broad vale of loveliness and apparent peace,—its quiet had been disturbed by sinful passions; and its harmony interrupted by sectarian rancor. Even the humble and the peaceful with whom I labor to induce universal love, harmony and peace, had been boldly calumniated as promulg-
ing views that had sent their thousands and
ten thousands to hell. Such an avant-courier
was well calculated to paralyze the heart
and energies of any one who had not tasted
that the Lord is gracious, and who had not
fixed the eye, and the desires of the soul,
steadily upon the prize of the high calling
of God in Christ Jesus.

Notwithstanding the prejudices thus ex-
cited, I was permitted through the influence
of the amiable and high-minded Capt. Ro-
bert, formerly of Barnwell District, S. C. to
preach in one of the churches of the city of
Albany, in Baker Co. After my fourth disc-
ourse in this house, I was invited into
another, and from this I was invited back
again into the first. My theme was truth,
my heart love, and my object peace. The
result here is before my brethren. I trust
the bitter feelings, so unnecessarily pro-
duced, so wholly incompatible with chick-
ian philanthropy and christian precepts,
were measurably allayed, as I enjoyed the
kind hospitalities of the citizens, both in and
out of the churches, and finally left them
all, with reasons calculated alone to excite
grateful and pleasing recollections. May
the Lord bless them and unite them all in
the true bond of peace!

I preached also in Lee county, to a large,
intelligent and most respectable congre-
gation. Here too, I met kind hearts, and the
most affectionate treatment. May the Lord
reward them with abundant holiness, harmo-
ny and love! If an humble representative
of those so grossly misrepresented, can by
the divine power of the Gospel, so commend
himself, mostly among strangers, to the re-
spectful regards of men, without any sac-
cifice of truth, arc we not bound to infer,
that christian society will be every where
prosperous and happy, as soon as all its ad-
vocates and agents shall aim to promote
harmony and peace in the truth? Why
should this not be the aim of all? Why do
not those who cannot entertain this aim be-
come silent? Why do they not understand
they are not called of God? What! God,
call a man to vilify those who wear the
name of his Son!—to excite strife among
his children—in his own family! The idea
is preposterous.

It is passing strange that men who deal
in vilification, do not perceive they are de-
stroying themselves. They raise the spirit
of retaliation, and then the work of crimina-
tion and recrimination goes forward in its
deadly work, until the authors of both are
stripped of all moral power, and are alike bu-
died in the grave of general contempt. I am
truly thankful to God, that in South Western
Georgia, I had grace to avoid all reference
to the hard things said against those who
contend for the Bible alone,—for faith, prac-
tice, names and discipline. May the Lord
ever help me to over come with love! May
this be the motto of all my brethren!

The more emphatically to impress on the
minds and hearts of Brother-preachers, the
indispensable necessity of presenting the
truth in love, at all times, and under all cir-
cumstances—I record the following inci-
dent. On my return, I found in the stage
an intelligent gentleman from Florida, with
whom I had much pleasing conversation.
On one occasion some casual remark of an
other passenger directed his attention to gra
e and pleasing recollections. May
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and there is no remedy but in union, cooperation and peace. I appeal then to every Christian, for the love of God, of humanity, of virtue, of pietety, to arrest this intestine war—these disgraceful and ruinous strifes. Let us, beloved brethren, come up to the help of the Lord against the mighty,—that truth may prevail,—that society may improve,—that peace may be enjoyed. Let us discourage, as uncalled of God, all promoters of discord, all enemies of love, all promoters of evil passions. Let us encourage all who love and practice peace,—all who proclaim God’s wisdom in preference to their own fallacies, vanity, and selfishness.

But to return to the South West. I had many assurances of hearty concurrence in devotion to the truth of God; and I feel that in the most exemplary exhibition of that truth in the life of our devoted Sister Robert, we have just grounds of hope, that ere long, we shall have a church there, that will greatly promote the good of society, and cheer the hearts of all Christians visiting that region. I am authorized by Capt. Robert to assure our preaching brethren, they will ever find a cordial welcome under his hospitable roof. May the Lord, for all the love and kindness shown to his people, draw him by the cords of love into the ark of safety! May the good Lord, ever bless and prosper him, his wife, his children, and his servants. A full heart, and the want of space, here compel me to close.

In the hope of heaven through grace,
Your affectionate brother,
D. HOOK.

Bro. J. H. Bacon, writes to us from Macomb, III., under date of May 21st, as follows:

“We have a congregation of 80 members in this place, in good condition, with a commodious house of worship which we have just finished. We would be gratified for our proclaiming brethren to call upon us while passing through our rich prairies.”

Bro. D. F. Slate, of Jefferson Co. Ark. May 16th, writes, “From what I have been told, I believe that there is now a sufficient number of disciples in this State to accomplish much if their efforts were only united."

*** “I would also suggest that if some one of our travelling preachers would call at Pine Bluff, on his way up the Arkansas river and preach a few days, he might do much good. There are many intelligent and liberal-minded people in that vicinity and a few brethren.”

REMARK.—If our brother S. is rightly informed, then it is surely the duty of the Arkansas brethren to make greater efforts in behalf of the great and holy cause of Apostolic Christianity, and it would be well for some arrangements to be made by which they might become more fully acquainted with each other, and also set on foot a plan of cooperation which would secure more preaching of the word. If in any enterprise of this nature, we can aid them through the pages of the Magazine, we shall cheerfully do so.

J. E.

Obituaries.

Died, near Mt. Pleasant, Tenn., March the 6th, 1850, Sister Martha R. Nichols, consort of Brother A. Nichols, aged 52 years, 1 month and 2 days. Her illness was protracted, but she bore it with Christian resignation. This estimable woman had been a member of Christ’s church about 20 years, and during the whole period she exhibited an earnest zeal for the truth and practices of Christianity. She has left an interesting family of children and a devoted husband to mourn her loss. Bro. Nichols has long been an independent advocate for the Religion of the Bible, and doubtless he has the heartfelt sympathies of his brethren in the Lord. May he be sustained in this sorest affliction of his life.

“The Lord giveth and the Lord taketh away, and blessed be the Lord forever.”

T. F.

Dear Bro. Eichbaum:—On my way home from Green river, after an absence of six months, I heard that death had visited my family. The subject of the monster was my dear sister, Mary Crenshaw, of Scott Co. Ky. She suffered intensely some two
And on April 21st, at 7 o'clock her spirit took its flight to the eternal world; in the hope of eternal happiness. She was 23 years, 4 months old, and had been a member of the Christian church nearly 7 years, at old Union. But we weep not as those who have no hope, but expect to meet again where death will never come, and parting will be known no more forever. Praised be the Lord for such glorious consolation, his mercy endureth forever.

Yours, in the good hope,
J. A. SIDENER.

THINK OF IT.—How idly and flippantly the word death is said. Who can tell what a day will bring forth? We are here to-day, and to-morrow numbered with the dead! Your fathers, where are they? To use a correct figure of speech—seventy grains of sand taken from the mighty ocean, represent the usual number of years allotted to man. But what mortal can compute eternity? The sands of the boundless deep, aye, and of countless worlds, is the immensity of space; all would be exhausted in computing annual periods and time, similar to this material world. Reader, pause! Every pulsation that beats in the inner man is a quick step towards eternity. Be therefore prepared for the spiritual world, and an endless eternity either for better or worse.

NOTICES OF NEW PUBLICATIONS.—"The Student," a family miscellany and monthly School-reader, devoted to the moral, intellectual and physical improvement of youth; embracing the Natural Sciences, Biography, History, Phonography, Drawing and Music. N. A. CALKINS, Editor; published monthly, at $1 a year, in advance, by FOWlers & Wells, New York.

We have received the 1st and 2d Nos. of this very handsome issue, and think it the most complete and useful paper of the kind we have ever seen. We advise all students to take it.

"The Farm, with hints to the Farmer", by M. L. WILSON, Glasgow, Ky. We have not seen in so small a compass, so practical, and so complete a guide to the farmer as this little pamphlet of 66 pages. It makes no pretensions to literary merit and deals with things rather than words.

To Correspondents.—Several communications are on hand which have been crowded out of the present No. Among them, one from Bro. Trot and also one from "Eliah." Answers in our next to many queries, especially to those from Albany, Ga.

THE BAPTISTS AND A NEW TRANSLATION. As many of our readers may feel some anxiety to know the result of the effort on the part of many Baptists to get up a new translation, we would say that the attempt has failed. They are unwilling to undertake to give a new version. It is but justice to say, that the proposition was favored by many of their ablest men.

THE LEXINGTON (KY.) CONVENTION.—We notice in the 10th number of the Eccl. Reformer, the minutes of the Lexington Convention. It was an assemblage of men of rare abilities and its proceedings were marked with unusual interest. Many excellent resolutions were passed which, it is ardently to be hoped, will before the next annual meeting, have grown into acts of permanent and salutary influence. Want of space forbids farther notice. We shall again recur to the proceedings of the meeting.

CO-OPERATION MEETINGS.

The Upper East Ten. Co-operation, at Mt. Bethel, 10 miles East of Greenville, Friday before the 2d Lord's day of August.

The Georgia Annual Meeting, at Griffin, commencing Friday before the 3d Lord's day of September.

The Lower East Ten. Co-operation, at Spring Creek, 8 miles west of Athens, Friday before the 4th Lord's day of October.

The Green River Co-operation, at Corinth, Todd Co., first Saturday of October.

The Giles and Lawrence Counties Co-operation, at Lynd-ville, Saturday, before the 2d Lord's day in October.

The South Carolina Annual Meeting at Irwinston, commencing Friday before the 2d Lord's day in November.
Lecture III—Genesis I.

THE CREATION OF MAN—HIS DIGNITY AND HONOR IN THE SCALE OF BEING.

The creation of man was the consummating act of Omnipotence. Though last in execution, it was the first in design, and occurred at that period in the divine procedure in which our knowledge of his ways would lead us to expect it. The first in design is often the last in execution. The world was created before its supereminent master-piece and sovereign was formed. The chaos was reduced to order; the appointed place for each of the elements was assigned, the surface of the earth was beautified with plants and furnished with animals; earth, air and sea were abundantly peopled, and the Heavens lighted up with the glories of suns and stars, when the Elohim said:

"Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea and over the fowl of the air, and over the cattle and over all the earth and over every creeping thing that creepeth on the earth."

The time of man's creation presents it before us as the crowning work of the whole. The temple was prepared before the tenant was conducted into it. The table was spread before the guest was conducted to the feast. The Observatory was erected and decorated before the Observer was placed therein, from which to view the order, harmony and magnificence of the work. Step by step the divine Architect had proceeded, first in the arrangement of the inanimate elements, then in the production of the animal and vegetable kingdoms. This order of time was a material order. First the materials of the universe must be made. Out of this or upon this substance light is made to break forth, so that the after display of Almighty power may be seen. Then the separation of land and water as necessary to vegetable existence; then the carpeting of the earth with vegetables, as necessary to animal subsistence; then sun, moon and stars to nourish these, and then the peopling of earth, air and seas with animate existences. Last of all, as the crowning act of creation, man is made for whom all else had been brought into being. The time of man's creation well comports with his dignity and sovereignty, and sets before us an eminent degree the wisdom of his Creator.

2. The resolution taken on the occasion of his formation, serves also to show his superiority to be remarkable. "Let us make man." This is the language of deliberation and consultation. Hitherto the Elohim had said, Let there be light, space, and let earth and waters bring forth. But now that man, the most distinguished of all mundane creatures, is to be made, the work is commenced as one of mature deliberation. Not that God could not have made man with the same ease with which he had formed the meanest insect, but that man's dignity, nobility and superior excellence, might be forever known, the resolution is seen to be the result of previous deliberation.

3. The materials out of which he was formed. Man was formed out of the dust of the earth, but even in his bodily structure he has a decided and pre-eminent distinction and superiority which no animal of God can rival, imitate or acquire. Hence philosophers as well as Christian observers have remarked and eloquently panegyrized these distinctions.

4. His erect and heavenward structure is a sublime beauty and advantage which
no animal can claim. Do they raise themselves to assume his appearance, the position is painful, awkward, and one which cannot be continued for any efficient ends. True, there are tribes of animals who have more power to support the erect posture than others, but what sane man would compare the best of their efforts with the facility, activity, energy and natural ability and gracefulness of man. They can partially and for a limited time assume it; but it is of little or no service to them; while to man it is natural, and is the basis of his dominion and superiority over all the world. His erect position is the symbol of his high spiritual relations and endowments above the servile state of mere animal nature.—Not prone to the earth, like the beasts beneath him, he has a freedom of body which they cannot claim, type of the free and intelligent action of his mind. His lower extremities afford him support and locomotion, whilst his upper limbs are the liberated, ready and facile instruments of his will. His countenance is raised as the expressive exponent of thoughts and feelings which his mouth makes known by words. His head, the noblest part of all, is carried on high; all beneath it seem to have been arranged to support it on its throne, where it rules and shines the representative of the whole. Anatomically, as all philosophic anatomists know, man is the only creature who has any claim to the erect posture; whilst other animals appear erect, he is so, and is alone so organized. He differs in genius and order from every other part of creation.

But there is no distinction more remarkable than in the formation of his arm, with its hands and fingers. He has not the eagle’s talons, nor the lion’s claws, but his arm is a sceptre of power transcending these, and to which neither these nor the ape’s paw, (for it does not deserve the name of hand,) have any pretension to similarity. All that we admire and dread—all the triumphs of art, war, luxury, labor—are the products of the human hand.

Man differs from all animals in having been left without a natural weapon of defence or offence. All others have the means of flight, concealment, or passive defence. Still man, by the exercise of reason, has invented defences more terrible and destructive than those wielded by any other creature. Yes, weak and feeble man, sent unarmed into the world; without claws, horns, talons, spurs or beaks or impenetrable coverings, is made of such materials, and furnished with a hand and reason which supply more than the use of all these. Had he been possessed with the armor of brutes, he would no longer work as an artificer, nor protect himself with a breastplate, nor fashion a sword or spear, nor invent a bridle, nor mount a horse, nor hunt the lion.” Neither could he follow the arts of peace, construct the pipe and lyre, erect houses, place altars, inscribe laws, and through letters, hold communion with the wisdom of antiquity.

The materials of his organization have enabled him, under the direction of a rational soul, to adapt himself to every variety of external condition, and to teach some animals to do the same; to use conventional language, and by his creative powers to distinguish himself even in his lowest degradation, above the lower parts of creation.—“Man is fearfully and wonderfully made;” and though the materials which compose his body are of the dust, yet is he in rank and dignity above all animate creation, and elevated higher than the heavens and all their host. As the reflections of man are more than ordinarily suggestive upon this department of our subject, we leave it to observe,

4. That man is as distinguished for the image in which he was created, as for the materials, with their peculiar organization, out of which he was formed. There is a variety of opinion as to what this image was, but without discussing either, we have no hesitancy in saying it was a spiritual image. He breathed into his nostrils the breath of life or lives. Man has a spiritual as well as material relation. It was a superb destiny that man should be appointed to the image and likeness of God. This was one of the grave objects of his creation. He was intended to be the representative of Deity upon the earth; and hence both the Jewish
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and Christian Scriptures often allude to this honor. Indeed, the grand and transcendent revelation of the Old Testament is: man was made in the likeness of God; as that of the New is, that God was made in the likeness of men in the person of Jesus of Nazareth. The mental principle in man comes from the Elohim himself. It was not the result of his nice and commanding organization, for "he breathed into him," already organized, "the breath of lives," and man became a living soul. No difference of origin could be more distinctly marked than that of man and beast, and hence Solomon recognizes it when he says: "Then shall the dust return to dust as it was, and the spirit shall return unto God who gave it." The fall of man, as we shall see hereafter, has to some extent obliterated the image of God in us. To restore this image God has been manifest in the flesh, and when we submit to the government of Christ we are said to be renewed after the image of him who created us. We have lost our likeness to him in moral attributes, and hence our renewal is called a new creation in righteousness and true holiness. 1 Cor. 3: 10; Eph. 4: 24. Mentally, we still retain that image. In this respect man is still the image and glory of God. 1 Cor. 11: 17. He is capacituated by his sublime origin to receive, feel and comprehend the ideas of the divine mind; and hence he goes forth into the great fields of Creation, Providence and Redemption to behold the uses of the rich, splendid and multifarious objects that surround his habitation. True, the image may be a diminutive miniature in degree, but it is capable of unlimited improbability, and it is alone able to recognize the intelligent nature of its Creator; and the more steadily we advance in the knowledge and imitation of the divine perfections, the more complete the actual image will become. But,

5. He invested him with dominion over all his works. "Yea, thou hast made him a little lower than the angels; thou hast crowned him with glory and honor; thou hast placed all things under his feet." (Ps. 8; Heb. 2.) He was created, as we have seen, with powers of a higher grade, such as gave him immense advantages over all, and made him capable of reducing earth, air, seas and animals in subserviency to his pleasure and use. He was advanced to the dignity of being the head or King of the visible creation. The kingdom was established; every thing for the convenience, ease, comfort and power of the king, was established, and he was introduced to his dominion with authority, universal and absolute.

Thus was man created; thus was he placed in the scale of being and constituted Lord of the fowl, the fish and the brute.—What must have been his sensations when he was led forth, first to behold this splendid world? And what ennobling reflections do the views given us of the origin and peculiarities of man, excite. Man, second only to angels, and perhaps in some respects their equal, created in the perfect and healthy exercise of every faculty; no perverseness of will or licentiousness of appetite to discom- pose him; with a heart upright and a conscience innocent and a mind unclouded; a delightful earth spread beneath him for an inheritance; a glorious heaven overshadowing him to call forth his admiration and love; angels his companions and the ineffable Elohim, his Creator and King, with whom to hold converse, to bless, to glorify and obey: man, I say, stands before us in this chapter a type of heaven, and heir apparent to all that is good, lovely, felicitous and glorious in the boundless dominions of his Father. Let us learn to place a proper estimate upon him as the creature of God. He is worth more than beasts and birds, than earth, seas and suns, for these were all created for him. We seem not to know how to estimate ourselves. We know more, indeed, of everything than ourselves. Our sublime nature, divine image, immortal relations and eternal destiny have never yet sufficiently engaged our attention. We ransack creation in our researches after truth; we study the laws of matter, but we forget to study that spiritual being of which we are possessed, to which all matter is made subservient, and without which the universe itself would to us be nothing. Our souls are often a terra incog-
a chaos over which hang impenetrable
mists, which serve only to bewilder our im-
agination. We are allied to God, our moral
power has been derived from him, but our
heaven-descended nature remains in a great
degree to be developed. We must learn to
know ourselves before we can either pro-
perly respect ourselves or others. Selfish we
are, I know, but there is a difference as
broad as that between heaven and earth,
between self-love and selfishness. We are
called upon by Christianity to make great
sacrifices for our fellows, to labor, to suffer,
even to die for them. But how can we
do this until we can set the true estimate
upon man? How without studying the dig-
ity and greatness of human nature? How
without seeing the true importance which
God has stamped upon our capabilities?
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We must look to the moral and rational ca-
pacity of our being; we must know that it is
destined to endure forever, before we can
discharge the great duties of life. We must
learn that the same capacities which have
made some of our race great men are treas-
ured up in every human being, are manifesta-
tions of our common nature, showing what
belongs to us all; that they are the same
which all employ in the daily walks of life.
We have a common nature; we are all ca-
pable of virtue, the highest capacity bestowed
on man: that which dignifies and teaches
all how to submit to the will of God.
It is for this same man that He has sent
his beloved son to recreate him after the im-
age of God, which he has defaced, to purify
his soul from every stain, and open to it anew
a pathway through holiness, to life everlast-
ing. O, then, let us love our race! Let us
love them in the beginning; let us love them
in all their difficulties, crimes and misfor-
tunes; let us love them to the end. Wel-
come the infant into his new theatre; wel-
come the poor to a participation in our boun-
ties; welcome the outcast to our support
and counsel; welcome the degraded to the
helps of virtue we enjoy; and welcome all,
for they are God's creatures, our Brethren,
destined with us to stand the shock of death,
and to enter with us upon that life which
reaches onward even forever and forever.

J. B. F.
ple, I would not have known that lust or covetousness was sin, unless the law had said, “Thou shalt not covet.” I might have lived all my days, having my heart exercised with covetousness, and would not have known that my course was offensive to God, if the law had not declared covetousness to be sin. I might have lived in the constant exercise of all the vile affections and corrupt feelings of which my nature is capable, without knowing my sinfulness, if I had not had a law, a rule by which to determine right and wrong. Sin is dead or powerless without a law, but when a law is given all manner of evil propensities are ready to violate it. Before I had a knowledge of the law I was alive, unconscious of guilt, and feeling no condemnation for my actions, but when I came to the age when the commandment came to me, sin, which before was dead, came to life, and I died, by committing sin, becoming conscious of guilt, and falling under the condemnation of the law. And thus that commandment which, if I had obeyed it, would have secured life to me, (for he that does these things shall live by them—Rom. 10:5) resulted in my death. For sin as a murderer, having an occasion given him by the coming of the law, deceived me, making me believe that I would be happier in transgression, and thus brought me under the condemnation of the law, which is a moral death. So you see, my brethren, I do not charge the law with that but regard it as holy, just, and good. But you may ask, how can a good thing be the cause of death? It was not the law sin killed me, but sin, using the law as an instrument, and we do not blame the instrument, which was made for a good purpose, but the murderer who uses it for a bad one. It is true, if there had been no law, there could never have been a murderer, but neither could we have known his exceeding wickedness. The commandment gave him an opportunity of manifesting his murderous designs, that all men might be warned to avoid him.

Having shown you that I bring no charge of sin against the law, I will now show you that, although the law manifests sin, and reveals its exceeding sinfulness, it has no power to deliver us from sin. It gives us a knowledge of sin, and makes us conscious of guilt, but leaves us the slaves of our sinful passions: it describes our disease, but has no remedy adequate to the cure. In supporting this proposition, I will give you my own experience, as an example of all who are under the law.

We all know that the law contains precepts which are addressed to, and intended to regulate our spirits. Though it contains many carnal precepts, and from them the law is properly called spiritual, as we usually characterize things by that element which predominates. But I am carnal.—Other feelings than these (selfish and carnal passions) predominate in me, and from them I am rightly called carnal. And so completely am I under the dominion of my carnal propensities that I am truly a slave, sold to the service of sin. My spirit is the slave of my flesh, for what my flesh leads me to do, my spirit does not allow or approve, and what my spirit would do, my flesh refuses to perform. My spirit hates the deeds of my flesh, and gives its consent to the law, that it is good, so that it is not I, that is, my reason, conscience, and higher feelings, which constitute me a man, and characterize me a rational being—it is not I that do evil, but sin which has taken up his dwelling in my passions, (members,) taking them into his service, and through them has subdued my reason, my proper self, and made me his slave. I acknowledge that no good thing dwells in my flesh; I say not this of my spirit, for it wills what is good and right, but I lack the moral ability to carry out its good purposes and resolutions.—When I, that is my spirit, would do good, the flesh presents evil, and I am bound to obey. My mind, which is my inward man, delights in the law of God, but sin has established another law in my members in opposition to the law of God, and having waged a successful war against that law, has taken me (my mind) a captive, and made me a slave to his law. O, wretched man that I am! who shall deliver me from this
state of slavery in which my immortal spirit is made to serve a mortal body for the wages of eternal death? I thank God, there is a deliverance for me, through Jesus Christ. So then, my wretched condition is briefly this: With my mind I serve the law of God and with my flesh the law of sin.

Let us now consider the state of those who are in Christ; and I am persuaded, my Jewish brethren, that when you compare the two states, you will no longer desire to be under the law yourselves, or to subject others to it.

In the first place there is no condemnation to those who are in Christ; whereas, those under the law are under the curse, as it is written, cursed is every one that continueth not in all things that are written in the book of the law, to do them.

Secondly, they walk not after the flesh, as they do who are under the law, but after the spirit; they do the things which they would, and do not do the things which they hate. Their flesh is subject to the spirit. As I have made myself an example of those under the law, hear what is my present condition, since I am in Christ Jesus. For the law of the spirit of life in Christ Jesus, (the gospel of Christ,) has made me free from the law of sin and death, that law which sin had established in my members, warring against the law of my mind, and to which I was a slave. From that wretched state I am now made free. The law was not able to effect my deliverance, because it was weak through the flesh, that is, weaker than the fleshly lusts and passions of men, and not able to subdue them. But God has accomplished this deliverance by sending his Son, who became a man like one of us, subject to our infirmities and temptations, who by offering himself a sacrifice for sin, condemned sin, and took away his powers over our flesh. The old man, that is, the body of sin, is crucified with him, that we should no longer serve sin, and that the righteousness of the law might be fulfilled by us, who walk after the spirit. To mind the flesh is death, to mind the spirit is life and peace.—Will you, brethren, choose to be under the law, and serve the flesh, or under Christ, and mind the spirit. If you mind the flesh, you are at enmity with God; you are not, nor can you be, subject to his law while you serve the flesh. The flesh and spirit, the law of sin and the law of God, are contrary, one to the other, so that you cannot do the things that you would. You cannot serve both laws and both masters. If the spirit of God dwells in us, we know that we are Christ's, our bodies are dead to sin, and our spirits alive to righteousness. Under the law the spirit was dead, and the body alive. And if this spirit dwells in us, our mortal bodies shall feel its power in the resurrection, and when they are raised up, our deliverance from sin shall be complete. Therefore, brethren, we are under the highest obligations, and have the strongest possible motives to mortify the flesh with its affections and lusts, and to follow the guidance of the Holy Spirit. Being once slaves to sin under the law, we had the spirit of bondage, which caused us continually to fear the displeasure of God on account of our sins, but now in Christ we have the spirit of adoption. Being now sons of God, we love him as our Father, and serve him because we love him.

A. G. BRANHAM.

The Nobleness of a True Life.
BY HON. HORACE MANN.

Whoever yields to temptation debases himself with a debasement from which he can never arise. This, indeed, is the calamity of calamities, the bitterest dreg in the cup of bitterness. Every unrighteous act tells with a thousand-fold more force upon the actor than upon the sufferer. The false man is more false to himself than to any one else. He may despoil others, but himself is the chief loser. The world's scorn he might sometimes forget, but the knowledge of his own perfidy is undying. The fire of guilty passions may torment whatever lies within the circle of its radiations; but fire is always hottest at the centre, and that centre is the profligate's own heart.

A man can be wronged and live; but the unresisted, unchecked impulse to do wrong is the first and second death. The moment any one of the glorious faculties with which God has endowed us, is abused or misused,
that faculty loses, for ever, a portion of its
delicacy and its energy. Every injury
which we inflict upon our moral nature in
this life, must dull, for ever and ever, our
keen capacities of enjoyment, though in the
midst of infinite bliss, and weaken our pow-
er of ascension, where virtuous spirits are
ever ascending.

It must send us forward into the next
stage of existence maimed and crippled, so
that, however high we may soar, our flight
will always be less lofty than it would oth-
erwise have been; and however exquisite
our bliss, it will always be less exquisitely
blissful than it was capable of being.

Every instance of violated conscience, like
every broken string in a harp, will limit the
compass of its music, and mar its harmonies
forever. Tremble, then, and forbear, oh
man! when thou wouldst forget the dignity
of thy nature and the immortal glories of
thy destiny; for if thou dost cast down thine
eyes to look with complacency upon the
tamer, or lend thine ear to listen to his se-
ductions, thou dost doom thyself to move
forever and ever through inferior spheres
of being; thou dost wound and dim the
very organ with which alone thou canst be-
hold the splendors of eternity.

The world is entering upon a new moral
cycle. The great heart of humanity is heav-
ing with hopes of a brighter day. All the
higher instincts of our nature prophecy
its approach; and the best intellects of the
age are struggling to turn that prophecy to
fulfillment. Thoughts of freedom, duty,
benevolence, equality, and human brother-
hood agitate the nations; and neither the
pope with his cardinals nor the czar with his
Cossacks, can repress them.

Were these thoughts imprisoned in the
centre of the earth, they would burst its
granite folds, speed onward in their career,
and fulfill their destiny. They are imbued
with a deathless vigor. They must prevail,
or the idea of a Moral Governor of the un-
iverse is an imposture, and the divine truths
of the Gospel a fable.

Here, then, is opened a new and noble
career for the ambition of emulous youth;
not the ambition for subduing men into
slaves, but the holy ambition of elevating
them into peers, not for usurping principality
or kingdom, but for building himself up into
principality and kingdom; not merely for
gathering renown, as it were, star by star, to
be woven into a glittering robe for his per-
son, or to make a crown of glory for his
head; but to expand his own soul into
grander proportions, to give it angelic and
archangelic loftiness of stature, and to fill it
perpetually with that song of joy which
even the morning stars could not but sing
when they beheld the splendor of the God-
head reflected from the new creation.

Here are opportunities, means, incite-
ments, through which the young man may
build himself up more and more into a like-
ness of the universe in which he dwells, and
configure himself more and more to the
Infinite Perfection that governs it.

In a physical and in a spiritual sense, the
universe around us is full; and, as we can-
not go beyond the circumference of present
physical discoveries without discovering
new theatres of being, so we cannot go be-
yond the circumference of existing spiritual
relations without finding new spiritual rela-
tions.

Columbus was devoted to the study of ge-
ography. As the result of that study, he
felt that there was a continent to be dis-
covered; and he discovered it. The mind of
Newton pondered on astronomical truths.—
His contemplations engendered the belief
that some cohesive principle bound together
the worlds on high; and he demonstrated
the law of gravitation. Washington was a
patriot. He yearned for liberty; and by his
valor and his wisdom our republic was es-

So, new moral blessings and beauties are
certain to reward the efforts of new moral
power, whatever direction that power may
take. Grander discoveries than any which
have yet been made, revelations that lay be-
yond the ken of Bacon’s far-seeing vision,
and beauties that shine outside the imagina-
tion of the vast-minded Shakespeare, await
the evoking power of philanthropic genius.

Benevolence is a world of itself, a world
which mankind, as yet, have hardly begun
to explore. We have, as it were, only
skirted along its coasts for a few leagues, without penetrating the recesses, or gathering the riches, of its vast interior. Hostile nations and repugnant races of men are wayward and devious orbs, yet to be brought into a system of brotherhood by the attractions of love. Justice, honor, love and truth, are the corner stones of the holy government which is yet to be organized upon earth.

For all true-hearted adventurers into these new realms of enterprise, there are moral Edens to be planted, such as Milton with his Celestial verse could never describe, and there are heights of moral sublimity to be attained, such as Rosse with his telescope could never describe.

Glowing with a vivid conception of these truths, so wonderful and so indisputable, let me ask whether, among all the spectacles which earth presents, and which angels might look down upon with an exctasy too deep for utterance, is there one fairer or more enrapturing to the sight than that of a young man, just fresh from the Creator's hands, and with the unspent energies of the coming eternity wrapped up in his bosom, surveying and recounting, in the solitude of his closet or in the darkness of midnight, the mighty gifts with which he has been endowed, and the magnificent career of usefulness and of blessedness which has been opened before him; and resolving, with one all-concentrating and all-hallowing vow, that he will live, true to the noblest capacities of his being, and in obedience to the highest law of his nature!

If aught can be nobler or sublimier than this, it is the life that fulfills the vow. Such a young man reverences the divine skill and wisdom by which his physical frame has been so fearfully and wonderfully made; and he keeps it pure and clean, as a fit temple for the living God. For every indulgence of appetite that would enervate the body, or dull the keen sense, or cloud the luminous brain, he has a "Get thee behind me!" so stern and deep, that the balked satans of temptation sink before him in shame and despair.

Hypocrisy and pharisaical pride are loathsome to the young man of a true heart, yet he rejoices to be known, at all times and everywhere, as a religious man; for, not less in the marts of business and the hilarities of social intercourse, than in the sanctuary or on the death-bed, he feels how infinitely unmanly it is to be ashamed of the noblest and divinest attribute in all his nature.

And when, in the fullness of patriarchal years, crowned with clustering honors, and covered with the beatitudes, as with a garment, he brings his heroic life to a triumphant close, the celestial light that bursts from the opened and welcoming gates of heaven, breaking upon his upturned countenance, is reflected into the paths of all surviving men; and the wings of his spirit, as it ascends, fan the earth with odors from the upper paradise.

Repentance and its Connections.

Repentance in general is that change of mind which causes the sinner to regret the past and reform his life.

But the repentance of the new covenant has its peculiarities. The repentance of the Patriarchal and Jewish age will not answer in the Christian age. Nor will the repentance preached by John, and Christ, and the Apostles, previous to the death and resurrection of the Messiah, answer for the "repentance unto life" granted after the ascension of Him who was crowned "Lord of all."

The repentance of the new covenant has at least the four following peculiarities:

1. It was given or granted by Christ as Prince and Savior of the Christian age.—Acts 5: 31.
2. It was preached in the name of Christ.—Luke 24: 47.
4. In reference to a day of judgment by him.—Acts 17: 30.

In order to repent rationally and in faith, according to the new covenant, we should be under the influence of those four considerations. Hence the Jews and Gentiles, though they had repented oversomuch under former institutions, had to conform to the repentance of the Christian Institution in order to be Christians.

This new repentance began to be preach-
ed in Jerusalem, on the day of Pentecost, in pursuance of the command of Christ. From Adam to Moses, and from Moses to Christ, repentance was preached in the name of the Father, but after the glorification of the Son of God in the heavens, a new system was preached, in a new name, and under new reasons and motives. The first act of the new Lord, under a new administration, was to issue a new grant of repentance and remission to an apostate world.

The celestial grant was first proclaimed to the Jews in their promised land and beloved city, and afterwards by the same great Peter to the Gentiles. Acts, 2. and 10.

The connections or associations of repentance are faith and baptism. Faith precedes and accompanies it. Baptism follows and is connected with it. In baptism faith and repentance are perfected. Abraham's faith was made perfect with the obedience of faith, and so the faith of all his spiritual children.

The associations of the various items of the gospel give to them all their importance. Faith alone is nothing, and worse than nothing, for it is impotent and rebellious faith. But faith, perfected in repentance and obedience is living and saving faith. Repentance without faith and before faith would be infidelity and hypocrisy.

The Ninevites believed the preaching of Jonah before they repented at it. The Jews believed the preaching of John and Christ before they repented under it. And the Gentiles believed the preaching of the Apostles before they repented in the name of Christ. Some imagine that repentance precedes faith, and therefore they repent and pray for faith! But "how do they call on him in whom they do not believe?" An Atheist praying to God, in whom he does not believe, for faith to believe in the existence of God! A Deist praying in the name of Christ, for faith to believe in Christ!—The repentance of unbelief is not the repentance of the gospel, but of the imagination.

It is true that the repentance which John preached preceded the Christian faith, but not the faith of John's mission. Hence, he commanded his disciples to believe on him that was to come, but this faith they could not have till he came. Did they repent and submit to the baptism of repentance for the remission of sins, in unbelief? Nay, verily; they believed in the teaching of John, and their repentance and baptism for remission was the fruit of their faith, and as the new faith was developed they believed it.

Nothing can be more faithless and senseless than an effort to repent under a grant of repentance from Christ, under the preaching of repentance in the name of Christ, and in the name of Christ in reference to a day of judgment by Christ, in order to faith in Christ!

The Christian faith, the Christian repentance and the Christian baptism, all come to us at the same time, in the same testimony, and there is just as much sense and scripture in being baptized in the name of Christ without the grant of repentance that there is in repenting in the name of Christ without faith in that name.

But some one, perhaps, will say, "we must have historic faith in the name of Christ, and that will do to repent with and pray for saving faith." What! Historic faith will do to repent with and pray with, but not to be saved with! God will hear the prayer of historic faith, and in answer thereto, give us saving faith, but not the remission of sins till he hears the prayer of saving faith!

What is the secret of such mystification and double dealing? The answer is at hand. Infant baptism, and the adult mourning-bench, have inverted or destroyed the associations of Gospel repentance. The confused result is faithless repentance in order to imaginary faith, and imaginary faith in order to imaginary remission!

What is the remedy? Repudiation and restoration are the only antidotes. Repudiate the traditions of the Catholic fathers, and restore the "form of sound words" spoken by Christ and the Apostles and the glorious work is done. Then the people, the same day and the same hour of the night, will believe, "repent and be baptized in the name of Jesus Christ for the remission of sins."

J. J. Trott.
McKnight and Neander on the Baptism of the Spirit.

Dear Brethren F. and E.—There has long been a controversy, not on the question Is immersion in water baptism? but, Is baptism rightly administered by sprinkling and pouring water on a person? Those who affirm, contend that as in the baptism administered by the Savior, the Spirit was poured out upon the disciples, therefore baptism is rightly administered when water is poured on the candidate for baptism. I do not propose to contend with them at present, but submit to the consideration of all concerned to whom this may come, the following remarks from two of the great men of the past and present centuries.

The first is Dr. McKnight, who was President of the General Assembly of the Presbyterian Church in Scotland, and for thirty years one of the ministers of Edinburgh: "The descent of the Spirit upon the first converts was called baptism, on account of the multitude, variety and greatness of the gifts with which it was attended; insomuch that the minds of those on whom he descended were as fully replenished with his gifts as their bodies were covered with water in baptism." See "Harmony of the four gospels," vol. 1, p. 366. Can any man give a better reason? one he has refused to publish. And now lest the brethren should infer from this refusal, that I have forgotten my character of peace-maker, I ask that it may be published in the Christian Magazine.

JOSEPH CALAHAN.

The letter below from our esteemed Bro. Dr. Hook, of Ga. we commend for what seems to us to be its truly Christian Spirit. We shall hail the time when all controversial articles shall be more thoroughly penetrated with this spirit. It is also worthy of remark, that although one of a series, the letter is nevertheless in itself sufficiently complete. We had no copy of the article of the Index, to which it is a reply, nor indeed does it seem necessary that the article should be published here.

E.

Letter to the Editor of the Christian Index (Ga.).

BY ELDER D. HOOK.

Messes Editors,—The annexed manuscript was returned to me from the office of the Christian Index, (Ga.), agreeably to my request, should its publication be declined. It is the last of a series of friendly letters written to the Editor, and the only one he has refused to publish. And now lest the brethren should infer from this refusal, that I have forgotten my character of peace-maker, and my purpose of peace-making, I ask that it may be published in the Christian Magazine.

In love and hope, yours,

STRIVE.

Mr. Editor: (Christian Index.)

Many engagements have hindered me from paying my respects to you. Now, having leisure, I present them in great kindness, and accompanied by earnest wishes that you may succeed in every effort to promote truth and righteousness. I am unwilling, my good Sir, to receive a thrust from your keen lance, no matter how gently made, without an humble effort to show that it can be parried; and from your frank and kind bearing, I am inclined to think, it will...
not give you any displeasure for me to make the effort. Thus viewing the past, without further introduction or apology, I will address myself to this work.

You will concede, that to bring any argument to a profitable and legitimate conclusion, the real point at issue must be kept distinctly in view. There is in your remarks upon my last letter much, to which I make no objection whatever. About such matters we have no dispute. Examples of this kind, are found in such declarations as the following, namely: "The act of the man in obedience to the command, 'stretch forth thy hand,' was made an essential part of the miracle." Again: "These two things, the word of God and faith in that word, are necessary to salvation." Again: "But we have always supposed, that it is the righteousness of Christ, that renders it just for God to justify the believer in Jesus."—

Again: "Our views of regeneration, as well as his, ascribe power to the word of God, in changing and sanctifying the heart." In fact the great truth for which I contend is set forth in each of these quotations. I am truly happy that there is here an entire concurrence of opinion.

We have then to look elsewhere for the matter in dispute, and I think it can be found boldly set forth in the two following quotations. 1. You say, "We contend that a man must be born again, before he can believe in Christ;" 2. "It is not necessary for God to wait until man believes, before he can consistently with justice, bestow upon him the converting influences of the Spirit." As I cannot as yet, receive these dicta as containing the truth of the Bible on this subject, they must set forth the point at issue between us.

In adjusting the matter of difference, I trust you will allow me, in the first place, respectfully to ask, how do you reconcile these declarations with those in which I agree with you? If you ascribe power to the word in changing and sanctifying the heart, how can the new birth, or regeneration, precede the reception of this word of power? Can it "profit" those who do not believe it to be true? If the word of God and faith in that word are necessary to salvation, how can regeneration precede faith? Are the regenerate unsaved, unpardoned? If the righteousness of Christ renders it just for God to justify the believer in Jesus—how can it be that He need not wait until man believes before He can consistently with justice, bestow upon him the converting influences of the Spirit? Is the converted man, a pardoned, justified man?—

How can he be converted before faith, since this grace of justification is through faith? I am aware, respected brother, that the incongruity apparent to me in the foregoing, may result wholly from my misapprehension of the meaning you attach to these phrases and hence I have placed them in contrast that you may see how I understand them.

In regard to the fact alleged that the new birth, or regeneration precedes faith, I have frankly to say, that to my mind it appears, for the following reasons, utterly impossible.

1. It is conceded on all hands, that as in nature so in grace, life precedes birth. If so, as God begets his spiritual children by the word of truth, it follows that a birth in advance of the reception of the life-giving word, must be a birth devoid of spiritual life! I know my brother is not prepared for this, and yet that it is unquestionably true, he may satisfy himself by referring to 1 Pet. 1: 23; James 1: 18; John 1: 12, 13; 20: 31; 1 Cor. 4: 15; 1 John 5: 12, &c. &c. 2. It seems to me to be as harmonious with truth to say, that men are born into the kingdom of final glory before the resurrection from the grave, as to say, that they can be born into the kingdom of grace, before the resurrection with Christ to walk in newness of life: and this we all know to be absolutely impossible to the unbeliever! 3. Love to God produces, or constitutes true conversion; but none love God until they have learned and believed that God first loved them. This knowledge is derived alone from faith!

4. If the regenerate are pardoned, and regeneration precedes faith, then pardon or justification, cannot be of faith. But Paul declares it is of faith. Yea more—the Lord himself declares, that "he that believeth and
is baptized shall be saved.” This has reference to past sins, simply because there is no salvation from past sins, or sins already committed, but that found in redemption, or forgiveness through the blood of Christ.—Here faith positively precedes this salvation, and of course regeneration, unless regeneration is without pardon—without salvation.

5. Furthermore, we are expressly told that the heart of man is purified by faith; consequently unless regeneration is without purity of heart, it cannot precede faith.

6. We are both Anti-paido-baptists, and believe our position true. If so then we must either give up this idea of the new birth going before faith, or acknowledge ourselves exceedingly inconsistent in making faith an indispensable prerequisite to admission to the Church. Do we not see that we may thereby be excluding some of the requisite children of God from God’s house? This dogma seems to my mind much more congenial to Paido-baptist views. I make the remark simply to elicit information.

I will now in all frankness admit all you ask of my experience—“God did by his spirit, subdue—enlighten” &c. But have I lost anything by this admission? Nothing whatever. I have not denied the agency of the Spirit—the presence of God—nor the power of God. I have only urged that all this was effected through the instrumentality of the truth—the word of God. Nothing therefore touches my position, or affects my safety, but a demonstration that all this was done without the truth. Prove this and I acknowledge your lance has reached the heart; but I know from your own admissions, you will not attempt it. My citadel of life remains therefore unharmed, and it must so remain, so long as it is written that God’s Spirit teaches—and so long as he teaches by words and providences. One word more on this branch of the subject:—Since God governs all things and beings by laws in harmony with their nature, I cannot understand why his benevolence towards men, may not be as efficiently exerted through means adapted to their mental and moral constitution, as through no means or means radically different from both. This much in reply to your apprehensions for the fate of men should God fail to use other than Gospel means for their salvation.

In conclusion, as I have but little space left, I must confine myself to your inference from my prayer &c. in my last. But as neither you nor I expect God to save men in their sins, I cannot see its justice and force. The act of turning from sin is the duty and the work of men, and therefore all our prayers for their salvation, must have this truth in view, for God will neither answer your prayers nor mine, unless this act is performed. The truth is, we are asking the blessings that will lead to this result.—Consider then, that the great object of my prayer was the righteousness and unanimity of God’s people, and you will perceive that I looked to their all speaking alike of the Gospel, as the great means, so far as my mind then looked, leading to the general acceptance of salvation among men.—And this upon a principle well understood—the principle of self-preservation. Let an infallible remedy for cholera be discovered, and it will be willingly taken by every one laboring under this terrible disease as soon as known. The Gospel is this infallible remedy for sin, and when all cured by it, speak of it in the same language and spirit, it will become acceptable to our dying fellow men. It is divine wisdom for Christians to learn to be of one mind, one heart, one judgment, and to speak the same things. May the ever-benevolent Father of our spirits lead us to this happy unanimity. As far as I can promote this object, I am willing to labor day and night until I go hence.

With warm Christian regards,

Your Brother,

STRIVE.

For the Christian Magazine.

The Gospel Chain of Cause and Effect.

1. The foreknowledge, election and predestination; the infinite wisdom, power and love of God, were the causes of the mission of the Son of God.

2. The mission of the Son of God was the cause of the mission of the Spirit of God.

3. The mission of the Spirit of God was
TilE BAPTISM OF CHRIST. 237

The cause of the mission of the Apostles of Christ.
4. The mission of the Apostles of Christ was the cause of the preaching of the Gospel.
5. The preaching of the Gospel was the cause of faith.
6. Faith was the cause of obedience to the Gospel.
7. Obedience to the Gospel is the cause of eternal life:—"Blessed are they that do his commandments that they may have right to the tree of life and enter in through the gates into the city." Rev. 22:14.

On.
1. Eternal life, "the gift of God through our Lord Jesus Christ," is the effect of obedience to the Gospel.
2. Obedience is the effect of faith.
3. Faith is the effect of the Gospel.
4. The gospel is the effect of the mission of the Apostles.
5. The mission of the Apostles is the effect of the mission of the Spirit.
6. The mission of the Spirit is the effect of the mission of the Son.
7. The mission of the Son is the effect of the love of the Father—"God is love." This is the Lord's chain.

The Devil's Chain.
1. The hatred of the Devil is the cause of temptation.
2. Temptation is the cause of unbelief.
3. Unbelief is the cause of disobedience.
4. Disobedience is the cause of sin.
5. Sin is the cause of eternal death.

On.
1. Eternal death is the effect of sin.
2. Sin is the effect of disobedience.
3. Disobedience is the effect of unbelief.
4. Unbelief is the effect of temptation.
5. Temptation is the effect of the hatred of the Devil.

Reflections.
1. Sinner! Look at the rough and heavy chain of the Devil. One end of it is made fast in the deep foundations of the temple of eternal death. Where is the other end? Is it not fastened around your rebellious neck? You are the slave of sin and the Devil's prisoner! Do you groan under oppression and sigh for deliverance? Will you receive deliverance from sin and death and hell? If so, "behold the Lamb of God that taketh away the sin of the world!" Faith in Him and obedience to His divine authority will make you free. Receive from his hands the golden chain of redemption and live forever!

2. Christian! Behold the bright chain of salvation! It is fastened round the eternal throne! Hold fast, and glory, honor and immortality—eternal life, will be the glorious result! J. J. Trott.

The Baptism of Christ.

The origin of the institution—His manifestation as the Messiah and acknowledgment by the Father, with the wisdom, authority and beauty of the baptism of every believer.

The origin of baptism, as an outward washing of the body, indicative of the inward purification of the soul, reaches back into an unrecorded antiquity, and connects itself with universal history. It was the "water of separation," "a purification from sin" to the unclean, under the Levitical law. To the worshippers of Buddha, embracing nearly one half of the human race, a bath in the sacred Ganges from time immemorial has been a cleansing from all moral pollution. The pious Greeks and Romans numbered amongst their religious rites, ablutions and lustrations in running streams or in the sea, by which the candidate for favor with the gods was purified and made fit to approach their shrines. What the Ganges was and is to the Indian, the Nile was to the Egyptian, and the Jordan to the Jew. The origin of a ceremony so general is easily accounted for. The natural advance of the mind from ideas of bodily cleanliness, to purity of soul, and from these to the grand and distinguishing feature of the Jewish and Christian representations of the holiness of God, was intimately connected with this and similar ceremonies. The connection runs through the whole Mosaic economy, and affords the only consistent explanation of the symbolic analogies of the law.
Uncleanness of body, place and garments, was a perpetual similitude for uncleanness of the soul, and became interwoven with the common sentiment and language of the whole people. Their ablutions removed the danger of contagion, many unhealthy taints, and secured more than usual purity. In the days of our Saviour the Essenes, commonly regarded as the third sect of the Jews, were most frequent and scrupulous in their ceremonial washings, as they were in general self-denial, pious dispositions and moral purity. Whatever may be said for or against the ante-Christian antiquity of Jewish proselyte baptism, we may regard it as certain, that the Jews would not be likely to borrow a distinctive ceremony from the Christians, and that ceremonial baptisms were in existence long before the days of John the Baptist. They were based, doubtless, in many instances, upon incorrect views, so much so, that the Apostle Paul would regard as a hopeless apostacy an abandonment of the Christian foundation of reformation from them,* but still they were in existence as distinct and formal rites, which so prepared the way for the administration of baptism by John that it excited no astonishment as a new and unprecedented institution. The Scribes and the Pharisees, when examining the claims of that Prophet, do not ask: ‘What new rite is this?’ as though they were unaccustomed to baptism, but rather, why do you administer it if you be not the Christ, &c.: ‘Why baptizest thou, if thou be not the Christ, nor Elias, nor that prophet?’†

When, therefore, the priest-descended prophet, and holy Harbinger of our Lord, took his stand, with mortified demeanor and in the wild garb of the ancient prophets, upon the banks of the sacred Jordan, as the representative of the profoundly venerated Elijah, and the interpreter of the divine will, at the most fearful crisis of the national history of Judea, from every quarter of the land, all sects, ranks and characters, crowded to his teaching. With high-wrought curiosity and profoundest interest, the wondering multitudes listened to him who re-

* Heb. 6: 1, 2. † John 1: 23.
world.” But what is his astonishment when he demands baptism at his hands? Hitherto he had rebuked the sins of all classes, prior to their baptism, and insisted on their confession and reformation. But Jesus was immaculate, and well does he declare, “I have need to be baptized of thee!”

But baptism is hereafter to be the initiatory rite of the religion of Jesus, and to rest upon his authority as an ordinance of perpetual meaning and universal obligation. He must therefore honor it as a divine appointment. “Thus,” says he to his Harbinger, “it becometh us to fulfill all righteousness,” or to ratify every righteous institution or appointment. The ering and the sinful perform the duties of religion that they may partake of their purifying influences and rewards; but Christ, from respect to the duties of others, submitted to baptism, setting us an example that we might follow his steps. The Friend of the Bridegroom and the Bridegroom descend into the stream and the divine Redeemer submits to the cleansing rite. And thus, while the herald voice of the Baptist was ringing in the ears of the multitude, and their expectation was raised to the utmost eagerness, Jesus, the subject of prophecy, the object of hope, the desire of nations, receives the mystic washing. But lo! as he arises from the troubled wave, and ascends the shelving shore, the heavens appear cleft above him, and the Holy Spirit descends upon him in bodily shape as a dove, while a voice from the excellent glory pronounces him the Son of God, well pleasing to the Almighty Father of the Universe. It seems a calm and heavenly scene, such as mortals seldom witness, and well befits the inauguration of the Son of God as the founder of a spiritual empire of universal extension and everlasting duration. No terrific convulsions, nor fearful earthquakes, nor deafening thunder, such as spread the awe of death around the trembling Sinai, when the Law was given by Moses. But the gentle character of the whole transaction, with the image of the dove, the beautiful symbol of innocence and peace, is well calculated, even at this distance, to impress us with the spiritual and peaceful nature of the religion he came to establish. At once he is invested with the authority of the eternal I Am, and anointed with the unmeasured fulness of his Spirit. At once he enters upon an office destined to absorb all moral authority, honor and power, in the discharge of which, whatever afterwards he uttered, would be the Law of God and the word of everlasting life.

But the great object of this baptism of Christ, was that he might be publicly manifested as the Messiah and set apart to the execution of his prophetic office. He passes through the water as through a consecrating process of high and holy import, that he may reign as King over the kingdom of Heaven upon earth when, in its proper time, he shall have prepared a people for its establishment. The coronation of the kings of this world has ever been regarded as an imposing and important solemnity; and preparations of the utmost possible magnificence usually precede it. Long and gorgeous processions of the highest dignitaries of church and state, displaying the luxury and grandeur of world-famous empires; carriages glittering with gold and purple trappings; horses proudly caparisoned, with veteran riders; livers of attendants resplendent with every color, dazzling the multitude, as in imposing cortege, mingling with stars and ribbons and rich embroidered uniforms, when like a moving sea, they roll as in dense waves around the throne of the mortal monarch. Thus have emperors in Babylon, Jerusalem, Rome and Paris been elevated to control the destinies of prostrate millions, who have made the welkin ring with the shouts of joy with which they have hailed the glory of their oppressors, the prostration of their God-given rights as freemen and as men! But Babylon is the habitation of owls, Jerusalem is chained in the dust, Rome is sunken in superstition and Paris riots in licentiousness or pours forth her fires of destruction as a volcano; while Nebuchadnezzar, Solomon, Cesar Augustus, and Napoleon Bonaparte are in dust as undistinguished as that of the meanest slave that ever trembled at their power. But we see no such ceremony here. The King of Heaven, and Prince of the kings of the earth enters upon the noblest work ever unduta-
ken, by passing through the waters of a self-denying baptism. No manifestations of unapproachable majesty and grandeur are here. No awe-inspiring insignia of regal authority testify the bewildered multitude. But is there no majesty, no solemnity? —

The majesty of the Heavens is here; the solemnity of eternity! The glory above the brightness of the Sun, the myriads of the Heavenly messengers who stand around and above in breathless attention, the descending dove and the voice of the Omnipotent and God in the flesh are here! A title is given, not of Pontifex Maximus, nor Emperor of Rome, nor "god of gods" as his pretended servants have at times impiously assumed, but a reconciling and an inviting title, that which swallows up the very soul of humanity in love and exstasy, is given.

"SON OF GOD! THE BELOVED! IN WHOM I DELIGHT!"

And thus was fulfilled the Scripture which saith: "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots:—

And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; And shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."—

Saul and David, as Kings of the Jews, were anointed with holy oil poured from a vial in the hand of Samuel the Prophet. But the Lord of David and King of all Kings was anointed with the Holy Spirit of Almighty power, unborrowed grace and eternal glory; and every subject of his government has an anointing by the Father whereby he knows all things. Here were three to bear record from Heaven, the Father, the Word, and the Holy Spirit, and these three are one; one in presenting Jesus as the Son of the Highest; one in acknowledging his Disciples as the children of his grace.

It is also worthy of note, that at the baptism of Christ, his Sonship was for the first time publicly acknowledged. He had been called by the prophets and by angels a law-giver, a benefactor, a Prophet, a Lord the Salvation of Israel; but it remained for his Father to acknowledge and declare him His Son. And it is remarkable that this is the only saying of the Father in our holy religion. The four gospels were written for its proof and illustration, Christ died to vindicate it and has established his Church upon it, against which the gates of hell can never prevail. At our baptism we also, are acknowledged Sons of God by faith in Christ Jesus, and are permitted with the light of his example and the power of his authority therein to claim our adoption and birth-right privileges. Blessed arrangement! May my soul never be insensible to the honors, obligations and glory which it gives, assured by the word of his power.

The baptism of Christ therefore became an example to all his Disciples, and we learn from the general commission that their baptism is a solemn dedication to God who there manifests himself and his glorious perfections by his name of Father, Son and Holy Spirit. It is a monumental pillar erected without the Christian temple, fronting the world upon which is inscribed in ineffaceable characters the death, burial and resurrection of the Son of God. It stands at the entrance of that temple so that we cannot cross the holy threshold without receiving the signet of the sacred name, which is to be preserved upon our character indelible. Performed in the name of the Father, Son and Holy Spirit we are made to see at the very outset the greatness of our salvation; calling into exercise every distinctive attribute and perfection of the divine nature; and thus should we be impressed with the necessity of calling into active requisition every property of our nature.—

How amazing is this thought! That God should be present, with all the treasures of his grace, to receive us at the very porch that separates the church from the...
Concern for the Salvation of Others.

The religion of some seems to be of a very selfish description. They appear very much concerned indeed, about their own personal edification; but they can look with a considerable measure of indifference upon a world lying in wickedness, and even seem little affected with the thought of some of those, with whom they are most closely connected by the ties of blood and affinity, being of this number. Such are seldom found cordially to encourage any plans of general usefulness; and though they will often contend most keenly for the greatest accuracy in the mode of stating their sentiments on particular subjects, it is with great difficulty you can get them to give but a small portion of their time to instruct the ignorant, in what may be called the first principles of the oracles of God.

May we not with propriety apply to such characters, the language of our Lord, on a certain occasion. "These things ought ye to have done, and not have left others undone." Let personal edification be consulted. Let every improvement in knowledge be highly prized. Let the most correct scriptural modes of expression be adopted, and even contended for, provided it be done in the proper spirit. But, however much we may stickle for particular modes of expression, or for the most minute observance of every apostolic institution, there is manifestly something wrong; we lose sight of the apostolic spirit, if we can

world; there to enter into covenant relation with us; to meet us with the sum of his excellence that to the extent of our capacity we may be entitled to the enjoyment of the whole. Pardon for the past; peace, over-flowing all the ills of the present; eternal glory, the bright hope of the future; and "all of God who hath reconciled us to himself by the death of his Son."

But why do men object to submission to this God-appointed and Christ-honored institution? Is it because of the element which divine wisdom has selected? Could an element in itself more useful, more accessible, more beautiful have been selected? Look upon it as the creation of God, from the pearly dew that distils upon the rose to the glassy ocean that lashes the shores of the world, and your heart will respond if it has seen its beauty. We can hold it as it dances across the earth in April showers, or murmurs in the cool shade of a clear brook, or thunders with the deafening fall of the cataract, or flows over the earth in rivers or rolling seas to bear the commerce and treasures of the world; as it makes the beauty of those silver clouds that roll over your head, or forms the many-colored rainbow, bestowing upon the calm and seeming to span the earth and sky in token of their ultimate glorious union; or as it lights the golden sun-set.

"Glowing like the gates of Paradise."

Who would not bathe in the pure water, and especially if by so doing we may acknowledge the goodness of God and receive the cleansing efficacy of redeeming blood?

