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THE
CHRISTIAN MAGAZINE.

DEVOTED TO PRIMITIVE CHRISTIANITY.

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INTRODUCTION.

It has been remarked that those who attempt nothing, consider every performance easily accomplished, and always regard the unsuccessful as criminal. In entering upon our new enterprise we have not thus calculated; but we feel that our station is a highly responsible one, and that arduous labors and vigilant prudence, must be undertaken and constantly exercised, or we have no right to expect a very gratifying success.

We have not commenced the Magazine supposing that we had any claims upon the community for extensive patronage; nor because of any pretensions to high literary honors—but we trust that we have been influenced by a desire to be useful in the promotion of a cause, which we believe intimately connected with the happiness and moral destiny of our own generation. We seek not therefore, to raise high expectations which it is not in our power to satisfy, and we would rather our publication would develop its own character and claims, than to go before it as heralds to proclaim them—fondly desiring that it may rather appear as a flame issuing from the smoke, than as a fire sinking into smoke.

We need a work suited to the times in size, spirit and matter. We have been often and earnestly solicited to commence such a work; but until recently, owing to the fact that we have so many publications, but meagerly sustained, we have hesitated and declined. But in our present enterprise this difficulty is removed; we enlarge and seek to improve an existing periodical, while we have thrown around us increased facilities for making a paper such as we desire. The prospects of success held out to us have been exceedingly flattering, and from present indications we are assured we shall realize them. To our friends in the South and South-west, especially, we look for support. Theirs, is a somewhat new and uncultivated field of labor; their boundless extent of rich and fertile lands, whose unlimited resources invite the world to scenes of profusion and plenty; their bland and healthful climate, free from the stern frosts of cheerless winter, invites, without intermission, to emigration and settlement; and while multitudes are pouring in from every quarter, to possess a home in the uncultivated garden of the world, which has been preparing for ages under the Almighty Providence of the Creator of our glorious patrimony, shall we not as his servants send forth the gospel in its unmixed light and finished purity to exert its humanizing, and refining and saving influences over the new towns and neighborhoods springing into life? Projects of commerce, of railroads, of banking, and of every conceivable method of increasing the productions and wealth of the land are presented and gone into with breathless rapidity; and shall an effort of religious and social improvement and amelioration, be presented without a prospect of success? We do not believe it; but confident that the same spirit of activity which in all our important places has established ro is establishing from private contributions, noble schemes of education and relief for the suffering; the liberality and generosity for which they are becoming proverbial, will not be appealed to in vain by us when we ask that a publication free from sectarian bias and party bickering and exclusively devoted to the spread of religious knowledge, may be patronised and sustained.
INTRODUCTION.

The facilities which a bountiful providence has bestowed upon us for the increase of wealth; the easy passport thus offered to public enjoyment, influence and consideration, develops in the mind of the philanthropist, the well-grounded fear that the sordid impulses of avarice and worldliness may exert unrestrained their withering power upon the mind of our youth. Society thus tempted needs the direct and indirect influences of the pure and disinterested principles of Christianity, or unconsciously its present generous and benevolent spirit will become wholly mercenary and be directed in channels which to creatures whose habitation at best is in the dust and whose life is but a vapor, will secure nothing with reference to man's eternal destiny. It will become not only a money-getting, but a self-seeking, self-displaying and self-indulging society.—Man was not made to be always absorbed in outward and material interests. The infinite energies of his soul have higher ends than the mere clothing of his back, filling of his stomach and establishing a rank in society. Certainly he should be fed and clothed, and have a shelter from the storm, and if you please respectability among his fellows; but it is a selfish prudence which is never tired of the labor of accumulation; which famishes the soul to feed the body, and which at best can make us only steady and respectable drudges. Ah! there are higher uses for our powers than to adorn and feed a body which will soon be wrapped in the habiliments of death, and to keep alive energies which soon will be cold and stagnant in the grave. The sacred rights of our inner man must be respected; the great and indispensable necessity of becoming intelligent, holy and religiously noble, of uniting ourselves to God or of perfecting a union already commenced; in a word, of swaying and purifying the activity that every where distinguishes our people in the pursuit of wealth and honor, which if understood would not retrace a single real comfort of life, but add new interest, variety and happiness to our being, must be regarded, or the sublime relations and eternal destiny of that being will prove to us the greatest of curses in stead of the greatest of blessings. We are ambitious then to save our happy people from the taints of a devouring greediness of wealth, and in our humble capacity to labor to have it consecrated to the spread of intelligence, virtue and piety among all classes of our rapidly increasing communities.—This can be accomplished where our influence extends, in no way so well as by the publication of an enlightened and purifying and truly Christian Magazine.

Our age, too, is one of extraordinary development and improvement. True, it is yet an age of sects, collision, contention, discord and confusion amongst conflicting creeds, but still it is an age of progress, and the number is daily swelling of those who are not ashamed to improve. These advances, we know, are annoying to many quiet-loving folks; they are unexpected to many whose ambition has led them in the wrong track, and they certainly are not equal to what the fervid and hopeful would wish,—but they are advances and the mighty forces of activity which are everywhere seen give sure indications for the future, calculated to inspire the fainting and furnish new energy to those already at the work. In no former period has our race been confident of more rapid progress than now. The world looks back on the past, and although it may not always be ready to thank God that it is wiser and better than at any former period, yet it always says it is more free and that it is capable of becoming more generally intelligent and virtuous than it has been in any preceding age. It enjoys the greatest degree of light, has the largest liberty to make use of it and the most easy facilities to extend it. We contend that the Reformation in which we are engaged is suited to the age. It is well-timed and unshackled.—The sects around us are rent in twain. The advances which the bold and independent are making among them, cause the old systems to tremble with fear for the approaching crisis; and every new division seems more liberally disposed than before the separation. Controversies have arisen upon usages and dogmas that long were unquestioned. Every where men are exercising
the right of individual judgment. And as a consequence the sharp points of old systems of Theology are covered up; less exclusive foundations are forming; creeds are growing shorter and less rigid; reason and the Bible are claiming their authority, and the people are training to more independent thought and action on all religious subjects. Primitive Christianity in its simplicity and power, should sway its rightful influence over the investigations its spirit has awakened and put in motion, and in shaping public opinion as to religion and morals, for the coming generation it should exert its wonted energy. The Christian Magazine will humbly seek to offer a channel for such influence and energy.