But it is not more an object of admiration and delight, than of indispensable utility. It has covered the iron-cased earth with soil. It germinates the seed; nourishes the plant and beautifies the tree and flower and proves a principal sustenance to all vegetable and animal life. It makes ninety percent of the blood of our systems; forms the transparent sacks of the eye; dissolves the nutrient that supplies all the organs; carries off the decayed substances, and is the living fluid that supplies every part with utility—at once the fountain of life, health and purity. Fit emblem of purity, truth and bliss; appropriate symbol of the waters of Salvation and the joys of Paradise!—

Even the proud reason of man must bow before the wisdom which has made it the element of consecration to be placed at the portals of the temple of God, to front the world, wherein every Disciple of Jesus crossing the threshold, receives the impress of the Sacred name to be preserved indelible, and where every distinction and attribute of the divine nature, Father, Son and Spirit, combine in the exercise of their grace, that he may to the extent of his full capacity bathe in the unfathomed ocean of holiness and love.

J. E. F.
possibly look with indifference on those who are out of the way, and neglect to improve such opportunities, as our particular situations afford us, of directing them into it.—What was Paul's language on such an occasion? "I say the truth in Christ, I lie not; my conscience also bearing me witness in the Holy Ghost, that I have great heaviness, and continual sorrow in my heart. For I would wish, (or I was wishing,) that I myself were accursed from Christ, for my brethren, my kinsmen according to the flesh."

And again: "Brethren, my heart's desire and prayer to God for Israel is, that they may be saved." Rom. ix. 1; x. 1.

Every period of Paul's history, from that interesting day when he was arrested on the road to Damascus, bears the most ample testimony to the most unceasing ardour with which he longed for the salvation of men.—For this he prayed, and for this he labored. For this he submitted to stripes and imprisonment. For this he subjected himself "to perils of waters, to perils of robbers, to perils of his own countrymen, to perils by the heathen, to perils in the city, to perils in the wilderness, to perils in the sea, to perils among false brethren." For this he was exposed "to weariness, and painfulness, and watchings often, to hunger and thirst, to fastings often, to cold and nakedness." In this service he esteemed it his honour to "spend and be spent;" and in it, at last, we have reason to believe, he bled and died. But why thus quote Paul? Was not he, may be asked, altogether an extraordinary character? He undoubtedly was. But mark the use, which, under the impulse of inspiration, he himself calls us to make of his history. "Be ye followers of me," says he to every disciple, "as I also am of Christ." In proportion as he imitated the illustrious and only perfect example of every excellence, we are called to imitate him. As the followers of Jesus, we are under the same obligations to him that Paul was.—

We rest our hopes on the same foundation, and look for the same glorious inheritance. There must therefore, be something materially defective, if we are not in some measure animated by the same spirit.—Wm. Innis.
Abstract Spiritual Influence.

No one can doubt the possibility, abstractedly, of the immediate agency of the Omnipotent Spirit of Grace without the intervention of means; nor does any one doubt the power of God to support human life without aliment—for “man liveth not by bread alone.” But in neither case does he adopt this mode of independent operation: on the contrary, the Divine conduct, wherever we can trace it, is seen to approve more of the settled arrangements of wisdom, than of the bare exertions of power. The treasures of that wisdom are surely never exhausted, nor can a case arise in which immediate efforts of Omnipotence become necessary merely to supply the lack of instruments. Nor does the vindication of the honors of Sovereign Grace need any such naked interpositions; for the absolute necessity of an efficient power above that which resides in the natural means of suasion is abundantly proved:—on the one hand by the frequent inefficacy of these means when employed under the most favorable circumstances; and on the other, by the frequent efficacy of means apparently inadequate to the production of changes which result from them. It is not only affirmed by Scripture, but established by experience, that “neither he that planteth, nor that watereth, is anything;” and at the same time it is affirmed by the one and established by the other, that, apart from the planting and the watering of the husbandman, God giveth no increase.

Two causes seem to have operated in maintaining the notion that divine influence is dissociated from concurrent means of succor:—the first of these is an ill-judged but excusable jealousy on the part of pious persons for the honor of sovereign grace; and is a mere re-action upon orthodoxy from the Pelagian and Semi-Pelagian heresies: such persons have thought it necessary, for the safety of a most important doctrine, not merely to assert the supremacy of the ultimate agent; but to disparage, as much as possible, the intermediate agency. The second of these causes is the imaginary difficulty felt by those who having unadvisedly plunged into the depths of metaphysical theology, when they should have busied themselves only with the plain things of religion, cannot adjust their notions of divine aid and human responsibility; and, there-
fore, if they would be zealous for the honor due to the first, think themselves obliged almost to nullify the second. If any such difficulty actually exists, it should be made to rest upon the operations of nature, where it meets us not less than in the precincts of theology; and the husbandman should desist from his toils until schoolmen have demonstrated to him the rationale of the combined operations of first and second causes. Or if such a demonstration must not be waited for, and if the husbandman is to commit the precious grain to the earth, and to use all his skill and industry in favoring the inscrutable process of nature, then let the theologian pursue a parallel course, satisfied to know that while the Scriptures affirm in the clearest terms whatever may enhance our ideas of the necessity and sovereignty of divine grace, they no where give intimation of a suspended or a halved responsibility on the part of man; but on the contrary, use, without scruple, language which implies that the spiritual welfare of those who are taught, depends on the zeal and the labors of the teacher, as truly as the temporal welfare of children depends on the industry of a father. The practical consequences of such speculative confusions are seen in the frightful apathy and culpable negligence of some instructors and parents, who, because a metaphysical problem, which ought never to have been heard of beyond the walls of colleges, obstructs their understandings, have acquired the habit of gazing with indifference upon the profaneness and immoralities of those whom their diligence might have retained in the path of piety and virtue.—Isaac Taylor.

Twelve Excellent Rules

1. To remember that we are all subject to failings and infirmities of one kind or another.
2. To bear with, and not to magnify, each other's infirmities. Gal. 6: 1, 2.
3. To pray one for another in our social meetings, and particularly in private. James 5: 16.
4. To avoid going from house to house, for the purpose of hearing news and interfering with other people's business.
5. Always to turn a deaf ear to any slanderous report, and lay no charge against any person until well-founded.
6. If a member be in fault, to tell him of it in private, before it is mentioned to others.
7. To watch against a shyness of each other, and put the best construction on any action that has the appearance of opposition or resentment.
8. To observe the just rule of Solomon, or if such a demonstration must not be waited for, and if the husbandman is to commit the precious grain to the earth, and to use all his skill and industry in favoring the inscrutable process of nature, then let the theologian pursue a parallel course, satisfied to know that while the Scriptures affirm in the clearest terms whatever may enhance our ideas of the necessity and sovereignty of divine grace, they no where give intimation of a suspended or a halved responsibility on the part of man; but on the contrary, use, without scruple, language which implies that the spiritual welfare of those who are taught, depends on the zeal and the labors of the teacher, as truly as the temporal welfare of children depends on the industry of a father. The practical consequences of such speculative confusions are seen in the frightful apathy and culpable negligence of some instructors and parents, who, because a metaphysical problem, which ought never to have been heard of beyond the walls of colleges, obstructs their understandings, have acquired the habit of gazing with indifference upon the profaneness and immoralities of those whom their diligence might have retained in the path of piety and virtue.—Isaac Taylor.

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11. To consider how much more good we might do in the world at large, and in the Church in particular, were we all united in love, than when acting alone, and indulging a contrary spirit.
12. Lastly, to consider the express injunction of Scripture, and the beautiful example of Christ, as to these important things.—Eph. 4: 32. 1 Peter 2: 21. John 13: 6.

Star in the West.

"Not always shall the cloud Obscure."

By William John Abram.

Though the heaving billows roll
Over the sorrow-stricken soul—
Though the spirit, tempest tossed
Seem inevitably lost—
The billows soon shall cease to roar,
The howling winds shall howl no more.

Though the clouded sky to day
Drive each cherished hope away,
And each fond affection blight,
Though the sun be veiled from sight,
Not always shall the cloud obscure,
Not always shall the storm endure.

Though the rose be prostrate lain,
And the lily snapt in twain—
Though to day the lonely hovers
Searce can own a blooming flower—
To morrow shall gazelle flowers—
To morrow shall garlands twine;


From the New York Tribune.

**Dreams.**

On, I have had dreams, I have had sweet dreams
Of childhood's bright and sunny hours,
When I wandered all day by the sparkling streams,
And called for my mother by the gay wild flowers;
When I wept over a wreath of the green woodbine,
And twined it in berries and buttercup gay,
And I crowned her pale forehead and she blushed mine;
All she, like the flowers, has faded away!
She has faded away—faded away!

I've had bright dreams of the old elm tree,
Beneath whose branches, spreading wide,
I have sported away in childish glee
The fleet-winged hours of evenside;
I have dreamed of the friends once gathered there,
To frolic away the live long day,
Untrammeled by fear, unwearied by care;
But they, like the rest, have faded away!
They have faded away—faded away!

I have had sweet dreams of a fairy form
That was ever near my heart,
Of her kind like voice, with its silver charm,
Floating way on the evening air;
A flower for thy power, Darby!
An angel beckoned her home from the earth;
Like the morning stars she faded away!
She has faded away—faded away!

I have had bright dreams as I wandered alone,
When still midlihght in silence reigned,
When my own pale star shone bright from its throne,
And the visions I wove of childhood's bright and sunny hours.

**The Christian's Death Song.**

Yes, though I walk through the valley of the shadow of death,
I will fear no evil, for thou art with me; thy rod and thy staff they comfort me.—Ps. xxiii: 4.

Oft meet me in the valley,
When heart and flesh shall fail,
And softly, safely lead me on,
Until within the vail;
Then faith shall turn to gladness,
To find myself with Thee;
And trembling hope shall realize
Her full felicity.

Angels shall gather round me—
And joyous greeting give,
To sinners brought from sinful earth.
With them to love and live!
But angels shall be silent,
While dearer spirits press
To mingle with my rousing joy
Their calmer happiness.

And meekly shall they hear me,
Through that bright company,
Towards the brighter throne of Him
Who died to welcome me!
No further guidance needing.

Together shall we bend,
And bless the grace that loving ones
Hath loved us to the end!

Oh! meet me in the valley,
When heart and flesh shall fail
And softly, safely lead me on,
Until within this vail;
And Savior! deal as kindly,
With those I leave behind,
Till each shall in our heavenly home,
As sweet a welcome find.

"**I long to join the song of Heaven."**

Hark! how the choral song of Heaven
Swells full of peace and joy above;
Hark! how they strike their golden harps
And raise the tuneful notes of love.

No anxious cares, nor thrilling grief,
No deep despair, nor gloomy woe,
While high their lofty strains
In noblest, sweetest concord flow.

But we are pierced with inward pain,
And waste in sighs the livelong day,
Or if we join to praise our God,
How harsh, how feeble is our lay.

When shall we join the heavenly host
Who sing Emmanuel's praise on high,
And leave behind our fears and doubts,
To swell the chorus of the sky.

O come then rapture-bringing morn
And usher in the joyful day
We long to see thy rising Sun
Drive all these clouds of grief away.

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**The Happy Warrior.**

**BY WORDSWORTH.**

Who is the Happy Warrior? Who is he
That every man in arms should wish to be?
It is the generous spirit who when brought
Among the toils of real life hath wrought
Upon the plan that pleased his infant thought:
Whose high endeavors are an inward light
That makes the path before him always bright:
Who is the Happy Warrior? Who is he
Who doomed to go in company with Pain,
Abides by this resolve, and stops not there,
And Fear, and Bloodshed, (miserable train),
UpOn the plan that pleased his infant thought:
For whom a natural instinct to discern
What knowledge can perform, is diligent to learn:
As good by this resolve, and stops not there,
But makes his moral being his prime care;
Who doomed to go in company with Pain,
And Pore, and Bloodshed, (miserable train),
Turns his necessity to glorious gain.
In face of those do exercises a power
Which, in our human nature's highest power;
Controls them and sudden, transmutes, beavers
Of their bad influence, and their good receives;
By objects which might force the soul to abate
Her feeling, rendered more compassionate;
In placable, because occasions rise
So often that demand such sacrifice.

More skilful in self-knowledge, even more pure
As tempted more; more able to endure,
As more exposed to suffering and distress;
Hence also more alive to tenderness.

"**The be—**
Whose powers shed round him in the common strife
Or mild concerns of ordinary life—
A constant influence, a peculiar grace.
Thoughts on the union of Christians.

The Christian Church has instruments enough, and self-sacrifice enough, to parcel the world among her ministers, to break up the close layers of its masses so that, instead of only like Consorting with like, and ignorance and vice pressed together, lying in thick strata on one another, human beings, instead of dense, impenetrable clusters, should stand forth, individual and distinct, so that air and light could circulate around them, and not one soul be left without a living contact, through a brother's touch, with the sympathies of earth and the supports of heaven. But the Christian Church cannot do this as it now exists. With its conflicting creeds, and rival interests, and deadly jealousies, it cannot unite its devoted servants, and send them forth in one spirit to divide the toil between them. If we were all of one heart, believing that holy affections are the only powers that can enlighten and regenerate fallen men, there might not be a spot in all this land in which even an individual could be found without the light and love of a brother's spirit bent full upon him. And why is not this the case now?—Because, in consequence of our divisions about doctrines, Christianity cannot be locally applied. In that fact lies mainly the explanation of the spiritual condition and destitution of the people. A parochial administration of Christianity, a beautiful and competent idea, is now an impossibility. A catholic religion requires a catholic church; but we have only Roman catholic churches, and Church of England Churches, and Calvinistic churches—and other reciprocally repelling and antagonistic churches. If Christianity was one power, and could use the world's wisdom of the division of labor, it could assign to each manageable district its own responsible agency, sufficient to flood it with light. But this cannot be where you will hardly find two neighboring houses in which the same theory of salvation is accepted. And so our Christian churches gather their isolated worshippers from all quarters; and in our large towns, at least, no man has an allotted field, and no church and no person is charged with the spiritual condition of any spot. And thus our churches sit apart, exerting some attraction over scattered individuals of like affinities among the dispersed multitudes, but with no power of thoroughly occupying the Field of the World, each cultivating its own corner of the vineyard. And as with that village of Samaria which would not receive our Lord because His face was as though he was going to Jerusalem, there are places in Christian lands where disciples, earnest and beloved as James and John, would not be received; and, probably, like James and John, might know so little what spirit they are of as to be ready to call down fire from heaven in their Master's name. These are the consequences of established creeds and churches—and this price we pay for a Religion of Doctrines, instead of a religion that looks only to the spirit and the life; for a Religion of all-purifying love. The prophecy remains to be fulfilled, and Christianity cannot occupy the world as the waters cover the deep, because Theology forbids the union and the distribution of its powers. We have left to Sin and Satan the advantage of the principle, Divide and conquer.—Religion, the Church, and the People, p. 20.

New Baptist Bible Society.

That our readers may be fully advised of the movements of our Baptist Friends on the New Version, we give below some clippings from New York papers:

"At a meeting of the friends of the Bible, in favor of procuring and circulating the most faithful versions of the Sacred Scriptures in all languages, held on Monday, May 27th, the following preamble and resolutions were passed, viz:"

"Whereas, the mind and will of God, as conveyed in the inspired originals of the Old and New Testaments, are the only infallible standard of faith and practice; and therefore, it is of unspeakable importance that the Sacred Scriptures should be faithfully and accurately translated into every living language: And whereas, a Bible Society is bound, by imperative duty, to employ all the means in its power to insure
that the books which it circulates as the revealed will of God to man, should be as free from error and obscurity as possible: And whereas, there is not any general Bible Society in this country, which had not more or less restricted itself, by its own enactments, from the discharge of this duty; therefore,

"Resolved, That it is expedient to form a voluntary association for the purpose of procuring and circulating the most faithful versions of the Sacred Scriptures in all languages.

"Resolved, That in such an association, we cordially invite all persons to co-operate with us, who embrace the principles upon which we propose to organize, without regard to their denominational positions in other respects."

Since that meeting was held we find the following paragraph in the Literary World of June 22d:

"The new Bible Society, the 'American Baptist Bible Union,' has entered upon its career, the Rev. Dr. Cone having been elected President, and an initiatory subscription from life directors and life members of nearly $6,000 having been contributed to its support. The object of this society is a new translation of the Scriptures, undertaken from the dissatisfaction of its members with the existing version on the subject of Baptism."

It is fair to say that the "dissatisfaction," is not merely on the subject of Baptism, but embraces a vast variety of inaccuracies of almost every character. Indeed the advocates of the New Version assert that there are no less than 20,000 errors in the common version.

By the way, would it not be well for our friends who are so eagerly anxious for an exact and faithful translation of all the terms of Scripture, to commence at the beginning and get their own name translated? If so, we shall look to see the "American Baptist's Bible Union;" also, Rev. Dr. Cone of the Baptist's Church, and that friend Waller will alter the style and title of his Review to read the "Western Baptist's Review." Consistency is a jewel.

The Beauty of Childhood.

Why is it that childhood and youth are so beautiful? Is it because they are more innocent? Doubtless they are; yet much of this seems just the innocence of the tree, the bird, the flower; they live their life in beauty, drinking delight from everything before them, and ignorant of darkness and shadows beyond. With no hard duties to perform, or severe temptations to resist, (at least according to our standard,) we do not give them moral admiration, but simply love and affectionate admiration. Yet it is not the mere absence of guilt we love in them; it is because of something deeper that our interest springs. There is not a trifling play of childhood, not an idle word, that does not bear in it the foreshadowing of that which is more beautiful, the divine soul and capacity of man. Their actions are so fair to look upon, because there is a mystery within them—an awful power manifests itself indistinctly there. There is a light playing behind them, a light that glows and flames—it may be destined for a sun to illuminate, for a volcano to destroy—still it is beautiful while undeveloped, and with a beauty more fascinating for the doubt hovering about it. A prophetic murmur floats around—mysterious suggestions come of a new manifestation of God to earth, an unbounded possibility, a fresh and infinite hope. Were the mountain cascade stationary, painted on the rock, where would be its beauty? gone with its motion and its suggestion of future, progressive loveliness. Childhood is great as it is, because it gives hints and glimpses of something far greater.

They Say.---

Well, what if they do? It may not be true. A great many false reports are circulated, and the reputation of a good man may be sadly sullied by a baseless rumor. Have you any reason to believe that what they say concerning your brother is true? If not, why should you permit your name to be included among the "they" who circulate a scandal?

They say, Who says? Is any person.
A VOICE FROM MISSOURI.

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A Voice from Missouri.

GREENWOOD, May 22, 1850

MESSRS. EDITORS:—I have no hesitancy in expressing the conviction that the great practical and moral truths of our holy religion have been sadly neglected by our Evangelists and Editors, but especially the former. And I am not less confident that to purify, ennoble, and exalt man—to make him, in a word, what he was, and what he ought to be, much more attention must be bestowed on this class of Divine Truth than it has yet received at our hands. This belief is strengthened by an examination into the religious condition of our churches, and a comparison of ourselves with our neighbors. While it is incontrovertibly true that we are far in advance of any denomination in America, Protestant or Catholic, in the theoretical knowledge of the Bible, an acquaintance with, and application of, correct prin-
principles of Biblical interpretation, and particularly the theory of the system of Christianity, it cannot be denied that we are behind them in most that concerns the moral advancement and elevation of man, real reformation and the practical application of those precepts and truths we so much better theoretically understand than themselves. I cannot repress a sentiment of shame and mortification while I confess that neither in private nor public are our people, so far as my acquaintance extends, characterized by that deep-toned piety, heart-felt religion, and experimental godliness, often illustrated by those of far more humble pretensions! Let it not be said that I am disposed to be captious, or have taken a limited view of things, and do not represent the state of the case truly. I express a conviction, humiliating, it is true, but deep and abiding, based upon nine or ten years observation. But, indeed, the fact is so palpable, that I presume it will not be denied. Where is family devotion cultivated most? Where are prayer and social meetings encouraged? Where are Sabbath Schools maintained? Where do missionary enterprises, at home or abroad, Bible Societies, and all those praiseworthy efforts, for the amelioration of the condition of our race, and the conversion of man, meet with the most generous support?—Where? Alas! where? Is it in our churches? Would to heaven I could with truth say it! But while I write this I am not unmindful that there are many, and I rejoice that there are so many, noble exceptions. Amidst the general apathy and indifference that prevail, there are hundreds of generous spirits valiantly fighting for the Lord, who have put their shoulder to the wheel, and have resolved, with or without the aid of others, by the help of the Lord, to push on the car of “real Reformation” and human Redemption. In Ohio, Kentucky, Indiana and Tennessee, beacon lights have sprung up whose dazzling radiance tells the desponding there yet is hope; and that a brighter, a happier, a more joyous day—a day of triumph and of glory—has dawned upon our Zion! May God cause those lights to burn with accumulated brilliancy, and “grow brighter and brighter, until the perfect day!” But I have wandered. That in practical godliness, zeal and devotion, we are greatly deficient, and oftentimes behind the age, will not, cannot be denied. One material question ought to be answered—To what is this deficiency attributable? While I would not overlook other causes, which have doubtless contributed to bring about this result, I cannot but regard my first remark as containing the principal key to the problem. If this be true, the duty of Preachers and Editors is plain.—While we should not neglect the first, let us labor more earnestly to impress upon our hearers and readers, a sense of the importance of hearing, believing and constantly obeying the second principles of the gospel of Christ.

ELIHU.

REMARK.—We feel it due alike to our readers and to our valued correspondent to say the above is from the pen of one of our most gifted and pious Missouri proclaimers. Let no brother fail to give to the grave and momentous charges urged, a candid, devout and heart-searching consideration. If these things do not make us pause now, they may, when it will be too late to seek a remedy.

E.

QUERIST'S DEPARTMENT.

Christians going to Balls.

PADUCAH, Ky. June 30, 1850.

DEAR BRO. FERGUSON:—What shall be done with Christians (?) who are in the regular and constant habit of going to balls and parties, and participating in all the frivolities of such places—insisting that thereby they commit no sin, and it is not forbidden, and that the Good Book contains no prohibition?

Affectionately,

S. H. HARVEY.

ANSWER.—“Be not conformed,” says the Apostle of God, “to this world but be ye transformed by the renewing of your mind.” The spirit of the world and the spirit of Christianity are essentially distinct. He who is filled by the one can take but little delight in the influences of the other. "If
any man will come after me," said Jesus, "let him deny himself, and take up his cross, and follow me." Does that professor of religion very much deny himself who is in the constant habit of attending balls and parties? Does not every such professor know in his heart, that in proportion as his love for such places of amusement increases, his love for the house of God, the house of prayer, for the ordinances of the church, and more, his love for private devotions decreases?

Who ever saw a zealous patron of balls conspicuous at the prayer-meeting, devoted to the Sunday School, or fond of the society of the ardently pious? But there is no express injunction against such a course in the New Testament? True. And there is no express injunction against gambling, theatre-going, horse-racing—and shall therefore professors of Christ's holy religion play cards, go to the theatre, race horses and the like? Christianity utters itself not in prohibitory injunctions against this, that and the other sin, but in comprehensive principles, applicable to the minutest as well as the most important affairs of life. It lays down the principle and the Christian is expected to make the application for himself. For example, we are commanded to live "soberly, righteously and godly in this present evil world." Apply this to balls and dancing-parties and what sane Christian mind can imagine for a moment that it is living "soberly" to frequent the haunts of frivolity, vanity and pride?

"Abstain from all appearance of evil." Is it shunning the appearance of evil for a disciple of Him who was "separate from sinners," to delight in midnight revels and the excesses of a wild and insatiable love of pleasure?

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think of these things." Who will resist this faithful and affectionate appeal? Can you, being nominally a Christian, have a good report even from sinners if you are known to love the intoxicating pleasures of the ball room and of the dance?

But what shall be done with such professors?

Let the Elders of the Church, or if there are no Elders, let the authorized representatives of the Church affectionately and faithfully warn such of the impropriety of their course and the necessity of a reformation. If they will not reform, the course to be pursued is plain. "Every branch in me that beareth not fruit, he taketh away." Again, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us." 2 Thes. 3: 6.

The Tennessee Co-Operation Meeting for 1850.

The Committee appointed at the State Co-Operation in October, 1849, to select a place for assembling in 1850, and to address the brethren on the subject have agreed to appoint the meeting at Murfreesboro, Rutherford Co., to commence, the Friday before the fifth Lord's day in September, at 11 A. M. We doubt not ample provisions will be made for all the messengers, by the brethren and friends in Murfreesboro.

Bros. Mosby, Petty, Hall and Carnahan, will be so good as to act as a committee, in making preparations to receive and entertain the brethren. Friendly aliens and our partisan friends will, we hesitate not to say, see that all who may attend, shall be treated hospitably. We would most earnestly and respectfully suggest to the teachers, bishops, and churches throughout the state, the importance of sending delegates. From one to three or more messengers, might attend from each congregation; and we would ask the churches, if it would not be reasonable that each congregation should pay the expenses of her delegates?

Dearly Beloved Brethren, would it not only be proper, but also highly useful and encouraging, for churches which send not messengers, to write letters? Bro. T. F...
Co-operation for South Alabama.

Marion, May 18, 1850.

Bro. Ferguson:—In December last, the disciples of Christ held a small co-operation meeting at this place. Owing to the exceeding inclemency of the weather, but little was done, save that we had some seven additions to the congregation in Marion. A committee of three persons, consisting of Bros. H. Jemison, A. Berry and P. B. Lawson, were appointed to use all the diligence in their power to procure evangelists to labor in this section of the state, to ascertain the amount of funds that could be raised to pay for their services, and send them into the field. This committee have endeavored to procure evangelists, and have now the promise of one they think certain, to labor, commencing this fall, and hope by that time to procure another. This is the best which could be done, it being next to impossible to procure good laborers. It is proposed we have another co-operation meeting here, commencing Friday before first Lord’s day in November, at which time we hope all the churches in reach of this place will be represented, and that we shall be able to effect some permanent good. We suggest that the delegates who may come up to our meeting, come prepared to say how much their respective congregations can contribute to the payment of good evangelists, who will la-

J. J. Trott,
J. B. Ferguson,
T. Fanning.
Committee.
Co-operation for South Alabama.

... faithful, so that we can then employ them immediately, and give them assurance of remuneration for their labors. The cause is suffering much in the South for want of some efficient, organized plan of co-operation. We have had two meetings here, but for want of information, concentrated effort and decisive action, have effected but little. We earnestly request the presence of some of our experienced brethren with us at that time, to aid us in organizing some system for evangelizing this part of the South. We hope also that the churches in Lowndes, Dallas, Marengo, Green and Montgomery counties will unite with those in Perry at that time, as we have a common cause, and any other congregations that can do so. There are some in Pickens county we should be pleased to have with us, as well as in Chambers. Ample preparations will be made for the accommodation of all visiting preachers, and distant brethren who may attend the meeting. May we not expect Brothers Fanning, Hall, Ferguson, J. T. Johnson, all, or a portion of them, with us? Bros. Hooker, Caskey and Butler, as well as Bro. Linson, we confidently expect. We are doing but little in this country now, simply for the want of laborers. Bro. Wm. T. Crenshaw is laboring in Lowndes, Dallas and Marengo, and is doing good. Bro. Graham is confined to this place and vicinity on account of his connection as Principal with a large Female School. Calls are every day, almost, made from different parts of the country for preaching, but we have no evangelists to send them.

In this state of affairs it behooves every disciple of Christ to feel such an interest as will prompt him to energetic action for the advancement of Messiah’s cause. The congregation at this place is still in good condition; we have regular preaching, regular meetings for the study of the Bible, breaking bread and contributions. We have regular preaching at two places in the neighborhood, some ten miles distant, at one of which is a good house, and at the other a very handsome house is being erected, as a free church, but in which our brethren worship. Brother Graham attends these three congregations, aside from the labors of his School. The committee feel it their duty to make this report through the Magazine, that the brethren in this state, as well as elsewhere, may know our true condition, the prospect for procuring evangelists, and for doing good if they can be procured.

The one employed will not commence the work till our next meeting, as no permanent provision is yet made for his remuneration, and we wish by that time to secure one, or perhaps two more, as we are sure there are means sufficient in the region surrounding this place to employ at least two good evangelists, besides paying a reasonable sum to local preachers. In the meantime brothers Graham, Lawson and Crenshaw will labor all they can with the brethren at such places as they can visit. We hope the brethren will take these matters into careful consideration—that they will be present with us at the time appointed for our next meeting, and that we may effect something in our Master’s cause.

All we need in this country is laborers, and the prayers and pecuniary efforts of the brethren, to advance a cause which has for its object the present welfare and future felicity of all mankind. Let us labor assiduously to attain an object so worthy of our efforts, so harmonious with the aspirations of every generous heart, so elevating to human nature, and above all so consonant, with our obligations to Jesus, who died for us, and gave us the blessed science of divine life. Let us remember the shortness of life, the certainty of death, the duties we owe to our fellow men, to ourselves and to God, and let us work while it is day, for the night cometh when no man can work. By discharging our duties as citizens, as christians, as lovers of God and the cause of our Redeemer, we shall make smoother the rugged path of life, soften the hard pillow of death, and attain the resurrection and future life of bliss unalloyed, in company with sainted friends, wives, children, husbands, fathers and all the blessed, in the abodes whereof Jesus spoke when he said, “in my Father’s house are many mansions,” and above all shall enjoy the society of an-
Kentucky State Meeting.

That our readers may be apprized of important religious movements taking place among the brethren and more especially that they may have before them the results of the deliberations of the large body of eminent and judicious brethren who assembled at Lexington, we give below without comment as reported in the Ecc. Reformer.

"Constitution of the Kentucky Annual State Meeting."

"For the purpose of securing the united and efficient action of the Christian churches of Kentucky in extending the kingdom of our Lord, we, the messengers of the churches here represented, in compliance with the recommendation of the General Convention of October, 1849, and in accordance with the call of many brethren lately expressed through our periodicals, adopt the following plan of co-operation:

\textbf{Article 1.} A State meeting shall assemble annually, which shall be composed of messengers appointed by the churches or through district meetings, as the churches may choose.

\textbf{Art. 2.} In all votes where the \textit{yeas} and \textit{nays} are demanded, each church, whether represented directly or through the messengers of a district meeting, shall be entitled to one vote.

\textbf{Art. 3.} The officers shall consist of a President, Vice President, Secretary, Treasurer, and a Board of Managers, to be elected at each annual meeting; but any vacancy occurring after adjournment may be supplied by the Board of Managers.

\textbf{Art. 4.} The Board of Managers shall consist of eleven persons, six of whom shall be a quorum for the transaction of business, and seven of whom, together with the Treasurer, shall reside in Lexington, for its vicinity which shall be the place of the regular meetings of the Board.

\textbf{Art. 5.} It shall be the duty of the Board of Managers to select evangelists and assign them their field of labor; to determine the amount of their compensation, and all other matters necessary to the object of their mission; \textit{Provided}, that nothing in this article is intended to interfere with the churches in their individual character in the exercise of the power to ordain and send forth such evangelists as they may think proper.

\textbf{Art. 6.} All funds placed in the hands of the Board of Managers shall be under their control unless otherwise directed.

\textbf{Art. 7.} No money shall be drawn from the Treasury except upon a written order from the Board of Managers.

\textbf{Art. 8.} The Board of Managers, and also the Treasurer, shall make annual reports to the State meeting.

\textbf{Art. 9.} All questions appertaining to the general welfare of the kingdom of Christ, not infringing upon the action or discipline of individual churches, shall be considered as proper subjects of investigation and action at the annual meeting.

\textbf{Art. 10.} It is not the design of the State meeting to interfere with the appropriate work of the societies adopted and constituted by the General Convention held in Cincinnati in October, 1849, but rather to aid them by the more general diffusion of information among the churches of Kentucky, relative to their noble aims, and by receiving and forwarding such funds as may be sent up for those specific objects.

\textbf{Art. 11.} This plan of general co-operation may be altered or amended by the concurrence of the majority of the churches represented at any annual meeting."

"The committee appointed to submit a plan of organization for district meetings, respectfully submit the following:

That the churches be requested to district themselves according to the plan of Senatorial districts, giving them the privilege of uniting two or more Senatorial districts to suit the conveniences of the churches.

That the churches be requested to hold annual meetings by their messengers, in..."
State Co-operation for Mississippi.

Palo Alto, Miss., July 1, 1859.

Messrs. Editors:—I am authorized to say that the Mississippi State Co-operation will meet at Mount Olivet in this county, on Friday before the 1st Lord's day of September next. Hereunto none but the northern part of Mississippi has co-operated; but we hope now, not only that all the state will meet and co-operate with us for the advancement of Messiah's kingdom, but also that all near enough in Tennessee, Alabama &c. will meet with us. We would be pleased to see a full meeting of the disciples of our Master. Do not, beloved brethren, be afraid that you will not be taken care of—come one, come all. The brethren's hearts and houses are open to receive you. Let the brethren come up here determined that the work of the Lord shall go on, and you had as well try to change the seasons in their course as to stop its progress.

We should like to see all the Proclaimers of Primitive Christianity that are in the bounds of the projected Co-operation. Let us come together and consult for the good of Israel. Cannot one or both of the Editors of the Magazine be here? Cannot Bro. Liggin and Bro. Graham be here?
Brethren give us your counsel. Let the brotherhood be one man in this grand work. By order of the Church.

A. E. MYERS.

Church News.


LAFAYETTE, Ga., 20th June 1850.

EDITORS OF CH. MAG:

Dear Brethren—According to appointment our good brother Dr. Hook—Evangelist for Georgia; met us at Chattanooga on Friday last. The Presbyterian meeting house was kindly tendered us; and we commenced occupying it on Saturday morning and continued until Tuesday night—three times on the Lord's day.

There were no other meetings in the place during our sojourn; thus we had a fair hearing. On Lord's day that large house was crowded. We trust much good was done in a general way—many minds disabused—some prejudice removed, and some led to inquire. Our Presbyterian, Episcopalian and Baptist friends were kind in extending their hospitality to both preachers and visitors. Our thanks are also due to a number of kind friends who are not connected with any religious profession. We feel ourselves very especially indebted to our friend PARHAM of the Gazette. His attentions were unremitting. We hope he may find favor with the Lord, with many blessings at his hands!

We have to regret that the effort could not be continued in that place. I should greatly rejoice to hear that bro. J. B. Ferguson could spend a few days in that place some time this season. It is to be hoped that bro. S. J. Pinkerton can extend his up-country journey to that point and arrange to be with us at Athens during our annual co-operation the first week in October next. The brethren and sisters were much revived and established in the faith. The community seemingly understand our position much better than formerly.

We are gratified to state that at Franklin College several have been recently immersed.
At Union, in Sumner co., we are informed that several were added to the Church under the labors of Brethren R. F. Ferguson Sr. and J. B. Ferguson.

Since our last, exchanges have reported additions as follows:
- Indiana "Harbinger" reports 9 additions.
- Kentucky "Age" reports 97.
- Ohio "Harbinger" 30, "Age" 164.
- Virginia "Intelligencer" 15.
- Iowa "Western Evangelist" for June, 40.
- Illinois "Harbinger" reports 127.

The Bible in Colleges, Professorships of Sacred History and Theological Schools.

We beg leave, most respectfully to ask our brethren connected with colleges, and others who may be interested in the education of youth, if it would not be proper "to hasten leisurely," in their conclusions touching the subjects suggested in our caption.

At present, we will trouble not the reader with any speculations of our own; neither will we attack the sincere sentiments of any of our brethren; but having as much at stake as any one, we will take the liberty to submit a few plain questions for the thoughtful.

1. Is it true, that we can adopt the Bible as a text book—(and we all do so) in our colleges, with our lectures thereupon, and teach nothing which is "peculiar" which is not "Catholic," and which is not "universally admitted."

2. Are we satisfied from any demonstration whatever, that religious Professorships in colleges, constitute the best means of teaching morality and maintaining sound government for youth?

3. To qualify men for preaching the Gospel, would it not be better to establish schools exclusively devoted to this end?

TOLBERT FANNING.

"We have different forms assigned to us in the school of life—different gifts imparted—all is not attractive that is good. Iron is useful, though it does not sparkle like the Diamond. Gold has not the fragrance of a flower. So different persons have various modes of excellence, and we must have an eye to all.—Witherforce.

Call upon Bro. Trott.

Cannot Bro. Trott visit North Alabama and urge the brethren in this district to unite with the Tennessee Co-operation? In my judgment it only requires a little effort to bring this important object about.

C. MCDONALD.

Death of Gen. Taylor.

The telegraph of yesterday morning announced the demise of Gen. Zachary Taylor, President of the United States, who expired at 35 minutes past 10 o'clock, on Tuesday night, July 9th.

It is needless for us to comment on this melancholy event, which has sent a painful thrill through the heart of the nation. He is the second Chief Magistrate who has "given up the ghost" whilst occupying the highest post of honor in the world.

Whatever may be said of Gen. Taylor, in a political point of view, the mass of the freemen of the Union will ever give him credit for his patriotism, his undaunted bravery, and his honesty of purpose. No one will ever doubt his desire to advance the best interests of his country, and his country's good.

The last words of the dying President are said to have been—"I am prepared—have endeavored to do my duty."

[Nashville Gazette of 11th July.

CO-OPERATION MEETINGS.

The Upper East Ten., Co-operation, at Mt. Bethel, 12 miles East of Greenville, Friday before the 2d Lord's day of August.

The Missouri Co-operation, will be held at Mt. Oliver, near Palo Alto, commencing Friday before the 1st Lord's day in Sept.

The Georgia Annual Meeting, at Griffin, commencing Friday before the 3d Lord's day of September.

The Tennessee State Meeting will be held at Murfreesboro, commencing Friday before the 3d Lord's day in Sept.

The Lower East Ten., Co-operation, at Spring Creek, 8 miles west of Athens, Friday before the 1st Lord's day of October.

The Green River Co-operation, at Corinith, Todd Co., first Saturday of October.

The Giles and Lawrence Counties Co-operation, at Lynwille, Saturday, before the 2d Lord's day in October.

South Carolina Annual Meeting at Kinston, commencing Friday before the 2d Lord's day in November.

The South Alabama Co-operation will be held at Marion, commencing Friday before the 1st Lord's day in Nov.
The proper method of viewing the Universe.

"To us the sire omnipotent unfolds
The world's harmonious volume, there to read
The transcript of himself. On every part
To trace the bright impression of his hand;
In earth or air, the meadow's purple stores,
The moon's mild radiance, or the virgin's form
Blooming with rosy smiles, to see portrayed
That uncreated beauty which delights
The mind supreme: to feel the charm
Of nature and, enamored, to partake eternal joy."

There is a worldly method of looking upon this world, as it presents itself in nature and in Providence, entirely diametrical to that observed by the ancient servants of God, whether Jewish or Christian. There was a reigning and ascendant godliness in the faith and business-life of the primitive Christians rarely to be met with in our more proud and boastful times. No one can read the Bible, without discovering that God is made the "all-in-all" of every event, significant or insignificant, accidental or the result of manifest causes. Whatever difficulties we encounter in our efforts to understand particular parts of that volume, one thing is ever clear and patent to all readers: God is there. In every part and in every thing that pre-eminence is awarded to Him which his mysterious being and glorious perfections ought ever to command from his rational creatures. The world is viewed as God's world—he made it; he governs it; he guides it through the ages; he has appointed its destiny. All its creatures are God's creatures; and by the laws of their organization and the results of their action, they must be held accountable to the paramount considerations of his purposes and his law. It teaches the supreme authority of truth, justice and benevolence; the necessity of self-government as the law of human usefulness and happiness; and all the duties of a pure and perfect morality; but over these it ever casts the godly influence of a child-like piety, which gives efficacy and satisfaction to every thing else.

Two causes have operated to exclude this filial piety or recognition of God in the government of the world and our own lives, from the minds of many professed Christians. I say there are two causes which have operated to bring about this result.—First, a high-toned Calvinism amounting to blind fatalism, the abuse of the correct idea of divine sovereignty over the world, which would make the sea of human life a pool of stagnation and the hum of human effort the monotonies of a machine shop. And secondly, a blind worship of Nature and Nature's Laws, as though they were a living existence or existences, the abuse of scientific discoveries, which have disclosed unmeasured powers, but still limited ones, and such as need the direction and control of infinite mind. God is sovereign in the fullness of the signification of that term; and he who rejects the absurdities of Calvinism or fatalism ignorantly inferred from this truth, needs to be careful, in a sceptical age, that he does not reject the truth itself. And this he need not do if he recollect that it is a greater evidence of sovereignty, of supreme power, to govern moral agents, than to govern mere machines; and, therefore, in assuming the moral power of man, and yet in assuming it to be in subordination to divine power—a divine power which controls whilst it does not violate—we are only assuming a dictate of common sense, and are prepared for rendering an intelligible adoration where we would have but a stupid awe. God is sovereign; but man is free; and when freely he acknowledges that sovereignty in nature and
fatalism or monstrous uniformity, we will behold it one of living causation, regular in its action, scrutable in its principles and designedly adapted to the physical, intellectual and moral capacity of man; to be analyzed by his intelligence, to call forth his highest religious emotions and afford a practical guidance for his conduct. We will see that beneficial consequences to our whole nature flow from acting in accordance with the constitution of nature, and painful consequences from actions done in discordance; that thus the Divine Ruler preserves his sway over all things; endowing man with intellect capable of discovering that constitution, its relations and uses; with religious emotions enabling him to respect it and lift up his soul to its Author, and with power to act so as to command the favorable or adverse results at his own pleasure. His freedom has been established and guaranteed; he may become a moral, intelligent and religious being, studying the will of the Creator in his works, worshipping him whilst conforming to his laws, and reaping and preparing hourly to reap the glorious rewards of enjoyment which are provided as the result of fulfilling the objects of his being! Every faculty of observation and reflection should be assiduously employed, which employment will render him capable in a constantly increasing ratio for observing, understanding and acting. Science has banished the idea from all well-informed minds that God governs the world by acts of supernatural interference, and has substituted in its place the notion that it is governed by natural laws; but it should never be forgotten that the progress of discovery has not yet been able to reveal what many of these laws are or how they operate.

As long as this is true, and it will be true to a great extent, to the end of time, the province of faith is easily seen. We know enough and see enough of God to trust Him in what we cannot see; and a proper view of what we do know will invest it with a religious character; and properly regarding God in his works will lead us to the most joyous and satisfying faith, trust and confidence in God himself. This we may manifest by yielding obedience to his laws; for we may feel that we obey God when we eat, drink and sleep; and have our most common actions invested with the holy sanctity of religion, and learn to know that He will render the order of Providence conducive to our good, however darkly or imperfectly this tendency may be discerned in many of its parts.

There are and ever will be difficulties in the administration of Providence; but these difficulties affect only those who are careless in Religion and need never make reasonable and considerate men, men of attention and observation, doubt concerning the righteousness of the Divine Government. We depend upon a righteous and just man that he will not do an unjust thing, much more should we depend upon the Supreme Fountain of all Justice. There may be many things mysterious and incomprehensible in particular events that may come to pass, but whether we can understand or reconcile them or not, the general arguments which prove the divine justice are always so strong and overwhelming that no unexplained particular case can militate against them. We walk by faith and not by sight, and to an enlightened faith it is ever demonstrably true that “God cannot do wickedly, nor will the Almighty pervert judgment.” This is the general rule, and no obscurity or difficulty of explication in particular cases can be opposed to it. “Clouds and darkness may be around about him,” but we are always sure that “justice and judgment are the habitation of his throne.” And in the truth that God is, and cannot but be, just, we have a basis for our faith as strong as the everlasting mountains which cannot be moved. Clouds may at times gather over it, through which our limited vision may not penetrate; storms may expend their fury on it; vivid lightnings may play and live thunders leap and roar, still we need but wait with the patience of faith and the clouds will be dispersed and the very storms serve to bear away the accumulated deposit of a vegetating but imperfect philosophy. The mountain remains, though the herbs, grass and trees are carried away. The justice of God is established and the hope of the justified reposes upon it, though every in-
dividual or national calamity may sweep away the fairest products of human wisdom. This view of the Universe and of Providence will cause the intelligent mind often to thrill with the most vivid emotions of admiration, gratitude and delight. It will behold a Present God not as a figure of speech, but as an operating reality. The world to it will be filled with his glory, whilst it realizes that oft repeated but seldom understood divine revelation, "In him we live, move and have our being." It will see by what means we became acquainted with his power, wisdom and goodness, and know that we are invited as moral and intelligent creatures to co-operate with him in all the natural, necessary and useful business of life in carrying out his designs. We will learn that the fountain of Science is in God and be able to consecrate and sanctify all knowledge and duty to his glory who alone is "God over all, in all and through us all."

To the devout mind, the spirit of divinity breathes through nature and streams upon the soul as the unrestricted light and air of heaven penetrate our frames. It lifts its eye to the pure blue of heaven and beholds a mirror of infinity. It turns it over the million-tinted green of the ever changing carpet of earth and sees the beauty of God. Through the desolation of Winter it pierces even beneath its frost-shroud and notes the preparations there making for the resurrection morn of Spring when it will be ready to throw aside its cerements and launch itself into life. It invites from the work-a-day clanger of frenzied life, the pitiful strife and cares and awakening contests of business, to a Sabbath rest of the spirit, peaceful and bright. It helps us off with the iron-armor of struggle, fraud, deceit and discontent; and while it breathes a holy hush to trade and conventionalism, it evokes the better feelings from their hiding-place in the heart to their beneficence and beauty over the soul.

J. B. F.

Short Sermons on Great Subjects.—No. 1.

CHRIST OUR PROPHET.

The word prophet as used in the scriptures of the Old and New Testaments, does not always mean a foreteller of future events. It has often a more extended signification and is applied to any teacher divinely inspired.

In this sense is it used in the language of Moses: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, like unto me; unto him ye shall hearken."

True, both Moses and he of whom Moses prophesied were in the strictest sense prophets, seers, but the chief employment of their lives was to teach, and their mission was rather to give laws than to reveal the future.

Thus was the great teacher announced by Moses. Isaiah describes him as the Wonderful, the Counsellor. He is recognised in his sublime character of the world's teacher by Jehovah himself in the memorable voice heard on the mount of transfiguration: "This is my beloved Son, in whom I am well pleased, hear ye HIM."

Henceforward the despised Nazarene is to be the God-authorized instructor of the whole human race. The voices of Enoch and of Noah, of Abraham and of Moses, of Elijah and of John, are to be hushed, for one whose walk with God was more intimate than Enoch's, whose perfection was more complete than Noah's, whose faith stronger than Abraham's, who "was counted worthy of more glory than Moses," who could rebuke the slaves of sin with more potency than Elijah, and for whom John was but a Harbinger—the spotless one had come.—The Sun of righteousness had arisen and the stars of night must fade away.

But if this be true of the inspired prophets, the divine instructors of other ages, what shall be said of the false prophets of an apostate age? What shall be said of Philosophers of Greece, and Moralists of Rome, of sages of Judea, and magi of Persia? What else than inspiration has said concerning them—"the wisdom of men is foolishness with God?" What shall be said of the doctrines of the Koran, the wisdom of Mormonism, the dreams of Swedenborg, or the theories of Rationalism? What else than that "every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of Anti-
Review of Baptist Doctrine

AS SET FORTH IN


Such is the title of the last production of the Rev. Dr. Howell, and as, both from the distinguished reputation of the author and from the fact that the work is published under the auspices of the Southern Baptist Publication Society, we may infer that it is a fair exponent of the doctrine of evangelical Baptists, we propose to submit to our readers some strictures upon certain of the principles therein advocated.

To those Baptists who desire in deed and in truth to carry out the great fundamental maxim of true Protestantism—"The Bible and the Bible alone"—we would especially address ourselves. At their hands we shall expect to receive justice—a candid and truth-seeking hearing; from those who are concerned chiefly about their reputation for orthodox and evangelical doctrine we cannot hope for any variation from the usual denunciations of an assumed infallibility.

Without further preliminaries we shall proceed at once to consider the teaching of
our author with reference to the all-sufficieny of the Scriptures, as the rule of faith and manners. The following extracts will show that the Dr. very fully maintains their completeness:

"Does the Bible any where intimate in the remotest terms its incompleteness? Is it competent for men calling themselves the Church of Christ, or ministers of the Gospel; men of any class, or of any office, to assume collectively or individually, by legislation, by canons or in any other manner, to supply the imagined deficiencies in that knowledge which the omniscient and infinitely gracious God has revealed? Why then, has he denounced beforehand any attempt to add to the word of life, or to diminish aught from it as heaven-daring presumption, fraught with equal sin and danger?—Preposterous! The Scriptures are full, perfect, sufficient."

"We may be told, however, that no deficiency in divine revelation is pretended; that the difficulty is not here; but that the minds of men are ignorant and dark; and cannot without certain helps comprehend its teachings! To secure, therefore, the salutary results for which it was designed, authoritative interpretations and expositions, are held to be essential—such as are furnished by glosses, Church Standards and other formularies, prepared by those who bear rule, and vouched to the people as correct and orthodox. All this may appear very specious. But when I inquire has God intimated the importance of any thing of this kind—the benefit of any such intervention between the people and the Bible?" p. 7.

This seems well enough, and the reader would at once be led to suppose that the Bible is indeed the Baptist creed. He would naturally ask the question "Could any man more effectually denounce all creeds and confessions than our author?—"Does he not distinctly avow that the Bible is the true creed?" We very cheerfully admit that Baptists have no written authoritative creeds, as the Westminster or the Augsburg, but we deny that the Bible is their creed.

In what part of the Bible have they found the article which designates the Church of Christ, the "Baptist" Church? If that holy book be truly their creed, why does not the Apostle Paul write to "the Baptist Church which is at Corinth" instead of addressing himself to the "Church of God"? Candid Baptist! tell me on what page of the New Testament do you find your name inscribed? And do you say that the scriptures are your only creed?

Where in the Scriptures do you find that an experience of religion must be related prior to baptism? Where do you find authority for the means and appliances of the anxious seat?

Where do you find the authority in the Bible for praying that penitent sinners may receive converting grace?

Where do you find the authority for telling sinners that they may receive the remission of their sins without baptism?

Where do you find Bible precept or Bible example for the monthly or quarterly celebration of the Lord's Supper?

Where do you find sanction in your creed (as you say the Bible is) for denouncing those who receive every syllable of the Scriptures, but are unwilling to receive your scholastic terms about the Father, the Son and the Holy Ghost?

Where do you find Bible authority for rejecting from your body those who have confessed that Jesus is the Christ and who have obeyed his divine commands?

No, the Bible is not your creed or you could not do it.

"What then!" you ask me, "we have no authoritative human creeds, and yet the Bible is not our creed; pray what do you make of us?"

This, simply, that while you have no written human creeds, you do nevertheless hold to an unwritten, oral creed, the creed of traditions handed from your fathers? What else than traditions are the various observances I have above specified? Will you not confess that for them you cannot produce a "Thus saith the Lord?"

But you tell me that you do not believe in all that I have called traditions? But what is the virtue of renouncing some and adhering to others? Why will you not be true to your profession of taking the Bible alone, in whole as well as in part? Why will you not be simply a Christian and extend the right hand of fellowship to all those who confess Christ and obey his commandments? You cannot adhere to these traditions, without to a greater or less degree making void the
commandments of God. So long, for ex-
ample, as you persist in being known as a
Baptist, and glorying in the name, you lend
your influence to keeping up that divided,
factional state of Christendom which is its
curse and its sin.

The sum of the matter is this, then, that
you profess to receive the Bible as the only
and all-sufficient rule, and yet in works you
deny its sufficiency. If a man come to you
saying, "I stand on the Bible and the Bible
alone and am willing to receive every di-
vinely sanctioned institution," you will not
fraternize with him because he followeth not
after Baptists. If he say I believe in
Christ, you must needs know whether he be-
lieves in him according to Nicene formulas
before you will acknowledge his Christian
character.

Where then, after all, is your right of pri-

tate interpretation? We deny that you have
any. By your unwritten, indeed, but well-
understood creed, you are as truly bound as
though your name were subscribed to the
xxxix articles. Your leaders take the privi-
egle of telling you that there are some doc-
trines which are essential, and though you
may not be able to read them in the Scrip-
tures, you must nevertheless receive them or
become a heretic.

If you doubt this, take a case. We will
suppose you to have investigated the nature
of the Christian Church by the light of
God's word, and that you have come to the
conclusion that all who believe in Christ
and reverently obey him are Christians. Under
such convictions you freely mingle with
those who are falsely called Campbellites,
believing that they answer your ideas of
Christianity. You even go so far, for the
sake of greater convenience, as to desire
to unite with a Church of that faith and
demand a letter for that avowed purpose.—
Can you obtain it? Do you not find that
you at once become the victim of an un-
written but potential creed—by it you are
proscribed, while adhering most conscien-
tiously to your principle of the Bible alone?
We conclude, therefore, that while it is gen-
erally true, as the Dr. asserts, that Baptists
have no written authoritative creeds, it must
also be equally apparent that the Bible is
not their creed and that he who would seek
fully to bring himself under the influence
of that redeeming volume must so circum-
stance himself as to enjoy unimpaired the
divine right of private interpretation.

J. E.

The Deficiencies of our Teaching.

A REPLY TO BRO. ELIHU OF THE LAST MAG-
ZINE, AND OTHERS.

With many of our correspondents, we
feel the deficiencies of the times and would
seek a remedy. The causes of the wants
they would meet, and the absence of the
proper provisions with which to meet them
are to us familiar and sometimes mortifying.
One, we will name if we can do so without
exasperating the morbid sensitiveness of
those who feel, or would have others believe
that their work is perfect, consistent and
wonderfully indicative of prophetic fore-
sight:—We have had too much controversy
—fruitless, profitless debating, which has
resulted in concentrating the mind upon
partial views of Christian truth, and which
is hurrying us rapidly into the mere dogmat-
ism of a fanciful orthodoxy we have pro-
fessed to renounce, and a consequent intol-
erance of opposition to it, in the place of a
true and tender sincerity of genuine disci-
plership to Christ. We have learned to
know certain truths; we have found that
knowledge at least as presented by "certain"
in "the beginning," not common among the
people and greatly neglected by their lead-
ers; and it has exposed us to the evil influ-
ence of two delusive temptations. First,
the claim to originality for what was only
original in the application; and, Secondly,
(and more fatally,) a complacent satis-
faction in the mere profession of that
knowledge, amounting only to a right ad-
justment of several points of Christian
doctrine, without an effort to secure their
practical effect upon the heart and life
of the professor. We have learned to know,
to know by heart if you please, but have not
learned to consider. We have got it by
heart without laying it to heart: and our
very controversies have fostered this dolu-
THE DEFICIENCIES OF OUR TEACHING.

sion. What is the always manifest object of controversy? Is it not to carry the mind of our audiences to some, to us, just and accurate convictions? Well, this we have gained, and those convictions have become a place of rest, a stand-point at which we are willing to remain. What the pride of every disputant upon every subject would seek, we have gained or may gain in any community: we gain the understanding of the people to the points which, parrot-like, any one can repeat. But, in reason’s name, nay, in Christ’s name, I ask, what have we gained by such a victory? I answer, a religion of notions—metaphysically correct, perchance—about faith, about repentance, about baptism, about the Lord’s Supper—and especially about sectarianism—mere notions settled and set by—now brought within the grasp of the community like any other knowledge, making them wonder that they were so mistaken in their conceptions of that vague something they called Campbellism before they heard the preacher.

The community have been primed and charged with new weapons for intellectual combats; but love for Christ and obedience to his spirit and example, ah! these may be sought after when the strife ceases if any be left to seek it among—but never till then. We may make a people whom none can challenge for ignorance at least upon some points, but whose unsubdued tempers, unabated worldliness, whose notorious ungodliness proves to every one that however much they know, God is seldom in all their thoughts; and that they are a people who do not consider. A man, any man may know of death and not think of dying; he may know that God is and never recognize or give heed to his being and will; he may know of “primitive Christianity” and cultivate no one of the virtues of primitive Discipleship. It is a blessing to have knowledge; but that blessing becomes a curse and a final condemnation if that knowledge is not converted to a practical use. Most any of our Scribes can master the difficulties of any Scriptural question that our periodicals or preachers have suggested; but who can solemnize them as urgent and affecting realities? who can with them teach the heart of an indifferent people? who can feel and make others feel the truths he can so manfully assert? who can wisely and duteously consider the truths he fulminates against error and folly so as to secure a constant and powerful impression upon the character of all within his influence? Every man can do it, hard as it appears in the light of prevailing irreligion and indifference, with God’s help, if he will. But he must will. He must live with his God—more in communion with his Redeemer. He must cease to be vain in his imagination of worldly honor, promotion and reputation. He must form a habit of pious aspiration. He must mix it with his ordinary business. It must accompany him through the fields, and the crowded city. It must season and sanctify his social pleasures. It will be difficult at first, but as it is the business of his life, he must persevere, and at last what was irregular and rare will become habitual, and he will find it his meat and his drink to appear in the attitude of daily and hourly obedience to his God. But this attribute will never be reached if he never begin, and he will never succeed in it unless he persevere. He must lay a mandate upon his thoughts and send them to God when no one suspects their direction thitherward. Many an otherwise idle moment will thus be reclaimed to the most sacred and purifying purposes.—This is our spiritual education; let the preachers commence it and at length we may be able to discipline many to the habit and privilege of setting the Lord “always before their face.”

We lack, my dear Brother, many useful, and as yet, somewhat despised aids. We lack books of devotional exercises. We lack hymns of penitential and truly spiritual power. We lack the regular teaching of Christianity and Pastoral oversight and watchfulness. We lack faith in the most precious promise of the Lord Jesus, the promise of the Holy Spirit as an aid and an element of all true spiritual life. We lack faith in divine aid generally; in the priceless truth that God, the incommunicable and all glorious Jehovah, sustains most free, full
and intimate connection with all purified and earnest minds. Hence we pray not earnestly to be filled with the “fullness of God;” for the “Spirit to help our infirmities;” and as a consequence seek not the unfolding of our highest powers and affections. Our views are generally too limited upon this subject. We do not view God in his works and in his Providence; and hence we do not come into contact with him in the great systems of his Universe and Government. The practical effect of many views which I have heard upon this subject are calculated to confine the soul; to shut it up to some miserable attempts at confining what no Prophet or Apostles ever attempted to define; to diminish its interest in the ways of Jehovah as opened in his works. We need higher views; views that will enrich and fertilize the mind; that would open it at every point to the divine influence of God, who is over all and above all, and yet in us all; views that will make the means of grace really living and efficient instead of imname forms and cold servile ceremonies. With me this is the great lack and it will never be remedied by discourses upon Christian Duties. We lack faith and it will never be supplied by dissertations upon its nature. We lack trust in God as the Father of our souls, in Christ as their Redeemer, and in the Holy Spirit as the fountain of all aid that can be made effectual by our own activity in the use of our faculties. In a word, our limited views, readily received because they exposed prevalent errors, have cut us off from dependence upon Him who is able to do exceeding abundantly above all that we are, or by any theory shall ever be, able to ask or think. We have exposed the prevailing error of expecting divine influence out of divine appointments; but we have not succeeded in inducing our brethren to seek it in them. Nay, our controversies upon these and kindred subjects have nearly obliterated faith in divine aid altogether. Here is the paramount defect. I know not how others estimate it; but worlds would be no temptation to me to part with the reliance which Christianity inspires and encourages, leading the Disciple of Jesus often and in the full exercise of all his powers, to look up for the Holy Spirit, as an aid to the spiritual and a pledge of the eternal life. The defect we speak of might be realized by propounding the question, for what do we pray? What do we propose to ourselves in answer to prayer? What did the Saviour mean when he said, He will give his Holy Spirit to them that ask him? Or Paul when commanding us to pray, he directs us to watch unto what are we to watch?) with thanksgiving? What is it to know the love of God? to be filled with his fullness? to comprehend a love immeasurable and unfathomable?— What do we expect when we pray for grace to rest upon the Israel of God? These and similar questions asked of our own experience, or in view of the palpable ungodliness characteristic of many orderly men, will present to us our greatest deficiencies; and may suggest the remedy. Now I do not aver that the views generally advocated by our preachers and periodicals, are theoretically incorrect, but that the manner of advocating them and the too common use made of them does serve to deepen a heedlessness of God and a thoughtlessness of his presence, which is often more injurious to the cause of true piety than many of the most absurd superstitions of the times.— This use drives the thought of God and the consciousness of his presence into comparative oblivion. He becomes an unwelcome visitor to the soul and that soul seems never more at ease, and in its happy and kindred element than when it appears to bless itself in the riddance and perpetual distance of the being who created and upholds, and who, it professes to believe, has redeemed it. — And to such a soul, I say God is a nonentity, and whatever may be its clearness of knowledge, it is wrapped up in a sinful leprously that every divine messenger would call idolatry. God must have an ascendency over us—and by the Christian religion he designs to have a most loving ascendency—or our hearts will be a wilderness and our churches a spiritual desolation. The views of any man will be confined to earth and earthliness; will be engrossed with the visi-
ble and secondary, who will allow the sense of a present and presiding Deity to be habitually absent from his soul; and any teaching that will foster this absence is in the highest degree pernicious.

We have much to say upon this subject. To us it is a subject of subjects not easily over-estimated. Beside, the men who in all ages have been most conspicuous as the possessors of the "fruits of the Holy Spirit," and of the character described by these, have ever been men of the most fixed and unwavering faith in the help of the Holy Spirit. Hence we hail those as happily associated who amid the abounding errors, worldliness and irreligion of the times, give their earnest thoughts to this subject, for they will yet lay a manly hold upon all that is good, and fearlessly, though affectionately, oppose all that is evil either in our half-formed theories or practices. This is an ever-inviting work and to it we must constantly apply ourselves.

Relieved from the tyranny of a cold and barren dogmatism; free to go back to nature, to Providence and Christ as to the fountains of all truth; having the ordinances of Christianity placed before us as the channels of divine favor and help, ever open to the believing heart; the privilege of consecrating our Providential gifts to the furtherance of the cause of truth and God and the strength of our soul's affections—of all people on the earth we ought to be an example and a blessing. But we must guide between the extremes. Between the extremes of a religion that regards God without his works, and a false philosophy which regards his works without their God. We must not only cease to rely upon God without the use of his appointed means; but we must cease to rely upon the means without him. We must be habitually looking for divine blessings in divine appointments, whether of Nature, Providence or of the Gospel.

The thought of God in his works lays bare the springs of nature and uncovers her deep foundations. She has laws indeed, but these laws bend to man's necessities and may be overborne, as they have been, in the wonderful works of Jesus, and will again be when we pass the mortal coast that bounds the invisible world. There are wheels, as in the vision of the Prophet, but there is a living spirit in the wheels which accompanies them wherever they go. That spirit makes nature a means not an end, her laws subservient to spiritual laws and purposes, ordained for our nurture and progress, governed and modified by one who on earth arrested their course at will, and, now in heaven, presides over all with benign agency. With this thought, supporting our otherwise often bewildered and orphan-like hearts we may look upon the majesty and beauty of the outward creation, we may consider the illimitable heavens which stand in order and never faint in their watches, we may listen to the grand anthem of universal nature, ascending like the sound of many waters, as it rises in praise and gratitude to its author; and though not able to comprehend its stupendous machinery, its gigantic powers or calculate its material forces, our faith will throw over it all a fatherly presence, and our eyes can ever be opened to its beauty and harmony, so that our spirits will learn to live in habitual dependence upon, and sustaining communion with, the Father of our being and of our Lord and Saviour Jesus Christ.

J. B. F.
THE PHILOSOPHY OF CHRISTIAN FAITH.

ion that the third word of the Bible is expressive of an indefinite period. Mr. Wesley and Dr. Clarke knew they were men, believed Christ was the Son of God, and were of opinion, the former that he was the eternal Son, the latter that he was not the eternal Son. Trinitarians and Unitarians know that one is not three, and that three are not one. They believe in the Father, Son and Holy Spirit. They have many conflicting opinions in reference to unity and trinity. That which is common is faith, that which is peculiar is opinion. Therefore when Christians cease to make opinion faith, they will be of one faith.

What are the objects of faith? Faith has its objects in the family, state and church. Parents are the objects of faith in the family, rulers in the state, and the Father, the Son and the Holy Spirit are the objects of faith in the church. The heavenly Father, in his divine nature, and in all the interesting relations he sustains to man in creation, providence and redemption, is the first object of faith. The Son of God in his divine and human nature, and in all his endearing relations to man is the second object of faith. And the Spirit of God in his divine nature and official relations is the third object of faith.

But in Christ the Son of God all fullness dwells, and therefore the object of faith in the gospel is presented as a unit. He is the great centre of Christian faith. The objects of faith in the family are endearing, in the state important, but in the church all that is infinitely great, endearing and glorious, possessing infinite wisdom, power and benevolence. In the church we trust not in human nature, nor angelic nature, but in the divine nature, connected with and manifested by the mortal and immortal nature of the Son of God. If there is anything in God, angels or men, in which we can confide, we have it all in him who is the son of man and the son of God.

What are the facts of faith? Faith has its facts as well as its objects. The facts of faith are the things said and done by the objects of faith. If the objects of faith had never spoken nor acted, we could have no faith. Our confidence in our parents is the fruit of their words and actions. Our confidence in our rulers is produced by what they say and do. And our confidence in the Father, Son and Spirit is the legitimate offspring of what they have said and done. Their words and actions are the manifestations of infinite wisdom, power and benevolence, and therefore we can draw nigh in full assurance of faith.

But what is the nature of the facts of faith? 1. The creation of man in the image of God. 2. The sin of man, for while faith trusts in God, it also believes that man has sinned, and come short of the grace of God. 3. The love of God, for God is love, and so loved the world as to give his only begotten Son to be the Saviour of the world. 4. The mission of Christ. His love, incarnation, life, death, resurrection and glorification. 5. The mission of the Spirit to reveal and confirm the truth, to dwell in the hearts of the saints, and to raise them from the dead in the image of Christ. 6. The mission of the Apostles as the divinely authorized, inspired and infallible teachers of Christianity. These supernatural facts connected with God and man and angels, with Moses and the prophets, and Christ and the Apostles, are the instructive and saving facts of Christian faith. They are the result of, and full of, the wisdom, power and benevolence of Heaven.

Who are the witnesses of Christian faith? The facts of faith, connected with the objects of faith, must have their faithful and true witnesses to commend them to the faith of man. To believe in the facts of mere rumor is the effort of the imagination, but when we believe in facts reported by credible witnesses, we are guided by the light of reason. Who then, are the witnesses of faith? I answer: 1. The eternal God. 2. The Son of God. 3. The Spirit of God. 4. The angels of God. 5. The Prophets of God, and 6. The Apostles of God. These are the witnesses from heaven. And from earth, who have spoken the words of God, and worked the works of God in confirmation of their testimony. Thus Christian faith has its supernatural objects, facts and witnesses.

What is the testimony of faith?
THE PHILOSOPHY OF CHRISTIAN FAITH.

The Bible is the testimony. Not nature. Not the Koran. But the Bible is Heaven's record testimony. The Law, the Psalms and the Prophets of the Old Testament, and the Gospels, Acts of the Apostles and the Epistles of the New Testament. In these sacred writings of the Jews and Christians, we draw nigh to the Father, Son and Holy Spirit, to angels, prophets and apostles, and hear them speak from Mount Sinai and Mount Zion, the wonderful words and glorious works of God. This Book of Books, and Book of Heaven, in its narrative and prophetic histories, records the wonders of creation, redemption and providence.

What are the means of faith?

The objects, facts, witnesses and testimony of faith must in some form, and through certain means, adapted to man as he is, be brought in contact with him in order to the production of faith. What is Heaven's philosophy on this subject? Does the Spirit, by a direct influence, make known to everyone who believes, the objects and facts, the witnesses and testimony of faith, or does he use means? No one doubts the possibility of a direct influence of the Spirit in the production of faith. But that is not the question. Is that the philosophy of faith according to facts and according to the Bible, is the question. They teach the following answer: The revelations and miracles of the Spirit are the means of faith. The revelations without the miracles would be incredible, and the miracles without the revelations would be unintelligible, but the revelations and miracles in conjunction present to man a system of divine testimony intelligible and credible, by which he is enabled to believe with all his heart in the objects and facts of faith.

The disciples of Moses, Christ and the Apostles believed through the revelations and miracles of the Spirit connected with their respective missions. Moses first believed in the divinity of his own mission by the words and miracles of the Spirit, independently of human agency, and then the Israelites believed in the objects and facts of his mission through the words and miracles of the Spirit in connection with human agency.

Christ came forth from the bosom of the Father, and needed neither the words nor the miracles of the spirit, direct nor indirect, to fill him with all confidence. His disciples believed by the words and miracles of the spirit, in connection with the agency of Christ. The spirit spoke through him to the ears of the people, and by him presented the signs and wonders of Heaven to their eyes. The result of this co-operative influence—the influence of Christ and the spirit, through words and miracles—was, "many believed on him."

The Apostles believed in Christ through the revelations and miracles of the spirit, connected with him, and afterwards, in Jerusalem, Judea, Samaria and the ends of the world, thousands believed by the words and miracles of the spirit, as connected with the agency of the Apostles. Read the "Acts of the Apostles" in full proof of the above proposition.

But what are the means of faith now?—Must we have new Apostles, and new revelations and miracles of the spirit? Let an Apostle answer this question—"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Jno. 20: 30, 31. The Church is now the Agent of the Apostles to bring the world in contact with the written revelations and miracles of the spirit. When this is done the people believe: otherwise they have no faith.

What are the connections or associations of faith in the salvation of man?

To understand more fully the philosophy of faith, we must contemplate it in all its interesting connections. The associations of faith are threefold. 1. The associations of its production. 2. The associations of perfection. 3. The associations of increase and perpetuation. Do you see that pagan man living "without hope and without God in the world?" The church loves him for Christ's sake, and presents herself before him as an affectionate mother. Here the associations of faith commence. She brings him in con-
tact with the revelations and miracles of the spirit. They introduce him to the Apostles and Prophets. They introduce him to the Son of God. The Son introduces him to the Father. He is now associated with all the objects and facts, the witnesses and testimony, and the means and agents of faith. If he resists this combined influence of Heaven, he becomes a gospel-condemned infidel. But if he yields, and receives the word gladly, he becomes a believer. These associations produce his faith, but it is not yet tested and perfected. To accomplish this the same benevolent mother urges him onward to other associations, namely, repentance, confession and baptism, in the name of Christ for the remission of sins. The same day, or the same hour of the night, he connects himself with these, and his faith becomes complete or perfect. Thus he has faith and the obedience of faith, and is approved of God and man, has the answer of a good conscience, and is prepared for the third class of the associations of faith. These are the Lord’s house, the Lord’s day, the Lord’s people, the Lord’s supper, and all the Lord’s commandments. Having been justified by faith in its previous associations, he is now in a condition to pray, to live and work and fight by faith. Thus exercising himself, his faith is increased and perpetuated. He is filled with all joy and peace in believing. Being filled with the spirit of adoption—the spirit of God’s son—he draws nigh with a true heart, in full assurance of faith, and hope and love uniting with his faith, he rejoices in hope of the glory of God with joy unspeakable and full of glory.

But faith only or faith alone, is nothing—worse than nothing—it is dead, being alone. No one can be justified or pardoned by works of law, but works of law are not the obedience of faith. Those who contend for justification by works of law, destroy faith, and those who contend for justification by faith alone, destroy the obedience of faith. The truth lies between these Romish and Antinomian extremes. Faith in its gospel associations justifies, sanctifies and saves. Abraham believed God, and it was counted to him for righteousness, but it was not faith alone. It was faith that obeyed in leaving the land of idolatry, at the altar, in the plains of the promised land, and on the mountain top—the faith that was made perfect by the works of faith in offering the beloved Isaac.

Therefore faith must have its associations in its production, perfection and perpetuation. Without these it never lives, or if it lives, it dies again just so soon as the associations are withdrawn. J. J. TROTT.

Columbia, May 27th, 1850.

“THE WAY IN WHICH THE LORD OUR GOD HAS LED US.”

“THE WAY IN WHICH THE LORD OUR GOD HAS LED US.”

Being a brief of a discourse, delivered by the Editor, after the disappearance of Cholera in the city of Nashville, Tenn., August 4th, 1850.

“SUFFICIENT UNTO THE DAY IS THE EVIL THEREOF.”—Messiah.

I rejoice to meet you, this morning, that together we may seek sustaining views of divine goodness while we recount the course of Providence as manifested during the fearful ravages of the past few weeks. I need not enter into the details of that destruction which has wasted at mid-day and rioted in darkness. Scores have fallen at our sides and hundreds upon our right hand and yet, as a most remarkable truth, may it be said, it has not come nigh us! I speak it not boastingly, but with a profound sense of gratitude, that not one member of this large and widely-scattered church has fallen by Cholera. Some of our membership have lost their children and servants, but of these there have been comparatively few, and two have died with other diseases aggravated by the prevalence of the pestilence, but I have yet to learn that one regular member of this Church, has been carried away by the scourge. But whilst we have such abundant cause for gratitude in the exemption we have enjoyed, we are called upon to sympathise with many afflicted neighbors and fellow-citizens, who weep around desolate hearth-stones, and will not be comforted. The calamity which has fallen upon our city is well calculated to make
us stand in awe of the judgments of God, and, unless properly directed, to give doubt and disquietude if not despondency to our hopes for the future. Most men at times forbode evil, and some men habitually anticipate the worst. The dark side of the picture is ever present to their minds. This is irrational and entirely inconsistent with the lessons of an enlightened piety which should always direct our minds to implicit trust in a wise and Paternal Providence.

1. I say it is irrational, because it is contradicted and rebuked by our whole experience. As much evil as we have seen, we have always been witnesses to a larger preponderance of good. No one of us but who has seen more joyous than sorrowful days; and no one of us that has ever passed a day of mitigated sorrow. There has been some ray of sunshine piercing the gloom; some bow of promise bestriding the cloud; some lamp of friendship and love ready to lead our doubtful way and divide it with, or cheer us in it.

2. But again, it is irrational because not one of an hundred of the evils we have anticipated have ever overtaken us, and those we have met have been nothing like so dreadful and unrelieved as we have anticipated. No evil has befallen us but what might have been fearfully aggravated.—Hundreds have died with the Pestilence, embracing dear children, confiding servants, experienced and tender parents, right-hand companions, warm-hearted friends.—But all have not died, and over the memory of many who have departed we may lean with well-assured hope. Many are yet left to bear with us the burdens and divide the responsibilities of human life. There is still many a glad face to brighten with smiles and a reconciled cheerfulness the heavy grief-clouds that hang over our heavens.—Let us this day, with devout gratitude, be glad for them! And why should our gloomy fears forebode darker days than those through which we have passed?—Goodness and mercy have followed us, thus far; why may we not believe they will follow us through? Do you tell me that troubles still threaten? Have they not threatened before? And have you not escaped and by ways you could never have calculated? And now, whatever dangers may threaten, if you will go to God through Jesus, they will be rolled away or your heart made strong to bear them.

Often have I insisted in this place, that the Scriptures are calculated to give us patience and hope. Take an example from thence to-day, and while you consider it perhaps your memory will furnish you with many. Behold Abraham! on Mount Moriah, There he stands with cored heart, withen brow and uplifted knife! Behold him! but behold in the thicket the unobserved substitute. So in our history. The heavens have gathered; the storm has howled over our heads, we expected to be the victims, but the bolt of death was turned, and an unseen hand has provided for our relief. This is human history; make it religious today by adoring the hand of God which is never shortened either by our necessities or fears; and anew let us commit ourselves to him who has promised to guide us even unto death.

3. But it is irrational to anticipate evil because our anxiety cannot avert it. Nay, our anxiety often creates and hastens the evils of our lot. Show me a man over-anxious for his health and I will show you one more than ordinarily liable to disease. Present me a man carried away with anxiety for fortune, and wait a few brief months and you will see him involved in the ruins of a misguided speculation. Point out the over ambitious of honor, and in the meanness of clinging to power and the contempt it engenders, look for them, after not many days. It is natural and it is right. Feverish anxiety destroys collectedness of thought, precludes all well-balanced foresight, places the reason of man under the power of his fancy, which carries him headlong into the very evils and calamities which most of all he dreads and which a tranquil state of mind might have foreseen and escaped. So the foreboding, desponding spirit is thrown off its guard, and its irreligious solicitude weakens the fortitude to bear evil and gives to calamity a victory it ought never to have
gained. "Let not your hearts be troubled"
said a wisdom as perfect as it was divine.—
"Sufficient unto the day is its own trial."
Jehovah "visits us every morning and tries
us every moment." Let us not then antici-
pate the evil or it will come without its
accompanying strength; it will come to over-
whelm and not to bless. Let me remind
you here, that that which comes from God,
after you have done all in your power to
avert it, always brings its balm. The very
thought that it is not chargeable upon us,
is more than a relief; it is a consolation. I
do not deny that God has ordained
heavy afflictions for us all; but I do deny
that he has ordained them as evil. When
they are his, they are always mingled.
Mercy rejoices over judgment in all the de-
partments of his administration in which we
have had a part.

God has said to his people, "I will never
leave nor forsake you." He is "with them
in trouble to deliver them." And he has
so organized the universe as to be with
them. Gentle preparatives, alleviating cir-
cumstances, and present consolations are
all his ministers to the pious heart. Are
we sick? he attends us with sympathy and pa-
tience. Are we held in disesteem? he at-
tends us with the superior consolations of
a good conscience. Are we poor? we have
his attendants of health and hope. Do we
stand over the grave of our beloved? we see
its bars burst asunder by a risen Saviour
who is ever present to receive to himself all
departing excellence. And do we at times
feel that all our blessings are taken? Still
the divine presence may take up its abode
in our wounded spirits and by its divine love
give overflowing joy. But do we go into
the future to borrow trouble? we get the
bitterness and not the balm of grief; we
get that bitterness untempered by what God
intended to sweeten, to bless and to sanc-
tify.

Away, then, with this unreasonable dread
of the future! Away with the idea that
any of us are doomed ones—are special
marks for the shafts of adversity! God is
not partial but we are foolish. He never
sent a trial more than our condition de-
manded. And if we realize that we have a
large share let us not add to it by the habit
of complaint and despondency. Let us
seek to be calm and collected that the peace-
able fruits of righteousness may be secured,
and that our souls in reliance upon almighty
protection may possess themselves in pa-
tience and cheerful confidence. The Lord
Jesus has taught us that nothing befals us
without the knowledge of our Heavenly
Father. Under Him we are assured that all
things work together for our good; that our
life is a school of discipline; that he is
nurturing and guiding us as his children,
and that whatever mystery may overshroud
his dispensations, he is in them as the Help
and Support of his people. Even with re-
spect to Death, the ancient servants of God
regarded him as their dwelling-place, their
refuge, their Shepherd. It is a cheerful
faith that will appropriate all these promises.

A tender physician thou art,
Who woundest in order to heal,
And comfort dost impart
To soothe the sorrows we feel."

II. A few reasons why we should with
explicit trust commit the future to God.—

The future, as the past, is certainly his. To
us it is unexplored; covered with a dark and
impenetrable veil. God reigns over it; and
that God, by the Christian Religion, is re-
vealed as our God, as our Father, having
most fatherly interest in the welfare of all
his children. He extends his providence
over us now: a providence not the less per-
fected because it is constant; not the less mi-
ute because it is general. Now, we pro-
cess to believe in this providence and upon
it all men, whatever may be their peculiar
that we may be made partakers of his holiness." The affections are to be weaned from earth; they are to be placed on things above. How, my brethren can it be effected—how can this great end for which we should desire to live, be secured? Our outward condition presents no adequate object of hope. Men of fewest burdens are often miserable, men of heaviest tasks comparatively happy. Our chief necessity, therefore, is the reign of God in our hearts, an increased endeavor after his holiness which may be superior to any outward condition.

The whole scheme of Providence is conducted with reference to this end. Does he crown us with loving-kindness and tender mercies? it is that the joy of gratitude may write his image on our hearts and his law in cheerful obedience upon our lives. Does he rob us of cherished objects of affection? it is that we may feel the nearness of heaven and prepare for its opening unto us. Has he taken from us wealth? he would take the sordidness which it too often begets.—We find every day that we are led where we dread to go; but we also find, as we move on, new elements in our character are developed; new strengths to bear, to do, or to suffer is called forth. Like the well-trimmed ship, amid the storms of ocean, the waves roll over us, but they also bear us to the destined haven of rest and welcome. Ever change, every trial, every cross may increase the value of our character, and produce effects which may be as lasting as eternity. There is nothing so unstable as the human heart: either uplifted in presumption or sunk in despondency, it can have no satisfying reliance save in faith in God!

Afflictions, then, viewed with respect to our Spiritual nature have a most beneficent object. They proclaim to us our frailty and reveal the power beyond us. Dread mysteries they may at times be, but their voice is clear as it proclaims, Dust thou art and unto dust shalt thou return. By this means they call to duty, and in fulfilling the work assigned us, we make our character. They settle the difficult questions of pride, ambition and pleasure. They prepare us for death by enabling us in advance meekly to bow to divine visitations, and by fastening
our confidence in calm, bright hope on heaven. In a word, they lead to progress and improvement, at least this is their tendency and may be their result. It is a sad sight when the tendency is all we see. Sad to see men, a church, a city, a family pass through the vale of affliction without profit. To see their hearts hardened instead of softened. To see them seek solace in forgetfulness, or insensitivity, or what is still worse, in dark murmurs against them as though they were a persecution and a wrong. Such a heart may be immersed in the waters of sorrow, but under their influence may become a stone. Affliction ploughs open the heart, but it depends upon what seed you deposit there what will be the fruit. If the seed of faith in God is not there, that fruitful field, beneath the winds and rains of heaven, will go up in dust or be spread out as an unrelieved desolation. But I repeat, the natural tendency of affliction is good. It softens the heart; it cools the worldly passions; it prepares us for the charities of life. It makes us sensitive to the value of our souls and to the claims of all other souls upon our sympathies. It brings us near to God by calling us off from all other help. It makes hallowed purposes which may afterwards ripen into hallowed acts. Under a Christian faith, it directs to Christ, who alone can soothe our sorrows without deadening our affections. He does not drive away the cloud from our sky, but he lights it up with the Sun-rays of eternal hope. He draws aside the veil of the heavens; discloses their blessed mansions and fills the heart in the contemplation with encouragement and hope which awaken holy affections and dispose us to look off to the region where sorrow and separation are unknown forever! In a word, He says, "Let not your hearts be troubled, you believe in God, believe also in me. In my Father's house are many mansions." 3. And **eternity**, an **eternal** life of love and joy, how it unites us to everlasting trust in God! Our lives at best are but a vapor which suddenly rises up and is gone. We fade as the "leaf in autumn's yellow bower!" Our distinctions on earth will soon be lost; our glory wither as the flower of

**QUERIST'S DEPARTMENT.**

Bro. Ferguson: Please give us a full and explicit exposition of 2d Timothy, chap. ii, 4—7.

Your bro. in hope of eternal life.

B. D. S.

The passage paraphrased may read thus: Do thou, since it is required of thee to be constant in the service of Christ and faithfully to commit his teaching to others, therefore, endure the hardness of your trials as a good soldier of Jesus Christ. Now, as it is expected of a soldier that he will be disentangled from worldly affairs that he may be ever ready for duty, subject to the commands of his commander, so also the soldier of the cross, must be free to obey the injunctions of Him who has enlisted him.——In the Grecian games, also, no one is crowned as victor unless he contend according to the rules. Likewise the husbandman first bestows his labor on his fields before he expects to partake of the fruit. So the minister of Jesus need not expect to be rewarded unless he labor according to the rules prescribed by his commander, and for that reward he ought patiently to wait until his labor is completed.

The passage is very plain in its teaching and I see no special point that warrants a more full exposition. Timothy was called upon to preach the unspeakable blessings of the gospel of Christ, and to commit what he had learned of it to faithful men who were
to continue its knowledge to the end of the world. And as in the discharge of these duties he would expose himself to much persecution, the Apostle presents for his encouragement, the customs of soldiers, the Athlete and husbandmen, that in a much higher and nobler calling he might exhibit their constancy and patience, assuring him that though the reward might be delayed, it would nevertheless be certain, full and eternally glorious. 2: 10. May we, with the lively exhortations and examples before us, be found able to endure our hardships, conflicts, and temptations, yea, “all things” for the elect’s sake, that we, as well as “they, may obtain the salvation of Jesus Christ with eternal glory.”

ALBANY, Baker co., Ga. April 22d, 1850.

My dear sir: You will confer a favour upon me by giving a full and explicit exposition of Matthew 3d chap., 3d verse: “For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his path straight.”

And also, the 2d chap. of Ephesians, 1st and 5th verses.

Yours very respectfully,

U. M. ROBERT.

I. The object of the Apostle in the Scripture you refer to, is to show that a prophecy of Isaiah in its true meaning was fulfilled in the preaching of John the Baptist. The peculiar imagery of the prophecy is taken from the customs of Eastern Monarchs! In advance of their entrance into the provinces of their dominions, they sent forward pioneers who prepared the way for their stately approach, by levelling the road, cutting ways through mountains and defiles and making it passable. So the preaching of the Harbinger of our Spiritual King, by detecting hypocrisy, by humbling pride and by counteracting prejudices, would raise the minds of the people and prepare them for the teaching of Christ. John the Baptist announced the approach of a new dispensation which anticipated the relinquishment of the institutions of Moses as the means of salvation, the abolition of previous ceremonial observances, and the substitution in their stead of a repentance and amendment of life in sincere obedience to Christ such as would secure the pardon of sin, acceptance in the service of God and, in the end, everlasting life. The style of the prophecy from which the Apostle quotes, is rich, elegant and sublime, and well calculated even at this distance of time and place to afford delight to every one who can relish the holy influence of beauty. The ministry of John was calculated to excite popular attention; to arouse, and perhaps alarm the dissolute nation; to subvert their self-confident expectations and carnal prejudices; in a word, to level or raise the expectation of the people to the blessings of a spiritual kingdom, such as Messiah would establish. (See essay on the Baptism of Christ, August No. of “Magazine.”)

II. “And you hath he quickened who were dead in trespasses and in sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, among whom also, we all had our conversation in times past in the lusts of the flesh fulfilling the desires of the flesh and of the mind; and were by nature children of wrath even as others. But God, who is rich in mercy, for the great love wherewith he has loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved.)” Without the light of divine revelation, the Ephesians prior to their hearing the gospel, had been so insensible to the spiritual aspirations and interests of their nature, that they might be designated as “dead in sin.” In their ignorance, they had lived according to the avocations and wicked customs of the world, which were according to the will of the devil, who, as a Prince, directed the legions of aerial demons, and by his Spirit still inwardly works in the children of disobedience. But the Ephesians were not the only persons under his malign influence. Now we all, says the Apostle, prior to our knowledge of Christ, had our conversation or conduct in the lusts of the flesh, when we lived according to its desires, and the inclinations of our minds or imaginations
and were thus as naturally exposed to the wrath of God as the idolatrous Gentiles.—But God in the richness of his forbearance, had mercy on our ignorance, and on account of the greatness of his love, has visited us with his favor by the gospel, by which we have been made alive to our spiritual necessities and are saved from the wrath threatened against all unrighteousness.

I understand the passage to present the state of the Ephesians and of the Jews under their corrupting traditions, as the general condition of the Gentile world without the light of the gospel, and to present that condition as an occasion of devout gratitude for the exceeding great love of God which in the richness of its mercy, had visited them with the blessings of knowledge, pardon and acceptance in the good works or service which God had ordained as the proper duty of man from his original creation.

The several phrases of the text may be defined as follows:

I. "Dead in trespasses and in sins."—So ignorant of God as to be involved in all the idolatry and debauchery of the Heathen world: so incapable of the employments and felicity of the enlightened worshipper of God, that they might be said to be dead in their heedlessness and habitual crimes.—A man wholly given up to his appetites and living in rebellion and contemptuous defiance of God, may still, to all spiritual pleasures, be said to be dead. He is dead to God by being dead in sin.

II. "Prince of the power of the air," that is, the Devil. The region of the atmosphere was believed by the Jews and many others, to be inhabited by powerful evil spirits, at enmity with God and goodness, who were under the leadership of Satan, who is styled their Prince. The Christian Scriptures assure us that Christ has obtained an ascendency over these, as "angels, principalities and powers have been made subject to him." Whatever, therefore, may have been their power, it is clear that now they are not allowed to control any human being only as he yields his knowledge of God and right, and fully submits to their malign sway. In my opinion it is still possible for a man to so yield to the influences of pride, envy, malice, and deceit, as to be driven as by the power of invisible spirits and to be involved in crimes, that would make even his own reason admit, that it were better for him never to have been born.

III. "Quickened us," hast made us alive, hast awakened us to spiritual knowledge desires and felicity: hast bestowed upon us the honors and privileges of fellow-citizens with the saints.

IV. "By nature." Here this phrase evidently means, according to that method of thinking and acting which was common to all unenlightened by divine truth. It signifies the natural constitution or qualities of things, whether that be the result of an original creation or of long continued habit. When applied to a rational being, it may always be understood as signifying established habit or custom, as what is natural to every such being is the result of habit. It is used with regard to a sort of propriety; 1 Cor. 11: 14; the moral nature of God 2 Pet. 1: 4; the nature or natural order of things, Rom. 11: 21, 24. But in every use of the word we have a similar idea conveyed, which cannot be more easily presented than by the word nature or natural.

So in this passage. As God has denounced certain punishment or wrath against wickedness, the Jews and the Gentiles, rioting in that wickedness, were by nature, or in the very nature of things, exposed to wrath even as are all wicked men. And so long as it is true that sin brings its own punishment, so long all wicked men are by nature exposed to wrath, just as much as all men who take poison are exposed, by nature, to death.

V. "By grace are ye saved," that is by the unmerited favor of God as revealed in the gospel.

To us the sum of the teaching of this Scripture is practically this: That however, in our previous ignorance, we have been swallowed up in vice and crime, dead to all the higher sensibilities of our spiritual nature and exposed to the fearful judgments of God, whenever by his Providence we hear his gospel, its gracious provisions at once embrace us, and these, when once received in faithful obedience, give us assurance of
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pardon and acceptance, which is a life from wherever there are true men to conduct the dead. “The grace of God has to all men appeared.” “Preach the gospel to every creature; he that believeth and is baptized shall be saved” or may have life from death in sin, and thus made alive to his true spiritual wants and interests, may live the remainder of his life not to the lusts of the flesh but to the will of God; not in exposedness to the wrath, but in patient waiting for the salvation of God: a God the riches of whose goodness have already superabounded to him in that he has visited him with the knowledge of salvation by the remission of his sins, when by his death in sin, he was, in the very nature of things, liable to fearful punishment. The passage is well calculated to arouse and alarm all who persist in their disobedience, whilst it affords most lively comfort and delight to all who have accepted the privileges and honors of the grace of God.

J. B. F.

Demands for Preaching.

If the religious interest of many communities is to be estimated by the demand for preaching, from aspects before us, we would decide that it is seldom greater than at present. We have received, during the past month, more solicitations to be present at Co-operation, District and State-meetings, than we would be able to meet, if we could perform the labor of twenty men. From points more than one thousand miles opposite, from men of the church and of the world, by the most urgent reasons, we are besought with the Macedonian cry. It is refreshing to see the anxiety for religious teaching, though discouraging to reflect that we have so few laborers ready for the widening vineyard of the Lord—so few disentangled from the affairs of this world. We have responded privately to these requests, and can only here join our humble heart and voice with the prayer of all the Christian ages, Lord send forth laborers ready for the vineyard, and give to those who are in it the spirit to bear the heat and burden of the day. Thanks be to God, that the Spirit of true religion finds a channel wherever there are true men to conduct the stream. The destiny of such a religion is sure, whatever may be the manifestations of character and spirit in its present advocates. The cause may be safe; but where are its retired and retiring laborers? The distinction is as broad as the heavens between a Providential guidance and direction, and the welfare of the instruments of the cause. The one may be hopeful and safe, the other may perish by the way. A crew struck with Cholera may go down to Hades without remedy, while the vessel may safely enter the port. Let us beware! Let us be equal to our tasks. Let us hold out faithful to the end, for in due time we shall reap if we faint not.

J. B. F.

Co-Operation Meetings.

Much has been written and spoken on Co-operation. The writer would not claim, indeed, a tithe of that wisdom which has in divers instances exhausted its efforts in setting forth both the propriety and necessity of co-operation, still he believes that more ought to be said and even repeated; that "line upon line and precept upon precept" are emphatically requisite to the proper understanding of the subject. Many, very many, still misapprehend the whole intention of our State and other meetings, not, we would hope, willfully, but because they have been alarmed by the ghostly creations of their own fancies.

What is the design of Co-operation Meetings?

1. They are not designed to interfere with the perfect and untrammeled independence of any congregation of Christ whatever, whether rich or poor, influential or obscure.
2. They are not designed to frame or devise a creed, church covenant, or articles of faith, or in any degree to infringe upon the fullest exercise of the divine right of private interpretation.
3. They do not claim the slightest authority to legislate as to any ordinance, custom or usage that must or must not be observed by the churches of Christ.
4. They do not claim any right to excom-
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communicate or in any degree disfellowship any congregation that may think proper to refuse participation in their measures or recommendations.

They are not designed to establish any tests of Christian character, nor to decide who or who are not evangelists, bishops or deacons, nor in any sense to interfere with the action of any congregation with reference to sending forth preachers of the word.

6. They do not claim any authority to arbitrate the differences that may exist between different members of the same congregation or between distinct congregations.

7. They have not authority to enforce any recommendation or plan of expediency and their resolutions must be regarded, not as decrees or laws, but as simply propositions to the churches, with whom resides all power.

8. They are not designed to permanently concentrate power and money in the hands of a few. As a matter of fact they have never done so, nor is it possible that they ever can.

9. They are not intended to give a separate and independent existence to any body ecclesiastic.

10. They are not designed to divert the means of the brotherhood from necessary and beneficial local operations, but rather to encourage and build up these local efforts.

On the other hand:

1. They are intended to ascertain the true condition of the various congregations co-operating, and so the true state of the cause in any given section. Without true, reliable knowledge on these matters, it is impossible to know either what ought to be done or what can be done.

2. They are designed to secure the training and organization of those brethren who are scattered throughout the country, who do not enjoy Christian instruction and who are unable to provide for it.

3. They are intended to bring the small means of individual congregations together and to accomplish with these united means what no one congregation could effect.

4. They are intended to secure as far as possible the accomplishment of the Church's mission: "Go ye into all the world and preach the gospel to every creature."

5. They are designed to secure system and efficacy of action in place of irregularity and inefficacy.

6. They are designed to unite the brotherhood not by a system of consolidation, but by the influence of truth, love and harmony.

7. They are designed, by congregating the talents of the churches, to elicit the truth on such subjects as come up for action and then to disseminate this truth.

8. They are designed to be instrumental in setting on foot the best ways and means of carrying out what are confessedly the duties of the Church of Christ.

9. They are designed to refresh the spirits of the holy brethren, to give words of encouragement to the weary, wisdom to the inexperienced, strength to the weak, humility to the proud, and to shed over all the genial influences of fraternal love.

Brethren in Christ of the various congregations in Tennessee: Have you appointed your delegates to our next State meeting? If you have not, we earnestly and affectionately ask you to consider the following questions:

1. Can the great objects and purposes of our organization as Christian congregations be secured without co-operative effort? Can the gospel be preached to the destitute even in Tennessee without co-operation?

2. If not, and we refuse to come up to this work with our prayers, our presence and our means, will not our Master in Heaven justly condemn us as unworthy stewards of the Kingdom of Heaven?

3. Because general meetings may be abused, is that any reason to a Christian man why they should not be used at all?

4. Is it not true that the fears which have been conjured up on this subject are purely fanciful, and is there a single fact going to show that co-operation meetings as held by Christian brethren are of dangerous tendency?

5. Will a single Church in Tennessee refuse to let her sister-churches know where
she is, her condition, the success of the gospel in her bounds and such other facts as she may judge interesting to be known?

6. Will not some brother in each congregation lay the truth on this subject before his brethren, remove their objections and induce them to act and to act boldly and energetically?

"Go up, said the Lord to a certain people, and possess the land." They went not up—alas! whither did they go? Back to the wilderness to wander amid its arid sands, its howling wastes, forty long years Brethren, we may possess the land, if we will go up. Will we do so as one man or plunge back into the deserts of doubt and apprehension and drivelling, cowardly fear, and provoke the Lord that he take the honor from us and give it to a generation more worthy of him? J. E.


Our readers will see from a report in another column, that, at a meeting of the Congregational Union on Tuesday last, the greater part of the morning session was occupied in the consideration of the spirit and character of the periodical publications.—We need not say that the spirit of the public press in all its organs is, at this time, a matter of immense importance, second in interest to no question of the day. Emphatically is this a subject of deep interest as affecting that portion of the press which has a spiritual mission to fulfil; and in every section of the Church the question is presenting itself, "What is the true spirit in which a religious journal should conceive of, and carry out its work?"

There is nothing which is more incapable of definition, and more easy of apprehension, than the spirit of a man, or a work of literature or art. Everyone knows what you mean by it, yet no one will attempt to describe it. It is something far more potent than intelligence, ability, purposes, or even principles which may be avowed. The spirit of a man as of a book may contradict the very principle, and contravene the very purpose, which is most emphatically and distinctively set forth. We have but a dim knowledge of men or of books till we know the spirit they are of—and this discerning of spirits is the most refined and subtle of all criticism, as the utterance of spirit is the essence of all discourse. Spirit alone can give bail for conduct; tie a man with the strictest articles and conditions, he can break through all of them; take a pledge or his spirit, and he will never fail you. We live in an age which is most zealous in contending for principles, theories, articles and organization, and these matters have full attention in the public journals of the day, especially the religious portion of it, of which we more directly speak; but there is a deep and sad want of that pure, serene, and truth-loving spirit, which breathed so mightily, yet benignly, around the words and works of the Lord. All success as it is called, all material prosperity, popularity, loud admiration, and clattering applause, which is bought at the expense of that spirit, is bought too dear, and will make the buyer a beggar and bankrupt at last. The work of Christianity is to give a new spirit to the world, to purge its material interests of their grossness, its conflicts of their bitterness, and to breathe into the hot arena of its strife the breath of the balm of heaven. The press—the leader of public opinion, the lever of public movement—has a deep need of a double portion of this spirit. Its mission is to give tone to public action; and on the key-note which it strikes, the character of the whole chords of passion and expression depends. Well it is when itself is in tune with the key-note of all celestial harmony—the Spirit of Him who is "the Truth," and whose voice every one that is "of the truth" gladly hears.

A journal that is worth anything, must aspire to lead public opinion. It may not dare to stand on the edge of the dark waters of that moral strife which is ever waging in our world; it must enter itself into the waters, and strive heartily and cheerfully for the good and the true—but so strive, whether in doing or in suffering, as men shall feel, that, under its guidance, they seem to come more under God's guidance, and breathe from its pages an atmosphere
which stills all passions, and imparts, in the very heat of the conflict, wisdom, strength, and peace. A great work now lies before the religious press of this country—at once to expound the necessity and importance of the great social, intellectual and moral conflicts which are waging, and to breathe through all battle-fields a Divine atmosphere of peace. The two are perfectly, exquisitely consistent: he who is “of the truth” can do both. Our endeavor as journalists, has been and shall be to contend for Christian principles in the spirit of Christian men. The public is beginning to see the need of strenuous endeavors in this direction, and to appreciate them when made. In fact the religious press is itself becoming a discerner of spirits, as it should ever have been—and portentous signs are not wanting that men will no longer endure with patience that the pure sunlight and sweet air of heaven shall be shut out of our arenas of ecclesiastical conflict, that hot vapors, born of seething passion and selfishness, may circulate in their places. Nor will the church continue to tolerate within her borders, for the sake of the fleecy garment in which it may have dressed itself, the spirit of discord, suspicion, coarseness, bitterness and war.

London Christian Times.

Dear Brethren: My basket now contains some fruit for the Lord’s day. My first extract is from the “Encyclopedia of Religious Knowledge,” by John Newton Brown, a distinguished Baptist of New England. It is mellow and good fruit. But to the extract: “Justin Martyr observes that on the Lord’s day, all the Christians in the city, or country, meet together, because that is the day of our Lord’s resurrection, and then we read the writings of the Apostles and Prophets. This being done, the president makes an oration to the assembly to exhort them to imitate and to practise the things they have heard; then we all join in prayer and after that we celebrate the sacrament. Then they that are able and willing, give what they think proper, and what is collected is laid up in the hands of the president, who distributes it to orphans and widows and other necessitous Christians, as their wants require.”—1 Cor. 16:20.

The editor—J. N. Brown—here remarks: “A very honorable conduct and worship! Would to God it were more prevalent amongst us; with the spirit and piet of primitive Christianity?”—page 1840.

Newspapers.—A man eats up a pound of sugar, and the pleasure he has enjoyed is ended; but the information he gets from a newspaper is treasured up in the mind, to be used whenever occasion or inclination calls for it. A newspaper is not the wisdom of a man or two men; it is the wisdom of the age, of past ages too. A family without a newspaper is always half an age behind the times in general information; besides they never think much nor find much to think about. And there are the little ones growing up in ignorance without a taste for reading.

Besides all these evils, there’s the wife, who, when her work is done, has to sit down with her hands in her lap, and nothing to amuse her mind from the toils and cares of the domestic circle. Who then would be without a newspaper?—Ben. Franklin.

The London Religious Tract Society was formed in 1799, through the influence of the Rev. George Burder, who was the parent of the British and Foreign Bible Society. At the late jubilee meeting it was stated that it had issued five hundred millions of publications in one hundred and ten languages. The Rev. A. Wells said there were probably those present who would live to celebrate its centenary, as they had now witnessed its jubilee; and he hoped they would then be told by the committee that they had circulated five hundred thousand millions, and that China had been pervaded by its works.

Cure for Hypochondria.—Hypochondria is a strange disease, whether it is viewed in its connection with the mind or the body: and perhaps we ought to leave to the doctors the application of the appropriate
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remedies for it. But we have found out a nostrum which works admirably well in some cases, and at the risk of being dubbed a quack, we must let out the secret. It is for the patient to force himself out of doors, and to hunt up some poor, suffering family, and see if he cannot relieve them.

DOMESTIC AMUSEMENTS.—It has often seemed to us, while watching the operation of the machinery in some family circles, that the wheels would work a great deal better, if, when all improper amusements were abolished and forbidden, some innocent and proper ones might be allowed to take their place. To teach children to go without amusement of any kind whatever, is about as absurd as to teach them to go without food.

TRIALS.—When from the top of some commanding cliff in eternity we are able to look over the stormy sea of this life of probation, we can then judge justly, and not before, of its trials and perils, and estimate aright the magnitude of our deliverances, and the skill and wisdom of the divine providential Pilot that sat at our helm.—H. T. Cheever.

PIOUS MOTHERS.—A distinguished professor in one of our prominent colleges, states that in thirty-one years in which he had watched the character and history of young men, and seen many give themselves over irreclaimably to dissipation and ruin, he has never known such a failure of one who had a faithful and pious mother.

E. A. S.

Correspondence.

For the Christian Magazine.

Importance of Christian Duties.

Bro. EICHBAUM.—Whoever will be a Christian, must first believe the gospel, for "without faith it is impossible to please God," then repent and be baptized, these things are pleasing to God, being done in faith, and not only so, they procure to us the pardon of our past sins. But let us remember that we are not to stop here. We have but commenced the Christian career. We have put on Christ, to walk in newness of life. Let us give all diligence to add to faith, virtue or courage, then knowledge, temperance, patience, godliness, brotherly kindness and charity or love. For if these things be in us and abound, they make us neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. But if we lack these things we are blind and cannot see afar off, and have forgotten that we have been purged from our old sins by faith, repentance and baptism. This is a subject of no little importance, since it is urged by the apostles. Peter said to baptized persons, "Give all diligence to make your calling and election sure, for if you do these things ye shall never fall." There is such a thing as a Christian's forsaking religion, and this thing takes place when the individual ceases to live in obedience to the divine commands, as laid down by Jesus Christ and the Apostles. "Wherefore," says the Apostle, "leaving the first principles of Christian doctrine let us progress toward maturity." May we all here in truth say, "And this we will do if God permit." Let us remember that it is impossible for those who were enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, (all who have put on Christ, have been made partakers of the Holy Ghost,) and have tasted of the good word of God and the powers of the world to come, if they shall fall away, to renew them again to repentance. O! what manner of persons ought we to be in all holy conversation, behavior and godliness. How careful ought we to be in the performance of all Christian duties. Let us not forfeit our right and title to eternal life, by not observing the commandments of our Lord and Master. But press forward in the highway of holiness. Every day certain commandments are just as binding upon us, as were faith, repentance and baptism, and are just as necessary to keep us in the road to heaven, as the others were to start us in that road. How often is it the case that individuals make the good confession, are baptized, and join themselves to the church, but soon become careless, neglect meeting with the disciples on
We call special attention to this department of the present No. The labors of Brethren COLLINSWORTH and J. K. SPEER, seem to have been greatly blessed. Brethren, let us rejoice together, take fresh encouragement and work, each man in his place, faithfully, zealously and courageously. The cause of truth is onward. The breath of Almighty God fans its flames and they will spread world-wide and burn heaven-high, till the enemies of the Lord be consumed with utter destruction, and his saints be purified and made meet to be partakers of the "inheritance which is incorruptible, undefiled, and that fadeth not away and which is reserved in Heaven for those who are kept by the power of God ‘through faith’ unto salvation.”

Brown, the Seceder, on Baptism.

Bro. Eichbaum:—I send you an extract on Baptism, which I do not recollect ever to have seen published in any of our periodicals. If you think it is worthy of a place in the Christian Magazine, I would like to see it published. But if not, pass it by and I will be satisfied.

"And baptism washes away sin, as it represents, seals, and applies the blood and spirit of Jesus Christ, for the removal of the guilt, power, and pollution of sin, which is called the washing of regeneration.”—Acts 22, 16; Tit. 3-5. See Brown’s Bible Dictionary, Art. “Washing.”

Mr. Brown was a seceder, and was looked upon as a great, and good man in his day. And I believe, that the Seceders still look upon him as a standard author. Do they, as a denomination, believe the above sentence, on baptism? Hoping to see you, at the State Co-operation meeting in the fall, I remain your bro. in Christ.

WADE BARRETT.

Papers in general and the Christian Magazine in particular.

[A Correspondent from Missouri, who prefers his name withheld, makes the following judicious remarks upon the true position maintained by our periodicals:]

Howard County, Mo.
July 12, 1850.

DEAR SIR: The Design of the Scriptures being the same now as in the Apostolic age, the attention must be first arrested, the same convictions must be fixed upon the mind, the same facts believed, the same obedience required, the same hopes are to be entertained, the same rewards promised, the same divine consolation is to be enjoyed by the Holy Spirit—to be given as the comforter. If these things be true, men must either hear the word of God preached, or read it when it is published. Without one or the other, none can have a proper conception of the plan of salvation as revealed in the New Testament, and there are many who read such works with some interest, who pay but little attention to preaching. This fact renders them more important than they are ordinarily considered.—Again, the object had in view in the establishment of your paper, I look upon as giving it important, additional interest.

With sincere desire for the success of your enterprise—that it may increase to the extent of your wishes, however sanguine.

I am very respectfully and sincerely.

WADE BARRETT.

Church News.

We call special attention to this department of the present No. The labors of Brethren COLLINSWORTH and J. K. SPEER, seem to have been greatly blessed. Brethren, let us rejoice together, take fresh encouragement and work, each man in his place, faithfully, zealously and courageously. The cause of truth is onward. The breath of Almighty God fans its flames and they will spread world-wide and burn heaven-high, till the enemies of the Lord be consumed with utter destruction, and his saints be purified and made meet to be partakers of the “inheritance which is incorruptible, undefiled, and that fadeth not away and which is reserved in Heaven for those who are kept by the power of God ‘through faith’ unto salvation.”

Report of Evangelists—No. 2.

DEAR BRETHREN:—Since my last report I have labored mostly in Williamson and Maury counties. Franklin, Columbia, Lascæ, Friendship and other points have shared in our efforts to do good. The brethren at Franklin have determined to build a meeting house, and have already raised by subscription about $1000. We have labored to aid them in this good work, and hope the house will be completed within the next year. Two meetings were held in Franklin and one some two miles west of the town. The brethren meet regularly and attend to the worship of the Lord’s house on the Lord’s day. The brethren Campbell and
others conduct the meetings. They are in an improving condition and we hope the time is not far distant when the truth will flourish more abundantly in their hands.

At Columbia, the brethren have a house of worship erected, but not yet finished, for which they yet owe about $500. We made an effort while there to raise by subscription the balance due for the house, and the brethren themselves, though they had previously subscribed liberally, raised nearly half the amount due. We hope the brethren in the country and elsewhere will raise the balance. Brother Eichbaum was with me part of the time at Columbia. We had 4 additions to the congregation, 2 by immersion. We hope the brethren at Columbia will improve in spiritual health, and that the truth will yet succeed in their hands.

The preaching brethren we hope will call and preach for them.

We held one meeting at Lasa. Had no additions, but trust the brethren were refreshed and improved. They are striving, especially the Elders, to live according to the primitive pattern, and in order to succeed more fully they have determined to pay according to their ability the expenses of a school conducted by a Christian teacher on Christian principles. They are anxious to employ a good Christian Teacher; and we hope some competent brother will go and see them.

At Friendship and in the neighborhood round about, we labored some two weeks in all. This church, by removals, death and other causes, has for several years past been in a declining state. We labored hard to bring about a reaction, and thank the Lord, our effort was not in vain. The brethren we think are improving, and we trust they will again flourish and prosper. We had one important addition by immersion to the congregation, and a good prospect of several others ere long. We hope the preaching brethren will remember Friendship. Many churches in Middle Tennessee are in want of aid, and without must decline. The harvest is great and the laborers few. Who will sow? Who will reap where others have sown? And who will sustain the laborers? Are the Apostles and Evangelists of the primitive age and the fathers of reformation the only persons who have been or will be, disposed to "do the work of an Evangelist"?

July 1850. J. J. TROTT.

Reports of East Ten. Evangelists.

To the Churches composing the Lower East Tennessee Co-operation.

Dear Brethren: Having been appointed by you to visit the Churches and proclaim the Gospel, I commenced the work, and have succeeded in a good degree in getting things in order. The Churches are at peace amongst themselves.

There have been but few additions; 5 by confession and baptism, 2 by letter, 2 from the Baptists, 1 from the Methodists and 1 reclaimed. I do not know how many additions Bro. E. A. Smith has had.— I do not estimate the good done by the number of additions made. I think the prospect is as good at this time in the bounds of this Co-operation as at any former period.

Dear Brethren: Bear in mind that our Co-operation meeting will commence on Friday before the 1st Lord's day in October, at Spring creek, McMinn county. Begin in time to get up your contributions for '51, and if possible, increase the amount, and send up your messengers, and let us have more laborers, for the harvest is truly great, but the laborers are few.

I would suggest to you the propriety of your sending that which is due to your Evangelists, by your Messengers, to the meeting on Spring Creek. Some of the Churches have paid the first and the second quarter, while others have not paid any as yet.

Dear Brethren: You know that the honor of the Co-operation depends upon the punctuality of the Churches, and the honor of the Churches depends upon the punctuality of its members.

From your brother in the kingdom and patience of Jesus Christ,

R. RANDOLPH.

Mt. Horeb, July 12th, 1850.

Bros. Ferguson and Eichbaum—On the 3d and 4th days of last month, I deliv-
ered 4 discourses, on "the things pertaining to the kingdom of God and the name of Jesus Christ," at Little Rock and vicinity, and immersed 4 persons. On last Saturday I returned to the same place and remained 5 days. 40 others nobly confessed and declared themselves on the Lord's side. I thank God and renew my courage! Little Rock is in Hickman Co. Ten., and I hope my brother preachers will visit and aid the cause at this place.

Your fellow-laborer in the best of all causes.

J. K. SPEER.

ABERDEEN, Miss., July 16, 1850.

DEAR BRO. FERGUSON:-We are just in receipt of 8 most valuable citizens, to the good cause of our Lord. Dr. Robinson, and his most intelligent and dignified consort; brother Hardy and his beloved lady, and sister W. Hardy, a pious, dignified, and intelligent lady of the Methodist society, and a bro. Gilley and consort; among our most valuable citizens indeed; and a young man from the high latitude of Ohio, who seems to be fully resolved on a life of usefulness, he is now at school and in school. May heaven shield the youth. These accessions were obtained in the town of Athens and from its vicinity. The fire was kindled by the ardent labors of our ardent, indefatigable and pious bro. Ussery, who is the property of our Co-operation meeting. His labors will tell for good in time and eternity. Bro. Robinson, another son of the Co-operation is ardently engaged in his Master's vineyard, and did us good service at the Athens meeting. At the mention of the word Co-operation, I am reminded of the coming first Lord's day in Sept. Anno Domini, 1850. That is the time set to favor Zion, by an effort meeting at Palo Alto, Chickasaw Co. Miss. The brethren there have means, and hearts and their hearts are not locked up in a miser's trunk. A large concourse and many able brethren are expected to attend. It is a crisis in the South. The cause of the Lord is onward in this land of many flowers, in hope of the bright world.

J. A. BUTLER.

MOULTON, July 16, 1850.

BRO. EICHBAUM: I have recently determined to devote a part of my time, when not officially engaged, to teaching the religion of Jesus Christ at Courtland, in this county.

I found, when I first taught there last fall, one brother and four faithful sisters—two who were once sisters had left the fold of the Lord: one of them had fled for refuge (?) to Presbyterianism, and the other to Baptism!

The people in the village and its vicinity, were attentive and came out freely to hear the word. My Methodist friends at first very kindly furnished me their house of worship, but on my second visit they had thought proper to refuse me its use. I was assured, however, that the refusal was not predicated on any imputation against my character as a christian, or gentleman. In my strait, however, the Lord provided for me, and the "Sons of Temperance," with a promptness and kindness worthy of all praise, furnished me their Hall; the people filled it to overflowing, and I spoke to them in my Master's name, the words of eternal life with zeal and fervor, knowing that He, who was for me was infinitely greater than those who were against me, and being perfectly willing to leave results in his hands.

When I next visited there, (last month,) the good citizens of the place had prepared a large room for my accommodation, and it was filled by an attentive and intelligent auditory. On that evening, 2 young ladies made the good confession, and witnessed it before a large crowd by being buried with their Lord in baptism, and rising to newness of life. One had been a Presbyterian, is intelligent and worthy—the other was your former correspondent, Eloise Thomson, with a mind overflowing with intelligence, and a heart abounding in love to God. Both were earnestly in search of rest to their souls, and I am happy to say they have found it in the body of Christ. To the Lord be all the praise!

I visited that place again on last Saturday and remained over Lord's day—spoke four times, broke the loaf, and rejoiced with the
Ridge, Giles Co. July 17th: "On the 4th Lord's day in June, I baptized 2 persons at Robinson's Fork."

Bro. W. T. Crenshaw, writes from Bragg's store, Ala. under date of July 26th as follows: "I have recently been instrumental in adding 10 to the royal family.

The undersigned, aided by Brethren Elkins and Scott, held a meeting at Mt. View, Wilson Co., embracing the 3rd Lord's day of July, at which there were 8 accessions. The meeting was afterwards resumed, embracing the 4th by Bro. Elkins, have not heard results. On the 5th Lord's day of July, met brethren Scott and Hootan at "Sam's Creek,"—1 lady was immersed and others seemed almost persuaded.

J. Eichbaum.

We were informed, while at Mt View, by Bro. Elkins of the following accessions within the bounds of his labors—Bethlehem, 3; Bethel, 11; Cedar Lick, 4; Cedar Creek, 3. These points are, we believe, all in Wilson Co. for which county Bro. Elkins is Evangelist this.

Since penning the above, we are informed that the meeting at Mt. View on the 4th Lord's day was attended by Brethren Elkins and S. E. Jones, and that there were 4 other accessions. The prospects at this point are encouraging.

Exchanges since our last have reported the following additions:


Indiana—"Christian Age," 17.


We have not seen a "Christian Intelligencer," in three weeks, nor a "Witness of Truth," in five months.

Circular.
The Church of Christ at the City of Washington D. C., to all the Brethren throughout the United States:

Beloved Brethren: In view of the obligations, resting alike upon all Christians, to use every means within the scope of Bible
injunction to promote the proclamation and spread of the gospel of Jesus Christ; and believing that, to make known to you the necessity which invoke your intervention in aid of the good cause in this city, is our imperative duty, we address you this letter.

The church here consists of eighteen members—nine males and nine females. It was organized about seven years ago, and owing to our destitution of means to erect a house for purposes of worship, we have been wholly neglected by transient preaching brethren, who occasionally sojourn for a time among us; and for the same reason, those who labor in the neighboring cities and towns do not visit us. We do not mention this as a reflection upon our preaching brethren; several of them would gladly come to us if we had a house to invite them to. But experience having shown that a congregation cannot be assembled here, at any house other than one known and recognized by society as appropriate to the purpose of worship, we have ceased to importune them, and have been obliged to content ourselves with a regular weekly attendance upon our duties at the houses of each other. Upon these occasions we are always alone, and thus the simple but imposing rites of our holy religion, not to speak of the all-potent and convincing arguments of the gospel are withheld from the dying multitude around us. Many have been interested from conversations with the brethren, and have expressed the wish that we had a public place of worship, that they might learn more of the truths we profess.