We also believe that the Saviour of the world meant something when in devout supplication he prayed that his disciples might be one. We believe that prayer is being answered. The interest in sectarian and separating doctrines is fast losing with the community: and although we look upon the late attempts of forming organizations of sects, such as the Evangelical Alliance, as signs of the times, we cannot regard them as the union prayed for. For union upon the word of the Apostles, the inspired propagators of the faith of Jesus, and not upon exploded dogmas of a moth-eaten and dogmatical, and self-conceited Theology, however newly vamped and polished—is the union we desire and the one we shall seek to make every sacrifice to obtain. “Neither pray I for these alone but for all that believe on me through their word—that they may be one.” John 17: 20—24.

Many of the religious establishments surrounding us are wont to look back, when invited by the spirit of the age to progress and improvement, like the murmuring Israelites to the flesh-pots of Egypt; and although some of them put on the garments of reform and union, like the man in the comedy, they dress themselves with the buttons on their back, and they are in a quandary whether to lead forward or return first to bring some long loved idol with them.—The Magazine will seek to preserve whatever of truth or goodness may have been transmitted by any age, but will seek also over to have its face forward, for we desire a fair view in front in order that without any compromise with error, we may be neither embarrassed by individual scruples nor past ecclesiastical entanglements. Our Master acknowledged whatever was good either in Jewish bigots or Roman Centurions but his face was set upon the Kingdom of Heaven as all-embracing in its arms of truth, righteousness and a holy spirit. We would humbly follow his example.

There are religious teachers if not denominations who are convinced to say the least of them, that there are positions in Religion preferable to the ones they occupy. Hence they travel beyond their creeds and denounce them; and they often advocate the truth, though they place it upon the wrong foundation. They dread to abandon their accustomed places and their forms of religion. Like the snake, they live in the old skin till the new covering is perfected, and which forms so gradually they can scarcely believe they are losing the old slough at all. But opinions are maturing around them and others if not they will go forth thoroughly furnished to declare them. We would aid the process and make it more rapid, for we are impatient to see them in the new dress. In fine, we believe in improvement, in union, in the largest religious liberty in matters unrevealed; and in the indications around us we see causes for gratitude, joy and hope.

We do not deny that amongst us, as a people we have instances enough for humiliation and self-reproach. We have done some things badly; we have left much undone in the noble sphere of our action; we had often unfaithful laborers who come in to prey upon us and spy out our liberty. But we have a firm foundation; all the fierce storms of controversy have assailed it in vain; we have a large, and comparatively, an enlightened community, and all that we need to ensure an unexampled success, is fidelity, devotedness and zeal as large as the trusts committed to us and the opportunities offered. More solemn and sacred responsibilities have never rested upon any people.
since the days of the Apostles. If faithful to them we shall retain our self-respect, secure the blessing of unborn millions, and the approbation of an encouraging heaven. The Magazine will strive to be faithful and to encourage others.

To the Disciples of Christ, and the friends of correct religious principles everywhere, we dedicate our undertaking, and with their support, under the smiles of an approving heaven, we fondly calculate on success, prosperity and usefulness. May Jehovah unite our hearts and hands with all his people and give us strength and disposition to toil and struggle for the spread of intelligence, virtue and purity, throughout the earth, and to his name be all the glory.

J. B. F.

Nashville, 1st January, 1848.

THE GOSPEL OF CHRIST IDENTIFIED. No. 1.

In the scriptures, the Divine communications to man are called revelations. And such they are in fact. They are addressed to men, in his own language; and the words employed are used in the sense of man's understanding of them. But the ideas are not revelations. We do not mean, however, to be understood as saying that all God's communications to man are equally plain and comprehensible; nor that the persons to whom communications were made always understood them; nor that they are now all understood by any one living. For, while there are shoals in the Divine revelations where a lamb may wade, there are depths where even an elephant must swim. There are sublime secrets which no eye has scanned; there are profound depths which no line has yet fathomed. In this respect God speaks in his word as he speaks in his works. All, however, in nature that is indispensable to life and happiness, lies upon the surface, and is accessible to all, even to the least skilled in the arts and sciences; so it is with revelation. Whatever truths and facts there are necessary to be known, and duties to be performed, are all plainly narrated; so that "a way-fairing man, though a fool, need nor err therein." These the humblest capacity may understand; the weakest ability can perform. And where there is no ability there is no accountability.

All the bible is not gospel. It is not all embraced under this word, for it is not all good news. There are many things in the bible—truths—divine truths—which are far from being glad tidings; they are not, therefore, gospel. The largest proportion of the bible is history—a narrative of past events. Another part is prophecy—future events told before they came to pass. Another portion of the word of God embraces commandments—duties required of individuals, communities or nations. The last division of the bible embraces gospel—all the messages of good news or glad tidings which Heaven has authorized to be announced to individuals, to a nation, or to the world. But all such announcements are not embraced in the gospel of Christ, properly so called. The proclamation of deliverance made to the Israelites enslaved in Egypt, is by Saint Paul called gospel,* but no one supposes this to be the same proclamation which the Apostles of Christ were required to make to all the world.† What tidings could have been more joyful than that authorized by Cyrus to be made to the Jews in the Babylonish captivity, permitting them to return to their own country? But this makes no part of the gospel of Christ.