The Roman Catholics are very numerous here, and are supplied with every necessary convenience to publish their faith to all around them; and all of the Protestant denominations common to this country, are accommodated with spacious and comfortable houses of worship, while the disciples of our Master are alone destitute of a house, and even a name, in the metropolis of the greatest nation of the earth.

Are you willing, brethren, that this state of things shall continue, or will you each contribute your mite for the erection of a house for the worship of our God, that here, too, a people may be brought together to His glory and their own salvation?

A small contribution from each congregation would suffice for our necessities, and this could be raised, by a general participation among the members, without any inconvenience.

Will you not, then, help us, beloved brethren, to send forth the word of life to this forty thousand people, who are strangers to the meek and lowly teachings of the gospel?

We would suggest to the brethren, that one or more in each congregation in the United States will act as special agents for us in soliciting donations, and that as soon as the sense of the congregation is ascertained upon the subject, we be informed, in order to the speedy commencement of the building.

We hope that the publishers in the United States, friendly to the cause of Primitive Christianity, will publish this letter.

All communications will be addressed to the Elders of the Church, whose names are affixed to this letter, they having been charged by the church with the management of the business.

We cannot conclude this communication, beloved brethren, without saying to you again, help us in our weakness and destitution. We are, indeed, poor in this world's goods, but rich in the hope of eternal abundance, and we would have you share with us the blissful consolation of unfurling the banner of our Lord and Master in this stronghold of the enemy.

GEORGE E. TINGLE, Elder.
H. H. HAZZARD, Elder.
WASHINGTON, May 21, 1850.

[The above Circular commends itself to the best feelings and noblest impulses of every Christian heart. Our holy religion enjoins it upon us to "do good unto all men, especially those that are of the household of faith." Its spirit is of that comprehensive and all-embracing nature that knows no mere sectional limits nor is confined to any one class of beneficent enterprises.—The language of the Circular, is that "small contributions from each congregation will suffice." We hope that none will refuse to accede to this call for help.]

Obituary Notices.

WILLIAM W. GOODWIN, died in Nashville, July 24th, 1853, aged twenty-five years and four months.

In this death many devoted relatives, and a large circle of admiring friends feel a loss. The worth of his memory requires that something more than the announcement of his death should be recorded.—Death is always a mysterious Providence;
but it is especially so to us when called to witness the departure of one whose life was an example of purity, and whose character was the pledge of all that is noble, generous and useful. It is with deep sorrow that we behold the anticipations and hopes of such a life disappointed.

Young Goodwin seemed one of those rare persons whom God sends to be an example and support to others. His early life was remarkable for its purity and its freedom from those faults which ever occasion serious uneasiness to those who are interested in the promise of youth. He was known as a man of high principle, unblemished character, easy address, cheerful disposition, and religious aspirations. The nearer circle of his intimate friends was every day more closely bound to him by the ties of mutual affection and esteem. Few have ever been more loved by his friends, or more deserving of their love. He was a highly-esteem ed member of the Christian Church, and his religious principles pervaded his life without giving it any austerity. He shrank from every thing base or untrue; and though charitable to the views and character of others, he was always ready to assume the responsibility which his own brought upon him. His death was heralded by a delicate constitution and a long and slowly-wasting disease. He bore this with Christian resignation; partaking seldom of sadness, and never of despair. Often he was sustained by an unsuppressed buoyancy of spirit, which no disheartening conflict with suffering could overcloud. He died as he lived, in the calm faith and unfaltering hope, which flow from constant obedience to the commandments of God, as revealed in the Gospel of Jesus Christ. "It is the last of earth with you, brother William," said one a few hours before his departure. "Yes," he replied, "but 'tis not the last of Heaven! it is but the beginning of blessedness." Sweetly he fell asleep amid the suppressed sighs, the dropping tears, and tender attentions of those who loved him with a love born itself in that Paradise through whose open gates he has passed before us. We will not repine, for he has entered that spiritual realm not altogether as a stranger, but as one whose singleness and transparency of spirit, whose humility and fidelity have prepared him to find in that world a home where sorrow and separation are unknown! To his relatives and friends his memory will always be a source of unfailing pleasure. They can remember nothing but what was excellent in him. His death, in the prime of life and prospective usefulness, should speak to us in fearful power, of the uncertainty and worthlessness of all that is founded upon merely human calculations, and teach us to feel the unspeakable blessings and consolations of that faith in God, and the redemption of Christ, which alone can make life a discipline, death a release, and heaven a place where the long dead, and the recent dead, shall be with us blooming and fresh with immortal youth.

Four days after the departure of Brother Goodwin, his Sister, Mrs. Martha Pearl, was called upon to follow. Thus, in the brief space of one year, have three members of one family—all in the prime of life—gone down to the shades of death—and these are but a few brief years behind beloved and honored parents. All died in the faith of the gospel and have left for us the encouragement of their hope.

Sister Pearl was a woman of most amiable disposition, of pure mind and chastened affections; rich in many good deeds; the ornament of her household; the staff and stay of already motherless children; the tenderly loved of many hearts, with new scenes of happiness and spheres of duty just opening before her and the fondest hopes just glimmering and dawning in her future. She had just become a wife, and the bridal couch has been made a bier. At the very moment when life offered the most for her to do and enjoy, the dark arrow sped and she lies silent in unwarned dissolution. But can such loveliness have died? Can such inborn and strong affections have perished? Can God have suffered a spirit,
so full of blessed influences, so radiant with intelligence and kindness to drop out of being while he burdens the earth with so many of the selfish and depraved. This cannot be. There was a vacant mission of love in heaven waiting her acceptance. She was found faithful in a lower sphere and her Master has said, Come up higher. Thus only can we interpret the premature removal of the pure and good. Without a higher life, man is the greatest anomaly in existence—the only broken column in creation. With him every thing is incomplete and unfinished. But religion assures us that this seeming incompleteness will be filled up; and defeated aims, broken plans and unfinished works will all be consummated. Man’s cycle is not bounded by earth or we could comprehend it. His interest and fortunes extend into eternity.

In committing this lovely and devoted woman into the hands of God, let us rejoice that he provides for his own. He created the soul to live; He has doomed its sin-worn tabernacle to death. He has by the gospel given our hearts a trust that cannot be mocked. Christ has come to bring us pardon and acceptance; he has gone to prepare our mansion!

"How sweet to look; in thoughtful hope Beyond the fading sky, And hear him call his children up To his fair home on high!"

CANNON COUNTY, July 1, 1850.

Departed this life on the 18th day of June 1850, Sister ELIZABETH HIGGINS, wife of CO·OPERATION MEETINGS.

Bro. William Higgins, in the 56th year of The NORTH ALABAMA Co-operation, will be held at Green Hill, near Athens, commencing Friday before the 4th Lord's day in September.

Her disease was Cancer in the right breast, which she was attacked with about sixteen months before her death. She finally came to the conclusion to have it extracted, and when the physicians met and placed her on a litter to perform the operation, she requested that before they commenced, the song “My christian friends in bonds of love” &c. should be sung for her. But the friends, under the circumstances, were so much affected that they could not comply with her request. She lived about ten hours after the operation was performed, during which time she called her two children and friends around to receive her parting benediction. She told them that she had no fears of death, that she was conscious her departure was near at hand, but that she should enjoy that rest that remains for the people of God, and exhorted them all to meet her in Heaven. She called her only son to her only a few minutes before her departure, and exhorted him to prepare to meet her in Heaven. She endured her afflictions with Christian fortitude and resignation, consequent upon a firm reliance in her God, for happiness in this world, and anticipated felicity in the next. She united with the Christian Church about 27 years before her death, and was beloved by all the disciples for her punctuality in Christian worship, her uniform piety and devoted zeal.

LUKE SHIRLEY.

Co-operation Meeting of North Ala.
The brethren of North Alabama, have agreed to hold their annual Co-operation Meeting for 1850, at Green Hill, near Athens, commencing Friday before the 4th Lord’s day in September, and they earnestly request a general attendance.

All things concurring the writer will attend the Co-operation meeting at Green Hill, Ala. the 4th Lord’s day in September, and he would be most happy to meet the brethren generally of that section.

T. FANNING.
Life is What we make It.

BY ORVILLE DEWEY.

All things bear to us, a character corresponding to the state of our own minds.—Life is what we make it; and the world is what we make it.

I can conceive that to some who hear me, this may appear to be a very singular, if not an extravagant statement. You look upon this life and upon this world, and you derive from them, it may be, a very different impression. You see the earth perhaps, only as a collection of blind, obdurate, inexorable elements and powers. You look upon the mountains that stand fast for ever; you look upon the seas, that roll upon every shore their ceaseless tides; you walk through the annual round of the seasons; all things seem to be fixed—summer and winter, seed-time and harvest, growth and decay; and so they are. But does not the mind, after all, spread its own hue over all these scenes? Does not the cheerful man make a cheerful world? Does not the sorrowing man make a gloomy world? Does not every mind make its own world? Does it not—as if indeed a portion of the Divinity were imparted to it—does it not almost create the scene around it? Its power, in fact, scarcely falls short of the theory of those philosophers, who have supposed that the world has no existence at all, but in our own minds. So again with regard to human life, it seems to many, probably, unconscious as they are of the mental and moral powers which control it, as if it were made up of fixed conditions, and of immense and impassable distinctions. But upon all conditions presses down one impartial law. 'To all situations, to all fortunes high or low, the mind gives their character. They are in effect, not what they are in themselves, but what they are, to the feeling of their possessors. The king upon his throne and amidst his court, may be a mean, degraded, miserable man; a slave, to ambition, to voluptuousness, to fear, to every low passion. The peasant in his cottage, may be the real monarch; the moral master of his fate; the free and lofty being—more than a prince in happiness—more than a king in honor. And shall the mere names which these men bear, blind us to the actual positions which they occupy amidst God's creation. No; beneath the all-powerful law of the heart, the master, is often a slave; and the slave—is master.

It has been maintained, I know, in opposition to the view which we take of life, that man is the creature of circumstances. But what is there in the circumstances of the slave to make him free in spirit, or of the monarch to make him, timid and time-serving? This doctrine of fate—that man is but a bubble upon the sea of his fortunes, that he is borne helpless and irresponsible being upon the tide of events,—is no new doctrine, as some of its modern advocates seem to suppose; it has always formed a leading part of the creed of Atheism. But I ask if the reverse of this doctrine is not obviously true? Do not different men bring out of the same circumstances totally different results? Does not that very difficulty, distress, poverty or misfortune, which breaks down one man, build up another, and make him strong? It is the very attribute, the glory of a man; it is the very power and mastery of that will which constitutes one of his chief distinctions from the brute, that he can bend the circumstances of his
condition to the intellectual and moral purposes of his nature.

But it may be said, that the mind itself is the offspring of culture; that is to say, the creature of circumstances. This is true, indeed, of early childhood. But the moment that the faculty of moral will, is developed, a new element is introduced, which changes the whole complexion of the argument. Then a new power is brought upon the scene, and it is a ruling power. It is delegated power from heaven. There never was a being sunk so low, but God has thus given him power to rise. God commands him to rise, and therefore, it is certain, that he can rise. Every man has the power and every man should use it, to make all situation, all trials and temptations conspire to the promotion of his virtue and happiness.

Life then is what we make it, and the world is what we make it. Even our temporary moods of mind, and much more, our permanent character whether social or religious, may be appealed to as illustrative of this truth.

I. Observe, in the first place, the effect of our most casual moods of mind.

It is the same creation upon which the eyes of the cheerful and the melancholy man are fixed; yet how different are the aspects which it bears to them! To the one it is all beauty and gladness; “the waves of ocean roll in light, and the mountains are covered with day.” It seems to him as if life went forth rejoicing upon every bright wave, and every shining bough, shaken in the breeze. It seems as if there was more than the eye sees—a presence—a presence of deep joy—among the hills and valleys, and upon the bright waters. But now the gloomy man, stricken and sad at heart, stands idly or mournfully gazing at the same scene, and what is it? What is it to him? The very light,—“bright influence of bright essence inrate,”—yet the very light seems to him as a leaden pall thrown over the face of nature. All things wear to his eye a dull, dim, and sickly aspect. The great train of the seasons is passing before him, but he sighs and turns away, as if it were the train of a funeral procession; and he wonders within himself at the poetic representations and sentimental rhapsodies that are lavished upon a world so utterly miserable. Here, then, are two different worlds in which these two classes of beings live; and they are formed and made what they are, out of the very same scene; only by different states of the mind in the beholders. The eye makes that which it looks upon. The ear makes its own melodies or discords. The world without reflects the world within.

II. Again, this life, this world is what we make it, by our social character; by our adaptation, or want of adaptation, to its social conditions, relationships and pursuits.

To the selfish, to the cold and insensible, to the haughty and presuming, to the proud who demand more than they are likely to receive, to the jealous who are always afraid they shall not receive enough, to the unreasonably sensitive about others’ good or ill opinion, and in fine, to the violators of social laws, of all sorts,—the rude, the violent, the dishonest and the sensual,—to all these, the social condition, from its very nature, will present annoyances, disappointments, and pains, appropriate to their several characters. Every disposition and behavior has a kind of magnetic attraction, by which it draws to it, its like. Selfishness will hardly be a central point around which the benevolent affections will revolve; the cold-hearted may expect to be treated with coldness, and the proud with haughtiness, the passionate with anger and the violent with rudeness; and those who forget the rights of others, must not be surprised if their own are forgotten; and those who forget their dignity, who stoop to the lowest embraces of sense, must not wonder, if others are not concerned to find their prostrate honor, and to lift it up to the remembrance and respect of the world. Thus, the bad make the social world the live in. So, also, do
the good. To the gentle, how many will be gentle—to the kind, how many will be kind! How many does a lovely example win to goodness! How many does meekness subdue to a like temper, when they come into its presence! How many does sanctity purity—how many does it command to put away all earthly defilements, when they step upon its holy ground! Yes, a good man, a really good man, will find that there is goodness in the world; and an honest man will find that there is honesty in the world; a man of principle will find principle, yes, a principle of religious integrity, in the hearts of others. I know that this is sometimes denied, and denied with much scorn and self-complacency. But when a man says that true religious virtue is all a pretense, though the charge is put forward in quite another guise, I confess that I most of all suspect the heart of the complainant. I suspect that it is the heart itself estranged from truth and sanctity, that can find no truth or sincerity in all the religious virtue that is around it. True, most true, most lamentably true it is,—nothing is so lamentably true,—as that there is too little religious fervor in the world; but still there is a feeling; there is some religious sensibility,—the most precious deposit in the heart of society,—there is some anxiety on this great theme, holy and dear, to him whose mind is touched with that inexpressible emotion; and he whose mind is so touched, will as certainly find those deep tokens of the soul's life, as the kindling eye will find beauty amidst the creation, or as the attuned ear will find the sweet tone of music, amidst the discords of nature. Thus it is, that the mind discovers social virtue and develops the social world around it. The corrupt mind elicits what is bad; and the pure mind brings out what is good.

But the pure mind makes its own social world, in another sense. It not only unfolds that world to itself, but all its relations to society are sanctified; the otherwise rough contacts of life are softened to it, and its way is graciously made smooth and easy. The general complaint is, that society is full of mistrust and embarrassment, of competitions, and misunderstandings, and unkind criticisms and unworthy jealousies. But let any one bear within him, an humble mind; let him be too modest to make any unreasonable demands upon others, too mistrustful and tenderly solicitous about the keeping of his own heart, to be severe or censorious; let him simply be a good man—full of true and pure love for those around him,—full of love to God—full of holy indifference to earthly vanities,—full of the heaven-ward thought, that soars far beyond them; and what, now, has this man to do with worldly strifes and intrigues, with poor questions of precedence, and the small items of unsettled disputes, and unsatisfied suspicions? An excellent simplicity that cannot stand them—a high, aim that cannot bend its eye upon them—a generous feeling that cannot enter into them—a goodness that melts all difference into harmony—this is the wise man's protection and blessing.

III. I have spoken of the world of nature, and of the world of society. There is also a world of events, of temptations and trials and blessings; and this, too, is what we make it. It is what we make it by our religious character.

There are no blessings—and it is a stupendous truth that I utter—there are no blessings which the mind may not convert into the bitterest of evils; and there are no trials which, it may not transform into the most noble and divine of blessings. There are no temptations from which the virtue they assail, may not gain strength, instead of falling a sacrifice to them. I know that the virtue often falls. I know that the temptations have great power. But what is their power? It lies in the weakness of our virtue. Their power lies not in them, but in us, in the treason of our own hearts. To the pure, all things are pure. The profligates of dishonest gain, of guilty pleasure, makes them more pure; raises their virtue to the height of towering indignation. The fair occasion, the safe opportunity, the goodly chance of victory, with which sin approaches the heart to ensnare and conquer it—all are turned into a defeat and disgrace for the tempter, and into the triumph and confirmation of virtue. But to the impure, to the dishonest, false-hearted, corrupt, and sensu-
Life is what we make it.

All occasions come every day; and in every scene and through every avenue of thought and imagination. To the impure occasions come, did I say—rather do they make occasions; or if opportunities, come not, evil thoughts come; no hallowed shrine, no holy temple, no sphere of life, though consecrated to purity and innocence, can keep them out. So spakest thou, the sacred text, and in this very striking language, "To the pure all things are pure; but to them that are defiled and unbelieving, nothing is pure; for even their mind and conscience is defiled."

Thus might we pass in survey all the circumstances of man’s earthly condition, and bring from every state and pursuit of human life, the same conclusion. Upon the irreligious man, the material world has the effect to occupy him, and estrange him from God; but to the devout man, the same scene is a constant ministration of high and holy thoughts. Thus also, the business of the world, while it absorbs, corrupts and degrades one mind, builds up another in the most noble independence, integrity and generosity. So, too, pleasure which, to some, is a noxious poison, is to others, a healthful refreshment. The scene is the same. The same event happeneth to all. Life is substantially the same thing to all who partake of its lot. Yet some rise to virtue and glory, and others sink, from the same discipline, from the same privileges, to shame and perdition.

Life, then, I repeat, is what we make it, and the world is what we make it. Life, that is to say, takes its coloring from our own minds; the world, as the scene of our welfare or woe, is, so to speak, moulded in the bosom of human experience. The archetypes, the ideal forms of things without—if not as some philosophers have said, in a metaphysical sense, yet in a moral sense—they exist within us. The world is the mirror of the soul. Life is the history, not of outward events—not of outward events chiefly—but life, human life, is the history of a mind. To the pure, all things are pure. To the joyous, all things are joyous. To the gloomy, all things are gloomy. To the good, all things are good. To the bad, all things are bad. The world is nothing but a mass of materials, subject to a great moral experiment. The human breast is the laboratory. We work up those materials into what forms we please. This illustration too—if any one should take me too literally—will furnish the proper qualification. The materials, indeed, are not absolutely under our control. They obey the laws of a higher power. Those laws, too, are fixed laws. Yet the chemist in his laboratory, accomplishes all that he rationally desires to accomplish. The elements are enough under his command to answer all his purposes. Nay, if they did not furnish difficulties and require experiments, his science would not exist; his knowledge would be intuition. So with the moral experimenter. He has to overcome difficulties, to solve questions; still, within the range of rational wishes, and in submission to the power of God, he can work out what results he pleases; and if there were no difficulties, there would be no virtue, no moral science of life.

I am sensible that I have dwelt at considerable length upon the proofs of my doctrine; but I must beg your indulgence to some farther consideration of it, in application to two states of mind; I mean to complaint and discouragement. These states of mind have, indeed, the same leaning, but still they are very different. Complaint is bold and open-mouthed, and speaks like one injured and wronged. Discouragement is timid and silent; it does not consider whether it is wronged, but it knows that it is depressed, and at times, almost crushed to the earth. There are many minds to be found in one or other of these conditions. Indeed, I think that the largest amount of human suffering may be found in the form of complaint or discouragement; and if there be any thing in the doctrine of this discourse, to disarm the one, or relieve the other, it well deserves a place in our meditations.

Our complaints of life, mainly proceed upon the ground that, for our unhappiness, something is in fault besides ourselves, and
I maintain that this ground is not fairly taken. We complain of the world; we complain of our situation in the world.

Let us look a moment at this last point—what is called a situation in the world. In the first place, it is commonly what we make it, in a literal sense. We are high or low, rich or poor, honored or disgraced, usually just in proportion as we have been industrious or idle, studious or negligent, virtuous or vicious. But in the next place, suppose that, without any fault of our own, our situation is a trying one. Doubtless it is so, in many instances. But then I say that the main point affecting our happiness in this case is not our situation, but the spirit with which we meet it. In the humblest conditions, are found happy men; in the highest, unhappy men. And so little has more condition to do with happiness, that a just observation, I am persuaded, will find about an equal proportion of it, among the poor and the rich, the high and the low. “But my relation to the persons or things around me,” one may say, “is peculiarly trying; neither did I choose the relation; I would gladly escape from it.” Still, I answer, a right spirit may bring from this very relation the noblest virtue and the noblest enjoyment.—“Al! the right spirit!” it may be said—“to obtain that is my greatest difficulty.” Doubtless, if I had the spirit of an angel, or of an Apostle, I might get along very well. Then I should not be vexed, nor angered, nor depressed. But the very effort to gain that serene and patient mind, is painful, and often unsuccessful.” Yes, and the ill success is the pain. It is not true, that thorough, faithful endeavor to improve is unhappy; that honest endeavor I mean, which is always successful. On the contrary, it is, this side heaven, the highest happiness. The misery of the effort is owing to its insufficiency. The misery then, is mainly our own fault.

On every account therefore, I must confess, that I am disposed to entertain a very ill opinion of misery. Whether regarded as proceeding from a man’s condition or from his own mind, I cannot think well of it. I cannot look upon it with the favor which is accorded to it by much modern poetry and sentiment. These sentimental sighings over human misfortune which we hear are fit only for children, or at least for the mind’s childhood. You may say if you will, that the preacher’s heart is hard when he avers this, or that; he knows not trial or grief; but if you do, it will be because you do not understand the preacher’s argument—no, nor his mind neither. What I say to you, I say to myself—the mind’s misery, is chiefly, its own fault. Sentimental sighings there may be in early youth, and in a youthful and immature poetry; but he who has come to the manhood of reason and experience, should know, what is true, that the mind’s misery is chiefly its own fault; nor more, and is appointed under the good providence of God, as the punisher and corrector of its fault. Trial is indeed a part of our lot; but suffering is not to be confounded with trial. Nay, amidst the severest trials, the mind’s happiness may be the greatest that it ever knew. It has been so in a body racked with pain, nay, and in a body consumed by the fire of the martyr’s sacrifice. I am willing, however, to allow that some exceptions are to be made; as for instance, in the first burst of grief or in the pains of lingering disease. The mind must have time for reflection, and it must have strength left to do its work. But its very work, its very office of reflection, is to bring good out of evil—happiness out of trial. And when it is rightly guided, this work it will do; to this result it will come. In the long run, it will be happy, just in proportion to its fidelity and wisdom. Life will be what it makes life to be, and the world will be what the mind makes it. With artificial wants, with ill-regulated desires, with selfish and sensitive feelings of its own cherishing, the mind must be miserable. And what then is its misery? Hath it not planted in its own path the thorns that annoy it? And doth not the hand that planted, grasp them? Is not the very loudness of the complaint, but the louder confession, on the part of him who makes it?

The complaint nevertheless with some is very loud. “It is not a happy world,” a man
LIFE IS WHAT WE MAKE IT.

...but a very miserable world; those who consider themselves saints may talk about a kind providence; he cannot see much of it; those who have all their wishes gratified may think it is very well; but he never had his wishes gratified; and nobody cares whether he is gratified or not; everybody is proud and selfish," he says; "if there is so much goodness in the world he wishes he could see some of it. This beautiful world! as some people call it—for his part he never saw anything very beautiful in it; but he has seen troubles and vexations, clouds and storms enough; and he has had long, tedious, weary days, and dull nights; if he could sleep through his whole life and never want any thing, it would be a comfort." Mistaken man! doubly mistaken—mistaken about the world—mistaken in thyself; the world thou complainest of is not God's world, but thy world; it is not the world which God made, but it is the world which thou hast made for thyself. The fatal blight, the dreary delness, the scene so distasteful and dismal, is all in thyself. The void, the blank, amidst the whole rich and full universe is in thy heart. Fill thy heart with goodness, and thou wilt find that the world is full of good. Kindle a light within, and then the world will shine brightly around thee. But till then, though all the luminaries of heaven shed down their entire and concentrated radiance upon this world, it would be dark to thee. "The light that should be in thee is darkness, and how great is that darkness!"

But I must turn in close, to address myself for a moment, to a very different state of mind, and that is discouragement. Complaint is to be blamed; but there is a heavy and uncomplaining discouragement, pressing upon many minds, which demands a kinder consideration. They have tried and not succeeded; they have tried again, and failed, of the ends, the objects, which they sought; and they say, at length, "we give over; we can never do any thing in this world; ill fortune has taken the field against us, and we will battle with it, no longer." Yet more to be pitied are those who have never had even the courage to strive; who, from their very cradle, have felt themselves depressed by untoward circumstances, by humble state or humble talents. Oftentimes the mind in such a case is, in culture and power, far beyond its own estimate; but it has no aptitude for worldly success; it has no power to cause itself to be appreciated by others; it has no charm of person or of speech; it is neglected by society, where almost every one is too much occupied with his own advancement to think of pining merit; it is left to silent and solitary hours of discouragement and despondency. And in such hours—perhaps there are some here present who can bear me witness—the thoughts that sink deeply into the heart, though never, it may be, breathed in words, are such as these. "My chance in this world, is a poor one; I have neither wealth, nor talents, nor family—I have nothing, to give me importance; I have no friends to help me forward, or to introduce me favorably to the world; I have no path open to me; my success is poor, even my expectation is poor. Let the fortunate be thankful; but I am not fortunate; the great prizes are not for me; despond I needs must, for hope I have none; I will sit down in silence, and eat the bread of a neglected lot; I will weep—but even that is useless; away then, hope! away tears! I will bear my heart calmly, though sadly, in its way, through a cold, ungenial, unkind world."

And yet above this man is spread the sublimity of heaven, around him the beauty of earth; to this man is unfolded the vision of God; for this man Christ hath died, and to him, heaven is unveiled; before this man lies the page of wisdom and inspiration; and wisdom and sanctity, it is still given him to learn and gain—wisdom and sanctity, inward, all-sufficing and eternal. The universe is full and rich for him. The heaven of heavens invites him to its abode!

Oh! the intolerable worldliness of the world!—the worldliness of fashion and fashionable opinion! the worldliness of our eager thongs, and our gay watering-places, and our crowded cities, and our aspiring literature, and our busy commerce! Distinction! to be raised a little above the rest—to be talked of and pointed at, more than others—this hath blinded us to the infinite
good that is offered to all men. And this
distinction—what is it, after all? Suppose
that you were the greatest of the great; one
raised above kings; one to whom courts and
powers and principalities paid homage, and
around whom admiring crowds gathered at
every step. I tell you that I would rather
have arrived at one profound conclusion of
the sage's meditation in his dim study, than
to win that gaze of the multitude. I tell
you that I had rather gain the friendship
and love of one pure and lofty mind, than
to gain that empty applause of a court or a
kingdom. What then must it be to gain
the approval, the friendship, the love of that
ONE, infinitely great—ininitely dear to the
whole pure and happy creation?

Before these awful and sublime realities
of truth and sanctity, sink all worldly dis-
tinction, and worldly imaginations! Discour-
egagement and despondency!—for a crea-
ture to whom God hath offered the loftiest
opportunity and hope in the universe? An
humble, depressed, unfortunate lot!—for
him, before whom are spread the boundless
regions of truth, and wisdom, and joy?
A poor chance!—for him who may gain
heaven? Ah! sir, thy poverty; thy mis-
fortune, is all in thyself. In the realm
of God's beneficence; is an infinite full-
ness, and it all may be yours. Even to
the despised and persecuted Christians
of old the Apostle said this; and it is
still and forever true, to all who can receive
it. "Therefore," says he, in his lofty rea-
soning, "let no man glory in men; for all
things are yours; whether the world, or life,
or death, or things present or things to
come; all are yours, and ye are Christ's and
Christ is God's!"

Preaching and Preachers.

Something upon this subject has been
 gained in "the Reformation," so-called,
which by all considerate men will be duly
estimated. Its early efforts by an indiscrimi-
nate zeal, was a preaching against preach-
ing which was tolerated solely because of
the crying ignorance and superstition of
many who were engaged in the work, but
which now, thanks to the slow but steady
advance of correct principles of moral obli-
gation, and Christian privilege and duty,
would be regarded as mere twaddle. Preach-
ers against preachers, we have had enough;
and distracted churches and dead Disciplers
absorbed in love of lucre and indolent irre-
ponsibility are their fruits known and read
of all men; enough known and enough read
to make our profession a scene to many
communities from Baltimore to Little Rock.
But from the influences of the past and al-
most fatal teaching, we are beginning to rid
ourselves. Faithful and independent men,
sometimes, despite the sad influences of
past teaching from high places, are laboring
successfully for a change—a change, let us
hope, that will give more Scriptural views
of the purposes of Church organization,
and the objects of a Christian profession.—
To serve the cause of God and not men, is
the object of such, and so long as this is
their object they will succeed. They may
be defeated in appearances and reproached
as inconsistent, but if the truth and the true
obligations devolving upon Christians are
made known, they are content. A wise and
a good man will ever hold forms subordi-
nate to substance. They secure what is
essential and allow their adversary to go off
in triumph over his victory, feeling that if
the end is secure, it were always better that
he should triumph.

After all that has been said justly and
foolishly against preachers and preaching,
correct views will yet prevail. The neces-
sity for both is founded in the very nature
of things—in the religious feelings and ac-
tual wants of society and the world; and the
folly of all their opponents will ever be as
it ever has been, set down to the igno-
rance, selfishness and ambition of those who
find them in their way, or in the way of their
preaching.

The gospel ministry has been divinely in-
stituted by the divine author of human na-
ture. Indeed, it is the Christian profession
itself, either for private or public ministra-
tion as the whole genius and design of the
Christian Religion abundantly shows. True,
it has assumed unauthorized powers; it has
separated itself into an exclusive priesthood
and lordly hierarchy, but still it exists, God-
appointed and God-protected, and he that
opposes its legitimate natural grounds and relations, opposes himself and the most conservative interests of his race. But just here I am asked: What do you mean by its natural grounds? I will illustrate: A number of families existing in the same neighborhood of town or country discover the always existing necessity amongst them for religious worship and instruction. A portion of their time they find necessary for rest from labor, for recreation of both body and mind, which would be shamefully abused if it were given up to mere leisure and recreation. To meet together is pleasurable for mutual acquaintance, for kindly greetings, for cultivating the sense of common interests and ties, for strengthening and guarding the bonds of the State. The reasonableness, not to say propriety of regarding the Supreme Power, will soon establish or recognize an institution for meditation and worship. A building must be erected, hours must be set apart, and some forms and usages must be agreed upon. Then one must conduct the public exercises—be must be chosen by the community either directly or indirectly. His duty is to address the people upon the greatest themes that ever engaged human attention. Can he be prepared for their vast, varied and deeply momentous interests without devoting his whole mind and life to them? Let us suppose it is not necessary, and that any one who pleases may preach. Can any sensible community risk such a license? Will people assemble to listen to all sorts of twaddle, the strange, contradictory and incoherent things any numskull may choose to say? And would you call this public worship and religious instruction? But suppose, seeing the folly and sinfulness of such a course, the community select some Lawyer, Doctor, Merchant, Artisan or Farmer to lead and direct their exercises. His employments in the business of life are as other men's. Can such a man be found who will take the responsibility? I very believe that if he were found, his willingness would be, in most instances, evidence of lack of qualification. I know that where one cannot be had who will devote all his time, the labors of any ought to be highly esteemed; but select your farmer, lawyer &c., and my word for it if he preach much he will soon find duties enough to engage all his attention, and though modesty may suppress the expression of his convictions, he will nevertheless know that all his mind and time should be employed. But is he not a preacher even if he do prescribe pills, write deeds, plough lands and build houses? And two or three such, are they not a class as much as any number of preachers that now exist? They are, reader, with one single exception, and that is, they do not study and they perform but half the labors of their office, and are paid nothing; which is the essential matter in these lucre-loving times! They may occasionally interest your combative and egotistical a-gainst all preaching—but still they are preachers differing only in meagerness of qualification and no pay from others. They may be good men, but they cannot discharge the duties of their place, simply because it is impossible—they never have done it. A man who says he can discharge them, neither knows himself nor the nature of his calling.

The human heart is a deep, profound, which has never been sounded. If I speak to it I must have time to meditate. I may speak to amuse, to please, to astonish, without this, but not to please either myself or God. How can I analyze motives, reveal men to themselves, strip them of their disguises, point out the evil in them and the remedy? Again, I say, viewing the matter merely upon its natural basis, to say nothing of scientific and Scriptural and historical research, all of which is necessary.—He that says he can do this work and not give his whole mind to it, knows not what he says nor whereof he affirms.

But we are met: your reasoning would make a community give a man a salary; and salaried preachers are monsters. Ay, they are of hideous men to all lovers of filthy lucre or low pursuits. It is true that a man cannot preach without an income any more than he can farm, saw, or dig without an income. But let us contemplate a little farther the condition of our primitive community. Finding the necessity for public
worship and instruction, it selects you as the man. See here, Bro. Fly-at-all, will you preach every Lord's day, and conduct our religious exercises for nothing and by other business support yourself, or do without a support? There is your question and is not every good-feeling man ashamed of it? But it must be seriously answered as it respects the most serious of all interests. — You would answer, if you were really religiously disposed, "There are duties which I owe to myself and my family; which are before all others. I cannot live in want, nor allow those dependent upon me to want. It is a pecuniary matter, you may say, but it is what must press itself upon every honest man when you ask him to suspend all other employments for the public duties of Religion. You would not have me to "deny the faith and become worse than many infidels? for they regard this first dictate of religion, and provide that they do not become a burden to society.

What would a sensible and truly religious community say to such a man? "Sir," would be their answer, "We cannot expect you to practice such injustice to yourself and family. We ourselves know the uses of worldly goods and we would not have him who serves in the spiritual, suffer by devotion to our highest and most enduring interests. We should feel mean by exacting from you such a sacrifice; and we cannot ask your services without seeing that your natural anxieties as a man and head of a family are satisfied."

A preacher has natural rights. He is entitled to his freedom; he has claims to enjoyment as a man, a citizen, and a social being. There is no more reason why he should be vexed, restricted, shut up by narrow wants, and a stiff costume of unnatural, not to say, hypocritical meanness. Let him dwell among the people, then, not as a Bugbear to your children or a target for your criticism, nor as an object of charity, but as one of you, in all simplicity, honesty and freedom. So every community will allow who themselves do not wish to be objects of charity, receiving as alms from the toilsome, intellectual and moral labors of their teacher all he can bestow; who have no idea of stealing his labors as a substitute for their own duties, and who could be common helpers in securing all good here and hereafter.

Now, sir, this is what I mean by the natural grounds upon which I rest the claims of preachers. It is a simple question. Is it right to meet together to meditate, to worship, to keep the ordinances of religion and secure the ends of religious instruction? — Who can best afford instruction, the man entangled or disentangled in the business of this world? Shall we be pensioners upon his labors to the sacrifice of his own and his family's interests or shall we make it a matter of common interest and reciprocal duty.

J. B. F.

For the Christian Magazine.

"The Obedience of Faith."

Having presented some reflections on the philosophy of faith, we now submit a few thoughts on the obedience of faith.

1. What is the faith of which the Apostle speaks? — Not the faith of man's primitive state. Not the faith of the Patriarchal state. Not the faith of the Jewish state.— The faith of which Paul speaks was a secret to Adam, Abraham and Moses. It was veiled in the promises and types of four thousand years. It was a "mystery," but is now "revealed," "manifested," "made known" to all nations for the obedience of faith. It is the faith of the "new covenant," and consequently a new faith. Before this new faith came, the Gentiles were shut up in nature, and the Jews were under the law "unto the faith which should afterwards be revealed." Gal. 3: 22-25. Christianity is a new manifestation of Father, Son and Holy Spirit, and requires a new faith, hope and love. It was not intended merely to make man religious—he was already religious—but to convert him to a new and better religion.

While the christian faith has many things in common with the faith of the patriarchal and Jewish ages, yet it has its peculiarities
which constitute its identity, and distinguish it from the faith of preceding institutions. What are those new items?—

They are the following:

1. Jesus is the Christ the Son of God.
2. He died for our sins according to the Scriptures.
3. He was raised again the third day for our justification.
4. He was exalted a Prince and a Savior to give repentance and remission of sins to Jews and Gentiles.
5. He will return to this world to raise the dead and judge the world in righteousness.
6. These things pertain to Jews and Gentiles without respect of persons.
7. He will give immortality and eternal life to the righteous, and inflict eternal death on the wicked.

No one of the above items was revealed, understood or believed as they are now believed, till Christ came and brought life and immortality to light by the gospel.

1. WHAT IS THE OBEDIENCE OF FAITH?

1. Not the works or deeds of law in general.—The obedience of the Christian faith is a condition of salvation or deliverance from sin. No one ever was or ever can be justified, pardoned or saved from sin by works of law in the sense in which Paul uses the word law. By obedience to abstract law we only do what angels and men were bound to do before they sinned, and what sinless beings only can do. The obedience of law pertains to sinless beings to keep them from sinning: The obedience of faith pertains to sinners in order to the remission of their sins. The obedience of law pertained to man in his paradisaical state. The obedience of faith pertains to man in his apostate state.

2. Not the works of the law of Moses.—The law of Moses may be contemplated in a three-fold point of view. 1. As a system of pure morality. 2. As a political economy. 3. As a typical institution. The first is the sense in which Paul uses the term law when he gives it a general application. The second was peculiar to the Jewish nation. The third pertained to all nations till Messiah came in whom it had its consummation and abrogation. The justification of man as a sinner by the law in the moral sense would be impossible and absurd. The justification of the law in the political sense was not forgiveness, but only secured temporal life and its blessings pertaining to the Jewish commonwealth—"the man that doeth these things shall live by them." The law in its typical sense could not perfect the conscience of either Jew or Gentile. To the Jew it was a purification of the sins of the flesh, and to the pious of both Jews and Gentiles a type of better things. True, their sins were pardoned as they believed and felt, but not by virtue of animal sacrifices, but in God's mind by virtue of the great antitype who was a "lamb slain from the foundation of the world."

3. But the obedience of the gospel.—In order to understand more fully the "obedience of faith," in contradistinction to the obedience of law or "works of law," we must note the following facts:—1. The whole human race are involved in a state of sin and death on account of the first violation of law. 2. The whole Gentile world was in a state of apostasy from the patriarchal religion. 3. The Jews were also in a state of apostasy from the law of Moses. 4. This being the religious condition of the world when Christ came, God "concluded all under sin that he might have mercy upon all." 5. God loved the world and sent his Son to be the saviour of the world in pursuance of the promises and hopes of the patriarchal and Jewish institutions under which the world had failed, and in order to remedy the evils entailed upon man by a three-fold apostasy. 6. The obedience of faith was preached to Jews and Gentiles as the means of receiving and enjoying the remedy. 7. Many Jews and Gentiles became obedient to the faith. 8. The Jewish and Pagan religions were the popular religions of the age. 9. Many Jewish christians were still devoted to the law of Moses in some of its features, and sought to bring the Gentile christians under it. 10. The in-fidel Jews and Gentiles were devoted to their religions and persecuted the christians.

Now in view of these facts the apostle

But if deliverance from sin is not by works of law, but by the obedience of faith, the question arises is "faith only, or faith alone," the obedience of faith? Some say yes and some say no. But what does Heaven say? 1. The Great Teacher said, "He that believeth and is baptized shall be saved." 2. The inspired apostle said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." 3. The inspired evangelist of Christ said, "Be baptized and wash away thy sins, calling on the name of the Lord." Therefore the obedience of faith is 1. Repentance and Baptism. These bring the subject of faith to the remission of sins and into the kingdom of God's dear son.—II. If he sin afterwards, repentance and confession connect him with that blood which cleanses from all sin. The obedience of faith therefore is that obedience which the Gospel commands those who have faith to perform, in order to redemption in Christ Jesus here and glory in eternity. Glory to God in the highest!

J. J. TROTT.

Short Sermons on Great Subjects.—No. 2.

CHRIST OUR PRIEST.

The necessity of sacrifice, of expiation, seems an idea old as the race itself, and universal as the habitations of men. The Priest therefore has ever been an important personage. Adam though fallen, venerable still, was the first who laid the bleeding victim upon the sacrificial pile and through the long lapse of years intervening till the establishment of the Aaronic priesthood, we find that patriarchs and princes were ever the recognised mediators between God and man.

Both for weal and woe, the priest has ever exercised a fearful power. They were often legislators, judges, directors of education, rulers and even kings, and exercised an influence second only to that of the Gods they worshipped. But the day of their power has long since gone by. The spread of Christianity overthrew the temples of superstition and with them the spell of priest-craft.

Judaism, with its solemn temple-worship and its august sacerdotal line was appointed of God to die and from its grave arose a new, a spiritual, a perfect and world embracing religion, founded by Him who unites in himself the wisdom of prophet, the majesty of priest, and the power and dignity of King.

Under this new institution every disciple however humble has been constituted a priest, for saith the Apostle, "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people."

The great head of this royal priesthood, surpassing far in dignity the Aaronic priesthood, is Christ who has been made a priest forever after the order of Melchisedec. "Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."

Consider that Christ has an "unchangeable priesthood."—He has been made a priest forever. Other priests were mortal as ourselves, their mediation but for a few brief years; their intercessions soon to be drowned amid the waters of death. But in Christianity we have a priest who "is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Reader, is he your intercessor before the throne of God? Happy are you, if he is—earth and time and your own heart shall fail, but his intercessions shall fail not.

Consider his holiness.—An unholy priest has ever been abominable to God and hateful to man. Hence when the Jewish high priest entered the Sanctuary to minister in things holy, he wore upon the front of his mitre a golden plate with this inscription, "Holiness unto the Lord." But, alas, too often did the inscription but mock the ungodliness of the wearer. Not so with the
High Priest of our profession. "He was holy, harmless, undefiled, separate from sinners." Deep engraved on his heart was the inscription that shone only upon the heads of Aaron's sons.

Christian Reader! Do you daily consider the holiness of your great High Priest and do you seek to be holy even as he was holy? Remember, "without holiness no man shall see the Lord."

Consider that Christ is a merciful High Priest.—He knows our frame, and in that he himself hath suffered being tempted, he is able to succor them that are tempted.

Son of man, fear not to commit your cause to such an advocate. Have you sinned? He came to make reconciliation for the sins of the people and though your sins be as scarlet, yea though they be red like crimson, he the merciful and faithful shall prevail that they be made white as snow.

Christian Brother! do you feel keenly your infirmities? Is your soul cast down within you? Remember "we have not a high-priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Once more, Consider that Christ hath obtained eternal redemption for us.—Redemption from sin, redemption from death, redemption from hell, everlasting redemption is the glorious gift which he will bestow upon every sincere follower. In his own holiness he overcame sin, in his resurrection he vanquished death and hell and led them captive at his car. We are redeemed from the curse of the law since he hath been made a curse for us, and hath taken the law and nailed it to his own cross. If the blood of bulls and goats availed to the sanctifying of the flesh, how much more shall the blood of Christ avail, to purge the conscience from dead works to serve the living God. Rejoice! believer in the Lord, for the day of thy redemption draweth nigh. Every departing day brings it nearer, every revolving year hastens its coming. The earth is growing old and looks wistfully towards the setting sun. The whole creation groaneth and travaileth, waiting its change. The storms of society have raved themselves out and the waves of the great ocean of time lash the shores less angrily—is it not that the first breathings of that mighty spirit it are going forth, whose voice shall soon be heard amid the confusion of time, saying "Peace, be still." Now is our redemption nearer than when we believed.

J. E.

A New Translation.

The "Western Baptist Review" vs. "The American and Foreign Bible Society."

We give below several extracts from the July No. of the "Western Baptist Review" touching the action of the Baptist Bible Society at its last anniversary. It is cheering to see so many and independent a spirit striving against the time-serving policy of the majority of the denomination to which he is attached. The genius of Protestantism is that of freedom, of independence, of love of truth. Whatever sect or individual infringes against any of these sacred principles is essentially Roman Catholic in nature, Anti-Protestant and more—is Anti-Christian.

When notions of policy and expediency are by any denomination permitted to outweigh the solemn obligations under which they are to spread the truth, then may be inscribed upon their temples Ichabod. "The glory hath departed."

The whole affair demonstrates clearly that those who commence by slighting any portion of Christian truth will, in their progress slight it more and more, and those Baptists who have laid the flattering unction to their souls, that their denomination, as such, will become more and more free, and more and more precise in carrying out the requirements of the scriptures, will find that they have been mistaken, and that if they would be free indeed, they must organize themselves not on Baptist principles and usages, but on the one foundation laid in Zion, even
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Christ. They must become Christians.

But to the extracts.

"Since this article was commenced, the circumstances suggesting it have so changed, as to compel us to depart from the course originally contemplated. At its last anniversary, commencing May 22d, the American and Foreign Bible Society, by a very large majority, refused to sustain the proposition of a portion of the Board of Managers, to get up and circulate a revised and corrected version of the English Scriptures. Had this been all, we should have been content. It was such a decision as was expected, and as the Baptist denomination demanded. That Society was organized for no such purpose. It was created to circulate, and not to make faithful versions of the Scriptures in the English language. The Society, however, has gone much further than a mere refusal to engage in the work of translation and revision. It has virtually declared that it would be wrong to circulate the English version, purged of its admitted errors and inaccuracies—that it would be wrong to circulate the most faithful version that could be procured in the English language! This is at war with the principles and subversive of all the doctrines which gave birth to the Society: and comes in direct conflict with the whole spirit of Protestantism. The Baptists and the intelligent friends of the Society cannot support such a sentiment. The institution has fallen from its high estate; and unless it reverses its late decision, must sink into contempt and ruin. The proceedings of the late meeting were any thing but worthy of the occasion. The party opposed to an improved version of the English Scriptures, in their deportment towards their opponents, were overbearing, haughty and insulting. The conduct of some of them was without dignity, and fitted only for the deliberations of a mob.

We write in sorrow, not in anger. The American and Foreign Bible Society has long held the chief place in our affections, of all our institutions of benevolence. It is with profound and painful reluctance that we feel compelled, by our regard for truth and the integrity of God's word, no longer to support its claims. It has changed its original principles. It is now controlled by those who entertain sentiments, and who avowed doctrines at the last anniversary, for which we have no sympathy, and which we esteem at war with the interests of the Redeemer's kingdom. It, in effect, now occupies the very position of the American Bible Society, against which the Baptists have so earnestly protested for more than twelve years."

After adverting to the disgraceful haste and suppression of discussion which marked the proceedings of the majority, the Review thus proceeds.

"We wish to place the whole matter fairly before our readers, that they may determine respecting the justness of our decision. From the beginning it had been determined by the Society, that the Board should circulate the Common English Version, until otherwise directed by the Society. Last year this restriction was removed. And this year the following resolution was adopted:

"Resolved, That this Society, in its issues of the English Scriptures, shall be restricted to the commonly received version, without note or comment."

The import and design of this resolution, independent of its clear and obvious reading as it stands, can be gathered from the reasons of its adoption, assigned by those who introduced, advocated and passed it.

It simply means that no other version in our language, except the one in common use, ought ever to be circulated—that our present version ought not, or else cannot be improved! Some of the speakers seemed to think it was at least as good as it should be, and expressed for it feelings of admiration and esteem as extravagant and as ardent as ever did the most stupid and bigoted Papist for the Latin Vulgate. We must extract so much of the debate upon the subject, as will enable our readers to form an intelligent opinion. Mr. Wyckoff, in the conclusion of one of his speeches said, (we quote from the published proceedings,)

"Is it right that we should bind ourselves to an erroneous version and prohibit Societies from circulating any other version? For the sake of God and his eternal Truth—for the sake of clear consciences when we appear before his throne—for the sake of immortal souls, do not bind yourselves to a version which every Pedobaptist believes to be erroneous."

"Rev. Dr. Hague said he lifted up his hand to God, and in the name of the great Head of the Church protested against that which his brother called upon them in the name of God to do. But this New Version is not the main question for our consideration. As respects the Version of Scripture now in common use, if it contains errors, what shall be said of the book written by the command of a heathen king, called the Septuagint, from which John and Christ preached, and which the Apostles quoted?
If that work was good enough for Christ and his Apostles, then the version of a Christian king, believed in by holy men, honored by the glorious dead, and defended at the stake, is good enough for me and for you.

“...He lifted up his hand to God and in the name of the great Head of the Church declared, that he was in favor of binding ourselves even to an erroneous version, and of prohibiting Societies from circulating any other than the common version!!! What Papist ever said more in favor of the Vulgate? What is this but a declaration that the English version is equal to the inspired original, and must not be corrected even where erroneous and in conflict with the divine text? 

And if good enough for American and English Christians, why are not versions conformed to it in the principles of their translation, good enough for the inhabitants of Bengal, Burmah, or any other heathen nation? And why did we separate from the Pedobaptist Bible Societies of Europe and America simply for requiring that conformity in all versions to be circulated by them? If what is “believed to be erroneous” must not be corrected—if the common version is good enough for us, why not, in the name of all consistency, not direct our translators in heathen lands to conform their versions to it; and even make it the standard of all our translations, as the Vulgate is made by the Papists?

After quoting Dr. Ide of Philadelphia, to the effect that King James had furnished us a standard Bible, and that if it is altered, the confidence of the people will be shaken, Mr. Waller thus comments.

“And we again demand, if king James has furnished us with “a standard Bible,” why did Dr. I. ever object to the rule of the American Bible Society, requiring versions in other languages to be conformed to it in the principles of their translations, at least so as that all the denominations encircled by the “broad golden band,” mentioned above, might consistently use and circulate them in their several schools and communities? Why is he not laboring side by side with Papists and Pedobaptists in efforts to make a translation a substitute for “the Book of God’s inspiration”? But the Doctor gives us the astounding information, that “the good old English Bible” is the golden band which unites all Christians and “makes us one family and household of faith!” Verily, a most wonderful band! It follows then, that all the Christians in the world who have not this “good old English Bible” are not of the same “family and household of faith” with us! The apostles, evangelists and martyrs; the Waldenses, the old Reformers, and the untold millions, eminent for their faith and good works, who lived in other ages and spoke other tongues than ours, were not bound to us by this “golden band” and therefore belong to another family and household of faith! And if we would have any in China, or India, or France, or Germany, or any where else beyond the precincts of the language, united with us in the hope of the Gospel, and enjoying with us the same precious faith, we must throw around the magic influences of this golden band—we must give them this “good old English Version,” and not the Bible translated into the tongues wherein they were born.

He shows by an extract from the “preface” to the common translation, that the same outcry was raised against that version, and continues.

“Thus we see, without quoting further, that if the doctrine of metempsychoses were true, we might conclude that Dr. Hague, Dr. Ide, et omne id genus in the late meeting of the American and Foreign Bible Society, were but the cavillers of the days of James I.—so much in spirit and bearing, as well as in logic and sentiment, do they resemble each other. The infidel will triumph, says Dr. Ide! “Can you put any stop to the course of the infidel,” asks he, “if you thus shake the confidence of the community in the Bible?” To correct an error in the English Version can weaken the confidence of no one who is not deplorably ignorant. No intelligent or common-sense person ever supposed that our version was perfect. We admit that the errors and inaccuracies of the Common Version do not affect materially any great or fundamental doctrine: but that furnishes no reason for their continuance. They are blots upon the records of truth, which, if possible, ought to be removed. Nor can their removal tend more to unsettle the confidence of the people, than the habitual allusion to them by ministers, commentators, critics, controversialists, and newspaper writers of every description, who are constantly suggesting improvements and corrections in the Common Version. The truth cannot be upheld by error; nor by making God say, by a false translation, what he did not say, will ever contribute to the silence of infidelity. The question is not about a New Version, but the correction of errors in our old one. To content, then, that to correct the errors of translators is to countenance infidelity and endanger the Bible; or to insist that the Scriptures can only maintain their place in the affections of the people, and be terrible as an armed host to all unbelievers, by re-
taining the known and acknowledged errors in the Common Version, is a slander upon the truth of God, and is virtually to assert that the people ought to have guardians appointed to take care of their spiritual and eternal interests. It is the argument used by the Papists against private judgment, and in opposition to allowing the million to have free access to the Scriptures. It outrages all experience and stultifies all that the Protestants have heretofore urged in translating the Bible for the people. If the sun cannot dispel darkness without the aid of a certain amount of intervening clouds, then may it be contended that the rays of divine truth, when intercepted by errors, can best dissipate the night of infidelity! Let it then be contended, that the "sincere milk of the word" is all the more wholesome and more palatable when mixed with a little poison! That "the word of the Lord is perfect," when it consists in part of what is not his word! And that a certain quantity of falsehood is essential to the triumph of the truth!

He concludes his strictures as follows.

"But enough. Our heart is sick contemplating the scene! How are the mighty fallen, and the shield of the mighty is vilely cast away! The cause and the principles for which our denomination has ever contended, have been abandoned and betrayed! Well may infidels triumph, when the professed ministry of the gospel of Christ stand up boldly in defense of admitted perversions of God's word! Well may the Enemies of our religion jeer and deride us, when they see the appointed guardians of divine truth shrink tremblingly from the duty of correcting acknowledged errors in a translation, and persist that it is right to present to the people certain things for the truth, which they know and admit not to be the truth! Witness the remarks of Dr. Dowling last quoted. He admits that the passage, as in the Common Version, "God be thanked that ye were the servants of sin," does not convey the mind of the Spirit; that it ought to be read, "God be thanked that though ye were the servants of sin," and yet he thinks it is wrong to let God's meaning appear! What is this but deceiving the people and practising a fraud upon the Holy Scriptures? These are no Baptist sentiments. Our doctrine is, "Let God be true and every man a liar." The Bible and nothing but the Bible ought to be circulated. When God speaks, let men be silent; and not presume to substitute even the smallest matter of theirs for his word."

J. E.

Confession--its Connections.

Before man sinned there was no confession. Faith, hope and love were his duty and his happiness. But sin entered into the world and confession was added to the list of man's duties. Since that fatal hour "if we say we have no sin we deceive ourselves and the truth is not in us." "But if we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

Confession in the Patriarchal age was connected with faith, repentance and sacrifice in order to remission. Cain and Abel, Noah, Abraham and Job, called on the name of the Lord at the Altar. But Cain was not heard because he did not do well."—Gen. 4 and Job 1 ch.

In the Jewish age confession was connected with not only faith, repentance and sacrifice, but also with the Priest and the Tabernacle or Temple. The law was rigid as to place as well as other matters. The children of Abraham lived under this law of confession till the great reformer came. Then another place and manner of confession was enjoined.

John preached "the baptism of repentance for the remission sins," and the people were baptized of him in the river of Jordan, "confessing their sins." Mat. 3; Mark 1. Lu. 3. Thus confession changed its positive institutions, but not its moral principle of faith and repentance.

The great Antitype came and became the Altar, Priest and sacrifice of a new covenant. He is now the object of faith, the reason of repentance and the hope of confession. Our faith, repentance and confession concentrate in him. He is the Christ, the Son of God, and we are required to confess him in his true nature and relation to the Father as the Son of God, and in his official relation to us as the Christ. As "the Christ" he is the anointed prophet, priest and king of the Christian age. As the Son of God he is the legal heir of all things and in confessing him we not only receive all the virtues of his prophetic, priestly and kingly offices, but also all the glories of his Sonship as heirs of God and
joint heirs with Christ! His wonderful name redeems us from the disgrace of the past and confers on us the honor of the future!

The connections of Christian confession are interesting in the highest degree—Faith, repentance and baptism in the name of Christ, “in the name of the Father, the Son and the Holy Spirit,” for the remission of sins.” Thus “with the heart we believe unto righteousness and with the mouth we make confession unto salvation.” This is our “calling on the name of the Lord,” and “whosoever thus calls on the name of the Lord shall be saved.”

This confession brings us into the kingdom of God’s dear son and continued confession and obedience will keep us there and prepare us for an abundant entrance into his everlasting kingdom. Confession in the kingdom has new associations, but the principle remains the same. The Lord’s day, the Lord’s house, the Lord’s people, and the Lord’s supper are its associations in the church. These we cannot neglect without denying the Lord that bought us, and continued neglect will bring upon us swift destruction. But if we confess the Lord beforehand and confess our faults one to another, we shall be healed by the leaves of the tree of life, and after all the confessions of life’s weary pilgrimage, the Son of the most high God will confess us before his Father and all the holy angels, saying, “Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”

This is not God-father and God-mother confession. It is not Paido-baptist confession by proxy. It is not Catholic confession to the Priest, nor Protestant confession at the “mourning-bench,” but personal confession—the confession of our own mouths and not the mouths of others; the confession made at baptism by Jews and Gentiles in the Apostolic age, and the confession of primitive Christians who did all things in the name of our Lord Jesus Christ, giving thanks to God and the Father by him.

Great efforts have been and are still making to restore this ancient confession, and deliver the world from religious skepticism. But it seems many love to doubt themselves and to keep others in doubt! Man is slow to learn and still more slow to unlearn his religious errors. Hence, Catholics hold on to the tradition of “the fathers,” and Protestants to the well-meant mistakes of “the reformers.” But truth is mighty and will prevail.

There is one confession much needed in this age, and that is, the confession of the Christian world that they have departed from primitive Christianity, and a candid acknowledgement of the crying sin of religious partisanship. Such a confession together with a corresponding reformation, would be the dawning of better days and might soon terminate in that glorious millennial day for which we all hope and pray.

J. J. TROTT.

[Selected by J. B. H. for the C. Magazine.]

Extracts from Stackhouse.

BAPTISM AND THE LORD'S SUPPER.