The gospel of Christ is a unit; something specific, definite. It is an address to all mankind. It is good news to all; good news concerning Christ; concerning his person, mission, offices; what he has done for mankind, and what he proposes still to do for them.

This gospel may be understood, known, comprehended; otherwise it would not be good news. It must be comprehensible by all to whom it is addressed, for it is good news to all. All are needy, helpless; the gospel comes to their aid, and proposes to ameliorate their condition.

The germ of this gospel, so to speak, is contained in the promise made to our first parents after they had eaten the forbidden fruit, and before they were expelled from Eden. "It [the seed of the woman] shall

*Heb. 4: 2. †Mark. 16: 15.
bruise thy [the serpent’s] head.” This is the first intimation of the gospel on record. The next mention of it is the promise to Abraham. But even here the gospel does not appear in all its proportions. Only the principle is to be seen. Still it is the gospel that was preached to Abraham. ‘In thy seed shall all nations of the earth be blessed.’ As the oak is in the acorn, so is the gospel in this promise. But as we cannot tell what the tree will be, merely by looking at the seed which produces it, so the entire nature of the gospel could not be learned from this promise alone; yet since its development in all its full and beautiful proportions in the work and words of Messiah, and the preaching and writings of his Apostles, and the obedience of those who believed it, we have no difficulty in finding it in the promise to Abraham.

The intimation of the Messiah made to our first parents in the garden, dark as it appears to us in this meridian of sun-light, shed upon their path light sufficient to guide their feet, when by sin they had lost the light of God’s radiant countenance. It was their solace during their earthly pilgrimage, and lit up for them the valley of death. It was the holy taper which has kindled into the light of the world. It did not, however, suddenly flood the world with glory. Ray after ray was added; star after star arose, frequently at long intervals, until a bright constellation appeared. It was this light which the patriarchs enjoyed, and no other appeared during the long night of the first dispensation. Then the law was added amidst the pealing thunders which shook Sinai to its base, and the awful darkness which hovered around its summit, relieved only by the red lightning which flashed across the dreadful obscurity. Then the moon-light of the law gleaned in the distant horizon, and continued to shed its steady, but imperfect light, during the long night of the Jewish economy. This was succeeded by the morning twilight of John’s short course, at the termination of which, the star of Bethlehem announced the rising of the full-orbed sun of Righteousness, whose meridian splendors we enjoy.

In this gradual development and unfolding of the ever-blessed gospel, the moral resembles the natural world. Spring advances by slow degrees. The bud first swells and the germ protrudes; then the leaf expands, and the bloom is unfolded. Day arises gently and the light spreads gradually, forming, first, the gray twilight, next the blushing morn, then the shining light, till all is heightened into the blaze and glow of noon.’ B. F. H.

MIRACLES.—No. I.

The Christian Religion is founded on facts; on things said and done. Hence it cannot be established by Mathematical proof, any more than the Iliad can, by such evidence be shown to be the production of Homer. That Christ arose from the dead, and that Julius Caesar was assassinated in the Senate Chamber in Rome, are both historic facts, and are to be established by homogenous evidence, that is, by facts and evidences like themselves, historic,—with this difference, however, one being nothing extraordinary—nothing but what might occur in the ordinary course of things, requires only natural proof of its having occurred. The other—the resurrection of Christ—being an extraordinary occurrence, requires extraordinary proof of its having taken place. As no man is required to believe the proposition that Jesus is the Messiah, the Son of God, except on testimony as supernatural as itself, so no one can reasonably withhold his assent from a proposition so proved: Because, while it is reasonable to demand that degree of evidence, it would be unreasonable to require more; and he who would make such a demand, would, in so doing, violate that law of his nature, which he would guard—that of believing a proposition on adequate testimony.

An Ambassador sent from a foreign court exhibits his testimonials to the proper authorities. These testimonials must be admitted to be authentic before business will be transacted with him as the authorized agent of the foreign power by which he claims to be sent. Nations have agreed what kind of testimonials will be authentic;
and a person coming with such, is never rejected. To reject him would be to dishonor the government which sent him. These testimonials are called credentials, because they give the title on account of which credit is to be given to the claims of the person who brings them.

Christ claims to have been sent an Ambassador from the court of heaven, charged with a mission, solemn, and of unparalleled importance to mankind. By the Authority of the Eternal and Almighty Father, in whose awful name he comes, he makes certain important proposals to the world. He establishes his divine mission by certain credentials which all must admit are sufficient to prove him to be the sent of God. "Him hath God, the Father sealed"—by the miracles he wrought. "The works," says Jesus, "which the Father has empowered me to perform—the works themselves which I do, testify for me, that the Father hath sent me." The authority of such credentials none can reject. Admit their verity, and all feel bound to receive his communications as confidently as if they had heard them directly from the throne of God.

If it can be made appear, therefore, that Christ wrought miracles in attestation of his divine mission, Christianity must be acknowledged to be a divine communication. This we would immediately undertake to prove, did we not suppose it necessary, first, to settle some preliminaries, and remove some obstacles out of the way of certain persons.

And, first of all, what is a miracle? The answers to this question are various. Some say "A miracle is a violation of the laws of nature;" or "a suspension of the laws of nature." This definition as we suppose, constitutes a fruitful source of objections against this branch of christian evidence; while a correct view of the subject would go far, very far, towards removing the objections of honest and intelligent sceptics.

We do not think a miracle can be properly defined a violation of the laws of nature.

1. Because the so-called laws of nature are frequently violated when no miracle is performed. The laws of nature are constantly violating each other. It is a law of nature for fire to consume combustible substances; but this is frequently violated by the action of another law of nature, which is, that water will extinguish flame. It is by the action of one law of nature that water is kept in a fluid state; but if this law ceases to act, water will congeal into ice; and this effect is produced by the operations of another law of nature. By one principle in nature called the centrifugal force, all the planets are drawn towards the sun, the great central orb of the solar system; but by virtue of an opposing power called the centripetal force, these bodies are prevented from rushing to the sun. So that, by virtue of the contest between these two laws—their continually violating each other—all the planets are kept moving in their orbits around the sun. It is by the operation of an invariable law of nature that all lighter substances fall to the earth; and by another law of nature the needle points to the poles; but both these laws are every day violated by magnetic attraction, which is itself equally a law of nature. The desolating tempest that sweeps over the earth leaving ruin in its wake; the winged thunderbolt, armed with death; the earthquake, that swallows up whole cities in a moment; the volcanic eruption that buried Herculaneum and Pompeii in liquid fire—all are the effect of nature's laws, acting in their regular course; but they, at the same time, violate other laws of nature. Notwithstanding in these and other instances, the laws of nature are perpetually violated, there is no miracle wrought, because all these effects are produced by the operation of other laws of nature. All monsters are produced by the violation of nature's laws; but surely no one will argue that they are, therefore, miracles.

2. It is not only true that the laws of nature are frequently violated when no miracles is wrought; but it is equally true that there are miracles where the laws of nature are not violated. Prophecies are miracles of the first order. They are standing, perpetual miracles. Still, it is not pretended that any law of nature is violated here.
3. After all, what is meant by the laws of nature? What would be considered a violation of the laws of nature by one person, would not be so considered by another. The deepest learned in science have not yet dived down to the foundations of the Universe. An eclipse of the sun; the appearance of a comet; an earthquake, are even now by some persons considered miraculous. Events might occur, as strange and as unaccountable to the most profoundly read in science, as an eclipse of the sun can possibly be to the most ignorant, and yet be in accordance with the laws of nature. On the other hand, an event might occur, in its nature miraculous, which the learned would attempt to account for on natural principles. So that it would be difficult, if not impossible, to decide satisfactorily to all, what nature is capable of effecting, and whether certain events occur according to her laws.

A miracle, we think, may properly be defined—An instantaneous act of God, above, and independently of the laws of nature.

God ordinarily employs means for the accomplishment of his purposes; but he can, when he chooses to do so, act as well without means as by them; and he has chosen to do so for the accomplishment of results which could not be brought about without them. This we call a miracle.

The operations of nature and miracles are different in many respects. The former are carried on by established and uniform laws; the latter are above such laws. Vegetable growth, for example, is the product of nature—the result of her unvarying laws. But the blasting of a fig-tree by a word, in an instant; the feeding of five thousand hungry persons in the desert with a few loaves of bread—are miracles. The product of nature are common. We look for them in their season. Miracles, in all the ages during which they were performed, were comparatively rare; but were performed at all times without respect to seasons. Still all rare occurrences are not miraculous. The appearance of comets, and even hurricanes, have ever been comparatively rare; still they are not miraculous, because they are caused by the operation of the laws of nature. Nor must miracles be confounded with things unaccountable or wonderful. Many such there may be, as the falling of meteoric stones; the giving sight to a man born blind by means of ointment or by a surgical operation.

The design of miracles being to arrest the attention of mankind, and to prove the truth of the message sent them, it is not to be supposed they would have been performed except on such occasions as would be likely to secure these ends. Such was the case with the miracles of Moses, and of Christ, and his apostles. B. F. H.

It is a happy circumstance, that amid the doubt and confusion that exists upon religious subjects, some things are fixed and settled. Among these, by universal consent, is the subject of prayer so far as its obligation is concerned. Both old Testament and New concur in enjoining it, and by precept and example, as well as by the happy effects resulting from its observance, enforce its obligation. No man can claim to be a Christian who does not devote a part of his life to this solemn duty and edifying privilege.

We are commanded “to pray always”—to “pray without ceasing”—to “pray everywhere.” 1 Thess. 5. 17. Phil. 4:6; Eph. 6: 18; 1 Tim. 2:8. Now, with whatever latitude such general instructions are received, certain it is, they are unmeaning, or they cannot mean less, than that prayer is of perpetual obligation upon every Christian. They cannot by any system of fair interpretation amount to less than a solemn duty to pray in all places, appointed for worship; to make known at all seasons our desires to God; and like soldiers who have their respective watch-words, to be known as fellow-soldiers by the watch-words of prayer and thanksgiving in the name of the Captain of our salvation. Such should be our abiding sense of our own infirmities and weaknesses, such our knowledge of the divine power and goodness, that we should readily embrace every fit opportunity of asking the protection and blessing of God upon all our ways.
As the morning and evening sacrifice among the Jews was called the "continual burnt offering," throughout their generations, (Ex. 29:42.) so the regular and constant offering of our prayers and thanksgivings, may be regarded as "praying without ceasing." We do not once pray and ever after cease; but as our necessities are continual, our prayers should be habitual. Paul in allusion to the offerings of the Jews says of the twelve tribes "that they instantly served God night and day." (2 Tim. 1:3.) He is the best exponent of his own commands; and if instant service is a morning and evening offering, a nightly and daily prayer, we cannot understand anything less by the injunction, "pray without ceasing." Indeed, there is more in it than these allusions to Jewish customs would signify. There is a habitual cherishing of such views of the being, character, will and presence of God; such an obligation to place the affections upon things above, and especially upon God and Christ as the highest objects of veneration and love; such a disposition to submit our will to God's will, our plans to his direction, and our undertakings, to his guidance and control,—as comports with the cultivation of an inner spirit of prayer, as well as the regular morning and evening sacrifice. But as an indispensable means to secure these habitual devotions, care and regularity in the performance of the distinct duty of prayer is enforced. And thus while it is true, that in spiritual rather than in a legal religion, any hour may be an acceptable hour of prayer, at the same time, any particular period thus unappropriated that will secure the habitual disposition ought to be redeemed and used for that purpose. Hence we say,