“There are two ordinances peculiar to the Christian Religion, which have an equal tendency to practice, and are so far from being vain and superstitious, as some are pleased to call them, that they carry their own plea and justification along with them. For what reasonable man can pretend to say that it is any-wise superstitious, for every member of the society which Christ has instituted, to be solemnly admitted into the profession of his religion by a plain and significant rite, entitling him to all the privileges, and charging him with all the obligations which belong to the members of that society as such, which is the design of one of the sacraments; or that it is unreasonable, or superstitious, for men frequently to commemorate, with all due thankfulness, the love of their greatest benefactor, and humbly and solemnly to renew their obligations and promises of obedience to him, which is the design of the other? But then if we consider further the manifold benefits which we receive from these sacramental ordinances, that by the former, we are admitted to the pardon of all our sins, the assistance of divine grace, the adoption of sons and a title to a glorious inheritance; and that by the latter we have the covenant of mercy re-
newed, our breaches repaired, and our right to eternal happiness confirmed; that, in both, in short, we are made and recognized to be, the children of God, and if children, then, according to that happy climax, are we heirs, heirs with God, and joint heirs with Christ, to the intent that we may be glorified with him: if we consider these great privileges, I say, we shall soon perceive the wisdom and love of our Master, and only Saviour, in thus opening to us a fountain for sin, and for uncleanness, and in thus giving us the medicine of immortality, as the ancients style the eucharist, and antidote to preserve them from dying, and to give them a life that is everlasting."—Stackhouse’s History of the Bible, Glasgow edition, 1838, p. 1652.

ACTS II CH.

“Hereupon [what Nicodemus said.] He took occasion to let him know, that this belief was not the only qualification requisite to become his disciple, and then proceeded to instruct him in the great mystery of regeneration, telling him, “That, as no production can transcend the nature and condition of its parent; flesh for instance, though never so much diversified, could still produce no more than flesh, so this formation of a new creature was to be effected by different principles, namely, by the water of baptism washing away sins, and by the Holy Spirit giving a power and efficacy to men’s endeavors to do well, which spirit bloweth where it listeth, and is, as the wind, certain and notorious in its effects, but secret in the principle and manner of its operation.”—Stackhouse, p. 858.

D’Aubigne on the Word and Commands of God.

“They should have asked themselves, ‘What does God command us in this word?’ It is not by our feelings that He will guide us, but by his commandments. Our feelings may lead us astray. There is a way that seemeth right to a man, but the end thereof are the ways of death. The word of God never misleads us. A Christian’s walk is in the Divine commandments: to act according to one’s own sensations, one’s interior illumination, is the walk of the mystic.”—D’Aubigne’s Cromwell.

Review of Baptist Doctrine

AS SET FORTH IN


We shall now proceed to examine the doctrines of our author upon the subject of “Human Depravity.” The following paragraph will convey to our readers a fair representation of his views:

“Depravity, I remark, affects our whole moral nature. It is total. But how can
this be? Is every individual of our species as wicked as it is possible for him to be? I beg to be understood. The phrase, "total depravity" does not mean that every man is wicked to the utmost practicable extent, but simply that all his moral powers are corrupt. Much yet remains that is not only innocent, but truly admirable. Natural affection, parental love, filial devotion, social integrity, compassion, friendship, patriotism, these, and other like characteristics are noble in themselves, and honorable to human nature. They subsist however, in conjunction with deep moral obliquity, and may even flourish in the soul that is entirely destitute of holiness. Depravity, though it has pervaded the whole soul, may yet become more deep! Evil men and seducers, shall wax worse and worse, deceiving and being deceived! In a glass of water containing a grain of arsenic every particle of the fluid is poisoned. It is totally poisoned, yet if a second grain be added, the water is twice as poisonous as before. Thus the sinfulness of wicked men becomes more intense. "The human heart is by nature utterly destitute of love to God, or love to man, as the creature of God, and consequently is destitute of true virtue." It is clear from this that the Dr. would be regarded as soundly orthodox and evangelical upon the subject of depravity. In so many words he affirms that depravity is total. True, it is a totality which admits of degrees, and we might according to his theory declare that A is totally depraved, B more totally depraved, and C most totally depraved, and true it is that if an astronomer should proceed to descend upon eclipses total, more total and most total that it might be a serious question whether he at all understood his subject, but then, what would be a mountain of difficulty in the way of the astronomer is a mere mole-hill to the scientific theologian!

We further beg leave to remark that the Dr.'s version of total depravity is, if we judge aright, greatly diverse from those of such ancient worthies as the "Westminster Confession," the "xxxix Articles," the "Philadelphia Confession," as well as from those of Calvin, Edwards, Wesley and others we might name. In proof let us compare the language of the Presbyterian Confession:

"By this sin they (our first parents) fell from their original righteousness, and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body."

"They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation."

"From this original corruption, whereby we are utterly indisposed, disabled and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions." Ch. 6.

Here we have total depravity affirmed in all its bald deformity. Man is not only defiled in all his moral faculties, as the Dr. says, but he is defiled in all the parts of his body; more he is wholly defiled in both.—He is not only inclined to evil, as the Dr. would say, but he is inclined to all evil; nay, he is wholly inclined to all evil.

The language of the Episcopal creed is as follows:

"Original sin standeth not in the following of Adam (as the Pelagians do vainly talk;) but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore to every person born into this world, it deserveth God's wrath and damnation." Art. ix.

It will be noticed by the attentive reader that this involves in effect all the Presbyterian confession does.

We next quote from the Philadelphia (Baptist) Confession:

"Our first parents by this sin, fell from their original righteousness and communion with God, and in them, whereby death came upon all, all becoming dead in sin, and wholly defiled in all the faculties and parts of the soul and body."

"From this original corruption, whereby we are utterly indisposed, disabled and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions." Chap. 6.

From this picture we could not infer that much remained either "innocent" or "admirable." That we may also know what the venerable and distinguished names amongst the Evangelical have taught upon this subject let us consult Calvin.
He declares that, "Such is the depravity of man's nature that he cannot be excited and biassed to any thing but what is evil. If this be true, there is no impropriety in affirming that he is under a necessity of sinning."

Again, he says, "For can you" (addressing those not guilty of overt and heinous crimes) "except yourself from the number of those, whose feet are swift to shed blood, whose hands are polluted with rapine and murder, whose throats are like open sepulchres, whose tongues are deceitful, whose lips are envenomed—whose works are useless, iniquitous, corrupt and deadly, whose souls are estranged from God, the inmost recesses of whose hearts are full of pravity, whose eyes are insidiously employed, whose minds are elated with insolence, in a word all whose powers are prepared for the commission of atrocious and innumerable crimes?"—Calvin's Institutes, Book 2, ch. 3, sec. vi.

Such is total depravity according to Calvin and it is obvious that between this and the amiable surviving virtues of the Dr., there is a very wide difference. Calvin boldly charges upon all men falsehood, deceit shall not be deceived by names and words without meaning. If John Calvin believed in total depravity, then it is manifest that Dr. Howell and his school do not. If Dr. H. has given the true definition of total depravity, then Calvin, the Westminster, and the Philadelphia Confessions believe in more than total depravity. Which horn of the dilemma will the Dr. choose?

The truth is that the world is and has been advancing. The horrible views of human nature which reigned from Augustine down to the Synod of Dort and after are not now believed. Not even the most orthodox can now fully and cordially preach them. Who can now believe that all men are by nature as wicked as the devils in hell? Who now believes in the damnation of infants? And yet these doctrines are still in the creeds of many evangelical churches.

But the Dr. would escape the absurdity of his definition of total by the illustration already quoted. "In a glass of water containing a grain of arsenic, every particle of the fluid is poisoned. It is totally poisoned, yet if a second grain be added, the water is twice as poisonous as before."

Every man of discrimination knows that nothing is more dangerous than what is
called “reasoning by analogy.” Every thing depends upon the comparison’s being strictly correct. Analogy never can prove any thing and is only fitted for illustration. In the present case how has the Dr. discovered that human nature and water are things homogeneous—of exactly the same sort?—This is the very thing to be shown. The question is, What is human nature? He affirms that it is like a glass of water. Let him prove this. You drop the poison on iron, what then? Does it affect iron, stone, wood, as it does water? Why not take a block of stone to represent human nature as well as a glass of water? His illustrations cannot save his theory. The fact is human nature is either totally black, corrupt and wicked, or is it not? Now if it be totally black, what process of theological chemistry will avail to make it blacker? We proceed to notice another sentence already quoted, which as it seems by no logical necessity connected with its fellows, we infer has been thrown in by our author, as a sort of salvo for whatever theological sins he may have committed in the sentences preceding. It is this:

“The human heart is by nature utterly destitute of love to God, or love to man as the creature of God, and consequently destitute of true virtue.” This is a quotation from the celebrated Andrew Fuller and may be regarded as an epitome of the doctrine of the school of our author on the subject of man’s sinfulness. We must, however, quote another paragraph in order to have the subject fully before us.

“Another feature of this subject now presents itself. We are all depraved, and our depravity is total; but since this condition of things has been entailed upon us without our own fault or procurement, and our actual transgression is a never-failing result, is it exactly just, that we should be held to a severe accountability? Indeed, may we not of right plead this very depravity as an apology for our sins? Let this enquiry be deliberately weighed. God requires of you nothing but love. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind;” and he who does this will love his neighbor as himself. Is this perfectly reasonable? Is not God infinitely lovely? As your Creator,

Preserver, and Benefactor, is he not worthy to command your affections and service? Ought you not to love him and to eince your love in a suitable manner? But you refuse to love, or to honor him. Is your disinclination to do what you ought (this disinclination, remember, is your depravity) any just apology for your refusal? Your depravity therefore is no excuse for your sin. “Your transgressions are not your misfortune, they are your fault. Whatever may be said of the causes of your becoming a sinner, and however you may desire to acquit yourself on such grounds, your own conscience bears testimony that you are a sinner, not reluctantly nor by constraint, but because you preferred to be a sinner.”—p. 20.

From all this it appears,
1. That our disinclination to do the will of God is our depravity.
2. That this disinclination is natural, born with us, is perpetual and that its “never-failing result” is a sin.
3. That all God requires of us to do is to love him and that this demand is but reasonable.
4. That whenever we do not love him our conscience bears witness that we might have loved him, if we had chosen, and that we thus become sinners as a matter of preference.

For if our conscience does not bear witness that we might have loved him, where is any preference? Who can prefer when there is but one course that can be taken? Who can choose between roads when there is but one that can be travelled? It seems then that the testimony of every man’s conscience proves too much for the Dr.’s theory. In proving that we are voluntary in our disobedience; it proves that there is no natural, insuperable difficulty in the way of the sinner to his loving and obeying God and hence that the disinclination of which the Dr. speaks and which according to him is our depravity, coetaneous with our birth, is a mere figment of the imagination.—How true it is that error is forever doomed to be inconsistent even with itself.

What then is the religious system of the Dr. and of all those Baptists who coincide with the views expressed in his book?
1. All men are by nature, without pro-
Corrupters of Youth.

"Disguise it as you will, these men of pleasure are the world over, corrupters of youth. Upon no principle of kindness can we tolerate them; no excuse is bold enough; we can take bail from none of their weaknesses—it is not safe to have them abroad, even upon excessive bail. You might as well take bail of lions, and allow scorpions to breed in our streets for a suitable license; or for a tax indulge assassins. Men whose life is given to evil pleasures, are, to ordinary criminals, what a universal pestilence is to a local disease. They fill the air, pervade the community; and bring around every youth an atmosphere of death. Corrupters of youth have no mitigation of their baseness. Their generosity avails nothing, their knowledge nothing, their varied accomplishments nothing. These are only so many facilities for greater evil. Is a serpent less deadly because his burnished scales shine? Shall a dove praise and court the vulture, because he has such a glossy plumage? The more accomplishments a bad man has, the more dangerous is he—they are the garlands which cover up the knife with which he will stab. There is no such thing as good corrupters. You might as well talk of a mild and pleasant murderer, a very lenient assassination, a grateful stench, or a pious devil. We denounce them; for it is our nature to loathe the pernicious corruption. We have no compunction to withhold us. We mourn over a torn and bleeding lamb; but who mourns the wolf who rent it? We weep for despoiled innocence; but who sheds a tear for the savage fiend who plucks away the flower of virtue? We shudder and pray for the shrieking victim of the Inquisition, but who would spare the Inquisitor, before whose shrivelled form the piteous maid implores relief in vain? Even thus, we pullite the sins of generous youth; and their downfall is our sorrow; but for their destroyers, for the corrupters of youth, who practice the infernal chemistry of ruin, and dissolve the young hearts in vice—we have neither tears, nor pleas nor patience.

"You miscreants! think ye that ye are growing tall, and walking safely, because God hath forgotten? The bolt shall yet smite ye! you shall be heard as the falling of an oak in the silent forest—the vaster in growth, the more terrible its resounding downfall! Oh! thou corrupter of youth! I would not take thy death for all the pleasures of thy life, a thousand-fold. Thou shalt draw near to the shadow of death. To the Christian these shades are the golden haze which heaven's light makes when it meets the earth and mingles with its shadows. But to thee, these shall be shadows full of phantom-shapes. Images of terror in the future shall dimly rise and beckon, the ghastly deeds of the Past shall stretch out their skinny hands to push thee forward! Thou shalt die unattended. Despair shall mock thee. Agony shall tender to thy parched lips her fiery cup. Remorse shall feel for thy heart, and rend it open. Good men shall breathe freer at thy death, and utter thanksgiving when thou art gone. Men shall place thy grave-stone as a monument and testimony that a plague is stayed, no tear shall wet it, no mourner linger there! And, as borne on the blast, thy guilty spirit whistles towards the gates of hell, the hideous shrieks of those whom thy hand hath destroyed, shall pierce thee—hell's first welcome. In the bosom of that everlasting storm which rains perpetual misery in hell, shall thou, corrupter of youth! be forever hidden from our view; and may God grant that the very thought of thee fade from memory."—H. W. Beecher.
PRAYER.

Go when the morning shineth,
Go when the moon is bright,
Go when the eve is cloathed,
Go at the hour of night;
Go with pure mind and feeling,
Fling earth's thought away,
And in thy chamber kneeling,
Do thou in secret pray.

Remember all who love thee,
All who are loved by thee,
Pray for those who hate thee,
If any such there be:
Then for thyself in meekness,
A blessing humbly claim,
And link with each petition,
Thy great Redeemer's name.

Oh! 'tis a joyous blessing,
With this can we compare,
The power that he hath given us
To pour our souls in prayer.
When'er thou pleasest in abundance,
Before his footstool fall,
And remember in thy meditations,
His grace who gave thee all.

FLOWERS.

BY H. OAKES SMITH.

"Jesus stooped down and wrote upon the ground."

On the earth beheld him tracing
Mystic meaning, new, profound;
Love, the heart of man embracing,
As the blossoms bless the ground;
Biding it to be overflowed,
All abounding in its love;
Sintless as the flowers growing,
In the dew-drops from above.

Veiling holiest, pitying eyes,
From the six men gazed o'er,
Jesus turned with sad surprise,
Saying weekly "Sin he more."
There is meaning in that writing,
And those pure eyes turned away;
Flowers spring up at that bidding,
Whispering, "Ye must watch and pray."

BROOKLYN, L. I. Christian Inquirer.

MEDITATIONS ON DEATH.

That I shall die is true I know,
All human life is short and frail;
No lasting good can earth bestow.
All portion here must quickly fail.
In mercy, Lord, direct my ways,
That I in peace may end my days.
When I shall die is all unknown,
Except to thy Omniscient mind,
And lest with life my hopes be gone,
May I from thee such favor find,
That I may always be prepared
For death and for thy great reward.

How shall I die, to ask were vain;
Death does his work in varied forms;
To some with agonies of pain,
And some in peace, while themes.
Just as thou wilt;—if, when 'tis past,
My soul be found with thee at last.
Where I shall die—know I not,
Nor where my ashes shall be laid;
Only be it my happy lot
With saints relieved to leave the dead;
Small care to me the place affords—
The earth throughout is all the Lord's.

But when in death I shall recline,
Then let my soul depend on thee;
Through Christ's redemption I am thine,
By faith his glories now I see—
Twist all be well; I little prize
Where, hew, or when this body dies.

[Selected by E. A. Smith.

LORD'S DAY EVENING HYMN.

BY MRS. SYDRAI. SYOOGREN.

We thank thee, Father, for the day
That, robed in twilight sweet,
Both linger, ere it pass away,
And lead us to thy feet.
We thank thee for its healing rest
To weary soul and heart;
Its praise within thy temple breast—
Its holy balm of prayer.
We thank thee for its living bread,
That did our hunger stay;
The manna, by thine angels shed
Around our desert way.
Forgive us if our thoughts were slow
To claim a heavenly birth;
If feelings that should upward glow,
Did gravitate to earth.
Forgive us, if those precepts pure,
That should our sins control,
And aid us swiftly to endure,
Grew hallowed to the soul.
Forgive us, if with spirit cold,
We reached the murmurer's morn;
That links us to thy throne.
O grant that when this season of life
Its evening shade shall close,
And all its vanity and strife
Tend to their long repose;
We, for the sake of Him who died,
Our Advocate and Friend,
May share that Sabbath at thy side,
Which never more shall end.

MILLS' HERE GERMAN

SELECTED.
QUERIST'S DEPARTMENT.

"The Sun stood Still."

Bro. Fanning:—I should be pleased to have you give a solution of the 12th and 13th verses of the 10th chap. of Joshua, and reconcile the language with the terms of Astronomy.

J. S. HAVENER.

Reply.—Of us, Bro. Havener has asked an impossibility. We cannot reconcile the language with the "terms" of Astronomy. The passage Josh. 10-12, reads, "And Joshua said, Sun, stand thou still upon Gibeaon; and thou Moon, in the Valley of Ajalon." Ver. 13, "And the Sun stood still, and the moon stayed, so the sun stood still in the midst of the heaven and hastened not to go down about a whole day." View this remarkable passage in any light whatever, we must regard the occurrence as a miracle; but what law of nature was suspended or contravened, is the difficulty.

We will respectfully notice two suggestions, which may throw some light on the subject.

1. Infidels gravely insinuate, that it would be utterly impossible to suspend any law of nature, without deranging the universe.

Admit once, that there is a Maker of the heavens and the earth, and nothing requiring greatness and majesty, seems impossible; or even improbable. He who spread out the heavens as a curtain, can "fold them up as a garment" and effect wondrous changes, and yet produce not the least discord.

2. The style, the "sun stood still" is in perfect conformity with universal language; although the sun moves not. Sir Isaac Newton, who is the author of all the calculations in regard to gravity and the sun's central power, never hesitated to speak of the rising and setting of the sun. This style we cast upon the seed-fields of this world, the hammer with which the Spirit delights to smite the stony heart, the sword which the divine Spirit puts in the hands of the soldiers of the cross, and that it is quick and powerful, it is converting, enlightening, regenerating, sanctifying and saving.

To the word or Bible alone we attribute, and thus let it remain in position for light, till his enemies were slain. But after all that man may conjecture, when we reflect, that God did it, let every mouth be stopped, and every soul fear on account of the power, wisdom and benevolence of the Deity.

T. F.

Franklin College, 1850.

Conversion of Saul.

ALBANY, Ga., July 26, 1850.

To the Editors of C. Magazine:

If the Bible alone is sufficient for the conversion of man without the influence of the Spirit of God, why was it necessary for Saul to have been "struck blind" &c. while breathing out slaughter against the disciples of the Lord? It is to be remembered that he thought he was doing God service;—did he not have the knowledge necessary, or sufficient, to know His will? If so, why did he not perform it before this special miracle? If he was not before acquainted with God's will, how came he by such sudden information? And if it required a special influence of the Spirit to convert Saul, why not men of the present day?

A full answer to the above, is respectfully requested, not for the purpose of controversy, but for truth's sake.

Yours, sincerely,

ALEX. B. LAWTON.

Answer.

1. "If the Bible alone is sufficient for the conversion of man without the influence of the Spirit of God."—Our correspondent evidently supposes that we believe in the word alone. This is a mistake. We do not dissociate the word and the Spirit of God. We believe and teach that the word is the chosen and precious instrumentality which the Spirit delights to use—that it is the living seed which the Spirit delights to cast upon the seed-fields of this world, the hammer with which the Spirit loves to smite the stony heart, the sword which the divine Spirit puts in the hands of the soldiers of the cross, and that it is quick and powerful, it is converting, enlightening, regenerating, sanctifying and saving.

To the word or Bible alone we attribute
no value, no efficacy. We would as soon expect the material sun to shine, the influence of God’s spirit being withdrawn, as to expect that the word would convert, regenerate or sanctify without the Spirit’s presence and the Spirit’s energy.

Equally do we discard that system which attributes all to the influence of the Spirit, and which would underrate the importance of the great instrumentality which God has appointed for the illumination of mankind—the Spirit-alone system. We maintain that the word without the spirit must be no better than a dead letter and that the Spirit without the word is voiceless, and therefore powerless, and we put the question to the advocates of abstract spiritual power—Where in the records of 1800 years can a single case of conversion be found with out either the direct or indirect influence of the word of God?

2. “Why was it necessary for Saul to be struck blind?” &c.—Of course our correspondent will admit that blindness was a mere accident in the case, a mere effect growing out of the unspeakably glorious splendor of Christ’s presence, hence, his question amounts to this—Why was it necessary that Christ should appear to Saul? Not to make him a Christian, or to convert him. This is true, Christ himself being judge. “For this purpose, saith he, I have appeared unto thee, to make thee a minister and a witness,” both of those things which thou hast seen and those things in the which I will appear unto thee.” See Acts 26: 16.

He might have been made a Christian in other ways, or, that he may be better understood, he might have been led into the way of salvation under different circumstances, for the miracles he saw, after all, only prepared the way; he did not obtain the knowledge of pardon from Jesus Christ, nor indeed, any intimation of what was necessary to salvation. He is sent into Damascus and from a man, an humble disciple, he at last learns the conditions of salvation; nor can we consider him saved without doing manifest violence to the Scriptures, until he obeys the mandate of Ananias: “Arise and be baptized and wash away thy sins, calling on the name of the Lord.” It is impossible to understand Saul’s conversion, if we forget that the primary object was to make him an Apostle, indeed, the Apostle to the Gentiles. God in the exercise of his sovereign wisdom elected him to this office, but this has nothing more to do with his salvation than the election, by Christ, of Judas to be one of his Apostles.

You ask, whether (Paul) did not have knowledge necessary to salvation? I reply that whether he did or not does not affect the question—what is necessary to salvation; insomuch as the knowledge got by his vision was to make him an Apostle; still, it is very certain from his own declarations that he was ignorant of the true character of Jesus up to this time. “But I obtained mercy, because I did it (persecuted the church) ignorantly in unbelief.” 1 Tim. 1: 13; Acts 26: 9. The distinction is here—Knowledge he might have got otherwise—but not Apostleship.

3. “If it required a special influence of the Spirit to convert Saul, why not men of the present day?”

If you mean by “special influence of the Spirit,” the miracles accompanying his call to the Apostolic office, I have shown that the primary purpose of these was not his conversion. But that aside. Do you believe that men must now witness miracles in order to conversion? I suppose not. It was necessary that Apostles should raise the dead, heal the sick, cast out devils &c., in order to convince the people. Are these things necessary now? On the day of Pentecost it was necessary that the preachers of the Gospel should speak with tongues. Is it necessary now?

We must distinguish between the age of miracles and the age of ordinary means to the conversion of the world. The Apostle distinctly points out the time when miracles must cease. But I need pursue this no farther.

If, however, by “special influence” you mean an abstract, converting, spiritual influence, I must beg leave to ask you, where do you find the fact stated that there was such an influence? Do you ask me, what
is to convert the world? I reply: Precisely what converted Saul and every other unbeliever in the days of the Apostles—The words of Christ and of the Apostles. In relation to them Christ said—"the words that I speak unto you, they are spirit and they are life," and of old has it been written by the Psalmist, "The law of the Lord is perfect, converting the soul."

Hoping that these suggestions may prove satisfactory and that we may be led more and more into the truth.

I am yours sincerely,

J. EICHBAUM.

President James Shannon of the University of Missouri.

We were more than ordinarily gratified to learn that Bro. SHANNON had been unanimously elected President of the University of Missouri, and that he has entered upon the duties of that office. At the earnest solicitation of the friends of Primitive Christianity in Kentucky, appealing to his love for a cause then demanding all the learning and talent that could possibly be secured, Bro. Shannon was induced to resign the honorable and profitable Presidency of the University of Louisiana and accept that of Bacon College. This he did under great pecuniary loss; and at many sacrifices, established for Bacon College a character not inferior to any in the State. It might be indecent for us to speak of the causes which made him willing to resign his place in that Institution, and accept his present position. But, however we may regret his loss to Bacon College, we feel that the Great West will be the gainer, in the more extended field of labor and usefulness which he will now command. There are few men in America, certainly none connected with any of our Literary Institutions, more eminently qualified to preside over such a State Institution as this University is destined to become. Uniting the humility of a Christian with the highest intellectual and literary accomplishments, the most exalted virtues and unblemished character, and an experience in the conduct of Literary Institutions of thirty years standing, we feel that the State of Missouri has every thing to promise herself in a selection so opportune. It is no partiality of undiscerning friendship, but a candid expression of the truth which causes me to say, that I know of no one so well fitted for the place. In his views of State policy and political Economy, a sincere lover of the rights of the people and warm admirer of the balances of power secured in the Constitution of the U. States; in religion free from the shackles of human tradition, an independent thinker and a genuine freed-man of Christ Jesus; almost by nature a hater of arbitrary rule in Church or State, aided by an able faculty he will cause the University to prove a fountain of highly conservative influence to the whole West. We have no doubt that our Brotherhood in that State and throughout the South and West, will appreciate the elevation of one of their most distinguished and devoted friends to a place, where to their sons, he may be so eminently useful. Had we a son of sufficient years, there is no man in the extended circle of our acquaintance, under whose supervision we would more willingly place him than JAMES SHANNON of the University of Missouri; for we would expect him to come forth in the full and harmonious development of all his educational capacity, and in addition, with a high sense of honor and moral integrity; and, if such a gift can be conferred by human hands, with an earnestness of disposition which is, with us, almost the only essential greatness of man.

J. B. F.

The State Meeting.

The meeting at Murfreesboro went off very pleasantly and, we believe, profitably. All things seemed to concur in diffusing happiness and good feeling. By the kindness of our Baptist and Methodist friends we enjoyed the use of their elegant and spacious houses of worship for public preaching, while the Christian church was used for business meetings. On Lord's day and Lord's day night, there was preaching by the brethren both in the Methodist and Baptist Churches.

The large concourse in attendance gave
unmistakable evidence of deep interest in the preaching of the gospel as anciently delivered to the Saints, and although there were only three immersions during the meeting, we doubt not that many lasting impressions for good were made on the minds of many.

We cannot forbear noticing the Christian courtesy and hospitality manifested on the part of the citizens of Murfreesboro towards the delegates and others in attendance upon the meeting. Presbyterians, Methodists, Baptists and many of no profession, acted nobly, generously and Christianly, and their kindness will be held in everlasting remembrance. We know that we but speak the sentiment of every brother in attendance when we invoke Heaven's choicest blessings upon the citizens of Murfreesboro.

We are happy to say, that so far as the representation of Churches was concerned, our last meeting was a decided advance on any previous general meeting so far as known to us. There seems to have been a more general disposition upon the part of the churches to send up information concerning themselves, either through delegates or by letters. The business of the meeting was transacted with a commendable degree of harmony and forbearance.

Much interest was manifested in the discourses delivered by Bro. Trott, Fanning and Ferguson. The first on Co-operation evinced that wise moderation and scriptural knowledge which so eminently characterize its excellent author. The discourse on the Christian Ministry by Bro. Fanning abounded in most excellent advice to those engaged in the responsible task of preaching the gospel and will not soon be forgotten. The address on Education as connected with Christianity commanded the attention of a numerous auditory, at an unfavorable hour, by the chasteness and elegance of manner in which the most masterly and comprehensive views of Education were propounded and maintained.

Altogether it was a happy meeting—happy to see so many representatives of Churches that have sprung up within a few brief years throughout all parts of the State—happy to hear of the success of the gospel in so many parts of the Lord's vineyard—happy to behold the determination manifested to co-operate more and more—happy to see the indications of widening success and prosperity attending the efforts to restore the primitive gospel. None we are sure who were there regretted their coming together.

May each returning year be signalized by such meetings, ever increasing in usefulness and in the extent of their influence over the brotherhood throughout Tennessee.

J. E.

State Co-operation Meeting of Tennessee.

The Co-operation Meeting for 1850 assembled at Murfreesboro Tenn. on Friday Sept. 27, 1850, and was called to order by Bro. T. Fanning.

Eld. James Simms was appointed Chairman pro. tem. and Brethren Geo. W. McQuiddy, A. G. Brantham and S. M. Scott appointed Secretaries.

Messengers, letters and verbal reports called for.

Sycamore, Davidson co., reported by letter and her delegates, J. C. Nowlin and Jas. Binkley.

Franklin College, by letter, written report, and her delegates, James Simms, Jno. P. Smith, S. R. Hay, G. W. McQuiddy, James Hester and James B. Clark.

Fall Creek, Rutherford co., verbal report by Elder Wm. Arnold.

Adjourned to meet to-morrow at 8 o'clock A. M.

SATURDAY, 8 o'clock A. M.

Met pursuant to adjournment. Prayer by Bro. S. M. Scott.

The following Churches reported by letter and delegates:


Hartsville, (meeting at Second creek meeting house,) verbal report, by A. G. Brantham.
Cane Creek, Marshall co., verbal report by Bro. C. Darnell, who reported cheering tidings from all the churches of that county, and from Richmond Bedford co.

Dresden, Tenn., letter by delegate, J. H. Vandyck.

Murfreesborough, Rutherford co., by letter through Bro. J. J. Trott.
Big Flat Creek, Bedford co., by letter and her delegate, P. S. Dean.

Lynchburg, Lincoln co., by letter and her delegates, R. R. Parks and B. H. Berry.
Bethel, Wilson co., by letter and her delegates, D. Huddleston, Samuel DeWhitt and J. S. Cornwell. Also, an address to the Cooperation.

Nashville, Davidson co., by letter and her delegates, J. B. Ferguson, J. Eichbaum and James Morton.

Sam's Creek, Davidson co., verbal report by her delegate, S. M. Scott.

South Harpeth, Davidson co., by letter and her delegate, J. C. Anderson.

Elder James Simms was then unanimously appointed Chairman during the meeting.

On motion of Bro. J. J. Trott a committee of four was appointed to make arrangements for preaching. Brethren Trott, Nelson, Richardson and Mosby were appointed said Committee.

On motion of Bro. S. M. Scott, agreed that all resolutions designed for the action of the meeting, be submitted in writing.

Bro. Fanning presented a report from the North Alabama Co-operation Meeting, held with Green Hill Church, Friday, Sept. 20, 1850, praying to become identified with this Co-operation. On motion of J. B. Ferguson the report was unanimously received.

On motion of J. B. Ferguson, the committee selected to superintend the regulation of preaching, was requested to consult with those appointed to deliver regular Lectures, and select time and place for each. Also, that they decide whether or not we shall have preaching to-morrow at more than one place, and select preachers according to their decision.

On motion of Bro. Fanning, Bro. J. J. Trott, J. B. Ferguson, S. E. Jones, D. Huddleston and S. B. Aden were appointed a committee to bring subjects before the meeting for its action.

On motion adjourned to meet at half past 10 o'clock P. M. 10 1/2 o'clock P. M.

Met pursuant to adjournment. Prayer by Bro Branham.

The following Congregations then reported:

Salem, Franklin co., by letter. No delegate.


Millersburg, Rutherford co., by letter and her delegates, G. W. Cone and P. R. Runnels.

The Committee on Business then reported the following as subjects coming directly within the legitimate action of this meeting:

1st. Evangelizing and Co-operation. We must take into consideration the necessity of securing more laborers in the field.

2d. Publication Society. Elect a board of Directors; recommend an Editor; suggestions touching the Magazine, Tracts &c.

3d. Subject of Education. Franklin College &c.

4th. Bible and Missionary causes.

On motion, Bro. J. J. Trott delivered a written address on the subject of Co-operation, which address was unanimously adopted as the sentiment of the meeting.

On motion, so much of the address of Bagdad Church as referred to the caution necessary in conducting Co-operation meetings was taken up; upon which an animated discussion sprang up, during which the hour for preaching having arrived, a motion to adjourn prevailed.

Adjourned to meet to-morrow at 8 o'clock A. M.

SUNDAY, Sept. 29.

Met pursuant to adjournment. Prayer by Bro. C. Cullee.

The Chairman being absent, Bro. Trott was called to the Chair.
The following churches then reported, to wit:

Cross Roads, Bedford co., by letter and her delegates, John Powell and E. H. Bigham.


Bethlehem, Wilson co., by letter and her delegate Francis Palmer.

The discussion on the Bagdad address, and Co-operation was then continued until the hour for preaching had arrived, when

On motion adjourned to meet to-morrow at 8 o'clock A. M.

MONDAY, Sept. 30.

Met pursuant to adjournment. Prayer by Bro. S. E. Jones.

The following Churches were reported, to wit:

Cripple Creek, by letter and delegate, Elihu Jones.


Bro. Nelson presented a memorial in relation to assisting the Disciples in Washington city, D. C., to erect a meeting-house. Laid over.

The discussion on the subject of Co-operation was then continued with some diversity of opinion in relation to the present plan of operation. The hour of preaching having arrived,

On motion the whole subject was referred to a committee of three.

Brothers Fanning, Trot, and S. M. Scott appointed said committee, with directions to report at the afternoon meeting.

On motion adjourned to meet ½ past 1 o'clock, P. M.

½ past 1 o'clock P. M.

Met pursuant to adjournment. Prayer by Bro. Runnels.

The following churches then reported.


A memorial praying aid from Sycamore Church, Davidson Co., and the letter from Salem, Franklin Co., was on motion of Bro. Trot, referred to the committee of arrangements, with directions to take such action thereon as in their wisdom the cases demand.

The memorial from North Alabama Co-operation meeting, on motion of Bro. S. M. Scott was referred to a committee of one, with directions to communicate with that Co-operation the action of this meeting upon their request. Bro. Fanning appointed said committee.

McMinnville, Warren Co., by letter.

The committee to whom the subject of Co-operation and the present plan of Evangelizing was referred, made the following report by Bro. Fanning.

The ministers of the Gospel, Bishops of Churches and Disciples of Christ, assembled in Murfreesborough, Tenn., for the purpose of consultation and Co-operation, at a meeting called for the purpose, including the 5th Lord's day of September, 1850, would very respectfully suggest, that we see no necessity, in the brethren or churches, adopting constitutions, articles of government, decrees or resolutions amounting to law, in conducting the affairs of the kingdom of Jesus Christ. The laws of Christ are perfect, and we feel safe only in studying them and obeying them. In the first age of the church, individuals and churches agreed together in carrying out measures authorized by the Heavenly Teacher, as circumstances suggested,—in preaching the word, adjusting difficulties, selecting messengers, and affording help to the needy. Such seems to us to be Christian Co-operation. In pursuance of the objects of our consultations, the brethren who have witnessed the success of the Co-operation efforts in Tennessee, are satisfied, that the results have been good, and we see no reason at present to propose a different plan. General Co-operation is not designed to interfere with county or district co-operations, for local purposes, and we doubt not it would be beneficial for counties and districts, not in Co-operation to hold county meetings to secure preaching, and we would at this meeting, respectfully request that one or more State Evangelists, be requested to
visit counties or districts not co-operating and labor with the churches in order to encourage co-operation.

The brethren assembled, think it proper for the committee of arrangements to be ready in future to make full reports at our co-operation meetings.

We would request the preachers and elders, in every congregation, to lay these matters before the churches and communicate the result to the committee at Nashville, as soon as practicable.

On motion the report was then concurred in.

Bro. Ferguson offered the following resolution: That at present, as a Co-operation meeting, owing to the great demands upon us at home, we cannot take decisive action on Bible and Missionary causes.

Adjourned to meet at 7 o'clock, to-night.

7 o'clock, P. M.

Met pursuant to adjournment. Prayer by Bro. Nowlin.

On motion the Co-operation resolved itself into the “Christian Publication Society of Tennessee.”

When Wm. A. Eichbaum, the Treasurer of the Nashville Church (J. D. March,) J. J. Trott, M. C. C. Church, Dr. B. W. Hall, and T. Fanning were elected a Board of Directors for 1851.

On motion, Bro. J. B. Ferguson was unanimously recommended as Editor for 1851.

On motion Bro. John Eichbaum was unanimously recommended as Assistant Editor for 1851.

On motion of Bro. J. J. Trott the Constitution of the Publication Society was so amended as to exclude all monied qualifications.

Bro. Scott then submitted the following amendments to the Constitution of the Society, which were unanimously adopted, to-wit:

Art. 13. The Board of Directors shall be increased by the addition of one, who shall at all times be the Treasurer of the Nashville Church, who shall also be the Treasurer of the Publication Society.

Art. 14. All monies received by the Agents of the Society, shall be paid over to the Treasurer.

Art. 15. No money belonging to the Society shall be paid out for any purpose whatever connected with the business of the Society; but upon an order from two members of the Board signed by the President and countersigned by the Recording Secretary.

It was then recommended to the Board of Directors that they reduce the price of Tracts as low as in their judgment the interests of the cause, and of the Society demand.

On motion the following preamble and suggestions in relation to Educational interests were concurred in:

Whereas, The brethren in a Co-operation meeting held at Franklin College, May 1847, did advise and encourage the building of a Female College in Tennessee for the education of young ladies; and, whereas, there was a committee appointed for raising funds for that purpose, and, whereas, there has been a charter granted by the State Legislature, granting to Minerva College all the power and privileges possessed by any college in the state; and, whereas, the Trustees have gone on and built a College edifice, and a regular faculty has been organized and a school in operation for two years ending October next, and has therefore proved by actual experiment that its proximity to Franklin College is no disadvantage in fact.

Therefore, it seems good for the brethren in Co-operation to do all we can to encourage the same by our patronage as long as we can do as well there for our children as elsewhere.

On motion, Bro. Nelson’s memorial* was taken up and the subject recommended to the attention of the Brotherhood, with a request that the call of the Brethren in Washington City be published with these minutes.

On motion, the thanks of the Brethren are respectfully tendered to our Methodist and Baptist friends for the use of their houses; and to the citizens of Murfreesboro.

*Washington City Circular. See this document on page 325 of the present vol.
CORRESPONDENCE.

for their kindness and attention to us during our Co-operation meeting.

On motion, the Board of Directors are recommended to take steps for securing the publication of a Hymn Book for the Christian Brotherhood.

On motion, the next annual meeting was ordered to be held at Columbia Tenn., on Friday before the 3d Lord's day in October 1851.

On motion, the thanks of this meeting are tendered to Father Simms, for the able and dignified manner in which he has presided over our deliberations.

On motion, the thanks of this meeting are tendered to the Secretaries for the faithful manner in which they have discharged their duties.

On motion, adjourned to meet at the time and place above indicated.

The brethren then sung and joined with B.o. Scott in a prayer for parting blessings.

JAMES SIMMS, Chrm.

GEO. W. McQUIDDY, Sec'y.
S. M. SCOTT, Sec'y.
A. G. BRANHAM, Sec'y.

Correspondence.


Bro. Eichbaum—Dear Sir: Through mercy I am once more at home; after a long and laborious tour of duty. In our very extensive state I could labor for a year, while one half of the people would remain wholly ignorant of my whereabouts—hence the importance of occasionally addressing the brethren through the public journals that in this way, at least, my struggles for the truth may be known to all who take an interest in it.

During my late travels I have labored more than ever before, I think, in the same length of time. Never was I more deeply earnest and ardent, and never have I had better opportunities of extending far and wide the knowledge of God and his Christ. The future must bring to light the good that has been done. I speak confidently of good having been done, because I used Heaven's own instrument for doing good, and therefore sooner or later, good must result from the use of this all-powerful and divine means of effecting it—I preached the word! Large and attentive congregations heard the Gospel of our salvation, and it is but to ascribe to them a sensible regard for their own interests to suppose that they will appropriate its blessings. The unnatural war which has so long raged in the ranks of professing Christians, may for a time delay the triumphs of heaven's truth; but victory is as certain as that men are miserable in sin, and that there is no escape from sin except through the Gospel of Christ.

The principal points of labor were Chattanooga in Tennessee; Stilesborough, Cass co. Ga., Atlanta in Dekalb co., Griffin and Zebulon, in Pike county; Monroe and Mt. Vernon in Walton county; and a schoolhouse and Antioch in Clark county. At the four last places Bro. S. J. Pinkerton of Augusta, together with Bro. Jno. Moore, evangelist of that section of country, were my efficient co-laborers. Bro. P. has varied and admirable powers for the work to which he has been called. Bro. Moore did not engage much in the public services at these meetings; but as usual he showed himself the firm and unvarying friend of truth. At Antioch we were cheered by hearing twelve persons make the good confession, and to see three others, previously baptized, unite with the Church.

At Chattanooga I met and rejoiced to labor with the tried, faithful and meek soldier of the cross, Bro. E. A. Smith. There too I met a very promising brother, Witherspoon; from Dade county, Ga. May the Lord bless these soldiers with great success in the war against sin and death.

In Cass county I had at my side Brethren N. W. Smith and Swope—the latter a new but most agreeable acquaintance; the former a quondam fellow laborer and traveller, one who has been tried in the fire of troubles, and yet shines brighter and brighter. The Lord be with him!—the Lord prosper both of these excellent brethren.

In Henry and Pike I had with me Bro. A. B. Fears, a man on whose prudence firmness and courage in the discharge of duty,
I feel wonderful confidence. The Lord sustain him!

And what shall I say of the noble fraternity who sustained us by their presence, their means, their favour, and their prayers? I have not powers to tell their worth, and can only say, I love them!—I honor them!—yea, more, I feel honored to be known and approved by these choice spirits of the 19th century.

When I speak of men being the choice spirits of the age in which we live, a word of explanation becomes necessary to prevent misapprehension. It is not in the worldly sense that I thus exalt them—-I measure them not by the standard of wealth or worldly fame. It is as good men and true, that believing the word of God, unfettered by human and sectarian shackles, is all-sufficient for the conversion and consequent sanctification and salvation of men, have sacrificed much, and are still sacrificing more and more, in order to effect these transcendentally important objects through this instrumentality. Were I a poet I would sing their praise, and tell of schemes of benevolence that do honor to human nature. But it must suffice that God knows them and will reward them. It is for this self-sacrificing spirit of devotion to the good of those who condemn them as idle dreamers, that I call them, as well as my official brethren, the choice spirits of our age. May the Lord prosper them in their good—their noble designs! May their grand scheme of human enlightenment, sanctification and happiness, be crowned with speedy and universal success! May the God of love and peace be with all engaged in the mighty enterprise! A ruined world calls for the sacrifice—the priests that are offering it need the consolations which God only can give—and O, how much they need his cheering presence still to urge them forward!

In Christian love and hope, your bro.

DAN'L HOOK.

Bro. S. A. Blocker writes, August 1859. “Bro. Holmes passing through this county, (Haywood) stopped and preached at Bro. D. Hall’s, 5 made the good confession and were immersed. The brethren organized a church at Bro. Hall’s. We wish our traveling preaching brethren to call on us. We number 19.”

Bro. W. P. Chambers, writes from Woodville, Miss. Aug. 26: “Amidst all the opposition to which we are subjected, we have succeeded in baptizing about 18 in the last three months. Truly the fields in this country are white unto the harvest, but the laborers are few. Oh! that there were more and their hands held up by the brethren, then would our Master’s cause advance.”

Bro. D. P. Henderson, writing from Columbia, Mo. Aug. 30, says: “Bro. Shannon and myself have just closed an interesting meeting at Ashland, Howard Co.; 34 additions. The week preceding at New Bloomfield, we had 48. Bro. Allen was with us.

To-day we commence a protracted meeting here. The Lord bless us and prosper our meeting. The cause is onward and forward in this State.”

Bro. P. Reeves, Macon Co. Ala., Sept. 3, says: “I immersed 9 noble souls near this recently, one added from the Baptists.

Bro. A. B. Fears, Henry Co., Ga. over date Sept. 4th, thus writes, “I wish you to state in the Magazine, that I immersed Josiah Pyron on the third of this month, for the benefit of his numerous acquaintances, especially for his relatives and connections in Clark county, Ga. I have labored in the ministry more this year than I have ever done since my connection with the christian church, and though I have baptized but three, they are influential characters, one was a Methodist preacher. I assure you the field is whitening for a glorious harvest; the prospects have been brightening all the year; prejudice has been abating and a spirit of inquiry manifesting itself more than I ever knew in the bounds of my labors, so that I am much encouraged.”
In a subsequent letter Bro. Fears, writes as follows:

“Our Co-operation meeting met according to appointment. We had brother S. J. Pinkerton with us, and brothers Hook, Smith, Check, Swope and Moore from S. C. We had an accession of 15 to the good cause, though one from the Methodists, after confessing was not baptized, because of the interference of her friends; I hope however, that she will yet obey. I have since the meeting baptized another at my appointment yesterday, 20 miles from Griffin, the fruit of our labors at Griffin. S. J. Pinkerton did himself honor and ably advocated the cause of Christ; the fruits of his labors will yet be abundant at Griffin, I trust. May the Lord reward him with an unfaiding crown of life. All the preaching was good and well received.”

Bro. S. S. Church, under date of Sept. 13th, writes from Columbia, Mo. as follows:

“I have just completed a laborious and fatiguing trip of five or six weeks through the counties of Monroe, Marion and Pike. During my absence there were 2 accessions at Paris, 20 at Madison, Monroe Co.; 9 at Louisville and 38 at Louisiana, Pike Co.; 5 at Palmyra, Marion Co. Total 80.

At Madison, I co-operated with our able and efficient bro. H. Thomas—at Louisville with bro. Creath Jr. While my meeting was in progress at Louisiana, bro. J. J. Errett, of Palmyra, was conducting a protracted effort at Ramsey’s Creek, same Co. which resulted in 38 additions. While I was laboring abroad, Brethren Allen, Shannon and Henderson, gained 48 at Bloomfield. Henderson, Shannon and Hopson 34 at Ashland. Bro. Henderson 5 at Fulton. Bro. Hopson 5 at Columbia. Bro. Thomas 13 in Monroe. Brethren Proctor and Wm. Boon about 34 at Richland, Howard Co. The present is indeed an auspicious time for Missouri. May the Lord prosper the work and especially may he perfect the work so nobly begun with the new disciples.

LEWISBURG, Sept. 13, 1850.

Bro. Ferguson:—Since I wrote to you last, I held a meeting at Philippi, Marshall Co. T., at which there were 17 who identified themselves with the church of Christ; one was an Elder of the Cumberland Presbyterian Church—one from the Methodists and one from the Baptists. I have just closed a protracted meeting at Richmond, Bedford Co. Tenn., at which there were 61 gained—the church was made to rejoice in the bright prospect of a better world than this.

Yours in hope of Life,
J. R. COLLINSWORTH.

Report of Exchanges.

KENTUCKY—Reformer reports 22 additions. The Harbinger 217.

VIRGINIA—Harbinger 64. Evangelist 60. Harbinger 11.


WISCONSIN—Harbinger 23.

INDIANA—Age 210. Harbinger 32.

MISSISSIPPI—Harbinger 2.

ILLINOIS—Evangelist 78.

MISSOURI—Harbinger 7.

TEXAS—Harbinger 3.


ALABAMA—Harbinger 1.

TO Correspondents.

Several articles crowded out of this No. unavoidably. We were compelled to defer all the obituary notices. We trust our friends will exercise patience and all will appear as soon as practicable.

The issuance of the present number was delayed in order that the “Proceedings of the State Meeting” might be published. The November No. will be issued at the usual time.

Prospectus for 1851.

On the cover will be found the Prospectus of the Christian Magazine for 1851. We shall be under special obligations to our friends and Agents if they will make exertions to send in their lists before the 1st of January 1851. They can use some one of their Nos. as speciments. Whenever sample Nos. are requested we will send them.

CO-OPERATION MEETINGS.

The Lower East Tenn. Co-operation, at Spring Creek, 8 miles west of Athens, Friday before the 1st Lord’s day of October.

The Giles and Lawrence Counties Co-operation, at Lyonville, Saturday, before the 2d Lord’s day in October.

The South Carolina Annual Meeting at Ewington, commencing Friday before the 2d Lord’s day in November.

The South Alabama Co-operation will be held at Marion, commencing Friday before the 1st Lord’s day in Nov.
The Universal Condemnation of Man by the law of Christ and the necessity for the Gospel provisions.

The laws of Jesus Christ for the regulation of human conduct have been embraced in a narrow compass, and so written that he who runs may read, and a way-faring man, though a fool, need not err therein. The knowledge of them is therefore incumbent upon all, and he cannot be held guiltless who refuses to lend an ear to the teaching he has been at so much pains to reveal.—Nay, it should be our pleasure to know what the Lord our God, the Creator, Preserver and Redeemer of man requires of his children, that we may walk before him in the cheerful obedience of a convinced and enlightened mind. Any allegiance that does not flow from an enlightened approval of what we obey is at best but a blind slavery or stupid prejudice and cannot be called gospel obedience until the mind is emancipated from the thraldom of its ignorance. We are “renewed in knowledge” (not in ignorance!) after the image of him who created us,” and it is the glory of Christianity that this knowledge becomes in the highest degree consolatory and joyous, to all who attain to its “full assurance.” As there is a “full assurance of faith” and “a full assurance of hope,” so also there is a “full assurance of understanding in the will of the Lord,” which the Apostle declares will bring the riches of comfort to our hearts.* And we may be fully assured that if we open our minds to the comprehension of the wonderful harmony of all the parts of the divine scheme of salvation, we will see its wise adaptation to our present faculties and condition, and rejoice in it as the only just and merciful system under which we can live and have called forth in us every good and noble sentiment.

Having made ample provision for the sinfulness and mortality of our whole race in his sacrificial death and triumphant resurrection, our Redeemer required of his Disciples that they publish the good news of this provision “to every creature,” declaring with reference to each, “that he that believeth and is baptized shall be saved; he that believeth not shall be damned.” The proclamation has been made, sometimes clearly and sometimes attended with the traditions and corruptions of a neutralizing and countervailing human philosophy, and it will continue to be made till the last period of recorded time. The design of this faith and baptism is everywhere, in the Scriptures, represented as the declarative conditions of pardon for past sinfulness, of which every rational being stands convicted and condemned before the light of his own conscience and the word of God. But the end contemplated in the compliance with these conditions, is the same as that designed in the original creation of man and in all the means of nature, providence and redemption, viz: a holy life. The design of baptism to the believer in the Son of God, is “remission of sins;” its end is a holy life; for which holy life we are prepared by the assurance that over our past sinfulness God has cast the veil of forgetfulness, “I will remember your sins no more!” and that by our baptism we are admitted to all the privileges and honors of his purified family in our dedication to the service of the Father, Son, and Holy Ghost.

Now if the end of our being, of all the pro-

*Col. ii, 2.

visions for our Redemption, and of all the assurances the ordinances of Christ secure, be a holy life; if "the will of God be our holiness." Low natural and important the question, What is a holy life? In general terms we may answer, a life devoted to the service of God, which looks to God in its duties, business and pleasures as its supreme direction, end and reward. But more specifically we may say that the discourse delivered by our Saviour on the Mount, contains the spirit of the will of God on this subject and to the cultivation and promotion of which the observance of every public and private ordinance of religion was designed to have its tendency.

Christian Reader: Let us bring ourselves up before the tribunal of this Law and adjust its measure to our inward sentiments and outward conduct. He commences his discourse by pronouncing a blessing; for hereunto are his Disciples called, "that they may inherit a blessing." He pronounces a blessing upon the humble, the mourner, the meek, the man of spiritual hunger and thirst, the merciful, the pure in heart, the peace-maker, the persecuted for righteousness sake, the falsely slandered. He draws a contrast between his law and that current in his day. First, with regard to the infliction of injuries. Judgment had been threatened against the murderer; but he threatens judgment here and hell hereafter, upon every man who despises his brother or rates him as a fool or empty fellow. He utterly abrogates the law of retaliation by forbidding to resent evil and commanding to repay with good. He forbids all resistance which proceeds from a spirit of revenge, and even where to secure the ends of justice and restrain wickedness we proceed against offenders, he requires that we be actuated by a spirit of benevolence looking to the benefit of the evil-doer and the maintenance of righteousness and truth. This is his criminal code. Having established governments for the terror of evil-doers, he does not allow individuals, under the influence of evil passion, to inflict or resent injuries, from the greatest even to the least. His Disciples, then, are not to be quarrelsome, hasty, stubborn; are not to bear grudges, to project retaliations; must arbitrate their differences and live quiet and peaceable lives, submissive to the principles of Godliness and honesty. Of the intercourse between man and woman, intended by God to be the most purifying of all earthly relationships, he regards the cherishing of an unhaste desire as the violation of the law and thus honors marriage as the holy temple of those affections which when once exchanged can never be dissolved except by one crime and by death. He enjoins sincerity and truthfulness of speech, making our yes, yes, and our no, no, as veracious as if confirmed by an oath, which profanity he forbids. He does not allow the indulgence of hatred and malice even in the worst conditions to which we may be reduced; for a curse we must return a blessing; for contempt, tenderness; for persecution a life of well-doing, making God our pattern who dispenses his blessings upon the evil and the good. He forbids ostentation in our aims and in our worship; he enjoins secret prayer and benevolence; he calls avarice the idolatrous service of Mammon; and the foresight which does not regard as pre-eminent the interests of the Kingdom of Heaven and our participation in its righteousness, even though it looks to what we shall eat, drink, or wear, he regards as lack of confidence in the Providence of God. Busying ourselves with the failings of others he regards as a sign of greater failings in ourselves which he commands us to correct, and he sums up the whole of our conduct towards others in this comprehensive rule: "Whatever you would that men should do to you do you even so to them," which he declares to be the substance of all the revelations of God.

To confirm and sanction all these laws, He will not accept of any religious service which is not accompanied by their appropriate sentiments and practices. He that holds a grudge against a brother is not allowed to place his gift upon the altar; he that disobeys the least of these commandments shall be least in his kingdom; but he who receives and obeys them shall meet the approbation of God and stand amid devouring storms as the rock-founded house, whilst
the disobedient shall be swept away as the
frail tabernacle built upon the sand.

But I am asked and the question often
bears the answer to the mind, Are there no
limitations and restrictions to these laws?
do you take them in all their amplitude
of bearing and meaning? To which interroga-
tors I would propound a question: Whether
is it better to fix the mind upon supposed
limitations to the laws of Christ made by
errings, human wisdom, or upon the law it-
self? Who is most likely to obey the law,
to build upon the rock, to be great in the
Kingdom of Heaven, he who strives daily
to regulate his spirit and conduct by it;
or he who imagines exceptions or waits for real
occasions for restrictions upon it? It is al-
ways dangerous to tamper with the autho-
rity of the divine will. If there are limita-
tions we will find them in due time and with-
out the seeking. And this is the reason
why these all-wise laws are laid down in un-
qualified terms. He that takes in the full
spirit of its terms will find that at the proper
place and time any limitation divine wis-
dom may appoint; but he that fastens his mind up-
on what limitations ought to be made, will in
all probability make those which God has
not made and be involved in the snares of dis-
obedience. The disposition to set limits to
the obligations of the law of Christ does
not often originate in a desire to award to
criticism its proper province, but in the con-
sciousness that in the light of its require-
ments we stand guilty before God. Let us
then, as honest and accountable creatures
come up before this law. It is just and true
and good, as all will admit. Do we keep
it? How many injuries from friends
and enemies do we forgive? How many
quarrels and jealousies have we promoted?
How many licentious desires have we cher-
ished? How much insincerity, hypocrisy,
anger, revenge? How many good actions
have we performed to be seen of men; to
be boasted of with delight? How con-
sequential have we become in the possession
of prosperity, or wealth, or popularity?
How self-conceited and imperious when we
have received distinction? How covetous
of what we do not possess? How envious
of those who are thought to be above us?
Now all these feelings, however dear to us,
are condemned by Christ, and every man's
consciousness will convince him of his
guilt.

But under the veil of self-esteem and
self-interest men do not always see their
true condition and deceive themselves to
believe that they are guiltless where to al-
most every indictment they stand already
condemned. How will such an one see his
condition? Hear him descant upon the fail-
ings of his neighbor, and you will soon dis-
cover that he is no novice in the work of
moral criticism. In the censure which he
pronounces upon another and the contempt
in which he holds his faults you will per-
ceive a prevailing ungodliness modifying
his acts of disobedience only by the differ-
ence in his tastes and habits. A calculat-
ing economist will condemn dissipation;
whilst the heedless spendthrift will hold nig-
gardliness in contempt. The religious for-
malist will denounce irreligion; whilst the
bold infidel will smile at hypocrisy. The
merchant will condemn the low cunning of
the farmer; and the farmer in turn will be
disgusted at the falsehoods and frauds of
the merchant. Each condemns his brother
and all are condemned by the law.

But some one will say I do not discern
these failings in my neighbor, nor do I yet
perceive my own offenses, as you allege of
every man. To such an one I would say,
go forth into the beaten way of human life
and make a few observations. Notice how
cautiously men reveal themselves to each
other in their daily intercourse! How they
select the most common place and indifferent
topics of discourse, to hide the thoughts
and cover up the feelings which lie near the
heart. Two men propose to trade, barter
or sell: note the indifference they affect; the
cat-like prudence of every step; how they
approach and again recede from consumma-
ting the bargain, and which when consumma-
ted, both conceive to be advantageous at
the other's expense. Behold in forming ac-
quaintances and driving bargains how much
is kept behind the curtain; how unreal the
character so readily assumed, how little
ripened confidence do we find! Do you be-
lieve in the patriotism of every politician? Would you commit your goods under every protest of honesty? Would you unboast your heart to all professed friendship? No, you would tell me, "I would be a fool to do this." Then you understand the game the world plays, and you will allow me to tell you that to understand it you too must hide many things in your conduct which you make a merit in hiding. You speak one way; you act another; you labor to keep up appearances; you appear what you are not; and you would have us believe you are what you appear. Here is insincerity and distinct dissembling.

But still do you persist in avowing your innocence? Let us try another count in the indictment by which every man should be brought before the bar of God's word—Look to the department of your active duty. What is the use you are making of the time, talent and fortune Heaven has placed in your hands and in the use of which it would have you exhibit your obedience. We will take the single item of fortune, for as we reason with respect to it we would reason with respect to every gift of Providence.