I. That the morning is a proper season for prayer. It is not only sanctioned by the example of the greatest and best men that have ever lived upon earth— patriarchs, prophets, Apostles, and the Son of God himself, but even nature itself points it out as a proper season for offerings to the Deity. The mind is most free from care and excitement in the morning. The violence of the fever of life has been allayed by the soothing influence of "natures sweet restorer," for ten or twelve hours in the twenty-four the mind has been free from the hurry and tumults of life and the stern hold which the world has upon us. The hour is quiet, the attention undivided, and more tranquility reigns within the inner temple than at any other period. Now, then, let us seek a repast for our spirits. Look we out upon creation's morning spectacle; behold its waking life as it arises from the gloom and silence of that apparent 'pause in nature' we call night. Behold the flood of light that pours upward from the orient sky, with fresh, and bright and glorious rays, as if it just received its birth from the plastic hands of its great creator! There is a blessing appears in the sun as his beams ascend, there is a cheerfulness over the earth as the dampness and darkness of night are dispelled; and glowing glances as if lit by the beams of "far-off Paradise" and brightening fields of dew, assure us that God has set a tabernacle for the Sun.

Who resembles a bridegroom coming out of his chamber; Who rejoices as a strong man to run a race; Whose going are from the ends of the Heavens. And his circuit is also from the end of them.

And there is nothing hid from the beat thereof—Ps. 19:4-7.

Look at that sun and those heavens and the consciousness of frailty and imperfection will insensibly spring up, amidst all our emotions of wonder, admiration and delight which the opening skies excite. How pride is humbled—unholy affections banished and the pure love of God shed abroad in the soul, and the whole heart inspired to ask the Author of the moving and the morning developments, to bless us and raise us higher than the heavens.

Whilst beholding these bright displays of wisdom, power and goodness, how do we feel our helplessness and mortality? Exhausted by labor we had lain down to sleep. Our minds were sluggish and were wearied in thought even upon the most interesting subjects. We sank into insensibility, our eyes were closed, our limbs were motionless, and our thoughts were suspended or moved in the aimless efforts of dreams. Our friends, the world, God and even ourselves were forgotten in sleep, so much akin to
death. But the morning has arisen, and we have arisen with it, and deathlike sleep has given new life to all our powers! The closed eye is opened and bright; the spirits are strengthened as with new braces; and the mind from the land of forgetfulness and dreams, returns to its deserted throne; and family and friends are met and greeted again. Does not the morning furnish us with gratitude? We must be dull and brutal indeed; yea, we are fast sinking into the sluggishness of the animal man, wholly given up to the senses and passions, which inevitably ends in that spiritual death which bars to man the kingdom of heaven, if it does not. But let us try to be devotional. Who preserved us during the insensibility of sleep? Who granted the return of renewed intellectual and physical powers? Who slept not while we slept? Who watched over us and fixed his sleepless eye upon us when we could not watch over ourselves? Who guarded our imprisoned faculties and broke the chains of sleep asunder which were not suffered to destroy our vital powers? It was the Father of our spirits, the preserver of men.

"O Jehovah! In the morning thou shalt hear my voice: In the morning I will direct my prayer unto Thee and look up." Ps. 5: 3.

The eyes which God has opened should be raised to Him; the arm which he has strengthened should be pledged to justice and virtuous effort; all the powers which he has renewed should be consecrated to his service. Thou hast loosed my tongue, therefore will I praise thee; thou hast preserved my breath and I will speak of thy kindness. Let the ungodly forget thee, but my thoughts and my affections, let them rest upon Thee, Oh God, my deliverer and my joy.

Again: The morning opens a new day. We start afresh in life each morning, in that life which has so often been a life without God. We return to that world which has so often led us astray. We know not what the day may bring forth. We may perform actions in it which will never be forgotten.— We will qualify our character either for heaven or hell. It may be a day of dangers and of death. A day of opportunities to serve God or of temptations to deny him.

Is it not fit then, that entering upon a day of uncertainty and dangers, we should commit our ways to Him who presides over all days, and ask not to be abandoned to temptation, to be delivered from evil, to be encouraged in doing good, prospered in all our undertakings; and as the day will bring us one day nearer the end of our lives, ask that our preparation for the spiritual and undefiled inheritance may be advanced by one day. He that thus rests himself upon God in the morning will not forget him in the day, but he will recognise him as encompassing his path, and this thought is the greatest of all preservatives from sin. He who begins right will be apt to end right. If God is in our thoughts in the morning, it is likely he will not be absent during the day.

It is proper, then, and useful that we should pray in the morning. No ordinary circumstance should be allowed to prevent it. If it be said that business presses us early, let us rise still earlier. We can rise early to meet a loved friend; shall we not rise to meet the Almighty Benefactor? We can arise at an early hour for a business call, or for a day of entertainment and pleasure; can we not prevent the dawn as did David to return thanks to God and invoke his blessing? If we have not time in the morning it is not likely that we will find or appropriate time during the day. If the worldliness of our disposition cannot be checked at this quiet and tranquil hour, we may expect to be overwhelmed by it during the day, and return at night to regard the thought of God as an intrusion. He that commences the day without God, need not expect to close it without guilt, and if his spiritual soul is not deadened, without condemnation.

II. The evening is also a fit time for prayer. The labors of the day are ended. The shades of night are enveloping our habitation and shutting out all the mighty spectacles of creation except the starry Heavens, which also lead to thoughts of God and immortality. The busy confusion of life has gone by and we have time now for composure, seriousness and meditation. The scenes of the day may pass in review before us. Happy are we if there is not
CREEDS.

some things to be regretted and confessed. Impossible but that we have occasions for gratitude in the review of God’s goodness in the day which is passed. Had we strength for our duties; had we food for our bodies; was the friendship of our companions continued; did we meet with the expected pleasures of life; and now are we safely returned to a loved home?—what reasons these for sincere gratitude! But have we met with unlooked for successes—with unexpected concurrences of favorable events formed new friendships or witnessed the rising prosperity of others that were worthy? What causes these for peculiar thankfulness! Shall we retire ungrateful as the thankless brute? Reason and nature and God say that we should not.

But the evening is a proper time for the review of life. Another day has dropped from our lives. What report has it borne to the Lord of those lives? Perhaps if we commenced the day by committing ourselves to the divine direction, we may look back upon the general tenor of it as spent innocently, and mayhap in useful and necessary duties. But there are few days that do not bring a report of some wrong, of improper desires, of surprises into passion or sin. And shall we lie down with the consciousness of guilt unconfessed? Shall we leave these stains unpurified by the blood of our propitiation, when we are assured that it waits for our forgiveness when it is confessed?

There is no duty so neglected as self-examination. We are hurrying onward in life as though we had a thousand years to live. Important interests are always at stake in a life of trial; we are always in danger of deceiving ourselves, and we should therefore seek opportunities to obey the divine command “examine yourselves whether you be in the faith.” Our affections, should be compared with the will of God. Have we endured affliction in a proper manner? Has it worked for us patience and approbation and well-grounded hope? Are we engaged as laborers with God? Are we urging forward the salvation of our fellowmen? Are we holding forth the word of life! Are we denying ourselves of worldly lusts? Are we imitators of Christ or of the world? Are we conscientious, industrious and faithful in our professions? A religious examination of our lives after this manner is absolutely necessary to our piety and growth in grace. No day should end without something like it; for if we take no account of our conduct, how can we hope to watch against the sins of to-morrow, or obtain that help and strength which we will not improve?

But night is also a fit time to seek the divine protection. We are about to sink into the unconsciousness of sleep. How appropriate that we should recommend ourselves to the care of Him who never sleeps nor slumbers. How well to ask him that should we awake no more upon the earth—we may awake in his likeness, and see him in his glory.

Such are the seasons of prayer to every Christian. His sacrifice should ascend morning and evening. Morning and evening we should return thanks for the blessings of his providence, and implore his protection and assistance; a duty which we have seen to be so natural and necessary and so illustrated by the example of all the people of God, that I know not what apology any one can offer who lives in its neglect. Let us then as the children of God, pray at all seasons, with all prayer and supplication, and for this very purpose watch with all perseverance and prayer for all saints; and especially let us not forget in our prayers, those who proclaim the gospel of salvation that they may open their mouths with eloquence and boldness to make known the truth concerning Jesus Christ, and that those that have not obeyed, may be led to obedience, to the praise of his glory. “Brethren pray for us.”

J. B. F.

CREEDS.

My aversion to human creeds as bonds of Christian union, as conditions of Christian fellowship, as means of fastening chains on men’s minds, constantly gains strength.

My first objection to them is, that they
separate us from Jesus Christ. To whom am I to go for my knowledge of the Christian religion, but to the Great Teacher, to the Son of God, to him in whom the fulness of the divinity dwelt? This is my great privilege as a Christian, that I may sit at the feet, not of a human but divine master, that I may repair to him in whom truth lived and spoke without a mixture of error; who was eminently the Wisdom of God and the light of the world. And shall man dare to interpose between me and my heavenly guide and Saviour, and prescribe to me the articles of my Christian faith? What is the state of mind in which I shall best learn the truth? It is that, in which I forsake all other teachers for Christ, in which my mind is brought nearest to him; it is that in which I lay myself open most entirely to the impressions of his mind. Let me go to Jesus with a human voice sounding in my ears, and telling me what I must hear from the Great Teacher, and how can I listen to him in singleness of heart? All Protestant sects indeed tell the learner to listen to Jesus Christ; but most of them shout around him their own articles so vehemently and imperiously, that the voice of the heavenly master is well nigh drowned. He is told to listen to Christ, but told that he will be damned, if he receives any lessons but such as are taught in the creed. He is told that Christ’s word is alone infallible, but that unless it is received as interpreted by fallible men, he will be excluded from the communion of Christians. This is what shocks me in the creed-maker. He interposes himself between me and my Saviour. He dares not trust me alone with Jesus. He dares not leave me to the word of God. This I cannot endure. The nearest possible communication with the mind of Christ, is my great privilege as a Christian. I must learn Christ’s truth from Christ himself, as he speaks in the records of his life, and in the men whom he trained up and supernaturally prepared to be his witnesses to the world. On what ground, I ask, do the creed-makers demand assent to their articles as condition of church membership or salvation? What has conferred on them infallibility? “Show me your proofs,” I say to them, “of Christ speaking in you.” Work some miracle. Utter some prophecy. Show me something divine in you, which other men do not possess. It is possible, that you are unaided men, like myself, having no more right to interpret the New Testament than myself, and that you yet exalt your interpretations as infallible standards of truth, and the necessary conditions of salvation. Stand out of my path. I wish to go to the master. Have you words of greater power than his? Can you speak to the human conscience or heart in a mightier voice than he? What is it which emboldens you to tell me what I must learn of Christ or be lost?