We will have the reasoning of the worldly mind first: "My fortune is my own; it is hard-earned and no man has the right to interfere with my use of it." True; no man has; but has not God? And it is before God's law we would have you stand or fall. And is it your own? Nay; it is a gift from God and might have been given to your slave or your enemy. You hold it for high purposes and must give an account of your stewardship. There is no human law which hinders you from hoarding it; from gloating over it by day and dreaming of it by night. You may bribe honest men with it; you may buy animal indulgence; you may promote wickedness in its broadest power. And if you will keep up a courtious address, appear in gay equipage; bow to silly men and simper to sillier women, public opinion in fashionable society will sustain you. You may be proud, vain, and licentious, and self-sufficient, and feel independent of Providence; and men may see it and laugh at your folly; and yet never call you to account. But there is the law of Christ; its touchstone melts all these delusions. It commands you and warns by the near approach of bankrupting death, that you use it for good—to promote health of body and equity of mind; to procure increase for the sake of being useful; to educate your family in knowledge, virtue, and religion; to enable them to be serviceable in the highest degree to the world; to supply want; to succour misery; to reward merit; to bear up the cause of Religion; to spread the gospel; to bless mankind. How stand we before this account? And how this searching view of our duty makes the field of our labor spread out before us, widening and lengthening to the end of life, making at least the prospect of that end pleasant as a cessation from labor. Will not every sincere heart, when it stands up before this Law, in humility acknowledge, I Stand condemned?

And when it feels the point of its condemnation, will it not with all readiness ask for the remedy? And will not the remedy provided by Jesus Christ, upon which the sinner lays hold by faith, when in his baptism he gives himself up to God to walk in newness of life, and the Christian when in breaking the Loaf he remembers the Lord's body and by the cup, the blood of the everlasting covenant of forgiveness, will not, Lasy, that gospel remedy appear to each in most satisfying aspects? And will there not be a higher appreciation of divine aid guaranteed by that covenant, in the provision—"I will be their God"—which will lead us by daily effort and habitual prayer to seek for the "Spirit that helpeth our infirmities." The pardon of the gospel and its promised "help" of the Spirit secured to us in our obedience to the laws of Christ in the light of the true views of our condition as presented above, are as food to the hungry, as medicine to the sick, as freedom to the captive. Hungry and faint, bound and imprisoned every one must feel when he stands before the spiritual power of the Law of Christ. And in proportion as he thus recognizes his true condition, will he have constant gratitude to Him who died for our sins, and will he con-
stantly use the means for the supply of the Spirit of all grace and glory. He expects not the aid of the Spirit without the use of its appointed means, no more than as a farmer or physician he would expect the blessings of heaven out of their appointed course. He rejoices that it is his privilege to use the means and that the gift of Christ is the unspeakable pledge, that in that use God will freely give him "all good things" even his "Holy Spirit to them that ask him." By this he will be enabled to live our life in the flesh, not to its lusts "but to the will of God." He will obtain an individual acquaintance with God through conformity to his will and reliance upon his aid, whose consolations most of all will gladden him with the prospect of a blissful immortality. He will obtain a personal consciousness of God in us by the agency of his Spirit through his ordinances, which can effectually enlighten our ignorance, reform our criminality, save us from moral exposure in temptation, arouse our spiritual nature in willing obedience to any law of Christ flowing out in forgiveness to our enemies—faithfulness to our friendly and fraternal relationships, control over our passions and appetites, and place us in the high road of everlasting life.

How indispensable then, the gift of Christ as a Savior and the promised aid of his Spirit as a Sanctifier. Without these we perish under a condemnation which no human philosophy can withstand. With them we can do all things and be found at last, despite the burden of many infirmities, faultless before the presence of His glory. The chief blessings of man upon earth and his passport to Heaven depend upon these.—Like the Sun in the sky so are they to our hope of final victory and glory. Human art and effort may perish; human policy may carry us down to despair, but the effects of a living recognition of these truths will fill us daily with the inspiring light of heaven, beaming upon our otherwise darkened way, and enabling us to know "that though our outward man perish, our inward man is renewed day by day." Let the prospects of earth grow dim; let the monuments of human pride and glory fall in ruins; let the discouragements of anxious endeavor weigh never so heavily upon the earnest heart— with the cross of Christ and the help of his Spirit, we may ever live the life of faith, hope and love, and realize that there "is no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the Spirit." J. B. F.

Preaching and Preachers.

Continued from page 297.

A preacher should strive to be a man of the community as well as of the pulpit. To be a guide of the Church he should also be a guide to the world. It is not incompatible with the breadth of his functions to learn to regard every thing that concerns man in all his relations to society. If he fill his office as "a workman that needeth not to be ashamed," he will be justly regarded as the highest style of man, and his instruction as the highest class of instruction. He will not seek to subdue but to sanctify our manhood. His office will not arbitrarily limit the range of man's intelligence, but serve to give to it a more healthy tone and nobler purpose. His special studies and duties need not prevent his becoming all that men usually are, with his Christian acquisitions and aptitudes beside. It is a sickly prejudice, of which the Church groans to be rid, that when a man becomes a minister of religion, he must relinquish all his tastes and individuality; his manhood must be confined to the expounding of some formal doctrines, which will never allow him a place in the great commonwealth of mind, nor sympathy with the great brotherhood of man. It separates him from his fellows; never permits him to meet them upon equal terms, and prevents the extension of his influence to whatever may contribute to ameliorate the condition of a common humanity and extend its highest culturo.

It is an ascetic and a false notion of religion that has cribbed the preacher within the ordinary routine of a priesthood and the narrow limits of a sect. It is forgetting that Christianity was intended to enter into, direct, and consecrate all the natural, neces-
sary and useful business of life. It has given religion into the hands of a class, who in past ages assumed a power at once oppressive and debasing, but which now, owing to the general spread of intelligence, seems to make most who enter its dominions, inefficient, not to say useless. Their interest and dignity are prostrated. Their deficiencies in common knowledge are the constant mark of comment, ridicule and censure; which causes many to think and some to say that the office ought to be abolished.

This would be ruin; but not reform. Let the preacher have the means of being brought up to the highest energy of his most honorable and useful calling. And this can never be done until he can be made to feel the truth of things in himself, in daily life, in the world’s welfare. He must throw off his cant, his technicalities, his common-place conventionalisms; cease to imitate, and be a man, true to himself, his fellow and his God. He must cease to be the slave of any human system, however true, whether it be called “faith, repentance and baptism for the remission of sins” or the creed of Westminster, or any other. He will find that every right affection of his own nature, has not only a happiness but a blessedness in it and needs to go forth to find its kindred in other hearts: That every wrong affection is a deadly poison to his soul and its bane should be pointed out to others. Let him analyze these as did his Master before him and thus touch the truth of things in the heart, his own and that of every man—calmly, soberly, directly, and he will find that he is never dull; for the great heart of the world strung as with chords of fire, will thrill, tremble and respond to his touch. Let men who would speak to men, be men, and put their conventionalism and borrowed manerism under their feet, and the preacher will no longer be despised.

My Brother, do your hearers complain that your discourses are dull, jejune, insipid? Is your heart sick for the lack of sympathy from the community you toil to benefit? Cease to fight for a sect but wage a war for universal man. Cease to live apart from connection with the living, real world of men’s daily feelings and interests, and you will find yourself soon penetrated all through and covered all over with living truth and reality which I ensure, will make you never dull, uninteresting or heavy.—

Cease to be the mere pipe of some arbitrary formula, I care not whether you gathered it from a great preacher or philosopher or books, and welcome common truth upon all subjects as the element of your life, and your preaching will not be mere mockery. Love your church; but love truth more.—“He that begins by loving his church [or his leaders] more than truth, is likely to end in his loving himself more than either.”—

There is a mine of Christian freedom in that sentence.

What we preach should be, indeed, the result of research, and patient reasonings, the broader and deeper the better. But to preach with power, we must by meditation and insight see and feel the truths we preach. We must give forth truth as we get it. Truth becomes beautiful and clear only when it becomes your own; then speak it and it will become a mighty saying, touched with the pathos and power of sentiment which gives it a meaning, a poetry, and a personality to all things visible, which neither the learned nor the ignorant can resist. There are truths as clear as light and as stable as “the great mountains which cannot be moved” by which men are to be made religious, and he who cannot be made religious with these, will never be religious. But these truths can never be applied by men whose self-concept separates them from intercourse with the world; by men who have no eye for the great and the beautiful unless brought before the narrow window from which they look down, or rather up, upon the world. The power to see and the power to feel must be cultivated so that in joyous freedom we may give utterance to it all. A man can never have a unity of purpose without this, and unity of purpose gives beauty and power to any effort whether in the sermon, the poem, or house-building.

It is a loud and a long complaint against the topics of preachers that they are com-
mon-place. But every thing common-place need not be dull. Those were very common-place stones that lay scattered around that beautiful mound a year since; but what a commanding temple are they now! A man is the most common-place thing I ever met with. Here he is ever before me, dirty and clean, poor and rich, noble and mean, great and little, in a word, any thing you may wish to affirm or deny, and wearisome at that; but wearisome as he is, there is conscience in him that may be made to flash like lightning, when we wield the sword of the spirit that cleaves the world. The most common-place things on earth, have a brightness in them that eclipses the stars, and that brightness the preacher must cause to shine forth. Divine, grand and powerful work! What office under heaven can be compared to it? Common-place and dead enough it is to all who cover up divine thought in the grave-clothes of hackneyed words and royal phraseologies, but to none others. The human heart is a common-place thing; but it is not so common-place to speak to, it. The homes we inhabit are very common-place; but it is not so common for preachers to bring light and love and joy to them. All situations, perils, exigencies and hopes of life are common-place enough; but we must speak to them and this worthily done will be more than common-place. This is to speak greatly; but there is much difference of opinion as to what greatness of all kinds is. No painting of pictures, no chiselling of marble, no weaving of verses, no building of steamers, no commanding of armies or navies, requires the exercise of nobler action than speaking of themes of God so as to secure spiritual freedom and everlasting victory to those who hear. It may be called breath when the utterance is over; but its effect never dies.

But I wish not to be misunderstood.—And while contending that preachers should mix with the world in order to speak to it, I know the wisdom of the Apostolic injunction “that he that warreth should not entangle himself with the affairs of the world that he may know how to please him who hath chosen him to be a soldier.” But any one can discriminate here. And if the Christian law “that they who preach the gospel should live by the gospel,” were carried out, the men who do really give themselves to this work would not be entangled. They could give themselves wholly to the work, even to the parts of it we have barely indicated, and their profiting would appear unto all. Many good and needy men if now set free from working for their daily food would be far more happy and useful than they ever can be, where they are now placed. Loose talkers or “vain talkers,” as the Apostle would call them, and insincere men may preach against preachers, and at the same time preach, attend the ordinances, and hold the place of chief ruler in the church; and lest they should be said to preach for pay, they may gather all they can without being limited to a stipulated sum, and for the deficiency, trade in horses, sheep, books or mouse-traps, but the huge inconsistency will be seen by all long before they come to their senses upon the subject. Sandemanianism, Plymouth Brethrenism (and some say another nameless ism) set out upon this basis and the world has seen the result. Such efforts fortunately for man’s eternal interests, work their own and a speedy cure. No one is deceived long unless it be he whose conceit never allows him to “see himself as others see him.” Every laborer should receive his hire and our care should be that the laborer in this case, as in all others, should be “worthy of the hire.”

Upon this whole subject of preaching and preachers there is but one question to be settled and that is, will we regard our common-sense or not. Common sense teaches that all labor must meet some reward or it will be abandoned or go into the hands of those who will abuse it; and common sense teaches that many precautionary qualifications are necessary to give men efficiency and
skill, and this common sense is older than Christianity and was never suspended but was consecrated by it; and he that ignores it is ready to be the dupe of every pretender that comes along. Here is where many among us meet a controversy; and I think the battle might as well be fought now as later. Shall we renounce our common reason? If not, then to the best of our ability we will prepare ourselves to preach peace, rest and blessedness, truth, virtue and holiness, and every member of the church will feel it his duty to contribute his part to afford the means of qualification and encouragement to all "faithful ministers of the word." If we do not, our profession may bear fruit but it will be like the shed leaves of the forest to the green foliage of the tree of Life?

J. B. F.


There is one confession of faith in Jesus Christ, made under such peculiar circumstances, at such a time, and by and for such individuals, as to give it peculiar interest and weight. Reference is now had to the confession recorded in Matt. xvi, 13—17. "When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that I the Son of man am? And they said, Some say that thou art John the Baptist, some Elijah, and others Jeremiah, or one of the prophets. And he said unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee but my Father which is in heaven."

1. This confession was made by and for messengers immediately chosen to preach Christ to the world. What they taught of him would be regarded; and what they thought and believed of him, they would teach others. That they should be not only rightly but fully instructed, was therefore important.

2. The answer was not from the wisdom of men, nor was it received from man; it was revealed by God from heaven. "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

3. It was approved by Jesus Christ. The blessing he pronounced upon Peter, and the declaration that it was from his Father in heaven, may be regarded as a full expression of his approbation.

Here we have, if you please, a creed, having God for its author; approved by the great head of the church, and published for the faith of all nations. If there is in the whole range of written theology, a form of words that we can safely and confidently embrace, adopt, and publish, it is the form of words embraced in this quotation—"Thou art the Christ the Son of the living God."

It may be true there are those professing to be Christians to whom Peter’s confession would not be satisfactory. They would not admit one to Christian fellowship who could say with all his heart, "I believe that Jesus Christ is the Son of God." And what is our true ground? what is the position we should occupy in relation to this subject?—I answer to take the broad and bold ground to stand by the word of God. We are called to sustain nothing but the truth as it is revealed to us. The things that are revealed are for us and our children. So far we can go—so far we believe all Christians can go—"I believe that Jesus Christ is the Son of God." The question presents itself, "Is this enough?" We look not to the philosophy of the schools; we listen not to the response of bigotry; we hearken not to the tremulous voice of superstition; we heed not the voice of the usurper of the seat of God in the temple of God: but we go to the divinely inspired and God-given book; we listen to the response from heaven. We hear Jehovah saying, This is my beloved Son, God, Christ, angels, men good and bad, and devils all testify that he is the Son of God. And why should not this be sufficient for our faith? Ought we to be wise above what is written? If our brethren meet us with the faith and confession that introduced them to the church of God and its ordinances in the days of the apostles,
ought we to refuse them? Are we wiser than they? Are we wiser than he who inspired and guided them?

Considerable interest is felt on this point; for this is believed to be the great error.—Setting our posts by the Lord’s posts, establishing tests unauthorized by the word of God, and shutting off the privileges of the house of God those who are truly born of God and entitled to all its privileges.

It is doubtful whether there are now many if any self-styled evangelical or orthodox churches, for whose Christian fellowship and sympathy, a Peter with his “Thou art the Christ, the Son of the living God,” or the eunuch with his “I believe that Jesus Christ is the Son of God,” would not make his appeal and plea in vain.

The Christ of the New Testament is emphatically “the Son of God.”

Those who believe that Jesus is the Christ, the Son of God, will have life through his name.

Christians will never be united until they will be satisfied to meet upon the God-inspired language of the Bible. While they think they can enlighten inspiration and improve the diction of the Most High, and thus assume a seat above God in his temple, Babel will be a more suitable designation of their association than Jerusalem, and there will be more of the language of Ashdod than the dialect of God’s people in their intercourse with each other.—Christian Palladium.

Influence of Temperament.

A great and sometimes fatal mistake is committed by many from the fact that they do not properly estimate the influence of natural temperament over the religious as well as over the every-day affairs of human life.

Grace does not destroy nature. A uniform, monotonous sameness is no more seen in the pieties than in the faces of men, nor should it be sought for.

Paul was ardent, courageous, fearless, energetic and zealous even to persecution. John on the contrary was full of the tenderness, affectionateness, the gentle

ness, the love of our nature and yet both were Christians.

It would have been folly in Paul to have despised of being a Christian because he could not exhibit as much melting tenderness and affectionateness as John and it would have been equally foolish for John to have set himself down as a hypocrite because his labors could not be so abundant as those of Paul and because he was not by nature endowed with his brother’s amazing, indomitable energy.

Still, it was the duty of each one to cultivate the virtues in which he found himself most deficient and the beauty and glory of Christianity is that it seizes upon every imaginable form of perfection, comprehends every species of moral excellence and sets them before us, commanding us to be perfect even as our Father in heaven is perfect.

Those who disregard the influence of temperament in religion are not apt to realize the important truth that connected inseparably with every amiable and admirable grace is a corresponding infirmity.

A. exclaims, “Oh! that I had the amiability of Bro. B.” but forgets most likely that Bro. B. is often tempted by his amiability to yield to demands and entreaties that he should disregard. Bro. B. regrets that he has not as much firmness as Bro. A. and forgets that this very firmness exposes A. frequently, to the snare of self-willedness and obstinacy.

They should both be content to regulate the temperaments which God has given them, to direct them as far as possible according to the will of God, knowing that their natural differences of constitution can never be obliterated and that it is not desirable that they should be.

J. E.

For the Christian Magazine.

The Salvation of Noah, a Type of the Christian Salvation.

A DISCOURSE BY J. H. HOWARD.

“For Christ hath also once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit; by which also he went and preached unto the spirits in prison; which sometime were disobedi-
THE SALVATION OF NOAH, A TYPE OF THE CHRISTIAN SALVATION.

When once the long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers being made subject unto him.—1 Pet. iii, 18–22.

It is not our intention, on the present occasion to give a critical analysis of the text, or to make out an exegetical dissertation upon it. These are very proper in their place, and necessary to a correct understanding and right appreciation of it. But it is our design to make an exhibition of the great subject contained in it, in illustration of which it was brought forward here by the Apostle.

With what emotions of sublimity and awe do we contemplate a great inundation! When one of our mighty rivers rises out of its banks, and swelling upwards and spreading outwards, fills its wide valley, and with ocean-sweep carries all before it upon its broad bosom! Or, when the ocean-tide heaved and tempest-tossed, overleaps its ancient barriers, and rolls on its mountain waves in terrible majesty and grandeur, over the adjacent country! Or, with what sublime and awful sensations do we view a large city on fire; the devouring element spreading in devastating conflagration, and rolling on its red surge from street to street, and from square to square! Or, the ruins of a mighty empire, as those of the Roman, crumbling to the earth, sad mementos of its "grandeur past!"

But how much greater is the scene now presented to us! not a city or a country, or an empire, but a world in ruins!—It is this that we are called upon to contemplate.

1st. The causes, primary and remote, that brought on the deluge.

The obvious and proximate causes were the universal corruption and depravity of mankind. "And God saw that the wickedness of man was great in the earth, and that every imagination of his heart was only evil continually." "The earth also was cor-

rupt before God; and the earth was filled with violence. And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth." Such is the strong and emphatic language of inspiration in reference to the direct causes of the Deluge. But let us look, for a moment, at the remote and primary causes.

Those consisted in the intermarriage of the righteous and wicked: "The sons of God, saw the daughters of men that they were fair; and they took them wives of all which they chose." Here was the beginning, the first cause, the prime origin of this general corruption and depravity. The stream of vice, small in its origin, soon widened into a river and then into an ocean of crime!—God, with his omniscient mind and all-seeing eye, saw what would be the ultimate result; and immediately determines the destruction which he had fixed upon as the most fitting for him, and which his crimes would deserve! Hence the inspired historian immediately adds the words just quoted: "And the Lord said, my Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years." Man was soon ripe for destruction, but the long-suffering mercy of God grants him a respite of "an hundred and twenty years." The results of these unholy and interdicted matrimonial alliances, were soon obvious:—"There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children unto them: the same became mighty men, which were of old, men of renown." Not only were they giants in stature, but giants in crime, monsters in vice and wickedness! These unholy matrimonial alliances probably consisted in the intermarriage of the family of Seth, "the sons of God," who preserved the worship of God and a corresponding purity of life, with the female descendants of Cain, "the daughters of men." Or at least, as has been well observed, it was the intermarriage of the "true worshippers of God," with "females of a character estranged from him, and devoted to the fascination and pleasure of the
world.” We, of the present day, can learn a most important lesson from this. We can, from these consequences, see the sinfulness and the impropriety of unchristian marriages. They are prohibited and interdicted alike under the Jewish and Christian dispensations; and should never be contracted by any Disciple of Christ, however advantageous the union, or exceptionable may be the unconverted party.

2. The character, faith, and obedience of Noah.

In the midst of all this corruption and depravity, there was one righteous man, one devoted and pious family, and but one!—But Noah found grace in the eyes of the Lord.’ His character was such a one as God approves; and hence he found favor in his eyes: “Noah was a just man, and perfect in his generations, and Noah walked with God.” But one righteous man and his family were not sufficient for the reclaiming and saving of the world. There was too little leaven left to leaven the corrupt mass with righteousness. But as the human race first sprang from one pair and one family, there were but just enough for the preservation of the race. We are informed that when God saw the great wickedness and depravity of man, that, “It repented the Lord that he had made man, and it grieved him at his heart.” This is a mode of speech made use of by the Lord, to suit the capacity and comprehension of man—to show the great disapprobation of the Lord; and imports that the Lord had changed his purposes concerning the destiny of man when he created him: “And the Lord said, I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping thing, and the foul of the air; for it repenteth me that I have made them;” that is, I have changed my purpose in the creation of them.”

But, as we have seen, God, on account of the character of Noah and for the preservation of the race, determines to save him and his family. He informs Noah of his intention in respect to the world, and what was to be the means of its destruction. “And God said unto Noah, the end of all flesh is come before me; for the earth is filled with violence through them: and behold, I will destroy them with the earth.” “And behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh wherein is the breath of life, from under heaven: and every thing that is in the earth shall die.”—As the destruction was to be by water, of course the preservation or salvation of Noah must be by or from water; and to effect this, there must be some means devised, in correspondence to the method of destruction. As in these cases, man is unable to save himself, God does not leave the origination of the means to Noah, but prescribes them himself, for his adoption and completion—He commands him to make an ark. “Make thee an ark of gopher wood: rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.” God leaves nothing to the wisdom of Noah. He not only prescribes the form and dimensions of the ark, but, the very material, or kind of wood of which it was to be made. That we may have conceptions of this divinely planned great vessel, we will give its dimensions in our own measures: It was in length about 547 feet, in breadth 91, and in height 54; and contained 2,739,781 cubic feet. “The form of it,” says an elegant modern writer, “was an oblong square, with a flat bottom and sloped roof, raised a cubit in the middle.—It had neither sails, nor rudder; and was admirably adapted to float steadily on the water, without rolling, which might have endangered the lives of the animals: but it was unfit to endure a boisterous sea. It consisted of three stories; each of which might be about 18 feet high; and was partitioned into numerous apartments. It was, without doubt, so formed as to admit a proper proportion of light and air, on the sides; although the particular construction of the
window is not mentioned. Upon this estimate the ark appears sufficiently large and commodious for the purposes for which it was constructed.” And we saw it remarked in a newspaper, a few years since, that the best constructed steam-vessel yet made was of the same proportions as the ark.

Noah neither doubted, demurred, nor hesitated; but implicitly believed and unreservedly obeyed God. God proposed to establish his covenant with him; and to save him and his family. “But with thee will I establish my covenant: and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons’ wives with thee.” And he then instructs him what else to take into the ark. And in compliance with all, we are told: “Thus did Noah; according to all that God commanded him, so did he.”—Paul adverts to the case of Noah, as an example of faith and obedience. “By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by which he condemned the world, and became heir of the righteousness which is by faith.”

We remark here, that there were no children in the ark! There were but eight persons as we see in the text, who were saved: Noah and his wife, and his three sons and and their three wives, as we here learn in the account which the sacred historian has given us of this great event.

3. The striving of God’s spirit with the wicked ante-diluvians.

The Lord said as we have seen, that his spirit should not always strive with man; in reference to his abandonment of the ante-diluvians to the destruction that he intended to bring upon them. This passage of scripture has been much wrested and misapplied. Because Paul says, in one of his letters to the Corinthian Church, that “a portion of the spirit is given to every man to profit withal,” many contend that the spirit of God does really, in some secret, mysterious, and abstract manner, enter into the breast of every person, at some period of his life, and strive with him! And hence the inference and the argument that he thus strove with the ante-diluvians, predicated upon the passage quoted. But Paul meant that a portion of the spirit, in his miraculous operations, was given to every spiritual man in the Corinthian Church. And if “to profit withal,” how could it be given to those whom it does not even profit any themselves? But look at the negative character of this proof.” God says, “my spirit shall not always strive with man;” and it is quoted to prove that it shall and does!

Now where was the spirit of God, and how did it strive with these wicked ante-diluvians? Was it in them? Peter says, (in Acts, v. 32.) “And we are his witnesses of these things; and so is also the Holy Spirit, whom God hath given to them that obey him.” Now what was the character of these ante-diluvians?—“which sometime were disobedient.” Of course then no portion of the spirit of God was ever given to them! They were “spirits in prison,” doomed to feel the wrath of God, and shut up unto destruction!—The Spirit was in Noah. God “spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly. As it is through the “words of God” that the Holy Spirit operates upon the heart of man, in his conversion, regeneration and sanctification; it was thus, through the preaching of Noah, that it strove with the ante-diluvians. It was in this way that Christ “went and preached unto the spirits in prison, which were sometime disobedient, when the long-suffering of God waited in the days of Noah.” We have two most apposite illustrations of this in the Old Testament Scriptures. “Yet many years didst thou forbear them, [the Jews], and testifiedst against them by thy Spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the land.”* Here the spirit was in the prophets, and not the wicked and rebellious Jews; and through these strove with them. Again, and to the same effect: “They made their hearts as adamant stone, lest they should hear the law, and the word which the Lord of hosts hath sent in his spirit by the former prophets.”

*Noe. 9: 20
4. The preaching of Noah—what did he preach?

It has been supposed by some, that he preached unto the ante-diluvians, to come into the ark, and be saved with him and his family. But this is a very erroneous and absurd supposition. The size of the ark forbids it. It was made only large enough to contain Noah, his family, the various animals to be preserved, and their food: In the building of it, God did not contemplate the salvation of any others. Besides, they were not of the character to be saved; and it would have been useless and sinful to have tantalized them with an offer which they were thus precluded from accepting. We can learn what Noah preached, from the character of his preaching. He was "a preacher of righteousness." He doubtless preached to them to reform and do right and good; and had they reformed towards God and obeyed his voice, God would not have destroyed the world. This has always been the plan of the Divine government; among all nations, and in every age of the world; as declared by the Lord through the prophet Jeremiah, "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it: if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them." [Jer. 18: 9-10.] Here the Lord says, that when he had passed sentence of destruction upon a nation, he would, on condition of their reformation, change his purpose concerning the evil that he intended to inflict upon them. We are furnished with a striking example of this course of the Divine procedure in the case of the Ninevites, when the prophet Jonah was sent to Nineveh. Speaking in accordance with the commandment of the Lord, he made the positive and solemn announcement: "Yet forty days and Nineveh shall be overthrown." The effect was like that of the earthquake or the tornado. "So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them." From the king on his throne to the plebeian in his hut, the message was believed and conformed to. The decree went forth to—"Let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not." When God saw this, he changed his purpose, and spared them from the intended and impending destruction.—And God saw their works, that they turned from their evil way; and God repented of the evil that he said he would do unto them: and he did it not." Now had the ante-diluvians reformed at the preaching of Noah, as did the Ninevites at the preaching of Jonah, and turned from their evil ways, God would have spared them from the destruction of the deluge. 

To be continued.

[The following report of the Church of Christ, at Midway, Ky. is worthy of most attentive perusal at the hands of all the brethren. If we are not greatly misinformed, this Church not only says what is right, but best of all practises upon its professions. It will be remembered that it is owing mainly to the brethren of this congregation that the "Orphan Asylum" of Midway has been established—an institution worthy of all praise. What a monument to the power of religion on the hearts and lives of professors is such an institution. We pray God that we may all be led to emulate the noble deeds of this congregation.]


The committee appointed by the Church met, and upon mature consideration, and we trust by the help of God, came to the
following conclusions, viz: That the super-
lative aim of every Christian should be:

I. The sanctification and salvation of
himself.

II. The up-building of his brethren in all
that is holy and excellent.

III. The salvation of his family—of his
neighbors; and the spread of the gospel
among all nations.

IV. The extension of aid to the poor and
destitute, especially to the bereaved widow
and the helpless orphan.

The means by which our own individual,
personal sanctification and salvation are to
be secured seem to us to be no less than
the following: 1. Daily reading and study
of the Sacred Scriptures. 2. Secret and
social prayer. 3. Regular and serious at-
tention to the Lord's day, and to the ordi-
nances of His house. 4. Frequent visits
among the brethren, for the purpose of talk-
ing with them concerning the hopes of the
gospel, the meaning of the Scriptures and
the interests of the Church. And, 5. With-
drawing from all improper and unholy as-
soociations with society, and standing aloof
from customs of the world, not consistent
with the purity and perfection of the Gos-
pel. By such a course we more fully con-
secrate ourselves to the Lord.

The second item, as specified above, it
seems to us, should be the next considera-
tion with every Christian—the up-building
of his brethren in holiness and the fear of
the Lord. This can be accomplished: 1.
By conducting ourselves towards one an-
other in a tender, affectionate and polite man-
er; if a brother be unfortunately guilty of
a fault, by telling him kindly and in secret
of his error, before we learn to avoid him,
and to treat him coldly. 2. By visiting
each other much in sickness, and in seasons
of affliction, consoling each other. If our
brother be poor and needy, extend to him
such pecuniary aid as shall be con-
venient for us, and salutary for him.—
Such is the spirit of the gospel—such was
the Savior's example.

The third item is of thrilling interest to
the heart of every father and mother—the
eternal salvation of their family. The means
by which so high a destiny may be secured,
we suppose to be no less than the following:

1. By reading daily in our families the Ho-
ly Scriptures, and causing our children to
take part in our readings and examinations,
and by endeavoring to impress solemn and
pious lessons upon their tender hearts. 2.
We cannot refrain from expressing our
strong conviction that in training our chil-
dren in the nurture and admonition of the
Lord, the first step should be to teach them
submission to parental authority. In every
future relation with society, their usefulness
and happiness will be affected, we
might say controlled, by the early lessons
they shall receive in respect to submission
to parental authority. No one, we fear, can
ever be brought fully to obey God in mature
life, who in childhood is taught disobedience
to parents. He who will not obey his parents
whom he has seen, will rarely, if ever, obey
God whom he has not seen. And, more-
ever, they who have not been taught the
beauty of paternal affection in their earthly
father's family, will hardly be induced to love
the children of our Father who is in heav-
en. 3. Another point of great impor-
tance is, to teach them to sympathize with
the poor, to be generous towards the gos-
pel, and to this end, we should divide
among our children our Lord's day contri-
butions, allowing them to put into the
church treasury—thus early training them
to lay up treasure in heaven, and teaching
them "that it is more blessed to give than
to receive." 4. We should teach them the
Sunday School lesson in our weekly read-
ings with them, and always have them in
readiness for the opening of the school on
the Lord's day morning. 5. Another point
of the first importance is—we should often
pray for them and with them, teaching
them both by precept and example, to call
upon the name of the Lord. Your com-
mittee believe, dear brethren, that these
means, faithfuiilly and prayerfully pursued,
will not only give our children to us in the
church here but will give them to join with
us forever in heaven.

Lastly, the spread of the gospel among
all nations was our Savior's first command;
and we conceive that a church or an individual who feels no interest in that command, should suspect that all was "not right in the sight of God." Let us learn not only to give liberally to the support of evangelists, but to pray for the success of missions. As to the conversion of our neighbors—the surest means are to live as saints, that the church may be a light to all who live around her. Let every member be holy in his conduct—heavenly-minded in his conversation—chaste in his spirit. Let him speak the truth—be faithful in his promises, punctual in his contracts, in all dealings be far away from the appearance of fraud or prevarication. Let him, under these circumstances pray for his neighbor, and when he speaks to him on the subject of religion, he will be apt to listen, believe, be converted and saved.

We have placed first, what we conceive to be first—our own full and hearty consecration to the service of our Redeemer. Without this, what follows in this report will be quite impossible; with it all else will be easy. The whole is most affectionately submitted to you in the fear of God, praying for his blessing upon our efforts to grow in length, and in the knowledge of our Lord Jesus Christ.

J. WARE PARRISH, Ch'n.

Dr. Judson.

We cannot let so great and good a man pass from the catalogue of the living without a few words of commemoration. Human history contains no more glorious records of Christian heroism, than are to be found in the narrative of the Baptist missionary transactions in Burmah. We have read over and over again, with intense and admiring interest, the story of Boardman, conscientiously the victim of consumption, yet toiling only with the greater earnestness as the time drew near for his departure, born in a litter across swollen torrents and over rough mountain passes, that the closing moments of his life might not be lost for his Master's work, usurping the last energies of dissolving nature in expounding to his newly baptized converts "the way of the Lord more perfectly," his hands lifted in prayer or spread in blessing for his flock till they grew rigid in death. With no less delight and reverence have we traced the course of his young widow, who took up the cross so dear to the departed, encountered perils from which the stoutest heart, unfortified by divine grace, might shrink; "perils of waters, perils by the heathen, perils in the wilderness, perils among false brethren;" with more than manly perseverance and more than womanly tenderness bore about the message of redeeming love, and was personally the means of keeping from dispersion, and enriching in numbers and in spiritual gifts, numerous and widely scattered communities of native Christians.

Nor are we ever made more sensible of the presence and influence of the divine spirit, than in the supernatural endurance and energy of the first Mrs. Judson, when, in the seat of war, alone and friendless, with a helpless babe at her bosom, she ministers to her husband and the partner of his horrible captivity, staves off the blind fury of their savage jailers, sustains in their hearts and her own the hope of deliverance, and at length becomes under God the author of their liberty and their return to their long suspended walk of missionary duty.

Dr. Judson was not only the pioneer in this holy work and father of this devoted band, but his life spans the history of foreign missions from America. He was the writer and one of the four signers of the first appeal to the churches in behalf of this work. He was then a theological student in Andover, and sailed for India under the auspices of the Orthodox Congregationalists of New England. On his outward voyage, he became convinced of the scriptural validity of adult baptism by immersion as the only authorized form of initiation into the Christian Church; and shortly after his arrival was baptized by one of the English Baptist Missionaries. He threw himself for support on the then feeble body of American Baptists, who in their efforts to sustain and reinforce him, were led to the surest possible means of strengthening the spirit of piety and philanthropy among themselves at home, and may date from their zeal in
his behalf the dawn of their own rapid enlargement and culminating prosperity.—
With an iron constitution, with indomitable strength of purpose, with apostolic energy of faith and love, with devotedness as entire as ever marked a servant of Christ; he has given youth, manhood and vigorous old age to the ministry among the heathen. Two brief visits to his native country, absolutely necessitated by the condition of his health and consecrated to the furtherance of his work among the churches that sustained him, have been the only intermission to labors as abundant, hardships as severe, sufferings as intense, as have fallen to the lot of a Christian soldier since the martyrdom of St. Paul. And now he has died with his harness on, and left a name, which must be a watchword for successive ranks of the "sacramental hosts," till they have won their last victory, "and the kingdoms of this world have become the kingdom of our Lord and of his Christ."

Had the missionary enterprise only served to develop such characters, to bequeath such examples, to manifest in such strong and beautiful relief the full power of the gospel in and over the individual soul, this alone would have been a work and glory amply worth all it has cost.

But we believe that it has done immeasurably more. We like not that its fruits should be measured by a numerical standard. That in its earlier stages reliable converts should be few, was no more than should have been expected. The kingdom of Christ could be built up over the waters of heathenism only on a sunken foundation. A vast amount of preliminary work was to be wrought, which could make no statistical show. The mastery of languages, which had no grammars, vocabularies or qualified teachers, was a sufficient labor for one generation. The translation of the Scriptures, without which no permanent benefit could be conferred, demanded a large apparatus of effort and of mind. It was no slight task to become so conversant with the characters, customs and religions of nations previously unknown, as to devise appropriate measures for their evangelization. Taking these things into the account, we have no reason to think lightly of the results already obtained; but on the other hand are constrained to marvel that they should have been so substantial and satisfying. In Borneo the chief obstacles have now been removed; the dominion of the old superstitions has been effectually shaken, bands of native Christians form with the missionary stations a cordon of religious influence belying the empire in every direction, and the laborer who first broke up the fallow ground could behold in death the fields already white for the harvest.—Christian Register.

Short Sermons on Great Subjects.—No 3.

Christ our King.

The divine Government has always been monarchical in its character.

In the garden of Eden God spake to his creature man as the Lord of his life, the sole proprietor of the entire Universe.—His will was the only law known to Adam and the conditions of that will were as absolute as they were benevolent.

From Sini his kingly mandates were delivered amid thunders and lightnings, clouds and darkness, and the trembling of the earth—the symbols of his dread power and stern avenging justice.

On Mount Zion he again appears in the person of his Son, proclaiming the laws of the Kingdom of Heaven, not terrible as to Jews nor yet as to Adam denouncing death against disobedience, but reconciling man to himself with more than parental tenderness and more than mortal forbearance.

The phrase "Kingdom of Heaven" is of very frequent occurrence in the Christian Scriptures, and is usually equivalent to "Church of Christ." It is used doubtless to express the great truth, that in the Church of Christ, men are to sustain the same relations to Christ that subjects do to earthly monarchs. Spiritually, He alone is Master, Leader, Governor, King over men.—The Church therefore is neither a democracy nor an aristocracy, it is a pure and absolute monarchy. We pause here to ask the
question, What is the best conceivable form of government?

Is it not that in which the power concentrated in one man is directed by wisdom and both united with a tender regard for the well-being of the subjects? Who does not admit that monarchy is frequently superior to any other form of government when the monarch is both wise and benevolent?

If now we conceive a government in which the monarch holds infinite power, is endowed with all wisdom and is moved by the impulses of a goodness that knows no bounds, shall we not have a kingdom worthy to be everlasting and to be received by all the nations of the earth?

Such a government is the Christian kingdom, over which presides Christ, "King of King's and Lord of Lord's, our only Master, and the willing Savior of all who put trust in him."

Contemplate his power: "But unto the Son be shall, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom." He "upholds all things by the word of his power." "All power is given unto me in Heaven and upon earth," said Christ, in delivering the terms of pardon to be preached among all nations.

Humble Christian! Behold your King! It is he by whom the Heavens were made, who dwelt with the Father before all worlds, the effulgence of the Father's glory, he who is appointed of God to be the Judge of quick and dead, and he who shall reign till all enemies are subdued beneath his feet. With such a King, can you call any man Master on Earth? God forbid. Contemplate his wisdom:

Power without skill to guide is blind and desolating. Powerful was Xerxes leading millions across the plains of the East to ravage Greece—but wisdom presided not over those countless hosts and ingloriously they fell, sad monuments of human folly and wicked ambition.

Our King is not only powerful to save, but he knows how to "deliver the godly out of temptation." Having dwelt himself in flesh he knows our frame, is acquainted with all our wants and can provide a sovereign remedy for every moral disease to which humanity is subject. How wise that system which none who have tested for eighteen centuries have found deficient—that has flourished in every clime, under every government, in every language and has come down through the convulsions which have rent society during the lives of sixty generations. The laws of Lycurgus and of Solon—where are they? The wisdom of Plato, of Aristotle, of Origen and Augustine, where is it? The decrees of councils and the articles of faith that emanated from Augsburg and Westminster, where are they? Dead and mouldering fast away, some to perish ever from the memory of men—but the wisdom and laws of Christ live on and the leaf of inspiration is as green as when it first expanded amid the dew of old Judaea. Contemplate his benevolence:

Not even power and wisdom combined can assure happiness to the subjects of a Prince. Love must attend wisdom, must be the crowning attribute of him who would govern by a divine right.

Gregory VII. had power and wisdom, but he scourged the earth. So had Bonaparte, so had Alexander, but both lived to ravage and lay waste. Not so with the Christian's King. No smoking, wrecking ruins marked his pathway—no widow's tears, no orphan's wall followed him. No bloody fields and desolate homes and wasted provinces—Haggard misery stood not on his right hand nor black despair on his left, but sweet Charity and meek-eyed humility and mercy that stoops to all—these were his companions. He ever went about doing good.

His love fell as blest showers upon the scorched earth, and in his path sprang up the flowers of Hope and Purity and Joy.—Brother Christian: Behold your King! Is not his service perfect liberty? Shall we not exclaim, "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength, and honor and glory and blessing." Sinner! This King would rule over you. He seeks to perfect your weakness in his power; for your folly he would give you of the stores of his wisdom; for your poverty he has exhaustless riches—your sins he would pardon and for your weak and imperfect service here, he would
give you everlasting life in the world beyond the tomb. Bow to his sceptre, acknowledge him as your King and you may reign with him forever and ever. Amen.

Co-operation General and Local.

At our recent State meeting, held at Murfreesborough, the following statement of the design of general co-operation was, we believe, unanimously concurred in.

"General co-operation is not designed to interfere with county or district co-operations for local purposes, and we doubt not it would be beneficial for counties or districts not in co-operation to hold county meetings to secure preaching, and we would at this meeting respectfully suggest that one or more State Evangelists be requested to visit counties or districts not co-operating, and labor with the churches in order to encourage co-operation."

A just idea of the relation between State and district co-operation, is certainly very essential to intelligent action with reference to either. Too many, we fear, have misunderstood the intention of State co-operation. Some have supposed that wherever churches have contributed to the fund for sustaining evangelists that said evangelists were thereby put under obligations to preach in, and for the churches thus contributing. Such however was not the intention had in view in setting on foot the system of State co-operation. That intention may be found recorded in the Christian Magazine, Vol. 1, p. 368—"To assist infant churches and to plant others." In a word our State co-operation system is practically to be regarded as a Home Missionary Society, not indeed with a cumbersome and offensive retinue of Officers, Directors, Managers and the like, made in consideration of so much cash by them paid in, but nevertheless capable of doing every thing necessary for the advancement of the truth by securing preaching to destitute regions within its limits.

Viewed in this light, it must be obvious that when a church or individual contributes intelligently to sustaining State Evangelists, it is to be regarded as a charitable donation for the destitute, not a quid pro quo, a something for which a full equivalent is expected and demanded. And regarded thus, what, we ask, can more commend itself to the favor of every Christian Brother and Sister in the land? What cause can appeal more directly or more powerfully to the best affections and highest impulses of our nature, than that which proposes to secure a direct, visible, tangible good to those by whom we are surrounded and to whom under the providence of God, we are under especial obligations? We hold it as a plain common sense principle that Christian men are under the highest obligations to secure the spiritual welfare first, of their own families, secondly of those to whom they are bound by the ties of a common citizenship, and after that, they should direct their efforts to the salvation of the world at large.—Hence the Apostle Paul manifested a nature, reasonable and laudable zeal for the conversion of Jews first—when they refused to obey the gospel, he turned his course to the Gentiles. There can be no doubt about the practicability of christianizing our own communities, while great and serious doubts are entertained by some of the best and most enlightened minds among us with reference to the feasibility of extensively benefitting other countries by missionary effort undertaken at the present juncture of affairs.

The calls for Evangelizing help from our own communities are almost innumerable. Let us see to it that these are in some measure answered before we proceed to expend vast sums on projects that may yield no return. We would not say—"Do nothing for the heathen," but we do say that there are ninety-nine reasons why you should bestir yourselves for your own brethren after the flesh, than for one that can be urged in behalf of others.

Another incorrect supposition with regard to State co-operation is that it interferes with district or local co-operations. This is expressly contradicted by the language quoted at the head of these remarks. So far indeed from being correct, is this idea, that any one who will take the trouble to read the reports of the State Evang-
lists during the years 47-8 and 48-9, will discover that a prominent object with these Evangelists was to secure local co-operation in the several districts which they visited.—They labored to this end especially in the counties of Wilson, Sumner, DeKalb, Cannon, Maury, Marshall, Rutherford and in many others.

When properly understood and carried out, the system of general co-operation will often be as a hand-maid to sectional or local efforts. For example the county of A. we will suppose, can raise $600 for the support of the gospel for the year 1851; $400 or 500 it applies to local preaching, the remainder it bestows upon the cause of preaching to the destitute. As there are probably many destitute neighborhoods, in its own limits, the State Evangelist makes his appointment's occasionally in the county, and with the aid of the local preacher, effects what neither singly could do.

In many ways not necessary to be mentioned here, it may be seen how the two systems mutually support and establish each other.

Counties or districts able to support the constant preaching of the gospel should do so, and not wait to have their local wants supplied by a system intended not to meet our wants but the claims of destitute regions. It is to be regretted that some churches have on this point mistaken the nature of general co-operation, and have complained because the Evangelist did not devote to them and to their immediate section, time and labor which were more urgently demanded elsewhere.

If then we have correct views of the objects had in view in district and general or State co-operation, are not the following conclusions correct:

1. That districts should unite their means together for the support of the preaching of the gospel throughout their own limits—those limits being determined by the size and means of the congregations cooperating, and their convenience of situation with reference to each other. In some instances there might be more congregations in one county than necessary, or fewer when of course county lines would be disregarded.

2. That by pursuing this course for several years congregations will be greatly enlarged and multiplied and the limits of local co-operation more and more circumscribed. For instance in 1851 a given county may be able to sustain only one Evangelist, but perhaps in 1860, it may be necessary to have 4 or 5 distinct fields of labor in the same county.

3. That finally, by the enlargement of individual congregations it may become necessary for Bishops or Teachers to give all their time and attention to the instruction or oversight of such churches, and equally necessary for the congregations to see that they are counted worthy of double honor, the laborer being worthy of his hire.

4. That local co-operations should not be unmindful of the importance of general co-operation, but contribute every year according to their ability.

5. That in this way the limits of general co-operations will be extended, while local co-operations are contracted; so that we may be enabled to send the gospel to the destitute not only of our own State, but to those of other States; and eventually to the distant heathen who will then be far better prepared for the simplicity of the gospel as delivered to the ancient saints: God grant that the day may soon come when we may behold the beams of gospel light and liberty irradiating the most sequestered haunts and obscurest recesses of our land, and gilding with heavenly promise the tall mountain tops of lands that now lie in darkness and in the shadow of Death.

In conclusion we hope that prompt steps will be taken on the part of the Committee and the Evangelist or Evangelists, who may be appointed to secure the united action of such counties as are now engaged in the great work of supporting regularly the preaching of the gospel within their country.
The Name "Christian."

What is the divinely authorized name of the members of God's family on earth?—Is it Christian; or is it Disciple?—D. P. H. Mo.

If you ask for the name of the community or "family" as such, I answer unhesitatingly, Christian; if for the name of its members, Brethren, Disciples, Saints, &c. We read that the "Disciples were called Christians at Antioch;" but we never read that the Christians were called Disciples at Antioch; or anywhere else. The distinction between the individual name of a member of a family and the family name including that of each member, if remembered, will relieve any mind from difficulty on this subject. All Scriptural names may be applicable to a follower of Christ, but that of Christian includes them all. It is certainly the divinely authorized family or community name. David and John are the names of individual members of the Henderson family, but Henderson is the family name of each. So Disciple, and holy one, and Brother may be the name of individual members of Christ's family, descriptive of some respective peculiarity, but Christian is the name inclusive of each. The controversy upon this subject, if it gained any thing, gained this distinction, whilst the argument from the original gained nothing for either side. We deem it unnecessary to revive it, for we consider that the name Christian is settled by the authority of the Scriptures and the usages of all ages, in such a manner that no human power can materially change it. The body of Disciples of Jesus Christ will be called Christians so long as the name of Christ shall be remembered and revered, and all other names will be held as expressive of some peculiarity embraced in this most comprehensive and honorable of all divine appellations. —J. B. F.

Scottville, Ky., July 9, 1850.

Bro. Ferguson: I wish to call your attention to the 17th verse of the 16th ch. of St. Mark—"And these signs shall follow them that believe," &c. I wish to know if the signs were to follow the Apostles, or to follow those who believed through their preaching? If there be Scripture which settles this question please refer me to it.—I have both heard and read the opinions of many on this subject, but opinions are often speculative and delusive. I have my opinion on this subject, but like others, it may be erroneous. Please let me hear from you.

Your friend and Bro. —W. F. Evans.

The Apostles are directly the subjects of the address and the promise in the passage is to them exclusively. If you will turn to the 14th verse, you will discern that the Savour reproves or upbraid them for their unbelief, "because they believed not them who had seen him after he had risen."—Whilst, therefore, the subject of their unbelief is before Mark, he represents the Saviour as giving a Commission offering Salvation to every baptized believer, and denouncing condemnation upon every unbeliever. And to encourage the faith of those to whom this charge was given, he presents the Messiah as promising that most wonderful signs shall accompany their fulfillment of it. Mark you, He speaks to the Apostles; speaks of believers in the 16th v. and continuing his address to the Apostles makes them the promises you refer to. He also gives you the fulfillment in the 19th and 20th verses. It is true that momentous gifts were possessed by most if not all the Disciples during the first age of the Church; but these were generally conferred secondarily, through the instrumentality of the Apostles. Besides, if you will notice, each of the Gospels gives us a similar promise and each confines it to the Apostles.—Matthew represents the same as sent forth by virtue of "all power in Heaven and upon earth," and with the promise that Christ would be with them always. Luke presents them as under a command to tarry at Jerusalem until they were endowed with power from on high. John, with power to remit and retain sins. The promises in each, though differently worded, include the same and differ only as different aspects of their work engage the attention of the writer.
Again, if you will observe the distinct phraseology of the passage you will see it relieved of all difficulty. Notice the use of the pronoun "them" commencing with the 14th verse. The Lord "appeared to them;" "upbraided them," "said unto them," and "these signs shall follow them," and they shall speak with. new tongues, they shall cast out devils," &c. &c., "and after the Lord had spoken to them they went forth the Lord working with them and confirming the word with signs following." The them of the 14th verse is the same throughout, while the persons referred to in the 15th and 16th verses are persons spoken of and not spoken to.

The exercise of miraculous power was common to the Apostolic Age; but it was usually a secondary gift except in the case of the Apostles. Through the laying on of their hands others received it; but they received it directly from Christ, were thus marked as his Ambassadors, and their authority confirmed, with demonstrations of the Spirit and with power: "God bearing them witness both with signs and wonders, and with divers miracles and gifts of the Holy Ghost according to his will." Compare the passage with the details of the Apostolic labors in the Acts of Apostles, and especially with such passages as Acts xiv. 3. Heb. ii, 4.

How to do Good.

A quaint writer, who takes to himself the cognomen of Charles Quill, gives a short and easy method of doing good, which will be as effectual a one as could be adopted. He says—"Why do you begin to do good so far off? This is a ruling error. Begin in the centre and work outwards. If you do not love your wife, do not pretend to such love for the people of the antipodes. If you let some family grudge, some peccadillo, some undesirable gesture, sour your visage towards a sister or a daughter, pray cease to preach beneficence on a large scale. Begin not next door, but within your own door— with your next neighbor whether relative, servant or superior. Account the man you meet you are to bless. Give him such things as you have. "How can I make him or her happier?" This is the question. If advice will do it, give advice. If chastisement will do it, give chastisement. If a look, a smile, or warm pressure of the hand, or tear will do it, give the look, smile, hand, or tear. But never forget 'that the happiness of our world is a mountain of golden sands, and that it is your part to cast some contributory atom every moment.'

There is as much philosophy and sound morality, set beautifully in these few words, as there is in a volume of sermons. Let every one practice the rule laid down, and see how soon the opportunities for doing good will present themselves—how much more satisfaction he will feel himself—how much better he will be satisfied with the world and the world with him.

The common duties of life are those which are oftener passed over with inattention; and yet the whole happiness of our lives, and of those connected with us depends essentially upon their performance. They show the true temper of our virtue, and as they are well or badly performed, promote or destroy that peace or perfect satisfaction of mind in which true happiness consists.—Ledger.

Co-Operation Meeting for Davidson Co.

We would suggest the question whether it be not desirable to take steps to secure more effectually the preaching of the word throughout Davidson county?

From a somewhat intimate knowledge of the condition of this county, we think we are prepared to say that, in the first place, there are large sections of it where no preacher of the Christian Church has ever been heard, and where the very grossest misrepresentations of the doctrine of the church have obtained general currency and undisputed authority, and that, in the second place, there is more than a sufficiency of means, independent of all that are now employed, to sustain one or more Evangelists to devote all their time to the ministry of the Word. Nor do we doubt the entire willingness of the great majority of the brethren
MISSISSIPPI CO-OPERATION.

The Co-operation in the northern part of Mississippi, met at Mount Olivet Church on Monday 2d Sept. 1850. Eld. J. A. Butler was called to the chair; and O. C. Bumpass to act as Secretary.

After prayer by Eld. J. P. Deanes, and an explanation of the object of the Meeting by the chairman, the house proceeded to business.

The following churches were represented, viz: Columbus, Aberdeen, Mount Olivet, Prairie Mount, Bethany and Town Creek; besides some other points at which a few brethren are found but no churches organized.

After the reports of the Evangelists and Treasurer were had and disposed of, the different organizations laid before the Co-operation what they were willing to do for evangelizing in the year 1851; which was accompanied by some feeling remarks from Eld. J. P. Deanes, in reference to the duty of the Church in sending the ancient gospel to our destitute citizens. The house then adjourned to meet at 8 o'clock, A. M. on Tuesday.

Tuesday morning—Met according to adjournment: Prayer by Eld. J. A. Butler—Bro. O. C. Bumpass having left, A. E. Myers was called to act as Secretary. Bro. A. Graham from Marion Ala., and other brethren present were invited to take their seats with us.

Bros. Caskey and Usery were then employed to labor as Evangelists in North Mississippi for the year 1851.

Bro. Carrington of Columbus moved that we appoint a general Evangelist for the State, whose duty it shall be, to gather the Statistics of the brotherhood, collect moneys for evangelizing and lay the same in a written report before the next annual co-operation; and labor in word and doctrine throughout the destitute portions of our State.

It was then carried that our general evangelist should co-operate with the general evangelist of South Ala., provided the approaching co-operation at Marion appoint one.

Eld. J. A. Butler was chosen as general Evangelist for this State for the year 1851.

Many questions were mooted touching the interest of the church in this part of our beloved country. For a more general understanding and interchange of views among our brethren, a committee of five was chosen to meet and confer with the brethren of South Ala. at their approaching Co-operation, viz: Butler, Caskey, Fernanders, E. W. Bennett and Dr. Robinson.

A committee of three was chosen to determine where and when the next Co-operation shall be, viz: J. A. Walker, J. B. Bennett and J. M. Collins.

The Christian Magazine was then selected as the paper through which we make our report; believing it to be ably conducted and breathing a spirit of piety and devotion, we heartily recommend it to the brotherhood South and South-west.

A committee of three, viz: T. W. Caskey, J. B. Bennett and A. E. Myers, was appointed to write out a synopsis of the proceedings of this meeting for publication, and transmit the same to the Christian Magazine.

The Co-operation requested Eld. A. Graham to address a circular to the brethren of Mississippi, touching the necessity of union of effort &c. in the spread of Christianity.

The thanks of the Co-operation were voted the beloved Graham for his efficient labor amongst us.

The house then adjourned by prayer from Bro. Graham. J. A. BUTLER, Chm. A. E. MYERS, Secretary.
CIRCULAR FROM A. GRAHAM.

To the Disciples of Christ throughout Mississippi:

Dear Brethren:—In pursuance of a resolution of North Mississippi Co-operation Meeting assembled at Mount Olive Church, it becomes my duty to address you this circular. We have a glorious cause, the propagation of the truth which makes men free from sin, the promotion of pure and undefiled religion, the conversion of the world and subjugation of sinners to the reign of righteousness. We take it for granted that all Christians desire success in this enterprise; and are willing to do something for that purpose if they knew how. We have many brethren throughout the State in a disorganized condition, and many churches isolated and almost inactive. We believe that some system of cooperation is needed. Before we can agree upon a plan of working together, we must become acquainted with each other. We have therefore appointed our beloved brother, James A. Butler, as a general Evangelist for this State and those parts of Alabama that lie contiguous, to travel amongst you, for the purpose of collecting information and ascertaining your wishes on this subject. This Evangelist is instructed to visit every county and neighborhood where there are any Disciples; to ascertain the location, size, and condition of churches, to invite them to send messengers to our next Co-operation meeting, to aid by their advice and contributions in the good work.

In order to facilitate the labors of the Evangelist we request some brother in every neighborhood where this notice may reach, to address a letter immediately to our general Evangelist at his Post Office, “Hamilton, Miss. informing him of the residence of brethren, the location of churches and best routes for travelling so as to reach the place desired to be visited. Let each one give all the information he has, and the Evangelist can then select from all the letters received, and make for himself a guide, that will aid him much.

Permit us brethren, in the name of our common Lord, by the love of God, in the tenderest affection of the Holy Spirit to request, to exhort and entreat you to help us in this enterprise. We labor for no earthly reward. Our hope is beyond the grave. Our cause has thus far succeeded through the sacrifice of individuals; and none have more freely found out free-will offerings than our Evangelist, bro. Butler. We pray you awake, arouse and prove yourselves worthy. We trust in the Lord that you will do even more than we ask.

Dear Brethren, we invite you to cooperate with us. If you are members disconnected with any congregation, we exhort you to report your names to the Christians assembling at the nearest point, and if there are none convenient, send up to our Co-operation your name, residence, and individual contribution. If you are in congregations, send up to our Co-operation meeting, messengers, or letters and contributions. This can be more fully explained to you by our Evangelist.

On the subject of contributions, dear brethren, our Evangelist is instructed to read you this circular. Any funds thus collected, we pledge to you; our Christian fidelity shall be appropriated to the cause of spreading the gospel, and so far as we are able, this Co-operation meeting will send Evangelists to every part of the State. Do not hesitate to aid us from the fact that we cannot now, send preachers to your doors. This is a beginning. Time is required to give strength and ability to the system. Help us we pray you, or, in the name of our common Lord tell us some better plan for spreading the gospel and promoting primitive Christianity.

Let us beseech you, as you value the truth to aid us in this cause. Are you Christians, have you been baptized into the name of Christ, was Christ crucified for you, have you been purchased by the precious blood of Jesus? Have you friends, relatives, fellow-citizens yet un instructed, unconverted? Do you love your country, do you love God? Awake, dear brethren, let us be up and doing.

The day is approaching, when the Lord Jesus will come again. A day of reckoning is at hand, are you prepared to render an account? May the Lord bless you and incline your hearts to engage in the glorious cause! Your brother in Christ,

A. GRAHAM.
POETRY—ABSALOM—"I WILL ARISE AND GO UNTO MY FATHER."

For the Christian Magazine.

ABSALOM.

By F. F.

Boy of unrest and storms,
Would I had thee in my arms,
Fairest of earth-born forms;
Come, oh come! Thy Father gasps for breath—
Feareth his singly wreath—
Prayeth for thee or death,
Absalom!

They brought me victory's crown—
Its shouts of sad renown,
Victory—'er mine own
Absalom!

Mine own race and line,
Of this old trunk, the vine—
Maacha's blood and mine,
Of my own!

Tallest of all my race,
Lord of unrivalled grace,
Glorious in form and face,
Absalom!

Thy majesty could win
The purest souls to grace,
To thy stilled and bloody shroud,
Kingly Majesty could will.

'Tis with the stones upon my breast,
When conscience thunders loud,
When sins in dread array
Upon my memory crowd,
And fill me with dismay;
E'en then there yet is hope for me,
Father! I'll rise and come to thee.

When I have wandered far
Along the downward road;
And mountains seem to bar
My turning back to God;
Yet glancing once on Cavialey,
Father! I'll rise and come to thee.

And if I am a child,
But have backslidden still,
And, filled with projects wild,
Have followed my own will,
Yet, penitent, resolved I'll be,
Father! I'll rise and come to thee.

When broken heart and sad,
I will retrace my way,
And though my case is bad,
Thy mercy is my stay;
With Jesus' blood my only plea,
Father! I'll rise and come to thee.

And thou in love wilt turn
To thy poor rebel child;
Nor let them anger burn,
Though sin my heart beguiled;
Thy voice shall meet me graciously,
Absalom and come to me.

And when my cheek turns pale,
And when I sink in death,
Though heart and flesh may fail,
With my crying breath,
I'll whisper, Jesus died for me;
Father! I rise and come to thee.

Let us give something every day,
For one another's need;
A word to make the gloomy gay;
Or the crushed spirit heal;
A book, that to the heart will speak,
Of him that's poor and old;
A tear for her, or his, whose wan cheek
Full many a stream has rolled.

The objects of our love and care,
In every path we see—
And when they ask a simple prayer,
Oh, shall we selfish be,
And turn away with haughty thrust,
As if the God above
With the sweet smiles of God!

Let us give something every day,
To comfort and to cheer,
"Tis not for gold alone they pray,
Who's cries fall on the ear;
They ask for kindnesses in our speech—
A tender heart—
That to the lowest soul will reach,
And warmth and life impart.

We all can give—the poor—the weak,
And be an angel guest;
How small a thing—to smile—to speak,
And make the wretched bliss;
These favors let us all bestow,
And scatter joy abroad,
And make the world a happier home With the sweet smiles of God!

[Selected.]
It was once an impulse of the soul! Twas a great one—was it not? Far too great to be credited as anything more than a chimera of a diseased mind to the men who first heard of it. Well, you have great impulses that look to the spiritual world—too great also to be trusted, I fear, in a low state of fleshly gratification. We can think of a new spiritual state; we can hope for it; we can work for it. Cannot we trust that it is before us? It is, unless we are deceitfully made; just as much so as the steamer was before the souls,—or hands, if you had rather,—of its inventors and builders. Men have thought of heaven, sung, wrote, preached, prayed of Heaven, and a heaven there is, and may be proven to be, just as easily from the aspirations of the soul, and may be felt, too, by the devout heart, just as from the human hand we might truly predict a steamer, a city, a telescope; or as truly as they were felt in the minds of their inventors and founders and may be understood by those who sit next below them.

He that can look back, and in the hand of the first man read all the achievements of art that have transformed or beautified the world, may look forward and, in the released soul, read Heaven, and immortality, and life forevermore: may see heights of knowledge to be scaled, and depths of wisdom to be fathomed, and fountains of bliss to be quaffed, divine, glorious and ineffable. He that in any measure understands the life he is now living, will by that knowledge learn to live for an eternal one, with the same certainty, nay, with more, than he now lives for to-morrow. For he that can see Thebes, and Memphis, and Rome, and London, in the hands of Adam, will find but little difficulty in recognizing the New Jerusalem and the eternal mansions in the soul of his descendants, and especially since the promise of that life now shines through the life of Jesus and the consciousness of this victorious result of his labor and mission, may be realized by the humblest of his Disciples. The thought of Jesus, although his public life was measured by scarce four years, and not a sentence of his writing has come down to us, has measured all the in-
Statistics of the Churches.

Believing that it will be a matter of considerable interest to our readers to know the condition of those Churches represented in the Murfreesboro Meeting, we have compiled from their letters the following facts:

*Bagdad*, Jackson co., organized in 1834, with bishops and deacons, meet once a month, number at present 113, 12 additions this year, support the preaching of the gospel.

*Bethel*, Wilson county, 5 miles South east of Lebanon, organized in 1846 with 17 members, no bishops, two deacons, present no. 69, 27 added this year, meet every Lord's day in Sunday School, break the loaf once a month, support the preaching of the gospel.

*Bethlehem*, Wilson co. 8 miles east of Lebanon, organized with bishops and deacons, meet every Lord's day to keep the ordinances, present no. 175, additions this year 35, support the preaching of the gospel.

*Brawley's Fork*, Cannon co., 3 miles S. of Readyville, organized in 1834, no bishops, 2 deacons, meet once a month, number 128. "We have not contributed yet to the preaching of the gospel, but think we will."

*Cane Creek*, Lincoln co., organized about nine years since, one bishop, 2 deacons, numbers about 90, meet every Lord's day; have organized a Sunday School, regular preaching once a month, and contribute to the support of the gospel.

*Cripple Creek*, Rutherford co. organized with bishops and deacons, present no. 115, 1 added this year, meet once a month.— "About half the members rarely meet."— "Contribute about $30 for preaching."

*Cross Roads*, Bedford co., 9 miles north of Shelbyville, no bishops, two deacons, number about 40, preaching once a month, contribute towards sustaining preaching.

*Dresden*, Weakley co., organized Aug. 19, 1853, one bishop, two deacons, number 25, meet every Lord's day. In favor of State Co-operation but unable at present to contribute to this end.

*Franklin College*, Davidson co. 5 miles east of Nashville, organized in 1846 with 27 members, now number 50, meet twice every Lord's day and have three prayer meetings during the week. Have had several accessions recently. Contribute to general co-operation.

*Hartsville* (meet at Second Creek meeting house) organized several years ago with 89 members—from various causes fell into decay. Re-organized this year, two Bishops, intend contributing to the support of preaching.

*Liberty*, Marshall co., number about 100. Organized with bishops and deacons, meet for regular preaching once a month. (Reported by Bro. Darnell.)

*Lynchburg*, Lincoln county, Tennessee, Organized in 1849, with one bishop and two deacons. One Evangelist recently ordained. Number 42. 20 additions since June '49.— Have not had till lately any Evangelist and no regular time of meeting. Contribute to the support of the gospel.

*McMinville*, Warren co., organized in 1845 with 17 members, present number 32, 44 additions this year; no bishops, two deacons. Meet every Lord's day to keep the ordinances. Regular preaching once a month. Contribute to the support of the gospel.

Murfreesboro, re-organized in 1843. Present no. 20.

Nashville, number 524, received this year 35. Meet three times every Lord’s day. Prayer meeting every Wednesday night. Two Sunday Schools connected with the congregation having 240 pupils. Contribute annually $300 to State co-operation, besides the support given constant teaching in the city. A congregation of colored Brethren under its oversight is in a very flourishing condition.

New Hermon, Bedford co., on Big Flat Creek, organized in 1831, has three Elders and three deacons; present number 113; 2 rec’d this year. Meet once a month regularly. Contribute for local preaching and will do something for State co-operation.

Paris, Henry co., organized 1833; has five Elders and three deacons, numbers 102, received this year 11. Meet for worship four times each week. Contribute about $150 for the support of the gospel.

Philadelphia, Warren co. regularly organized with bishops and one deacon. Present no. 108; meet regularly every Lord’s day; contribute both to county and State co-operation.

Richmond, Bedford county, numbers about 100, have rec’d 60 accessions this year—about to erect a meeting house, (reported by Bro. Darnell.)

Rock Spring, Rutherford co., organized in 1835, consisting of a majority of the “Baptist Church.” One Bishop and two deacons, present no. 166, received within a year 13; meet twice a month, the Baptists using the house half the time. Contribute both for local and general evangelizing.

Rock’s Creek, Carroll co., 11 miles south of Huntingdon, organized in 1825 with 7 members, present no. 143; four elders, two deacons. “We meet semi-monthly to break the loaf,” &c. (Query. Did not the ancient disciples meet weekly?) 24 additions the past year.

Sam’s Creek, Davidson co., 18 miles W. of Nashville, re-organized last March with 19; no bishops nor deacons. 10 additions since March. Meet twice a month, once without a preacher.

South Harpeth, Davidson co., 20 miles S. W. of Nashville, organized in 1834, present number 60, has bishops and deacons; meet twice a month for worship, “are willing to do all our circumstances will justify for evangelizing purposes.”

Sycamore, Davidson co., 25 miles N. W. of Nashville, organized in 1835 with 7 members, one bishop and one deacon, meet every Lord’s day; present no. 52, rec’d within a year 24. “In favor of co-operation and of sending the gospel to the destitute, for which end we contribute as much as we are able.”

Union, Sumner co., 5 miles E. of Gallatin, organized with two bishops and two deacons, present no. 108; rec’d within a year 6. Meet every Lord’s day for worship. “About an hour is usually spent in studying the Scriptures in a Bible class before the regular worship commences; contribute annually to the support of the gospel and to the Publication Society.”

Note. The letter from Salem church not being in our hands, we cannot give the report of that congregation. The reports from Fall Creek and Woodbury were verbal and we are unable therefore to give a statement concerning them. We further remark that in a few instances we have supplied the deficiencies of letters from personal acquaintance with the condition of churches.
19 immersions, 2 from the Baptist, and 1 from the Methodists, who had been immersed, and one who confessed and wished to be immersed at home, 7 restored to fellowship, 8 or 10 took membership who had been scattered abroad like sheep without a shepherd—making in all at this place 38 or 40.

Bro. Caldwell was with me part of the time at the above places, and assisted in the good work. Also, Bro. J. K. Spear delivered one discourse at Dunlap's Creek.

While I was at Cathey's and Dunlap's Creeks, Bro. Spear was on the north side of Duck river, some 12 or 15 miles from me, doing good service: he gained about 40 by confession and baptism. The harvest is ripe and truly great, but the reapers are few.

Your Brother in the hope of the Gospel.

WADE BARRETT.

Bro. Seth Sparkman, under date of Aug. 17th, writes:

"I returned home last night from a meeting of three days, including last Lord's day, held at Little Rock, Hickman co., by Bro. J. K. Spear and Bro. Nix. There were 28 added to the saved. They now number between 60 and 70, all babes in Christ, all except 4 having been baptized within about a month. Praised be the name of the Lord!"

Bro. J. K. Spear, under date of Aug. 14, writes:

"Since I wrote you last about 100 have been gained to the good cause at my meetings, (including the above reported by Bro. Sparkman we presume.) Praised be the Lord!"

Bro. Jas. Holmes, under date of Aug. 10, writes from Yorkville Tenn:

"Bro. Hill and myself closed a meeting last week of some 4 or 5 days continuance with 21 additions. Our Baptist friends seemed pleased. Last Saturday the Clerk of the Baptist Church in that section, proposed to his brethren to reform and take the Bible alone. I commenced a meeting last Friday and closed yesterday with 3 additions."

MARIAN, Perry co. Ala. Sept. 24, 1850.

Bro. Ferguson: I have been out evangelizing some six or seven weeks. My first trip was to the neighborhood of Bro. Prior Reeves, on the Railroad from Montgomery to Westpoint. Here after some five or six days labor some 8 or 10 believed and were baptized. I next visited Lafayette, in Chambers county, where Bro. Dr. McCall formed a church some two years ago. At this point the opposition is strong. There are some spirits that condemn us unheard and are resolved not to hear. I labored some eight or ten days and had a respectable and attentive audience principally of non-professors. During the time a union meeting was held by the Methodists, Baptists and Presbyterians. Two Methodist Ministers here, Judge Richards and Mr. Powell, not only heard our pleadings in behalf of Christianity, but did us the honor to call on us.—Only one individual could be induced to obey the gospel, though we trust our labors were not in vain in reference to many others.

After returning home and spending a day or two, I set out for Palo Alto in Mississippi, near which village is Mount Olivet Church. Here a Co-operation meeting had been appointed to commence on Friday before the first Lord's day in September. Brethren Dr. Dean, Caskey, Butler, Carrington, Ursey and others were present. The proceedings of the Co-operation will be duly reported by Bro. Myers, I presume. In the meantime we had preaching about ten days, and though an opposition Baptist meeting was kept up all the time within a mile or two, we had a large audience. The additions to the church were about sixty, though some of them were from other churches, and I think there were about forty baptized and one was restored. Among the new converts it may be proper to mention Judge Henly Bennett, whose numerous friends and acquaintances in Kentucky and Mississippi will be rejoiced to learn the fact, and Mr. William T. Moore, whose numerous Presbyterian friends in Alabama will I trust not be grieved.

The brethren about Palo Alto have a rich country and salubrious climate, and out of the abundance of their earthly things are disposed to contribute liberally for the furtherance of the gospel. Here I met with
Editors of Christian Magazine:

Dear Brethren:—Through mercy I am still in the enjoyment of usual good health. Constant travelling, and public labors, have prevented my addressing you for so long a time. But now I rejoice to make another report.

In July Father Randolph and I attended the examination at Burritt College in Spencer, Tenn. This institution under the supervision of our beloved bro. Eld. W. D. Carnes is in a flourishing and healthy condition.—All present seemed much gratified with the exercises.

Our meetings which followed were interesting. We proceeded to Sequatchee valley, where we held a protracted meeting embracing the 1st Lords day in August.—Our meeting was well attended. I think we had a fine hearing—a very pleasant effort which resulted in the addition of 5 by immersion. It was a joyful time to many hearts.

The 3d week we were with the friends at the Post Oak Springs in Roane county, another protracted meeting which resulted in 11 additions to the congregation there, 9 of them by immersion. The same week we visited Morgan county on the mountain where we gained 6 more recruits. Thus, during the month of August, the Lord has been pleased to add to us some 20 or more souls. May the work go on and prosper! We labored, I trust to profit, at several other places; some of which we had never visited before. One of them was Washington in Rhea county. Upon the whole we feel much encouraged, and wish to go on our way rejoicing.

At Liberty Hill in this county some 7 or 8 united with the brethren under the labors of Bro. Walter, B. Mauzell and John Jack. One more came forward while I was there this week.

They have built a most excellent house; where they meet on the Lords day School, Bible Class,—Exhortation and the Ordinances.

Although their circumstances are moderate, yet they are amongst the most liberal contributors to our co-operation, and have
paid in full three quarterly instalments.
Under the efficient efforts of our good bro. W. J. Owings, with the blessing of the Lord, they must prosper and do well. May the Lord bless them, and all others in every good work.
This week we again start for Georgia.
The Lord bless you and all the faithful in every good word and work!
In the good hope your brother,
E. A. SMITH.

Bro. Jno. R. McCALL, under date of Oct. 2d, thus writes:
"I have just returned from Missouri where I have been on a tour of evangelizing labour. I rode in 45 days five hundred miles, spoke sixty times and added between 20 and 30 to the good cause. Bro. Fenex constituted a small church at Cape Girardeau, and the last night I spoke we had 3 additions and one confession. This is a growing and promising place of 12 or 1500 inhabitants. Cannot the Brethren of Missouri send Bro. Patton or Hopson. They would be well received and doubtless do much good."

Bro. B. Cooper, under date of Oct. 3d, writes from Jackson, West Tenn., as follows:
"As the Evangelist for the Western District, I spent the last month in DeSoto co., Miss., delivered 42 discourses and gained 39 accessions. Methodists and Presbyterians became obedient to the faith and Baptists learned the way of the Lord more perfectly."

The month of Sept. was employed by the subscriber in evangelical labor. 1st Lord's day at Brawley's Fork, Cannon co.; meeting continued till Wednesday evening, 5 accessions. We enjoyed the presence and co-operation of Brethren Murphy, Runnels and Cone, and the hospitality of our beloved and veteran brother in the Gospel, C. Curlee. Preaching in Woodbury on Thursday night, commenced meeting at Philadelphia, Saturday before the 21 Lord's day, closed Thursday night following with 15 accessions. Brethren Curlee, Myers and Murphy were present most of the time, and the members of the church co-operated with zeal and energy. On Saturday before the 3d Lord's day meeting commenced in McMinville, continued until Monday night after the 4th Lord's day. There were 42 accessions to the church, almost all by immersion. It was a time of much rejoicing. Bros. Murphy and Myers co-operated with us in the proclamation of the gospel. We were much cheered by the presence of brethren from neighboring congregations, especially from that of Hickory Creek.
May the brethren of Warren be yet more abundantly blessed!

J. EICHBBAUM.

In conversation with Bro. Murphy and others we learned that during the month of August there were 42 additions to the good cause at Fountain Spring, Warren co., 3 at Hickory Creek and 10 or 12 at Toy Bluff, same county, under his labors and assisted by Bro. Curlee and others.
A meeting was held at Woodbury embracing the 4th Lord's day of Sept., by Bros. Murphy, Reese, Jones and others, at which there were 14 additions.
We learned from Bro. Curlee that a meeting, embracing the 3d Lord's day of Sept., was held at Bethlehem, Wilson co., by himself, Bro. S. E. Jones and others, at which there were over 30 additions to the Church.
We learn by letters from Memphis that under the labors of Bro. B. F. Hall there have been recently 46 accessions to the Christian Church at that place, and that the prospects are good for much more to be accomplished. We are happy to be informed that Bro. Hall contemplates returning as soon as practicable to Memphis.

Extract from a private letter to the Editor, dated
MINOR'S NURSERY, Tenn., Oct. 14, 1850.

Bro. J. B. F: You would be much interested had you been with us at Philadelphia. We confidently expected either you or Bro. Eichbaum; and although we feel much disappointed, still we know how to sympathize with you both, in your arduous labors. It is not in my power to attend to one half of the kind invitations received to go forth and proclaim the unsearchable riches of Christ, and I doubt not there is a still greater de-
mend upon yourself. Yesterday we had one to unite with us from the Baptist Brethren, and today three confessed the name of our exalted Saviour. At Corinth ten persons in the bloom and promise of life, declared themselves upon the side of truth and holiness. At Salubria, on the 4th Saturday and Lord's day in last month, we had a delightful meeting in the house of our Methodist Brethren, and four noble volunteers enlisted in the cause of our Lord Jesus Christ. At Bethlehem—another house opened to us by the kindness of the Methodist Brethren, on the 5th Lord's day in September—we were greatly refreshed in the spirit in witnessing 9 confessions, and the next day we baptized them, with two others in the name of the Lord Jesus.—Our beloved Bro. Mulkey who labored so faithfully and acceptably with us at Corinth, is now carrying on an interesting meeting at Allensville; 6 have already vowed allegiance to our King, and the prospect is still good. Our Bro. Day was with us part of the time at Bethlehem, and recently baptized 4 at Phillippi and amongst the number was Bro. Long whom you will remember, and in whose obedience you will rejoice, in common with us all.

A large majority of those added to the church are young persons—from 16 to 21 years of age. Indeed the Reformation looks mainly to the young for success, and whilst there are persons in every community who have lived for 20, or 30, or even 40 years in hostility to God, upon whom the arguments and motives of the Gospel have been almost exhausted, it is matter of encouragement that the young are being brought under the influence of truth. Our long known and well tried Bro. Billingsley, Bro. Sims, Sister Sebree and Sister Ross have been made to rejoice in the obedience of one daughter in each of their families to the gospel of salvation. All of Bro. Sim's family are in the Church but one, and he is scarcely old enough to realize his accountability to God.

Since writing the above 5 more have confessed the Lord at Okiadelpidia and were baptized with three others at Merryville just below that beautiful spring. It was indeed a lovely sight. The Angels in heaven were delighted in witnessing such a scene of moral grandeur. It was a time of rejoicing with parents and children—husbands and wives and with the whole church. Our truly pious and devoted Bro. Hollins was happy beyond expression in seeing two daughters, one nephew and a niece yielding to the authority of God's Anointed. Our venerable Father was present and labored in his usual earnest manner both at Corinth and Okiadelpidia.

It is impossible for me to go to Memphis. I have a series of protracted meetings appointed embracing this and the next month. Let us give thanks to God for his goodness and for his wonderful works to the children of men. Worthy is the Lamb to receive honor, power, riches, wisdom, strength, glory and blessing! To him that sitteth on the throne, and to the Lamb be honor and glory forever and ever!

Your Bro. J. D. FERGUSON.

Obituary Notices.

SISTER SUSAN KERLEY, wife of Mr. Wm. G. Kerley of Shreveport, La., fell asleep in Jesus on Sunday the 2d of July. She had left Louisiana on a visit to her relations in Kentucky and Tennessee after ten years absence, and a few hours after her arrival at her brother's was, with two of her children, attacked with Cholera and in the brief space of eight hours, the mother and her little ones sank into the sleep of death!—Seldom are we called upon to record an event at the same time so sad and religiously beautiful. Absent from her husband, just greeting long separated relatives, anticipating in a few days to join an only sister whom she loved with filial as well as sisterly affection, in apparently good health, she fell by the stroke of the insidious and inscrutable destroyer;—but she fell not alone, her babes even in death were not separated from her, but together under the conduct of Christ, they passed the gates of death to enter the Paradise of God! For fifteen years she had professed, and
under severest trials, had faithfully honored the faith once delivered to the saints. She had lived ardently beloved by all who had the pleasure of her acquaintance. She admired for the zeal and earnestness of her religious devotion; sincere in her attachments; amiable in her disposition; alive to the duties and responsibilities of every relation. As she had lived bearing the cross of her Redeemer, she died in unshaken trust that as her mortal trials were passed he would receive her spirit upon a career of joy and glory immortal. She has left many weeping Christian friends, stunned by the suddenness of her departure, but no one who does not believe that she, and the lambs she bore with her, have met a joyful greeting beneath the smile of Him who died for us on earth that he might crown us in Heaven. In that closest embrace and spirit of union, which upon earth by our highest devotions we so faintly realize, bade in our memories by the fulness of his love, let them rest until the great and blessed society of the Redeemed out of all nations, shall be gathered to the city of the living God, their glorious and everlasting abode!

She knew she was passing away from the earth, but no murmur of sorrow fell, for she sighed for the glorious home of her birth.

And the Saviour who loved her so well.

Then why should we mourn for the righteous, gone,

Here! where beauty ever fades from her track.

When the ransomed soul of the just has flown,

Let us still in our sad hearts the sorrowing strife

And dry the warm tears drops of sorrow.

The her soul hath gone down in the storm of her life.

It will rise on a glorious morn.

Departed this life, July 28, 1850, at Mongan Springs, Mo., Elder J. H. Johnson of Highland, Jackson co. Mo.

The subject of this notice was born in Monroe county, Ky., Jan. 28, 1812, and became a preacher of primitive Christianity at the age of 19 years, in which capacity he continued to act to the period of his death, excepting when prevented by ill health.

His fields of labor were portions of Southern Kentucky, Middle Tennessee, Southern Mississippi and Western Missouri. He was also a contributor to several periodicals of the Reformation—most prominently to the Bible Advocate, of which he was a corresponding Editor for several years. In all the aforesaid fields of labor, Elder J. has rendered efficient aid to the good cause of religious reform; and has left many sympathizing friends and acquaintances.

The health of the deceased had been quite precarious for some years previous to his death, on which account he repaired last May to the springs, in the hope of bettering his condition, but his disease had made such inroads upon his system that it could not be arrested. In his last illness he experienced excruciating sufferings, which he bore with the utmost patience, fortitude and christian resignation. A murmur was never heard to escape his lips; and as his dissolution drew near, he said he felt as easy about it, as he did about any thing he had ever experienced in his life. Said he felt no particular solicitude about his condition in any respect—trusting the issue of the matter in the hands of his Maker. Thus passed from the busy scenes of life a Christian preacher.

The deceased possessed a large share of true benevolence, real piety and lively affections in all the various relations of life in which it was his lot to act. He has left a widow and three children. May we all emulate the virtues of our deceased brother, and be prepared for a calm and hopeful exit like unto his.

O. D. W.

Fort Blount, Tenn., Aug. 14, 1850.

Clarksville, Tenn., July 27, 1847.

Dear Bro. Ferguson: It is my painful duty to communicate to you the death of our beloved sister, Sarah H. Love. She died on Lord's day morning the 9th June, at about two o'clock A.M., in the 64th year of her age. She had been a member of the Baptist Church for many years, but on the 11th of December 1843 she united with the disciples of this place, believing it to be her duty to do so. She was sick a long time, and during the whole period was perfectly resigned to die, having strong faith in a blessed immortality. Indeed she called the hour of death a bright hour, and prayed for it to hasten. She was always fond of conversing upon the Christian Religion. No person could have borne her afflictions with more Christian fortitude.

But my melancholy task is not ended. I have also to communicate the death of sister Jennette Pendleton. She died on the same day at about 11 A.M. Oh! what a shock it was to her relations and her neighbors. Her father and mother reached there about two hours after she died. She had only been sick about one week. There were few thought her dangerous. She was greatly beloved by the disciples. The loss of these two sisters is seriously felt by our little congregation. It is melancholy to part with friends, especially those with whom we have often met in the house of worship; but on the other hand, it is a delightful consolation to believe that they have gone to reap the reward of the righteous and to enjoy an inheritance incorruptible, undefiled and that fadeth not away.

Yours in hope,

L. EDDINGS.
Preaching and Preachers.

"This is the thing that I was born to do; This is my work; this part must I fulfill."

Preaching will last so long as sin holds back or holiness prompts the religious development and life of man. In this belief we have argued its claims from the unavoidable nature and demands of man's condition in the world. We look out of ourselves upon the world—upon the world as it is; we behold mankind in a great measure given up to the sway of their passions, so much so, that the best gifts of a bountiful Creator are perverted and injuriously used. Engrossed in the outward, the world of sense and sin takes possession of all hearts. The worship of mammon, the thirst for power hold the mind in indifference to God, and the heart enslaved to deceitful pleasures; and under their power, when exposed to temptation man errs and falls. He needs to feel his need of help and if he feel it not he needs it more.—He needs to feel his need of forgiveness or if he feel it not he has more to be forgiven. Thus he walks through a dark and dangerous road, often without knowing the extent of his exposure, the grave before him and his path unavoidably leading there. In a word, he is born in ignorance, lives in sin, and is daily subject to death. He needs the revelation of divine truth, the gospel of pardon, and the hope of immortality.—Preaching, such preaching as we advocate, meets these wants and supplies these necessities.

It is the glory of Christianity that it answers the demands of human nature and human peril as no other system, Jewish or Pagan, ever did. And it is worthy of a distinct statement that preaching, as its great agency, is peculiarly and pre-eminently a Christian Institution. There was no preaching in the Heathen Temples. Socrates, Plato, Seneca and Antoninus were not preachers. Judaism had readers but not preachers. Her Prophets are exceptions, and they existed as exceptions.—Christianity, like Judaism, indeed, demands the faith of men; but it also appeals to the reason and conscience. Hence it needs argument and persuasion and these are the constituent parts of preaching. Religion has made its appearance in our world under three forms, which have in some degree marked the aspects of every age: 1, the religion of nature; 2, the religion of law, sacrifices and typical representations; 3, The religion of the gospel of Jesus Christ.

I. A religion of nature, such as we may suppose man would have possessed but for the fall, might not have needed a preacher. He would have known God in the perceptions of his reason; truth and righteousness in the laws of his conscience, and his own immortality in the aspirations of his spiritual affections. The heavens spread over him and the earth carpeted under him, the grandeur and the beauty of each, with the myriad streams of sweet and pleasant influences pouring all around his unclouded Paradise—every object that met his eye, ear and touch would to a pre-constituted, prepared and richly furnished mind, have been so many successful ministers of Religion. The religion from without would find ready response to the religion within. God manifested without, would be answered in the beauty, harmony and benignity of the deep and natural thought within, which in glad feeling would go forth and joyfully listen to the anthem of universal nature and blend their song in praise and gratitude to
the Author of all. Had man remained in such a state of harmony and purity, the religion of nature, with its rich and perfect instrumentalties, would have been sufficient to bring him nearer and nearer to God in progressive knowledge, beatific vision and ineffable fellowship.

II. But man fell. He perpetuated the effects of his fall from generation to generation. And to meet this condition he received from God a religion of Law, Sacrifices, and Typical representations. It aimed to call up the darkened conscience to a sense of responsibility; to teach dependence in all our temporal and social relations, and to lead forward the eye of faith to a brighter day in which the Christ would appear to take away sin.

III. Christ came, the second Adam and became a Quickening Spirit. He gave us the most glorious manifestations of God; provided the influences for our pardon and renewal in his image, and has re-invested faith, hope, and charity. He gave a perfect exposition of all divine law, of all heaven-instituted sacrifices, and restored to us, purified and resplendent, all that was true in every other religion. The religion of nature needed no visible ministry — no formal rites. It was the spontaneous and constant flow of a pure heart to an ever-present God. The religion of law, sacrifices and types required a regular priesthood. — But the Religion of Jesus Christ, having no more sacrifices needs no more priests. Jesus was both its priest and sacrifice and is now its intercessor in the court of Heaven, "where he continueth with an unchangeable priesthood." It has no sacrifices in the strict sense to offer, but it is intended to quicken all its recipients into a divine life of prayer, praise, and grateful obedience for which it constitutes its whole family a "royal priesthood, to offer spiritual sacrifices through Jesus Christ." These spiritual sacrifices include preaching, and the means for its support. Hence Paul, as a preacher, was ready to pour forth his life upon the sacrifice and offering of the faith of the Church, and he honors the gifts of the Church for his sustenance as an "offering of a sweet smell, a sacrifice acceptable and well-pleasing to God." But to drop the once significant but now somewhat obsolete language of Judaism, we reaffirm, that Christianity is not a ceremonial religion or preaching could be dispensed with. It has no sensible altar; no ritual; no sacerdotal pomp or materialistic ceremonial. It has but two outward ordinances: baptism and the supper. It sways men through their convictions and sympathies. Hence it reaches and controls them through speech; the written but still living speech of the departed Apostles and Prophets of its great spiritual Head and the speech of living tongues converted to its ennobling and immortal use in the diffusion of its truths and the extension of its power.

Change and even civilization as you will, it cannot dispense with the preacher. — The despot and the warrior may be ruled out by a higher civilization — but the preacher fills a place in that higher civilization of the first importance. The fortunes of the church and of the world have been various, but the preacher has lived through them all. The Clergy have been corrupted and elevated into a Hierarchical Despotism; have constituted themselves into synods and councils determining doctrines and rules by arbitrary and absolute legislation; have become fierce and bloody persecutors; have shut up the blessed light of God's word in the darkness of legends, traditions and impracticable dogmas; have from ignorance or pride imposed enormous rituals, mysterious ceremonies, multifarious penances, image, satin, relic and angel worship, allowing the rampant passions of a deceitful heart to riot in the lust, luxury and ambition of the world of sin: making the history of the Church a history of all abominations — but preachers with hearts of faith and tongues of fire have protested, in the name of Christ and insulted humanity, until the glorious golden image of man-made worship, with all its attractive names and titles has fallen to crush the hearts of servile millions no more, we trust, forever! Great was the company of preachers who opened the new era of Protestant civilization. Great was the company who in happy America laid
the foundations of Education and Liberty. And great must be their company till the last conquest of truth, virtue and holiness shall be won.

The growing intelligence of the times will uphold preaching. The wiser any community becomes; the more familiar they are with themselves and the Religion they profess; the more sacredly will their obligations be felt to sustain this most conservative Instrumentality in behalf of humanity.

In darker ages and in dark countries in this age preaching could not and cannot be appreciated. The lordly Baron of Mediaval history went to mass but not to sermon. The Autocrat of Russia is willing his subjects may gaze on a priesthood, clad in gorgeous vestments, moving amidst impressive ceremonies with superstitious awe; but he dare not allow them to listen to a ministry on the inspiring themes of freedom and hope. Kingly craft and priestly pomp may come to an end. Lighted altars and liturgical performances may go into contempt. Ambitious preaching and mean preaching and finical preaching may be derided and excluded from all well-informed communities. But preaching that offers counsel, truth, help to the mind in its efforts to be free from error and corrupting tradition; that awakens love in the heart; that will enkindle the hearer's soul in sympathy with the glowing and worshipping soul of the preacher; which will not mock but relieve; not crush but elevate; not enslave but purify, will be held in highest and most grateful respect whilst intelligence and virtue shall be appreciated. The people demand of Religion that it shall benefit them. And in Christ's name that demand must be answered. The politician cannot answer it, for he discusses principles of government where men ask for rules of action. The mere scholar cannot answer it for he lives in the past while living men are asking to be led by one who also knows something of the present, and who can lead them along the high-way forever opening and widening into the glowing future. The moral Lecturer cannot do it; for he deals in theories and speculations while men want discourses drawn from the fountains of life and experience. The mere typical preacher cannot do it; for when his eight or twenty topics are exhausted in one community, he must leave for another and especially if one of them is a sermon against a kind of preaching, he is neither capable of performing or appreciating; he soon wears out and the cask run dry responds only with a melancholy and empty sound.

None but the true preacher—the man who from an overflowing mind and heart can tell of God the Father so as to make all realize his conscious presence and authority; of Christ the life of the soul and the way to pardon and immortality, the Teacher of the sacred law of duty, love, faith and hope;—the preacher with a brother's heart and an instructor's knowledge; who himself daily kneels before the throne of remedial favor and knows how to kneel with those for whom Christ died,—he who listens amid all the danger and discord of sin and misery to the melody of Heaven's anthem as it proclaims "peace on earth and good will towards men," and is able to catch the notes and pour them into the ears of all who groan beneath the burden of misery and passion—such a preacher the Church and the world will welcome and honor; and they will rejoice in his service and the support of his office.

Again: The application of Religion to Life is the chief work now devolving upon the Church. Christian faith and active daily duty may be in unison and the age asks to see them blended. To penetrate, pervade and fill with the spirit of truth and Christ the life of the individual, of society and of the world, this is the work for the future. This work is already begun and they will be left behind who engage not in it, I care not where they have heretofore stood. The coarse and homely and sinful may be made beautiful, holy and divine. The schemes of philanthropy and reform, partial as they are, have in them a Christian element and this is their chief value. I know that element is not acknowledged; but it is the privilege of the preacher to have it acknowledged. By these agencies, Christianity is gaining access to the errors and miseries
that affect mankind and it is preparing the way to influence trade and government and to unite men in all the interests and relations that affect them. For this work the preacher will be needed more and more. And the preacher for this work, may be called a Lecturer, occasionally, because he may prove a source of instruction and entertainment such as could not be in ages of ignorance and superstition; but Caesar is still Caesar though you call him Augustus, and a sermon is still a sermon though it be delivered in a hall, or a Senate chamber. An upper room was a pulpit for one of Paul's longest sermons, and the spirit of the Tent-making Apostle, has consecrated many a cavern, garret and hill-side, and will yet consecrate many a chamber of commerce, Hall of science and market-place of the people.

The discourses of our Preachers have been generally controversial. This grew out of the necessity of the case and we all engaged in it. It did good—it met certain wants or tastes. It cannot even yet be entirely dispensed with but it is shockingly behind its own work and out of place in many communities. It is by no means the highest and most useful style of preaching. Sincere men capable of it are always longing for something better both for themselves and their congregations. Men desire to listen as well as talk and to sit in silence before, one who sustaining the relation of Teacher, can awaken and direct their spiritual sympathies.

Nor can the press take the rightful place of the preacher. Leaden types can never transfer the charm and the power of the human voice. The tone, the look, the manner cannot be printed. A Book or a periodical is not a man. They may be and should be allies and aids, and the press may often be the servant but can never be the master of the preacher. Men may write pamphlets but their pamphlets can never take the place of social worship or the labors incident to the day of our Lord or the ordinances that hallow the birth-day of man's immortality, to which the people go up to walk in the strength of their King.

The press is powerful, but it cannot stand up on the day of the Son of man and speak to the assembled congregation, of Him who passed through affliction and the grave for their sake, and who lives that they may live.

Beloved fellow-laborers: let us magnify the preacher's office and the preacher's labors. Let us bring to them our best gifts and most devoted service. Let us feel that it is the loftiest position that can be taken up on earth. Let us speak as though the glory of God and our salvation depend upon our words: preach as though Christ waited to draw near to the hearts of the people through our humble efforts. Thus our preaching will not be profane babbling; nor personal abuse nor repetitious utterances of other men's indigested thoughts, but will be as the oracles of God: as true as our immortal destiny and as life-giving as the fruit of the tree of Life.

Beloved brethren: honor and sustain your faithful laborers. Value them very highly for their work's sake. Allow them to ponder their themes and give them time to prepare for their delivery. Demand that they preach well but give them the encouragement that is indispensable. Remember that all that is sublime, tender and true; all that is deep in Christianity and the human heart—all that is full of meaning in human life sorrow and attainment must engage their thought by day and by night, and unless sustained they must fail, and you fail of the ripe fruit of their successful labor. Let the preacher be faithful to his sacred calling and the people show that they honor the work to which he gives his strength, and that they appreciate his responsibilities and labors by enabling him to cast off the burden and bondage of worldly anxiety, by "giving according to their ability" for his support, and the gift and the labor will return in richness of blessing upon the church and the world and the song of the Prophet will everywhere be taken up, "How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion thy God reigneth."

J. B. F.

Trust in the Lord with all thy heart; and lean not unto thine own understanding.
Popular Errors.—No. I.

That one Church is as good as another, is a popular error of a very dangerous tendency. It is one very pleasing to the careless sectary; and easily lulls him into the sleep of self-security; but the earnest seeker after truth will find little in it calculated to deceive. To the man of the world, however, this error is fraught with danger, and may lead him, when religion becomes the subject of his thoughts, to adopt the false, for the true.

The Church of Christ is one; its objects are well defined; its laws are perfect and unchangeable, and all those Churches that differ with it must, of necessity, be base counterfeits, or aspiring rivals. The Church of Christ, however, is destined to overcome all opposition; and those who have been rivals will find they have been fighting against God; and those who have practised the counterfeit, will find that they have been trying to deceive the Omniscient.

If one Church be as good as another, then is that established by Henry the Eighth as good as that to which the Saviour referred when he said, “on this rock will I build my Church,” and which was built on the foundation of the Apostles and Prophets, Jesus Christ being the chief corner-stone; and popish ignorance, superstition, degradation, and servility, must be equal to enlightened Christian liberty. The Church too, that has employed the axe, the wheel, the rack and the faggot of the “Inquisition,” must stand on a perfect equality with that Church which preaches peace on earth, and good will among men.

If one Church be as good as another, that governed by mere human laws, yields not to that which devotely submits to the laws of Christ—the work of the Saviour has been in vain, and the Apostles of the Church of Latter Day Saints, stand on a level with the holy twelve whom the Redeemer taught and his spirit inspired. The Church with seven sacraments and the Church with but two, have equal claims upon us; and the Church which teaches that man can forgive the sins of his fellow, and that which teaches that God alone can forgive sins, only exist that man may have a choice and be saved by that system which best suits him.

If one Church be as good as another, the true immersion of the Greek Church, the sprinkling of some Protestant Churches, the pouring of others, and the immersion preached by Paul, all answer the same purpose, and a monthly, quarterly, or annual communion is equivalent to the solemn breaking of the loaf upon every return of the day which commemorates the rising of the Christian’s Lord.

Indeed, it matters not whether we worship images or the living God, offer petitions through dead saints or a living Mediator, baptize bells or living believers, bow to the wafer or reverently receive the emblematic bread and wine, embrace the doctrine of eternal decrees and unconditional election, or seek to be saved by yielding to the Gospel plan. But the Bible teaches, there is but one Church, the body of Christ; one spirit pervading that body, one Lord, one Faith, one Baptism, one God and Father of all; and the Church which dispenses with any of these—not matter how venerable, popular, respectable and intelligent—is not the Church of Christ; and utterly incapable of holding out to the world a sure hope of Salvation.

B.

Calvin.


This book is what it professes to be—the life of Calvin as exhibited by his correspondence. Where conflicting opinions exist relative to the character of one renowned in the world’s history; where prejudiced opponents condemn, and partial followers approve the career and character of “a man of mark,” the searcher for truth can only go to the correspondence, or other remains of such an one, with any prospect of success. We no longer take the opinion of the historian for impartial narration. We demand authority for opinion. We can follow a Gibbon, a Hume, a Macaulay or a Bancroft
with intensest interest, whilst they philosophize with unrivalled richness of style upon
the events they place before us, but we must have some evidence in the margin that the
facts so luminously treated are facts, to which we may refer for confirmation.—
Truth must not be distorted for the sake of getting at a good sneer, or "sacrificed to the
rounding of a period," after the manner of Gibbon. Carlyle, mangre his (to some)
unintelligible style, has given us the best history of Oliver Cromwell extant, by simply
presenting us with letters and speeches of the old Lord Protector. Oliver's is a
case in point: How could a Cavalier write the history of Oliver, belonging to a party
that had been threshed, and for the time, crushed, by Oliver? British historians have
failed to give us the life of Napoleon Bonaparte. Could a Frenchman write Welling-
ton's? In short, the earnest reader will not take for impartial narration the account ren-
dered by the enologist or contemnner; unless the evidence offered will justify the opinion
of the historian; and hence we recommend this book. It tells "a plain unvarnished tale." The language of the author is almost wholly devoid of ornament, but perspicu-
ous, clear, going right to the object before it. It is not a mere history of doctrines, but a
history of Calvin, of the man Calvin, subject to the like passions, prejudices and in-
firmities as ourselves. The great reformer can be viewed here also as a theologian, scholar and legislator.

Although in later times the doctrine peculiarly associated with the name of Calvin
has been repudiated by whole religious communities once professing it, and although
those who now profess to hold it, have so diluted it that it can no longer be recog-
nized as the strong dogma of the Genevan Reformer, his fame will rest upon an un-
shakable foundation, when the doctrine of the divine decrees shall have been forgot-
ten.

His learning, unsurpassed in the age in which he lived, his wonderful ability, his un-
conquerable energy, and his unrivalled labors, served more to break down the Romish
Hierarchy, and Protestant Hierarchies, than the efforts of scores of his coadjutors.—
Perhaps he was second only to Luther.

Seated in his virtual Bishoprick of Gene-
va, comparatively secure from the persecu-
tion of the times, temporal and spiritual
Governor of the state, he poured forth vol-
umes upon volume as the exigencies of the
reformation demanded, carrying terror and
dismay to the Romish priesthood. Bodily
rest, he took none. His multifarious duties
as an author, preacher, lecturer and legis-
lator, to say nothing of the constant corres-
pondence which he held with the reformers
of the times, left him scarcely a moment of
pure repose. Of sleep he took but little;
often for thirty-six hours he would go with-
out food, and for ten years ate but one meal
a day. His "dry, attenuated" body was the
seat of almost unremitting pain; the home
of many harrowing diseases; and yet amid
all this suffering his energies never flagged;
his labors never ceased. When unable to
walk to church, he caused himself to be
carried there in a chair; when no longer
able to be moved, he summoned the coun-
tel to his bedside, and there talked, and
wrote, and dictated almost to his last gasp.

Never was there, among men, such a tri-
umph of spirit over flesh, of soul over body,
of mind over physical infirmity. To Be-
za's expostulations he exclaimed—"would
you have the Lord find me idle?" His
dreadful sufferings failed to extort a com-
plain from his lips, but in the midst of his
keenest anguish he would turn his eyes to
Heaven and exclaim—"How long O Lord!"

Yet, with all the fortitude thus bravely
displayed, it is but charitable to presume,
that, his sufferings from disease had much
to do in forming that sourness of temper, to
which he was but too prone. With all his
admirable endowments and achievements,
so far in advance of the age, he had no
small share of the implacability, the desire
for power, the ferocity and coarseness of
opposition that distinguished his times. He
had Luther's energy, without his personal
courage; Melancthon's learning, without
his gentleness. Calvin deluged his oppo-
sents with torrents of opprobrium: they
were in his vocabulary dogs, scoundrels and
beasts! His brethren expostulated with
Although the purest writer, as to style, of his times, enriching the language he wrote, he would indulge in these pet epithets of his, when he so pleased. It must be confessed that he had high example. Luther overwhelmed his enemies with abuse—When Henry the Eighth and Uxorious, published his famous Fidei-Defensor production, Luther only professed to hear "a great ass praying at him!"--Such was his respect for royal authorship!

Calvin was a man of faith; but he had more faith in his own logic than in anything else. Heresy with him, was a trying sin, but heresy was more endurable to him when not manifested in direct opposition to his own writings. When his logic, his tenets were attacked, it was crime, persecution, and blasphemy, deserving the most condign punishment. He corresponded with the unfortunate Servetus, heretic as he was, until Servetus sent him back a copy of his own "Institutes," "covered in the margin with bitter manuscript notes." This enraged Calvin. The sensitiveness of the author, triumphed over the Christian. From that moment the fate of Servetus was sealed.

This offence against "the person of M. Calvin" is one of the thirty-eight counts in the indictment upon which Servetus was tried, condemned and burnt, and the copy of "Institutes," containing the bitter marginal sarcasms of Servetus, was handed into court to sustain the charge of blasphemy against the "doctrine" of M. Calvin. It would be no grateful task to dwell upon the tragic fate of Servetus, or the cause of that fate. However desirous we, and all protestants may be, to acquit Calvin of the death of Servetus, it can never be done, so long as Calvin's own testimony in the case is regarded. He who doubts, must read the book. If an apology is sought for Calvin, it will be found in the times in which he lived, and what these times would justify, may be inferred from the fact that, the "gentle Melancthon," wrote to Calvin approving the deed, and expressed his gratitude that "the blasphemer was put to death after a regular trial!" A regular trial! when counsel was disallowed him!
not remitted for one moment whilst she lay unburied!

Calvin was rich in intellect, but poor in the affections of the heart. To him, the finer emotions were unknown. He had the brains for any achievement, and bowels of compassion, he had not.

We have said he was without Luther's personal courage. Whilst Luther confronted ed Nobles, Kings and Emperors, with a face as calm as a summer's morning, and with a pulse that gave forth not one beat the more, Calvin, without ever exhibiting absolute timidity, ever avoided danger to his badly made-up body; never placing it where it was likely to be burned for heresy; and, for a long period, promulgated his views under various fictitious signatures. What a contrast to the immortal—

"I, MARTIN LUTHER, DOCTOR."

But we blame no man for his prudence. Perhaps, if he had owned as sound a fleshly tabernacle, as that which held the stout soul of the monk of Wittemburg, it would not have served him so long. In the nature of things, his body, ever racked with pain, must have operated upon, and to some extent influenced the cast of his disposition. A dyspeptic, he was the founder of a gloomy, dyspeptic theology, in some of its dogmas.

There is about the man Calvin, in much of his teaching, and most of his legislating, a sourness and austerity, a gloominess and a grimness, as sombre as the cloak and countenance that he wore; and these traits he bequeathed to most of his immediate followers.

Calvin had not a highly educated soul—a soul that could go forth into the infinite, forgetful of self. He was not catholic in his feelings and sympathies; his was no all-embracing charity, and love. His conceptions of the pure and the beautiful, the sublime and the grand, the holy and the just, were but limited, in a word, sectarian. His was not a soul of cheerfulness, hope, and serenity, and all-embracing love for the whole creation of God. Above all things he loved the powerful elaborations of his own head; but he honestly thought that love for his own theological conclusions was love to God and His commandments. He deemed himself one specially chosen by the Lord of Heaven and earth, as an Evangelist, like unto the primitive times, deserving the same respect, and as fully endowed to fight Anti-Christ. The bitter attacks of the Romish priesthood have never sullied the purity of his character. He set a bright example to a licentious age; and never sought for more than the mere pittance, that supported his small household. Pure himself, he demanded the like purity of the State of Geneva, and coerced and severely punished all offenders through the civil authorities. Regarding himself as an Apostle, he punished all offences against his person and teaching.—However unapostolic we may consider his severity, he was doubtless honest and true to his own convictions of right. How important is it, that we should have a guide out of, independent of, ourselves; an infallible system whereby to test the truth or falsity of our crude convictions. But the errors of Calvin are partly attributable to the connexion of state and church authority.—The history of the world shows, that, where power is given the church by the state, it will not rust for lack of use. The reformation of those times was political and ecclesiastical, and hence the great change effected on the face of Europe. Had not religion been connected with the state, Luther's reformation in all human probability had not been perpetuated. God uses to wise purposes the wrath of man, and that portion of his wrath, unit for such uses, he restrains altogether. It was Luther, Electors and Princes, against Pope and Emperor. Had it not been for the heavy exactions, in numberless shapes, of the Papacy upon the revenues of the Empire, Luther's labors, in all human calculation would have been nipped in the bud.

Calvin's influence was extended in the same way. His views were espoused by one of the great parties that divided France in that day, and that country bade fair at one time, to become wholly protestant.—Had Wickliffe met with continued political support, his ashes had not been disturbed in their last repose. If a "bluff King Hal" had then sat upon the throne of England, tormented in his pious soul with horri-
ble scruples about unlawful marriage vows, which the Pope would not dissolve, the English reformation had been completed, perchance, at an earlier day. But we have entered a wide field, just where our article should close.

R. F. F., Jr.

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Review of Baptist Doctrine—No. 3.

AS SET FORTH IN


In our last strictures on the volume under review, we endeavored to state fully and fairly the doctrine of our author on the subject of Depravity; we propose in the present essay to examine the teaching of the Dr., and so far as he represents them, of the Baptists, on

REGENERATION.

The title of chap. 6, is "The regeneration of the soul, a spiritual change, effected by the Holy Ghost done, is necessary to the Salvation of Sinners." The first section of this chapter is devoted to the establishment of the divinity and personality of the Spirit. This we pass by, not caring to have any controversy on this branch of the subject, and proceed to the definition of regeneration.

"To describe the nature of that spiritual change, known as regeneration, the inspired record employs various terms and modes of speech. It is a new creation; it is the putting off of the old man with his deeds, and the putting on of the new man; it is the being renewed in the spirit of the mind; it is the being quickened; born again; having Christ formed in the soul; the hope of glory; being made partakers of the divine nature. What does such language as this import? Nothing less surely, than an entire change in your whole spiritual condition." p. 146.

Our first remark on this definition is, that it is not a little singular that the Dr. has carefully excluded the most explicit declaration of the nature of the new birth to be found in the entire divine record, viz: that it is "to be born of water and the spirit." Why, we ask, has he done so?

The reader will notice that in the very first instance he asserts that regeneration is a "spiritual" change and exclusively spiritual, for his language will admit of no other construction. Now we infer that the reason why he omitted the passage referred to, is that it does not accord with his assumption that regeneration is a spiritual change and that exclusively. But he proceeds—

"It is a birth, because it is a commencement of spiritual life. The life to which it introduces you is new, and the opposite of that which you have before lived."

A birth into what? Said Christ to Nicodemus, "Except a man be born again, he cannot see the kingdom of God;" and again, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." The reader will observe that our Savior has in his mind two kingdoms, the kingdom of Judaism which Nicodemus belonged, and the kingdom of Heaven, about to be established, the church of Christ; and the regeneration or being born again which he has in mind was the process by which men passed out of the Jewish kingdom into the new kingdom, the church of Christ. And was this process an invisible, undefinable and mysterious change of the heart and feelings and emotions?

Impossible; if so, what has water to do with it? And if so; how came it to pass that on Pentecost, when this new kingdom was established and men passed out of the old into it, that none were permitted to enter save those who repented and were baptized in the name of the Lord Jesus Christ?

Is it not a fact then that in the New Testament usage, the terms regenerated and born again are expressions of an actual, visible, external change, based upon an antecedent internal or spiritual change, without which, indeed, the external would be valueless, but which at the same time is incomplete without the external obedience?

Let it not be forgotten by him who would seek clear views on subjects that have been bewildered by metaphysical controversies, that regeneration is a birth, that birth involves a change of state and that this is more than the "spiritual change" of our author.

The Dr. next proceeds to the necessity of regeneration and holds the following language:
"We cannot be saved (unregenerate) for another reason; he is depraved, and in that condition is incapable of salvation. The very essence of depravity, as seen in a former chapter, is a love of sin, which has in the heart, usurped the place of the love of God. Man unchanged by the Holy Ghost is sensual, worldly, averse to holiness.—Spiritual things have no charm for him. Naturally he does not love God in this world; nor will he ever love God in the world to come." p. 147.

Along with this compare the following found in the same chapter.

"And further. As rational beings we each possess the powers necessary for submitting to him and obeying the Gospel.—The great obstacles in your way are not found on the part of God, nor in the nature of religion, but arise exclusively from your own sinful disposition. The Spirit, whose influences you are required to seek by prayer, will give you ability to surmount every impediment." p. 151.

Which of these are we to believe? Is man utterly averse to holiness by nature? If so how do we possess the powers necessary for submitting to God and seeking that holiness? But we are told that the influences of the spirit must be sought in prayer! Aye, there’s the rub. A being utterly averse to holiness is nevertheless required to seek that holiness! "Hoc opus, hic labor est."

How true is it that "the legs of the lame are not equal." We again quote:

"But who can regenerate the soul? By what power can such a revolution in the internal man be achieved? Some, I am aware, have unhappily concluded that it all consists in the natural effect merely, of truth upon the heart, and imagine that no separate attending divine influence exists or is necessary. Than this no mistake could possibly be more entire or dangerous. How with the word of God before you, can you be betrayed into an error so alarming? Who but God has power to control and change the perverse and obstinate nature of man?" p. 148.

All this sounds to us very much as if a critic, surveying some wisely-adapted machine, should commence to decry it with all his might, vainly supposing in that way to do honor to the inventor. "Oh! he exclaims, this is but so much mere dead wood, dumb iron or insensible steam; this is nothing, consider the maker!" Yes, but is not this the inventor’s choicest means for accomplishing his end? Has he not in this to you contemptible work, put forth his skill, his power, his wisdom, his beneficence?

Before the reader be disposed to take low views of the word of God, I beg him to consider that God hath declared concerning that word that it is perfect, converting the soul, that it is a fire and a hammer that breaketh the rock in pieces, that it is the good seed full of vitality and capable of yielding abundant fruit, that the words spoken by Christ are spirit and life, that of his own will he begat us with the world of truth, and that, by the mouth of Peter, he declares that we are born again (regenerated) not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.

But the question may be asked, Does not Dr. Howell on p. 150 expressly declare that the grand agency in the work of regeneration is the word of divine truth?

True, and so far so good; but he seeks to make the impression, and does so distinctly, that the word of truth is not always powerful, that it sometimes has the tendency and power to convert, but not always, whereas the Almighty declares "My word which I have sent forth out of my mouth, shall not return unto me void, but shall accomplish that which I please and shall prosper in the thing whereto I sent it." That we may not mistake him let the reader turn back to p. 131. He there says:

"We next turn our thoughts to the efficient agency by which we are brought into union with Christ; and are made partakers of the benefits of his satisfaction. This is the work eminently of God the Holy Ghost. I say efficient agency because he employs minor, and inferior instrumentalities, such as the word of truth, and the ordinances of religion. But of what value are all these, without his presence and power? They are wholly and inevitably ineffectual."

Now either this means nothing, or it means that the spirit sometimes accompanies the word and sometimes does not; if not, why make the supposition? And when the spirit does not choose to exert its energy, then the word is "wholly and inevitably ineffectual."
That men who hear the word are not al-
ways regenerated by it, we freely admit.—
But there are two ways of accounting for
this result, the one is by supposing the in-
fluences of the spirit to be withheld, the
other ascribes the failure to man's own vol-
tuntary rejection of the offered means.—
The first charges the damnation of every
impatient man on God; the last throws the
responsibility on man himself.

We know not how better to illustrate the
deficiencies of our author and of his sys-
tem on this point than by quoting from a
distinguished author.

"In the word, the influence of the Holy
Spirit is now as really present as in the days
of inspiration. This is evident from the
character of inspiration. Inspiration did
not consist in the state and feelings of the
mind that was individually inspired; but it
consisted in the truths or doctrines conveyed
or breathed into the soul. The real shrine
of the Divine presence was not the soul of
the inspired prophet or apostle, but the truth
and message in the soul, and which was ex-
pressed by the soul as it was moved by the
Holy Ghost. These inspired truths were
intended for the permanent use of the
church, but as to the inspired souls them-
selves—"the fathers, where are they? and
the prophets: do they live forever?" The
inspired souls that received these truths are
not with us; but the truths themselves, the
real shrines of the inspiring spirit are still
with us: and the inspiring spirit is as much
in them now—as much as the inspira-
ations of the ever-present spirit as in the
first moment of their transmission to inspir
men."—Jenky on the "Union of the Holy
Spirit and the Church," p. 52.

But is it exactly true that the Scriptures
ascribe our regeneration to the Holy Ghost
alone? Do they not assert that we are
born of God? "Who were born, not of
blood, nor of the will of the flesh, nor of the
will of man but of God." Jno. 1: 13.

Do they not again affirm that we are born
or begotten again even by men, by the Apos-
tles, by the ministers of the word. "For
though you have ten thousand instructors
in Christ, yet have you not many fathers;
for in Christ Jesus I have begotten you

through the Gospel." 1 Cor. iv: 15. In this
passage regeneration is ascribed to the
preacher of the truth. Read also, Phile-
mon, v. 10.

Inspiration evidently, therefore, makes
three agents where Dr. Howell makes but
one. The Dr. says, the Spirit alone; the
Bible says, God, the Spirit, and the mes-
senger or minister of God. Candid Baptist,
which is right?

But do you tell me that the preacher can
do nothing? Paul did not think so. Listen
to his reasoning:

"For whosoever shall call upon the name
of the Lord shall be saved. How then shall
they call on him in whom they have not be-
lieved? and how shall they believe in him of
whom they have not heard? and how shall
they hear without a preacher?"

So we ask—now? By the Spirit alone? Even
Dr. H. does not believe this.

On the whole premises we conclude that,
1. Regeneration, as developed in the
New Testament, is not a spiritual change
merely; that it is a change of state; it is com-
ing out of one kingdom and entering an-
other; and hence is an external and visible
change.

2. That it necessarily implies baptism,
we "must be born of water."

3. That it is not wrought by the Spirit ex-
cursively, but by God, the Spirit, and the
preacher of the Gospel.

4. That the word is the means employed,
always employed, and always efficacious
in itself considered; if not so with regard to
men, because hindered by reason of their
lack of faith and lack of obedience.

But for the present we must bid adieu to
the Dr. and to our reader.

J. E.
like a deluge, it had inundated the moral world! He continued to add vice to vice, crime to crime, until his iniquities rose mountain-high, and called down upon his devoted head, the wrath and the vengeance of Heaven! Man threw off his allegiance to his maker; and revelling in his assumed and fancied independence, with no divine law to check his conscience, no heavenly restriction to limit his insatiable passions and boundless desires, he ran into all the excesses of unbridled licentiousness—"treasuring up unto himself wrath against the day of wrath."