I cannot but look on human creeds with feelings approaching contempt. When I bring them into contrast with the New Testament, into what insignificance they sink! What are they? Skeletons, freezing abstractions, metaphysical expressions of unintelligible dogmas; and these I am to regard as the expositions of the fresh, living, infinite truth which came from Jesus! I might with equal propriety be required to hear and receive the lispings of infancy as the expressions of wisdom. Creeds are to the Scriptures, what rush-lights are to the sun. The creed-maker defines Jesus in half a dozen lines, perhaps in metaphysical terms, and calls me to assent to this account of my Saviour. I learn less of Christ by this process, than I should learn of the sun, by being told that this glorious luminary is a circle about a foot in diameter. There is but one way of knowing Christ. We must place ourselves near him, see him, hear him, follow him from his cross to the heavens, sympathize with him and obey him, and thus catch clear and bright glimpses of his divine glory.

Christian Truth is Infinite. Who can think of shutting it up in a few lines of an abstract creed? You might as well compress the boundless atmosphere, the fire, the all-pervading light, the free winds of the universe, into separate parcels, and weigh and label them, as break up Christianity into a few propositions. Christianity
is freer, more illimitable, than the light of the winds. It is too mighty to be bound down by man's puny hands. It is a spirit rather than a rigid doctrine, the spirit of boundless love. The Infinite cannot be defined and measured out like a human manufacture. It cannot be reduced to a system. It cannot be comprehended in a set of precise ideas. It is to be felt rather than described. The spiritual impressions which a true Christian receives from the character and teachings of Christ, and in which the chief efficacy of the religion lies, can be poorly brought out in words. Words are but brief, rude hints of a Christian's mind. His thoughts and feelings overflow them. To those who feel as he does, he can make himself known; for such can understand the tones of the heart; but he can no more lay down his religion in a series of abstract propositions, than he can make known in a few vague terms the expressive features and inmost soul of a much-loved friend. It has been the fault of all sects, that they have been too anxious to define their religion. They have labored to circumscribe the infinite. Christianity, as it exists in the mind of the true disciple, is not made up of fragments, of separate ideas which he can express in detached propositions. It is a vast and ever-unfolding whole, pervaded by one spirit, each precept and doctrine deriving its vitality from its union with all. When I see this generous, heavenly doctrine compressed and cramped in human creeds, I feel as if I should were I to see screws and chains applied to the countenance and limbs of a noble fellow-creature, deforming and destroying one of the most beautiful works of God.

From the Infinity of Christian truth, of which I have spoken, it follows that our views of it must always be very imperfect, and ought to be continually enlarged. The wisest theologians are children who have caught but faint glimpses of true religion; who have taken but their first lessons; and whose business it is "to grow in the knowledge of Jesus Christ." Need I say how hostile to this growth is a fixed creed, beyond which we must never wander? Such a religion as Christ's demands the highest possible activity and freedom of the soul. Every new gleam of light should be welcomed with joy. Every hint should be followed out with eagerness. Every whisper of the divine voice in the soul should be heard. The love of Christian truth should be so intense, as to make us willing to part with all other things for a better comprehension of it. Who does not see that human creeds, setting bounds to thought, and telling us where all inquiry must stop, tend to repress this holy zeal, to shut our eyes on new illumination, to hem us within the beaten paths of man's construction, to arrest that perpetual progress which is the life and glory of an immortal mind.

It is another and great objection to creeds, that, wherever they acquire authority, they interfere with that simplicity and godly sincerity, on which the efficacy of religious teaching very much depends. That a minister should speak with power, it is important that he should speak from his own soul, and not studiously conform himself to modes of speaking which others have adopted. It is important that he should give out the truth in the very form in which it presents itself to his mind, in the very words which offer themselves spontaneously as the clothing of his thoughts. To express our own minds frankly, directly, fearlessly, is the way to reach other minds. Now it is the effect of creeds to check this freedom of thought. The minister must seek words which will not clash with the consecrated articles of his church. If new ideas spring up in his mind, not altogether consonant with what the creed-monger has established, he must cover them with misty language. If he happen to doubt the standard of his church, he must strain its phraseology, must force it beyond its obvious import, that he may give his assent to it without departures from truth. All these processes must have a blighting effect on the mind and heart. They impair self-respect. They cloud the intellectual eye. They accustom men to tamper with truth. In proportion as man dilutes his thought and
suppresses his conviction, to save his orthodoxy from suspicion; in proportion as he borrows his words from others, instead of speaking in his own tongue; in proportion as he distorts language from its common use, that he may stand well with his party; in that proportion he clouds and degrades his intellect, as well as undermines the manifoldness and integrity of his character. How deeply do I commiserate the minister, who, in the warmth and freshness of youth, is visited with glimpses of higher truth than is embodied in the creed, but who dares not be just to himself, and is made to echo what is not the simple, natural expression of his own mind! Better were it for us to beg our bread and clothe ourselves in rags, than to part with Christian simplicity and frankness. Better for a minister to preach in barns or the open air, where he may speak the truth from the fulness of his soul, than to lift up in cathedrals, amidst pomp and wealth, a voice which is not true to his inward thoughts. If they who wear the chains of creeds, once knew the happiness of breathing the air of freedom, and of moving with an unencumbered spirit, no wealth or power in the world's gift would bribe them to part with their spiritual liberty.