It took the world by surprise. There was nothing in the common course and operations of nature—indicating such an awful catastrophe. Everything went on with its accustomed regularity—the same as from the earliest recollection of the oldest antediluvians. In fact, the event seemed impossible. What was there that could bring it about? The sea observed its ancient bounds. There was no rain: a mist went up that returning and condensing upon the earth, silently and invisibly watered the ground. Nature seemed fixed in her operations, as if by an unalterable decree.

But in the midst of all this we see Noah from day unto day, and from year unto year, constantly engaged at his work—in building the ark and in preaching reformation. The message of John the Baptizer, was, "Repent for the kingdom of heaven is at hand;" and of Peter at the beautiful gate of the Temple, "Repent, that your sins may be blotted out," no doubt that of Noah, was, "Repent, for God intends to bring a flood of waters upon the world," or something similar. But his words fall upon their ears as idle and ridiculous and unmeaning sounds! His ears are constantly saluted by their scoffs and taunts, as they pass by him at his labors! The finger of ridicule is constantly pointed at him!—Thus a century passes away, and the long-suffering of God, is interpreted into the assurance that He will not inflict the predicted judgment. But nothing intimidates Noah, or causes him to suspend or delay his work. With an unwavering confidence in God, he perseveres with untiring devotion and unflinching energy and finishes. He is not believed to the last. Hence the deluge took the world by surprise: "In the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark; and knew not until the flood came and took them all away."

At length the long-expected and memorable day arrives. All things being prepared, God shuts Noah and his family in the ark. The morning of that day indicated nothing extraordinary. The azure sky was as clear, smiling, and serene as usual. The sun rose in undimmed and unclouded splendor, as he was wont, and mounted on his shining way up into the heavens. But he has not gone far, before nature begins to indicate an unusual and ominous change!—The moisture of the atmosphere instead of remaining dissolved in the air, begins to condense into vapor. A haze begins to spread over the sky, and clouds to form and float. A phenomenon so extraordinary soon attracts the attention of the antediluvians.—Dismay and consternation seize upon them! Pleasure pauses in her giddy round, violence drops his hands, Ambition forgets his plans, and vice shrinks away in terror! The fearful truth so long announced by Noah, flashes upon their minds with awful force! His preaching and exhortations, iterated and reiterated from year to year, ring in their ears with most vivid recollection! It comes upon them like the roar of the tornado, or the trembling of the earthquake! They would most gladly listen to him now, and comply with the conditions he proposed, but he is shut up in the ark, and it is too late! In the meantime the clouds continue to accumulate and thicken, until the beams of the sun are all shut out! But this is not all; nor does it stop here. Mass piles upon mass, until every ray of light is intercepted and shut out from the world! Still they increase, and still they thicken until they reach far above the highest mountains! Thick darkness, "the blackness of darkness," now reigns over the face of univer-

*The mass of clouds must have been of immense thickness to have rained forty days and forty nights—several miles in depth.
The salvation of Noah, a type of the Christian salvation.

She lies wrapt in her funeral pall! To increase its awfulness, universal stillness everywhere reigns! Nature makes a pause—

"As an awful pause prophetic of her end."

It is the "calm before the storm." But it is at length broken. The lightning's vivid flash and lurid glare, and the thunder's loud peal and deafening roar, break in upon the solemn stillness of the scene; and strike still greater dismay into the hearts of the afflicted ante-diluvians! The artillery of the heavens, from the batteries of its lofty embankments, is let loose upon earth, in terrible grandeur! "From tropic to tropic, and from pole to pole, flash follows flash, and peal rolls on after peal!" The rain begins to descend. For forty days and forty nights, it pours down one unabated torrent! From below all the "fountains of the great deep are broken up," the springs of the ante-diluvian world, by the pressure of the central waters and through their fractured fissures and orifices, the central waters rush from below to meet those above. The streams soon overflow their banks, and rising ascend the sides of the hills and mountains, as they rush on to the ocean. The ocean, heaving, swelling and rising, soon breaks over its shores, and rushes out to meet them! The panic-stricken ante-diluvians begin to seek safety by climbing the hills and mountains; but the waters climb after them! In vain they retreat before them! Higher and higher they ascend, until one after another they are all swallowed up by the waves, which at length cover the tops of the highest mountains: and then all is ocean, wherever the eye can wander over the face of the globe! In the comprehensive description of the author of "The Seasons:"

"Till from the centre to the crouching clouds,
A shoreless ocean tumbled round the globe."

But in the midst of all this, "the wreck of matter," the ark rises with the waters, and floats safely upon their surface. Noah believed God and obeyed Him, and was saved with his house.

6. Typical character of Noah's Salvation.

In the deluge we have the ante-diluvian baptism of the earth. The earth was baptized—it was completely submerged or immersed in water; and thus cleansed from sin, and Noah and his family saved. "The type figure thereunto [or antitype] even baptism doth also now save us," under the Christian dispensation. But we must refer to this again.

Now with all the dissuasives in the circumstances by which he was surrounded, Noah believed God. Suppose that had been all, and that he had neglected to build the ark, relying for salvation from the deluge on his belief, would his "faith alone" have saved him? Noah knew better than this—that God never commanded anything to be done for a specified purpose, and suspended the blessings he meant to bestow on mere faith in his word—and he went to work. Influenced by his faith "concerning things not seen as yet," he persevered through the long period of one hundred and twenty years, in constructing this gigantic vessel, and in preaching reformation; and, as the reward of his "obedience of faith," he was saved, with his family, while universal destruction swept over a faithless and disobedient world!

That all might be "left without excuse," no doubt Noah preached to all. When God is about to destroy with his judgments, a nation or a people, He causes all to be warned. For that purpose, (as well as for their reformation,) was the mission of Jonah to the Ninevites. And said our Savior in reference to the calamities of the Jewish nation and destruction of Jerusalem, consequent on their rejection of Him, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Paul, as we have seen, cites the case of Noah, as an example of the power of faith; that, "by faith, Noah, being warned of God, moved with fear, prepared an ark to the saving of his house." And Peter cites it as a type of the Christian salvation: "The
long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls were saved by water. The long figure wherewith, even baptism, doth also now save us. That is, as Noah believed God and obeyed him just as he commanded, and was saved from that destruction, which caused by sin, overwhelmed the world;—so all those who believe on the Lord Jesus Christ as the great sin-offering and the savior of sinners, and who obey Him by being baptized, by being buried with Him in immersion—are saved from all their past sins, and introduced into a state of favor and acceptance with God, into the covenant relation of his children and people.

Noah's faith was active or operative; and this is the only kind of faith that God accepts, and imputes unto justification. Hence mere faith, or "faith alone," however strong, heart-changing and transforming, is not sufficient to save any one. There must be "the obedience of faith." The gospel must not only be believed, but must be obeyed, and in act and deed submitted to. The promise is not, "He who believes shall be saved," but, "He that believes, and is baptized, shall be saved." Hence obedience is the only test of faith: "But they have not all obeyed the gospel; for Esaias sayeth, Lord who hath believed our report?" And not only must God be obeyed, but He must be obeyed in that form or manner which He prescribes or commands. There is no promise to any who depart from it. To do this, is to forfeit the promise; and is, in fact, no obedience at all! In illustration: suppose Noah had concluded that some other kind of timber would have been better to have built the ark out of, than "gopher wood;" or that the ark would have been better, if higher or lower, wider or narrower, longer or shorter, than God commanded; and that he had built it accordingly—think you, he would have been saved? Most assuredly not. And in order for man now to be saved, he must obey God according to the form He has prescribed, and in that order and manner that He has dictated. —In vain ye worship me, teaching for doctrines the commandments of men. —
the seeds of her own destruction, in the central waters with which she was filled, so now she carries within her the seeds of her future destruction, in the central fires with which she is filled, and which took the place of the central waters. The fountains of this great deep of fire can be just as easily broken up; and thus with a rain of fire and brimstone, a DELUGE OF FIRE brought about. It will take the world by surprise, as did the deluge of water: "so shall the coming of the Son of man be." "The day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up!" But through this universal conflagration, beam the rays of the star of hope, and the light of eternity streams through it upon the Christian: "Nevertheless we, according to his promise, look for NEW HEAVENS and a new earth, wherein dwelleth righteousness." In view of all this, what ought the Christian to be? "Looking then that all these things are to be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the DAY OF GOD, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat!" Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blamless." Amen.

Henry county, Tenn., Sept. 1850.

Extract from Lecture on John ii: 1-10.

The Presence of Jesus at a Marriage.

"But it is not to the meaning of the text so much as to the spirit of the incident, that I desire your attention. And what is that spirit? I answer, it is any thing else than the sad and gloomy spirit, which much of the Religion of these and former times, serves to engender. It is essentially a spirit of sympathy with the social rounds of life. There is no scowl of Pharisaical hypocrisy here to look down with affected scorn and contempt upon a God-appointed institution and its natural accompaniments of festivity, hilarity, and warm-gushing affection. But the spirit of love is here—a spirit to add to the happiness, to the purity, to the increase and perfection of its pleasures, to breathe upon the whole the blessing of heaven. There is a spirit here which, if we can partake of it, will radically and beneficially change most of our views of the nature of religion and the true duty of man: a spirit that will teach us that there is a RELIGION OF SOCIETY, or of social bonds. There is a holiness, a beauty, a God-power, in the bonds that hold society together. It may be seen and felt in the gay assembly. Not in the gorgeous apparel of rooms and guests; not in the sumptuous entertainment; not in the pride, envy and ill-disguised malice that often congregate, demon-like, under the stolen garbs of sanctity and religion, to affect and pretend and appear in all sorts of shows, selfishness and unveracities; but it is in the warm gush of affection, and the mingling of hearts that are to be found upon these isles of recreation and refreshment that God has spread out over a work-a-day world. They would be desolate indeed, as arid and uninviting as Zerahiah or the dens of robbers, were it not for the kind hearts which meet there and the heart-felt gladness they spread over the whole scene. See the warm-pressure of the hand that forgets for a while its toil; the vivid kindling of the eye; the hearty-welcome greeting of stranger persons but kindred souls, and tell me, is there no true love there, no religion?—There may be policy and affectation and hypocrisy—I grant there is—but it requires the politic, the affected and the hypocritical to find these out; as for us, let us determine to seek something better; to seek the good to be found everywhere.

Such an example from our blessed Master only affords another of the ten thousand evidences which God has spread all over the world to assure us that it is not a prison—a lesson which might teach us all to live to be sympathizing members of the great human family. It may banish the coldness, distrust and disdain with which too many of
us pass through it as we would pass through the gloomiest penitentiary. It may renew to us the lesson often insisted upon from this pulpit, as the great evidence of the divine origin of our religion, that the will of Jesus is ever a voice of sympathy and tenderness. It comes down to us from heaven; indeed, but it claims kindred with every unwilling exile and would lift our forgetful and alienated love as with heaven's music of restoration. It lifts our purest veneration and worthiest love to an object which we know to be the holiest for we feel it to be the best. In a word, it comes to us just as we are, and enables us to hope more, love more, aspire more, the true office of all true religion. It disenchants the spirit of morbidness and superstition which too many mistake for religion and under which they ignorant or affectedly condemn all occupations, amusements and habits of society. It levels in the dust the presumptuous fancies of self-inflated hearts which look out of the narrow windows of their cabined minds upon all the sinful herd with whom their lot is thrown, as secretly marked-out heirs of perdition and companions of devils, to be inveighed against and shunned as unholy and profane.

There is divine teaching here; let us be careful that we gather the true lesson. Everything is religious to a religious mind. It may not be specifically devoted to religion but this does not hinder its legitimate influence and God-intended results. The beneficent activities of the world, the kindly affections; the high purposes and sentiments that are found in the physical and mental labors of life, are all religious, not to a contracted, bigoted mind, not to a fanatic who holds on to a mystic secret he neither understands himself much less can he explain to others, but to every other man who looks upon human existence as the appointment of infinite wisdom, and not the province for the carrying out of the little peculiarities of a single man or sect.

We must get rid of these ascetic Pharisaical idlers and get rid of them without running into the equally dangerous extremes of licentiousness and world-idolatry, if we would see with the wise king of Jerusalem, “every thing beautiful in its time.” We must see how the world was made for religion in all its appointed occupations, helpful arts, healthful recreations, and social words. There is nothing which God has appointed but what may be an element of spiritual good to every trusting, earnest man. Activity, occupation, care, perplexity, ingenuity; all, all, co-operate with his purpose. The farmer may find the welfare of his soul at his plow or the duties of his farm, the merchant with his wares and his ships, the painter in his studio, the wife in her household as well as in the revival-meeting, the church or the convent. Every thing we do may help us to work out our salvation. The genuine principles of all our callings carried out would make us good men; for it is idle dissipation or the want of a generous, noble, lofty spirit that makes us bad men.

Look at this world of labor around us. See its hard tasks, its heavy burdens, its unremitting demands. Survey, if you have time for the labor of thought that would place you far enough above it to look down and over its toil-worn fields. Here they square and build; there they dig and delve; here they row and sail; there they spin and weave; here they sell and wear; there they read and study; there they speak and rave; there they write and speculate; here they harangue and practice; toll, toll, toll, o'er sea and land, at home and abroad, within doors and without. And is it supreme selfishness that holds this countless multitude of all, all to their tasks? Believe it who can, I pronounce it a base slander upon the wisdom of God and a foul aspersion of many of the best of his creatures. Selfishness may be there, I grant, but there is also faith in man; pure affections are there, solemn reverence for duty is there, submission to the will of a loving Father is there, anxiety for dependent innocence, infirm age, and helpful companions, is there. And this, my beloved hearers, is the religion of toil, which the spirit of Jesus would give freely to all—would we all had more of it!

We are open to evil everywhere, and we have lagging dispositions to do the right, but this should only cause us to seek the help of God. Being endangered to evil and
of our Lord and the primitive Christians did assemble every first day, and if there be any good reason for assembling on any first day, the same will apply to every first day.

B. Well, but our preacher can only visit us once a week and we cannot get along without him.

B. Can’t worship without a preacher!—Can you not read the Scriptures and sing and pray?

A. We can do a little that way, but none of us can talk in public.

B. If you were to meet a few times without a preacher, perhaps you would find that some would begin to learn to speak.

But what if none could speak, is it not a great deal to worship our Father in heaven by prayer and singing, and by the study of his word?

A. Certainly, but I have seen some congregations where there was not a single member who could make a prayer in public.

B. Do you think they tried much to pray or to qualify themselves to pray?

A. I can’t say they did—I have noticed in such congregations there is very little family prayer.

B. We cannot do anything properly without some effort, and study, and application; and it is just as reasonable that they should study how to pray, as to how to sing, or how to read.

A. But if you have no preaching at your meetings, the world will not come and not many of the members.

B. That depends on how the members are taught, if they are taught that the chief object of the Lord’s day is to listen to a good sermon—it is quite likely they will not.

A. The other denominations don’t meet every Lord’s day, and we ought to give way some of the Sundays that we may go and hear others. They will not think us liberal if we do not.

B. Are there not six other days in the week during which you can hear others preach if you wish? No sensible man will ask his neighbor to give up a matter of conscience for his convenience.

A. I think we have better congregations by meeting only once a month.
COUNTY OR DISTRICT CO-OPERATION IN TENNESSEE.

B. It is quite likely you would have still larger by meeting but once in three months, and still larger should you meet but once a year.

A. I believe I shall have to give it up. — I wish you would tell me how to start the matter in our congregation.

B. Let such as are willing to meet every first-day commence, and let them devote themselves and study that they may improve and prepare more perfectly to discharge their several duties. Meanwhile, let them affectionately exhort their brethren to come up to their help, and my word for it they will improve so rapidly both in public and private, that all will be willing to meet every Lord's day, and will feel no desire to return to their monthly meetings.

J. E.

County or District Co-operation in Tennessee.

It will be remembered that in our issue for November, the subject of State and county co-operation was considered with reference to their supposed interference the one with the other. We argued that no antagonism existed in the nature of the case, and should not in the practical operation of the two systems.

Many facts are at hand illustrative of this position. Indeed, we may safely venture the assertion, that where most is done for the support of local or district preaching, there most has been and doubtless will be done for the maintenance of State Co-operation.

We go farther, wherever efforts are made in behalf of any good work, there you will usually find the greatest willingness to engage in every good work. It is unnecessary on this subject to enter into specifications. Our object however, in commencing this article, was not so much to speak of the harmony of general and local efforts as to call attention to the

IMPORTANCE OF DISTRICT CO-OPERATION.

What we mean by District Co-operation is simply, the united effort of congregations living contiguously to each other, whether in the same county or not, effort to secure what individually they cannot—the preaching of the Gospel to themselves and their neighbors. This we regard as essential to the very existence of the brotherhood. The congregation or set of congregations that shall refuse to sustain gospel teaching in their midst, will sooner or later perish in ignominy and disgrace.

Look at facts?

Is it not true that those districts or counties of our own State that are and have been engaged in Co-operation have prospered and shone as lights to the world around them? Look at the history of Warren, Wilson and Marshall during the past year! These counties have sustained the regular and constant preaching and teaching of the word of truth, and done so liberally; and the result is that several hundreds have been added to the churches within their limits. Look to the Giles and Lawrence counties' Co-operation. Under circumstances far from propitious, they have done their duty with reference to having the gospel preached throughout their borders, aye, and beyond their borders—the result you may read on another page in the report of their Evangelist, Eld. J. K. Speer—they have enjoyed nearly 300 accessions the past year. Let none suppose that we would estimate prosperity in the exact ratio of additions. By no means. It is only one element. But you will find that the majority of the congregations in these counties are in all respects far ahead of those who are making no effort. You will find, if we are not greatly mistaken, a much greater regard for the Lord's day and for its ordinances, more Biblical knowledge, more development of the gifts of the members, in a word, more wisdom, faith and love than where there has been no Co-operative action.

Now the question we have to ask is, "Why may not all the congregations of Christ in Tennessee be engaged as are those in the counties to which we have alluded?"

We are happy indeed to say that from the signs of-the times this will soon be the case in our own, Davidson? Why should it not be realized in Williamson? In reason's name, has not the cause of truth in that county languished long
enough? Brethren of warm hearts and strong hands and well-filled purses will you not act and act energetically? What is 

Maurry doing so far as Co-operation effort is concerned? Are there not several congregations in this county whose armor is rusting, and will soon be no defence against the foe, unless burnished by a whole-hearted effort? A Co-operation embracing these and some contiguous congregations in Hickman and Lewis might easily be formed. Have some of you tried and failed? Then it is noble to renew your efforts. You have failed perhaps penuinaria, but you have not been willing to stay failed—let it be so religiously.

Brethren of Rutherford and Cannon, how do you stand among your sister counties? We rejoice that some of your congregations are aroused, but are there not others in deep sleep? May we not with all humility exhort those who are alive to the necessity of effort, “Be watchful and strengthen the things which remain.” Let the zeal of the good and lamented Hall burn in all bosoms, and the churches of Christ in your midst shall yet walk forth, “fair as the moon, clear as the sun, and terrible as an army with banners.”

Might there not be under the auspices, mainly of the church at Union, such a plan carried out as would secure the Evangelization of Sumner and in part of Robertson.

That would be a noble idea. A single church, Sun-like, radiating from herself the blessed influences of truth through an entire county.

Smith and Jackson, we would suppose, could form an effective co-operation, as also White and Overton, and prepare a way for the primitive gospel to cross the mountains bearing its victorious banner Eastward. Bedford, Lincoln and Franklin are contiguous and it would seem as if possible to devise some scheme by which the brotherhood scattered throughout those counties might be brought into closer alliance, that the gospel seed might be sown over their fair fields.

These of course are but rough outlines. We have suggested these different Co-opera-

rations, not from a precise and accurate knowledge of the whole ground, but from general acquaintance, intending merely to indicate in general terms what we think must seem desirable to every well-wisher of the cause of Primitive Christianity. Action, Action, ACTION should be our motto.—Strong forces are working like giants around us, building mighty monuments—monuments of zeal, of devotion, of benevolence, perhaps of enthusiasm and fanaticism, and will not every Christian brother nerve his arm and his heart, that he too may build on foundations older than Geneva, Rome or Westminster. Even the foundation which no man hath laid, the foundation of Apostles and Prophets of which Jesus Christ himself is the chief corner stone.

Wo to those who build on other foundations, and wo to those built even on this, who are but as wood, hay and stubble, “for the fire shall try every man’s work.” But blessed are those who hereupon build gold and silver, and precious stones; and blessed those thus built. Builder and builded shall yet rejoice together in that city which hath twelve foundations, garnished with all manner of precious stones, whose gates are pearl, whose streets pure gold, and whose temple is the Lord God Almighty, and the Lamb.

J. E.

PIOUS MOTHERS.—A distinguished professor in one of our prominent colleges, states, that in thirty-one years in which he has watched the character and history of young men, and seen many give themselves over irreclaimably to dissipation and ruin, he has never known such a failure of one who had a faithful and pious mother.

THE BIBLE—ADAPTED TO MAN.—When Dr. Duff read to the intelligent Hindoo youth for the first time the precept of the Savior, “I say unto you, Love your enemies: bless them that curse you;” one of them could not refrain himself from speaking out his feelings: “Oh how beautiful!” For days and weeks he could not cease repeating, “Love your enemies; bless them that curse you.” How beautiful! Surely this must be the truth.”
To a noble advocate of Christian Reform.

Toll out thon man of God, toll out!
A glorious work is thine;
To turn the mind from error back
To that exhaustless mine
Of truth, which God to man has given—
To guide his wandering feet to heaven.

Toll out! 'tis noble thus to strive,
To place again on high,
That long down-trodden word of truth,
Which God sent from the sky—
That light, which leadeth up to Him,
Which men have sought so long to dim.

Toll out! tradition long hath bound
Men, with her galling chain,
'Tis time to break the fetters off,
And set them free again;
And to their long-bewildered sight
Give back again heaven's own pure light.

Toll out! and though thy foes be strong,
God is thy strength and shield,
Trust him, and error's legions shall
At last before thee yield,
And men shall hear, as once they heard,
God's pure and uncorrupted word.

Toll out! and though Elijah-like
Thou seem'st alone to be,
There shall be faithful helpers found,
Whose love shall not be bowed to:
To those dark idols, that have stood
Between man and the word of God.

Toll out! thy locks of silver tell
Thy warfare nearly o'er—
And thygray hair, thy reward will be
On that pure, peaceful shore,
Where he whose battle thou hast won,
Shall say, "Servant of God! well done!"

WILLIAM BAXTER.

Invitation to the Young.

BY WILLIS OAVLAND CLARKE.

"They that seek me early shall find me."—Prov. viii. 17.

Come, while the blossoms of thy years are brightest,
Thou youthful wanderer in a flowery maze;
Come while the restless heart is bounding lightest,
And joy's pure sunbeams gush through thy ways;
Come, while sweet thoughts, like summer buds unfolding,
Waken rich feelings in the careless breast,
While yet thy hand the ephemeral wreath
Of truth, which God to man has given—
To guide his wandering feet to heaven.

Come, while thy hand the ephemeral wreath
Of truth, which God to man has given—
To guide his wandering feet to heaven.

Come, while sweet thoughts, like Summer buds unfolding,
Come while the restless heart is bounding lightest,
Come, while the morning of thy life is glowing—
To turn the mind from error back
To that exhaustless mine
Of truth, which God to man has given—
To guide his wandering feet to heaven.

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To that exhaustless mine
Of truth, which God to man has given—
To guide his wandering feet to heaven.

WILLIAM BAXTER.

Which lights the future with a fadeless ray:
Oft touch the sceptre,—win a hope in heaven—
Come, turn thy spirit from the world away.

Then will the crosses of this brief existence
Seem airy nothing to thine ardent soul;
And glowing hope in the far distant distance,
Will of thy patient race appear the goal.

Home of the weary—where in peace resting,
The spiritingers in unclouded blue,
Though o'er its dust the sullied grave is closing—
Who would not early choose a lot like this?

Sunday Evening.

BY GEO. D. PRENTICE.

How calmly sinks the waning sun!
Yet twilight lingers still,
And beautiful as dreams of heaven,
It slumbers on the hill;
Earth sleeps with all her glorious things,
Beneath the Holy Spirit's wings;
And rendering back the hush above,
Seems resting in a trance of love.

The blue eye of the golden sea,
The night-arch floating hight,
The flowers that gaze upon the heavens,
The bright streams leaping by,
Are living with religious—deep
On earth and sea its glorious sleep,
And mingle with the starlight rays,
Like the soft-light of parting days.

The spirit of the holy eve
Comes through the silent air,
To waken rich feelings in the careless breast.
A gush of music there!
And the far depths of ether seem
So passing fair, we almost dream
That we can rise and wander through
Their open palms of trackless blue.
Each soul is filled with glorious dreams,
Each pulse is beating wild,
And thought is soaring to the shrine
Of glory undefiled!
And holy aspirations start,
Like blessed angels from the heart,
And bind—for earth's dark tides are riven—
Our spirits to the gates of heaven.

Selected by E. A. Smith from the Amer. Messenger.

The Colporter.

A weary traveller has come from afar,
Not as the conqueror in glory and might,
With the noisy crowd, and the glittering spear
But calmly and still, as the pale moonlight.
He has passed through the town and the valley;
He is seen on the hill, the mountain and plain;
The rich and the great have asked him to tarry;
The poor have blessed him again and again.

The child will pause in her gladness and mirth,
When papa and mamma have welcomed him in.
Oh tell if you can what enchantment he hath
To impart, all ages and classes to win.
'Tis the magic of mind; the gems of bright thought,
Enbodied in form and suited for all;
The wise and the prudent, and he that's untutled.
To serve as a beacon for cottage and hall.
Go on in thine errand of mercy and love;
And when weary, or faint, remember the crown
That is waiting for you in the mansions above,
The reward for all the good seed you have sown.
It is true from the accounts given of the Lord's resurrection by the sacred historians, that he remained in the grave but two nights and part of three days, and that he arose on the third day. Instead of after three day's interment. But the difficulty, originating from the apparent contradiction in the prediction and fulfillment, vanishes when we remember that a part of a day is used for the whole. This was and is a common method of computing time among all nations; but especially was it so among the true faith and practice of the ancient Hebrew people. See Be pleased to let me know if there is such innovations been made upon the term religion is used in a variety of applications. Its popular application, and that probably intended by the querist, is equivalent to the pardon of sin. Hence, says the Apostle James: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world."
It seems unnecessary to say that such religion cannot be gotten anywhere, least of all, among the turbulent and noisy scenes of modern revivalism. The religion of Christ must be practiced. It belongs not to a day nor an hour, but to the life and is thus the discipline which prepares for the endless future. It is not a thing of raptures and cestacies to be succeeded by gloomy tears and vague, nameless anxieties, but it is doing the will of our Father who is in Heaven.

Abraham was a religious man. In what did his religion consist? In believing what God said and doing what God commanded.

Jesus Christ was the very embodiment of religion. In what did his religion consist? Was it not in doing the will of his Father? We do not indeed pretend that none have been excited to the practice of pure religion under the appliances of the altar, mourner's bench, &c.—but if they have been, we affirm that the result has been owing to the influences of God's truth, though but dimly perceived through the smoking fires of the altar, just as the rays of the sun shed an enlightening influence even through the murky fogs and pestilential vapors that may enshroud the earth. The wild tumultuous fanaticism of a camp-meeting is no more the unerring index of the divine presence, than the earthquake which rent the mountain whereon trod the prophet of God—"but God was not in the Earthquake." Let any one calmly read the conversion of the Ethiopian or even that of Cornelius; and he must, we think, be convinced that the religion of Christ demands no noisy vociferation, no storming, imperative prayers, no altar jugglery nor cunning apparatus of groans and sighs and loud amens, and pattering and pressing, up-standing and down-settling, and thundering denunciation into the ear of the affrighted mourner or gentle wooing whisperings as the case may be—no not these does the religion of our Savior require, but the deep and sincere homage of the heart, and of the obedient life.

But where did these exercises originate.

We answer promptly, among the followers of John Wesley, Whitfield and others cotemporary. They originated with Methodism. When this shall be denied, it will be time enough to defend. Let him who denies bring his proof.

But you ask: "Is it possible that so many thousands have been deceived?"

It is certainly possible, for millions of Mohammedans are deceived and tens of millions of Pagans—to say nothing of those millions whom all Protestants regard as deceived by the apocalyptic beast. It is quite natural indeed for us to suppose that we or those with whom we are intimately associated cannot be deceived—but this is only the flattery of a blind partiality. Well then, you too may be deceived, ask some one?

Certainly, and if we depart from the word of God certainly are. "To the Law and to the testimony, if they speak not according to them, it is because there is no light in them. Tried by the Law of God and the testimony of the Apostles, where stand the means and appliances of the getting religion system? Are the sacred oracles as silent as the realms of death, as to these modern, Methodistic improvements on the apostolic model? Then may we be assured that whether popular or unpopular, successful or unsuccessful, they are wrong. We cannot be deceived in yielding obedience to the plain commands of the Gospel. And happy is he who knowing these commands does them.

J. E.

"Gleanings of Ephraim."

THE MISSING DISCIPLE.

"It was a dark and gloomy evening when the doors of an obscure house in Jerusalem were closed upon a little number of plain illiterate men, who, with a few women connected with them, had assembled for prayer. And as they prayed, they wept at the prostration of all their earthly hopes. They were discouraged and disheartened, for their Lord was taken from them, and he whom they trusted to have redeemed Israel was by wicked hands crucified and slain. They were weakened also by defection. Their number had always been small and feeble. The great, and the learned, and the rich, were never with them; Judas had apostatized; Peter, though reclaimed, had once denied his Master, and they dared not rely
Thomas had a soul to be saved; he had been a member of Christ's family for three years, as he travelled about the land, and was at this time a stranger in Jerusalem. We have no reason to believe that business prevented him from meeting with his brethren to pray. But whatever may have been the excuse, Thomas was the greatest loser by absenting himself from the prayer-meeting. For,

1. Some of the most heavenly consolations were imparted to those who were present. When the disciples went in and shut the doors, they were in deep sorrow. The crucifixion and the awful scenes of Calvary were before them, and they prayed, they lamented and wept. But in the midst of their gloom a heavenly form stands among them. It is their Saviour. They know his welcome face. They hear his well-known voice, as he says, “Peace be unto you.”

What a change came over their feelings.

Their mourning was turned into joy.

“When were the disciples glad when they saw the Lord?” But Thomas lost all this. He was not at prayer-meeting, and while his brethren were filled with joy, he as before was filled with sorrow.

2. The absence of Thomas from prayer-meeting led him to the crying sin of unbelief. When the disciples told him that they had seen the Lord, he would not believe it. He had evidently become hardened in unbelief. His fellow-disciples were sincere men, and he must have known they would not tell him an untruth, and still he would not believe them. His language was most unbelieving. “But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.”

Had Thomas been at the prayer-meeting when the Lord came into the midst of his disciples, he would not have talked in this unbecoming manner. But he was away, and the consequence was, his heart was hardened in unbelief.

3. Added to all the rest, the conduct of Thomas was an injury to the cause of religion. It was said of the disciples in another case, that the Jewish magistrates took
knowledge of them that they had been with Jesus. They remembered that these were the men whom they had found uniform in their attachment to their Master and his cause; for the enemies of Christ always watch the conduct of professed Christians. What must have been their impressions to see Thomas absenting himself, while his brethren were assembled for prayer. Perhaps they did thus observe him, and were hardened to sin on his account. "Ah," they would exclaim, "here is one of those reformers occupying himself with the business or pleasure of the world, while his brethren are praying. This is a specimen of the new religion. It will soon die away."

Thus is religion injured by those professed Christians who neglect the meeting for prayer. And perhaps religion is injured in another way. Some inquiring, yet trembling soul may be hindered. Such persons always look to professed disciples for examples; and if these are remiss and careless, the result may be the loss of the soul.

Reader, are you a professor of the name of Christ? Have you enrolled yourself with his people? And did you not covenant to avoid all sinful stumbling-blocks, and to walk with your brethren in unity and love, seeking the prosperity and enlargement of the church of which you are a member? And did you not do this voluntarily? How can you justify yourself in the neglect of any of those means which God has always blessed to the comfort and edification of his people? The prayer-meeting stands prominent among the means which preserve the life and power of religion in the church. It is the spiritual thermometer indicating the warmth or coldness of religion among a people. Let it no longer be neglected, especially by those who profess to love Christ; and when he comes into the midst of his people, as he ever does when they assemble in his name, let none like Thomas, be missing from the place, lest they fail of the blessing."—American Tract, 597.

The hope of the righteous shall be gladness: but the expectation of the wicked shall perish.

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Lower East Tennessee Co-Operation Meeting.

Spring Creek, Friday, Oct. 4, 1850.

The Messengers from the churches composing the co-operation in lower East Tennessee, met at Spring Creek, McMinn county.

The meeting was opened by prayer.

On motion Bro. John Hutcherson was appointed Chairman and Bro. John H. Acuff, Secretary.

The following churches were represented by Messengers and Letters, viz: Smyrna, Athens, Chattatee, Hare's Creek, Liberty Hill, Spring Creek, Post Oak, Shady Grove, Daddy's Creek, Philadelphia and Pond Creek.

The letters were read and accounts taken.

The following shows the number of members and amount contributed: whole number of members, four hundred and five. Amount pledged for Evangelizing next year four hundred and forty-six dollars.

On motion, a committee of five was appointed to nominate Evangelists for 1851. Adjourned to meet to-morrow at 3 o'clock.

P. M.

Saturday 3 o'clock, P. M.

Met pursuant to adjournment—opened by prayer, after which the committee made their report, and Brethren Robert Randolph, John R. Frame, and James D. Billingsley, were unanimously chosen as Evangelists for 1851, and to travel in the bounds of this co-operation, if not otherwise directed by the board of managers.

On motion, Brethren John Mee, James Metcalf, and E. M. Willoughby were appointed Managers for the next year, and Bro. John H. Acuff Corresponding secretary.

On motion Bro. Charles Metcalf, Jun. was appointed Treasurer for the year 1851, the Treasurer to act as Secretary, in absence of the regular clerk.

Agreed that each church, pay quarterly, to the Treasurer one fourth of what it has pledged for Evangelizing for 1851, till the last quarter, which shall be sent up by its Messenger to the Co-operation.
On motion Bro. Robert Randolph was appointed as a messenger from Lower East Tennessee Co-operation to the next annual State meeting, and Brothens W. D. Carnes, Wm. J Owings, James D. Billingsley, and J. H. Acuff his alternates.

On motion the 7th resolution of the proceedings at Smryna, was so amended as to give to each church one vote in the decision of all questions.

Resolved, That we most cordially receive the Christian Magazine, and commend it to all the Brethren and friends as worthy of their patronage.

Evangelists made their reports which were unanimously received.

On motion the thanks of this Body be tendered to the Evangelists, Managers, Chairman and Secretary for the faithful manner in which they have discharged their duties.

On motion the clerk was requested to prepare an abridged report of the proceedings of this meeting for publication in the Christian Magazine.

On motion adjourned till the next annual meeting.

JOHN HUTCHESON, Chrm.
JOHN H. ACUFF, Secretary.


Dear Brethren:—Through the grace of our kind Heavenly Father, the time has arrived, to which it is our duty, according to instructions, to make our report.

Immediately after your adjournment, we had a meeting and arranged the order of our labors; and had our appointments published.

But we soon learned that one of those called by you to labor could not engage.

We commenced immediately to seek for a brother, both in this State and elsewhere, to fill the place; but as yet without success,—still we labor in hope.

For the first six months we generally labored separately; but for the past three months we have been together: For the past two months attending protracted meetings.

Our field has been very large, being about 150 miles long—by 65 wide, embracing 7 counties of Tennessee and Georgia in which are 12 churches. Thus we could not each attend oftener than once in every 3 months, at each of the churches. This we have with one or two exceptions, been able to do.

We have also visited and filled appointments in 6 other counties in Tennessee and Georgia, besides attending various meetings within our regular bounds.

One of us—E. A. Smith has spoken about 200 times. The immersions have been upwards of 40 and other additions 12 or 14.

The congregations at most places seem to be regularly increasing, and we think the brethren are generally being stirred up—Bible classes, are forming at different places, and at a few we have Sunday Schools.

We have been guided but little from abroad. Our good Bro. Dr. D. Hook, of Georgia has been with us at two places—Chattanooga and Philadelphia, Ga. The brethren and friends were much refreshed by his presence and labors.

Bro. Thomas A. Witherspoon of Ga., was also with us to labor at these places.

He seems to be a most worthy brother, we should be pleased to exchange labors with him.

Bro. William D. Carnes has continued his faithful labors in the valley: we trust for much good.

Bro. Wm. J. Owings also, about the Pasture spring where he has done much good. He has immersed some 15 or more there and in Morgan county. The Lord bless him in his labor of love.

Bro. Walter B. Mansel has visited Liberty Hill and in conjunction with Bro. Jack some 7 or 8 have been added to that congregation; the brethren seem much pleased with his efforts.

Bro. Gilbert Randolph has also continued to speak in his immediate vicinity: but with what success we are not prepared to say.

Upon the whole we think the brethren should feel encouraged to redouble their diligence.

In addition to the public speaking and fire-side labors, your servants have used diligent hands in distributing Tracts, Pam
GILES AND LAWRENCE COUNTIES CO-OPERATION MEETING.

Met at Lynnville Oct. 12, 1850. After singing and prayer by Elder J. K. Speer, was organized by calling to the chair Elder Wade Barrett and appointing William Carter, Secretary.

Reports were then submitted from the churches, and a report was submitted by Elder J. K. Speer, which on motion was ordered to be sent to the Christian Magazine for publication.

On motion, it was agreed to hold the next Co-operation meeting with the church at Robertson's Fork, Giles co., commencing Saturday before the 2d Lord's day of May 1851.

On motion it was agreed to sustain two Evangelists to labor within the bounds of their own, but a little liberty in one that is the churches composing this Co-operation, from April 1st, to Nov. 1st, 1851.

On motion, Brethren Wade Barrett and D. R. Wilson were appointed Evangelists for the coming year.

WADE BARRETT, Chm.
WM. CARTER, Sec'y.

To the Giles and Lawrence Counties Co-operation meeting, at Lynnville, October 12, 1850.

BELOVED BRETHREN:

Through the goodness of our Father in Heaven, we have been brought safely through another year, and once more blessed with the unspeakable happiness of each other's society, at our annual county Co-operation meeting. Praise be unto God!

In compliance with a resolution just passed, I proceed to give a brief report of my labors since our last annual meeting. I have visited the following churches:

1. Lynville, Giles co.—This church, under the eldership of brethren Compton and Carter bids fair for great usefulness. They meet every first day of the week to keep the ordinances of the Lord. 10 have been added to them since our last annual meeting. Present No. 71.

2. Robertson's Fork.—Although this church is blessed with quite a talented eldership, they meet but twice a month; but I have good reason to think that in this particular she will not be long behind her sister churches. In the six days I spent at this place we had 37 additions—in all, this year, 41. Present No. 208.

3. Rural Hill.—This church meets on the Lord's day, watched over and fed by Elders Wilson and Lock. 16 additions in the present year—whole No. 46.

4. Richland.—This is a young congregation—have no meeting house, but are manifesting a nobleness of soul in their zeal to build one. They agreed, when I was there, to meet weekly. If visited by Evangelists they will prosper. Added this year,—present No. 29.

5. Liberty, in Lawrence co.—Through the zeal of brother Orr this church has been greatly improved. Having no church of their own, but a little liberty in one that is
common property, they meet monthly. 10
added the present year—whole No. 47.
6. Mt. Horeb.—This congregation meets
on the first day of every week. The scriptures
are read and the bread is broken. 23
added this year—whole No. 57.
7. Republican, Wayne co.—This church
meets twice per month, and promises to do
well under the exhortations of brethren North and Pogue. 4 added this year—whole No. 16.
8. Cathay's Creek, Lewis co.—This church
meets when they think they will have
a preacher. In other respects they do finely. 23 added this year—whole No. 91.
9. Dunlap, Hickman co.—This church
meets twice per month, is greatly refreshed
by the wholesome exhortations of Elder Nix—43 added this year—whole No. 102.
10. Totty's Bend.—This is a young con-
gregation of much promise—meets on
the first day, and receives monthly visits from
Elder Nix. 30 added this year—whole No. 70.
I planted a church at Little Rock and another at Union. 88 gained at these places the present year. The church at Little Rock meets weekly.
11. Liberty, Maury co.—This church
meets alternately at this place and Cold branch—9 added the present year—whole No. 50.
In the field of my labors it will be seen
that 276 souls have been added to the brotherhood since I became your Evangelist.—
Whole number at the churches above named, 816.
I delivered a few discourses at Centreville,
Vernon, and Waynesboro. At each of
these places I was treated with great kind-
ness by our Methodist friends, they lending
me their houses to preach in, and with others
gave me a very attentive hearing. And
from the many solicitations which I have
received to return, I have no doubt that much
good will result from these visits.
I also delivered a few discourses in Law-
renceburg. But the Methodists were not
quite so friendly there. They offered me
not their house, but many of the citizens
say, come again. Indeed, the prospect for
doing great good is daily increasing, and I
am happy to have it in my power to say that
the brethren in general are quite alive to
the great work of sending the gospel as far
as their means will justify. May their know-
edge and zeal increase more and more!
Before concluding this report I beg leave
to say, that I am very far from saying
that this glorious triumph of truth has
been owing to my labors alone. Far from it.
The cause has been greatly aided at some
of the places above named by the labors of
Elders Barrett, Nix, Gooch and others, who
did good service in the cause of Christ.

For that confidence reposed in so humble
an instrument by so many good brethren,
and the kindness which I have received
by so many warm-hearted disciples, and above all, for
the blessings of our Father in Heaven, I
pour forth my soul in thankfulness to the
King eternal; at the same time invoking his
continued blessing upon the brethren of this
Co-operation.

JOSHUA K. SPEER,
Evangelist.

Roan's Creek Co-operation Meeting.
Memphis, Nov. 6th, 1859.
Brethren: I send you the proceedings of
our meeting for Co-operation which met at
Roan's Creek, Carroll county, October 9,
1850. After Prayer, Brother B. Cooper
was called to the chair, and John R. McCall
appointed to act as Secretary.
Letters were received from the following
churches:

Thyatira, number 34
Dresden, " 25
Cageville, " 21
Obion, " 16
Blood River, " 75
Paris, " 112

Evangelists reported as follows—Labs
performed since April, B. Cooper reported
62 additions, James Holmes and Hill, 27;
James Gilliland 23, John R. McCall 25.
The following resolutions were passed:
1. That a committee of faithful and expe-
rienced brethren be appointed to examine
and send out Evangelists, to consist of the fol-
lowing brethren: C. Frazier, R. J. Hamby,
E. J. McFarland, W. R. Ross, and Absalom Sisson; and that C. Frazier be Chairman of said committee.

2. Resolved, That the above committee be empowered to fix the amount of compensation to be given to each Evangelist.

3. Resolved, That our next Co-operation meeting be held at Concord, Gibson county; beginning on Friday before the 4th Lord's day in September 1851.

4. Resolved, That the proceedings of this meeting be published in the Christian Magazine. Adjourned by prayer.

B. COOPER, Chairman.

J. R. McCALL, Secretary.

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Church News.

[Not being acquainted with any brother so circumstanced as to respond to the call below, we have concluded to call attention to it through the Magazine. The field is unquestionably inviting,—he will enter upon it? We have but little doubt that great good might be accomplished by any pious, intelligent Proclaimer of Primitive Christianity who will respond.—Eos.]

Call for Preachers from Louisiana.

MANSFIELD, De Soto Parish, La., August 23, 1850.

Mr. J. B. Ferguson.—There are a good many disciples scattered through this part of our country, but there is no organization among them, and there is no probability that there ever will be until there is some one sent to stir them up to their duty, and that one must be able to preach not only to sinners but to Christians.

I have tried a number of times to get the disciples together here, but have as often failed, which causes me more and more to see the necessity of having a preacher. Now is the time to strike here. There is a scope of country some 80 or 100 miles in extent, newly and thickly settled, by a people free from sectarian prejudices, and a majority of them favorable to Christianity in its purity, and who will contribute liberally to its support; if the advocates will only start; the ball there is no doubt it will go a-head.

We want a good preacher here, and we will undoubtedly do a great work. We want one to labor here and at the city of Shreveport, some 40 miles from here, where there are a few disciples and many others that are anxious to become disciples as soon as a church can be organized.

"Can you not prevail on some one to come who will suit the emergency? I know of no one to write to more capable of the task of sending us a preacher than yourself. We don't want you to pay him, we can do that ourselves, all we want is the right sort of a man. Your friend in hope of eternal life,

M. G. PEARSON.

WASHINGTON, Texas, Oct. 8, 1850.

Bro. Ferguson:—I have just returned from a tour up the Colorado. Held a meeting in Bastrop, (a town on the river,) commencing Friday night before the 3rd Lord's day in Sept. last and closed Lord's day night; had a good hearing all the time, and it was thought a good impression was made, the few brethren encouraged and 2 immersed. Bro. Rutherford was with me. From Austin we went to Cedar Creek and preached two days; no additions at this place. Bro. Rutherford lives here, and there is a small church of 12 members.—There are about 20 members in Bastrop. In Washington co. there are three small churches numbering about 70 members.—Can not some of the Evangelists come over into Macedonia and help us? The few brethren would render all the assistance by way of support that they are capable of— I think it possible that I shall move to Austin in this winter. If some bro. would come to Washington co. I think he could be supported. Come.

S. B. GILES.
GREENWOOD, Mo., Oct. 17, 1850.

DEAR BRETHREN:—Since my last, I have held a meeting in Canton, Lewis co., Mo., which continued twelve days. The result was 61 additions. I have just returned from a debate held in Bloomfield, Callaway co., on the following proposition: "In the salvation of the sinner, Baptism is not essential." Prof. R. S. Thomas, of the University, a Baptist Minister, affirmed, and Bro. D. P. Henderson denied. You will not be surprised, when I tell you, that the affirmative utterly failed to establish his position, and that the truth in the hands of Elder H. most signally triumphed. The debate lasted six days, and was well attended throughout.

There were 7 additions during its progress—3 at Fulton and 4 on the ground—2 Methodists, 1 Baptist, 1 reclaimed and 3 confessions.

In great haste,

Yours, 
S. S. CHURCH.

Bro. D. P. Henderson under date Oct. 22, writes: "I have just returned from Bloomfield. We had 4 more additions, making 9 during and since the debate—2 Baptists, 1 Methodist, and the remaining from the world."

We recently learned from Bro. A. Harrison that at a meeting at Cold Branch, Maury co., conducted by himself and Bros. Dugger and Lee, there were 28 additions. Their meeting was a continuation of one held by Elder J. K. Speer, an account of which may be found on another page.

NASHVILLE, Oct. 25, 1850.

BRO. EICHAUM:—After you left me at South Harpeth, I continued the meeting until Tuesday—2 confessions and Baptisms.

I then went to Sycamore—result, 1 confession and Baptism, and 2 from the Baptists.

I find everywhere that I go a greater interest manifested to hear and learn than I ever before experienced.

In your report in Nov., I notice you omit the result of a meeting held by Bro. Elkins and myself at Mt. View, (and of which I informed you verbally,) including 1st Lord's day in this month. The result was 3 confessions and Baptisms.

Yours,
S. M. SCOTT.

We also add the substance of a letter of our Bro. Elkins, received some weeks since but mislaid:

"I have just closed a meeting at Bass's School House of several days—5 additions, 4 by immersion and 1 from the Baptist church, a deacon of Mr. Barton's congregation. I also closed a meeting recently at Macedonia, Wilson co., at which 5 were immersed. Prospects are good at all the points where I am preaching, save Alexandria, and better there than they have been."

ATHENS, Ten., Oct. 17, 1850.

DEAR BRETHREN: Our cooperation meeting near this place has closed. Presuming that bro. Acuff has given you a full account of our affairs, I shall content myself with a few items.

Our meeting was tolerably well attended by brethren from the different churches within these bounds. The drought which has prevailed so extensively in the land, has necessarily affected our prospects to some extent—still, the brethren seem resolved, with the help of the Lord, to have the word sounded out in this land. They have made arrangements to keep three persons continually in the field. We hope the good Lord will continue to bless their labors.

From the negotiations which have been going on during the season with bro. John R. Frame of Ohio, the brethren unanimously resolved to engage him for the next year, provided he comes on, and is pleased to remain.

The entire number of additions in our bounds during the past nine or ten months have been about 75. We are now in the midst of our protracted meetings—at each of which, through the blessing of the Lord, we have had some additions. The Lord bless the brethren in their united efforts to advance his cause! I am still procuring an occasional subscriber to the Magazine.

As ever your brother in Christ,
E. A. SMITH.

MARSHALL co., Ten., Oct. 25.

DEAR BRETHREN: I send you some news in relation to the prosperity of Christianity.

In August I visited Lynchburg, Lincoln co.
Ten., and delivered seven discourses. The result was 4 added, and good impressions left. I visited Lynchburg again in Sept., delivered six discourses, 2 additions. I visited New Hermon, Bedford co., commencing on Saturday before the 2d Lord’s day in this month, and continued our meeting nine days. There were 14 Baptized and 2 reclaimed. I was assisted part of the time by Bro. Curlee and Bro. Alvan Denn. All that we need is for each disciple to do his duty in order that the world may see that we have been with Jesus. I add no more but remain your friend in Christ,

C. R. DARNELL.

Summary of Exchanges.

Since our last the following additions have been reported:

New York.—Harbinger 5.
Pennsylvania.—Harbinger 33.
Virginia.—Intelligencer 126; Harbinger 63.
Maryland.—Harbinger 33.
Ohio.—Age 54; Harbinger 102.
Indiana.—Record 69; Harbinger 127; Age 17.
Illinois.—Harbinger 32; Record 100; Evangelist 29.
Iowa.—Evangelist 36.
Missouri.—Harbinger 117; Evangelist 35; Ecc. Reformer 16; Christian Age 7.
Kentucky.—Ecc. Reformer 352; Harbinger 388; Age 215.
South Carolina.—Harbinger 21.
Georgia.—Harbinger 1.
Mississippi.—Harbinger 7.
Remark.—Large as some of these numbers may seem, our impression from all the facts is, that they do not fully represent the triumphs of truth, even as to numbers.

Franklin College.

The next session of this institution will open Jan’y 1st 1851.

In addition to the regular faculty, a Professor of Modern Languages has been engaged. Students in College have comfortable rooms, access to good libraries, the use of a considerable amount of well selected chemical apparatus, and a fine cabinet of specimens in Natural History.

The Juvenile department, will be managed with great care.

The expenses, per annum, in College proper, amount to $120, and in the Juvenile department to $116. Liberal arrangements will be made with youths who are without means, and families that are not able to pay full price. Address,

T. FANNING,
Franklin College, Tenn.

Literary Notices.

INeAURAL ADDRESS OF PRESIDENT JAMES SHANNON, DELIVERED BEFORE THE CURATORS OF THE UNIVERSITY OF MISSOURI, AT HIS INSTALLATION AS PRESIDENT OF THAT INSTITUTION, ON THE 4TH DAY OF JULY, 1830.

We feel our incompetency to do justice to this address in the short space of a paragraph notice. We can only say that, to be appreciated as its merits claim, it should be read—not once, or twice, but several times; and the arguments advanced, with respect to the design and manner of a proper course of Education, carefully scrutinized by the rule which the spirit of the Address itself recognizes,—i. e. common sense. From a long, personal and intimate acquaintance with President Shannon, we say but little when we say, that the whole Address is such an one as might have been expected from one so profoundly versed in all the elements of liberal Education. The energies of his whole life being devoted to this cause, he has mastered, not only the theory, but the practice of a thorough Education. His address is plain and simple in language, unobjectionable in style, and forcible in argument and illustration. There is no ambiguity; no ostentation; no attempt at vain and fanciful flights of the imagination; no effort to awe the reader with a show of what we know him to be,—an accomplished scholar; but the entire address, as a literary production, is characteristic of the man,—easy, free, forcible. No one, even unacquainted with President S., can read it without being impressed with the idea that he is tracing the thoughts of a man well schooled in the subject of which it treats—a master spirit, a giant mind.

We congratulate the University of Mo, in securing the labors of so distinguished a Scholar; so devoted a Christian; so purely
benevolent, and so accomplished a gentleman. Under his control, it must prosper. He will preside with dignity, honor and profit, both to the Institution, and to himself. Long may he do so.

Prefixed to the Inaugural, is an Address on behalf of the Curators of the University, delivered by Rev. A. M. Lewis. Mr. L., we are informed, is a Baptist Minister, by whom President S., was nominated as a suitable person to preside over the Institution. In this he has proved himself free from the shackles of a narrow-minded and prejudiced sectarianism. We occasionally meet with noble spirits, who can rise above the trammels of party, and who regard ulterior good as paramount to present and personal triumph. Such nobleness of soul, "is a green Oasis in the parched desert of sectarian intolerance and bigotry." Would that we had scores of such noble-minded souls as A. M. Lewis, of Howard Co., Mo.

Minutes of the Glasgow Meeting.

We regret that we are not able to give in full, the report of this meeting. We observe that the Christian Missionary and Bible Societies are recommended, Bros. J. W. Mulkey and A. P. Davis recommended as Evangelists, the Churches of that section advised to send delegates to the State meeting, and that resolutions in favor of a new translation; Sunday Schools and Bible Classes; the Orphan School at Midway and the Ecc. Reformer were passed.

To Subscribers, Agents and Others.

To our Subscribers.—Our connexion with you during the past year, has, we trust, been a source of mutual profit, pleasure and improvement. We shall be very happy to renew that connexion with all of you for another year, hoping that the visits of the Magazine may prove of increasing interest. Should any of you fail to receive the first no. of the next Vol., we trust you will bear in mind, that as guardians of the interests of a paper, belonging to the brotherhood, we are not at liberty to continue sending to those in arrears. We would be glad that such as are in arrears would enable us still to retain them on our list.

To our Voluntary Agents.—To you we have been greatly indebted, and may we not add that the cause has also been. We shall hope that you will continue to hold up the hands of our infantile publication effort, confident that under God with your important aid, success will crown all our labors.

To our Contributors.—To you also we desire to return our warmest acknowledgments. You have enriched our pages, and we will add that you have enriched the minds and hearts of thousands to whom your thoughts have been borne. We fondly trust that we shall often hear from you during the coming year, and that you will not grow weary in well doing.

To the Churches.—We have endeavored to labor for your increase and edification and rejoice in your approving smiles. We shall continue to direct our labors to these great ends, and shall rejoice to be the fireside companions of all your members, and present in spirit at all your solemn gatherings.

To the Wealthy and Benevolent.—You have it in your power greatly to aid us, and bless others. Send the Magazine to your poor brethren and neighbors, and it will seek to speak words of instruction and comfort to them.

To zealous Brethren.—You desire to spread the principles of Primitive Christianity. Send the Magazine to your friends out of the Christian Church, in the world and other churches. You may thus accomplish much for the spread of the Gospel.

Finally, May we all labor together for the promotion of the cause of truth and holiness, and may the year 1851, be the most active, useful and happy of our lives.

J. E.

Conclusion of Vol. III.

The present number closes the third volume of the Christian Magazine. It has regularly advanced in public estimation, from its commencement; and it promises to double its subscription for the next volume.
From every quarter of the country we receive such testimonials to the beneficial influences it exerts, that were we otherwise disposed, we feel compelled to continue it as affording to our own hearts the assurance "that we are not weary in well-doing." We feel, however, that its work is by no means an easy one. There are oppositions to the best plans of usefulness to be met and enlightened. There are obstacles and embarrassments thrown in the way of all "well-doing." There are favoring opportunities opening, to advance the interests of a party but of true religion; which, though they may not promise worldly fame or perishable riches, or the gratification of a fleshly ambition, look directly to the honors which come from God and the rewards of that kingdom which the wisdom of our Redeemer has contrived and his power prepared for the eternal happiness of all his servants and brethren. The Christian profession should be entered into for life, and we should feel that "there is no release in this war." Unless we persevere to the end we can have no hope of reward. We are not allowed to pine for ease, nor to withdraw from the field; for we should pledge, if we have not, the vigor of our youth, the wisdom and influence which ripen years may accumulate, and even the remaining powers of enfeebled age down to the last pulsation of human life, to Him who has redeemed us to himself, and has passed through death and the grave to lead us to immortality. At present the Magazine offers a noble opportunity for extended usefulness, and we would feel that our attachment to our calling was growing cold if we did not embrace it, especially when we look abroad over the ripe fields of our Master's vineyard inviting the sower and the reaper to rejoice together.

Whether in the pulpit or by the press our's is the work of salvation. To diffuse intelligence, to preach the gospel, to promote the cause of righteousness, and extend the Kingdom of Christ over the hearts and homes and society of our countrymen, is the labor we have chosen and the labor we love. It is to share the mighty work which the Savior commenced and to which he gave his life and his labors. To bring the guilty to repentance, forgiveness and peace, to encourage the wavering, to lift up those who sink beneath temptation, to lead the young with gentleness in the path of Christian instruction, to sustain the mature in their contest with the pride and lust of the world, and to direct the closing life to the consolations of an opening immortality, this is the work for which we would seek a pure heart and ready hands. To hearts which never regarded any law but their own perverted inclinations to make known the authority and the love of Christ, to the selfish to portray the benevolence of Emmanuel; and to the revengeful to exhibit the beauty of holiness and the forgiving spirit of Christ.

Our pages will show that during the past year multitudes of new converts have been added to the churches. We cannot express the solicitude we feel for their constant growth in grace and the knowledge of the truth. They are to be advanced from their infancy to the vigorous manhood of privilege and duty. Like the lambs of the flock, they are to be led up the serene heights on which the Sun of righteousness never sets, and along the still waters of peace which ever reflect the image into which they are to be created into true holiness. "To perfect the saints and edify the body of Christ," is the good but endless work to which preachers and editors must direct their labors, or many of the called will be elops upon our success, a reproach to the cause which might become to them and others a fountain of all piety, charity and divine help.

Such we have felt our work to be, and we have succeeded far better in receiving the kindness of our readers than in satisfying ourselves, from the manner of its performance. For the future more must be done for the training of young Disciples in conformity to Christ. Meanwhile in surveying the past and looking forward to the future, we must have recourse to the living spring of all Christian consolation and action, and in our most diligent performances, by devout and believing prayer, commit all to Him who judgeth righteously and "who will reward every man according as his work shall be."
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**Note:** The page numbers are likely to be out of place and may not accurately reflect the content's placement in the original text. The index seems to list topics and pages without clear context or organization, possibly due to a scan or OCR issue. The content appears to be a mixture of religious and educational topics, typical of a journal or periodical from the 19th century.