Another sad effect of creeds is, that they favor unbelief. It is not the object of a creed to express the simple truths of our religion, though in these its efficiency chiefly lies, but to embody and decree those mysteries about which Christians have been contending. I use the word "mysteries," not in the Scriptural but popular sense, as meaning doctrines which give a shock to the reason and seem to contradict some acknowledged truth. Such mysteries are the staples of creeds. The celestial virtues of Christ's character, these are not inserted into articles of faith. On the contrary, doctrines which from their darkness or unwisdoms have provoked controversy, and which owe their importance very much to the circumstance of having been fought for or fought against for ages, these are thrown by the creed-makers into the foremost ranks of their religion, and made its especial representatives. Christianity as set forth in creeds is a propounder of dark sayings, of riddles, of knotty propositions, of apparent contradictions. Who, on reading these standards, would catch a glimpse of the simple, pure, benevolent, practical character of Christianity? And what is the result? Christianity, becoming identified, by means of creeds, with so many dark doctrines, is looked on by many as a subject for theologians to quarrel about, but too thorny or perplexed for common minds, while it is spurned by many more as an insult on human reason, as a triumph of fanaticism over common sense.

It is a little remarkable that most creeds, whilst they abound in mysteries of human creation, have renounced the great mystery of religion. There is in religion a great mystery. I refer to the doctrine of Free-will or moral liberty. How to reconcile this with God's fore-knowledge and human dependence, is a question which has perplexed the greatest minds. It is probable that much of the obscurity arises from our applying to God the same kind of foreknowledge as men possess by their acquaintance with causes, and from our supposing the Supreme Being to bear the same relation to time as man. It is probable that juster views on these subjects will relieve the freedom of the will from some of its difficulties. Still the difficulties attending it are great. It is a mystery in the popular sense of the word. Now is it not strange that theologians who have made and swallowed so many other mysteries, have generally rejected this, and rejected it on the ground of objections less formidable than those which may be urged against their own inventions? A large part of the Protestant world have sacrificed man's freedom of will to God's foreknowledge and sovereignty, thus virtually subverting all religion, all duty, all responsibility. They have made man a machine, and destroyed the great distinction between him and the brute. There seems a fatality attending creeds. After burdening Christianity with mysteries of which it is as innocent as the unborn child, they have generally renounced the real mystery of religion, of human nature. They have
subverted the foundation of moral govern-
ment, by taking from man the only capacity
which makes him responsible, and in this
way have fixed on the commands and threat-
enings of God the character of a cruel
despotism. What a lesson against man's
attending to impose his wisdom on his fel-
low-creatures as the truth of God!

W. E. C.

For the Christian Magazine.

THE EDUCATION OF WOMAN.—No. 1.

This is a theme of thrilling interest and
paramount importance. And the best ef-
forts which I can make for its elucidation,
during a few hours of abstraction from an
important and responsible profession, shall
be devoted to it. Those who have bestowed
upon it the most elaborate thought will
most readily admit it to be fraught with
much difficulty. This is not in under-
standing the true nature of woman—nor in
defining her proper sphere of action; nor
yet in pointing out the kind of training she
should receive. It lies more in overcom-
ing and dissipating the false views which
many entertain on the subject, than in pre-
senting true and rational ones. The fash-
ionable, but false and irrational education,
which is now prevailing, so dazzles the
injudicious multitude that they seem un-
able to discern between the true and the fic-
titious, the genuine and the counterfeit.
Many, too, seem to attribute what is said
woman in the native purity, simplicity and
excellence of her character, to woman as
we too often find her, spoiled and corrupt-
ed by the vicious education and example
of, what may, in reference to this subject,
aptly be termed, the pseudo–civilization and
refinement of modern times. Hence, the
difficulty of distinguishing woman, as God
made her—pure, patient, faithful, powerful
and susceptible of the tenderest sympa-
thies, from woman trained by folly and nur-
tured by weakness, ignorance and wicked-
ness—the slave of lust, pride and envy.

There is a sacredness in her native char-
acter to which we all naturally and irresist-
ibly pay homage, and to which we render a
true worship; there are prompt and infalli-
ble instincts in her nature, which all men
readily admit, can give gentleness to her
thoughts, charms to her words, and benefi-
cence to her actions; yet few seem to un-
derstand and appreciate the true value of
“Heaven's last, best gift to man.” For
few appear willing and determined to give
her a proper social, moral and intellectual
elevation in the domestic circle where love
is her talisman, influence her magic wand,
affection her gift, and happiness her dower;
and by which she would truly be

“A guardian angel, o'er man's life presiding,
Doubting his pleasures, and his cares dividing,
Companion of his calmest, happiest hours,
Dear partner of his home-felt joys and cares,
For whom, in the silent thought, his spirit pours
Its glad thanksgivings and benignant prayers.”

The beneficent Author of our existence
gave her to be a help-mate for man, and in
how many instances has she proved herself
capable of reaching beneath the lowest
depths of human misery to alleviate our sor-
rows—and of soaring above the loftiest
heights of human bliss to elevate our joys;
and all this too, with an education below
her claims— inconsistent with her natural
position, and degrading both to her intel-
lectual and moral nature. Indeed, we haz-
ard little, if any thing, in saying that as there
are gems in the depths below, and brilliant
stars sparkling in the azure heights above,
which man has never yet seen, so there are
beauties and excellencies in woman which
the most erudite in her nature have not yet
seen. Nor is it saying too much to predict
that as science is daily bringing new facts
and truths from the bosom of earth and
ocean, and discovering new lights in the
dim distance of the sky—so, when the star
of woman's influence shall have risen to its
true position in the social heavens, new beau-
ties and new powers in her nature will be
seen and felt, which will make that star, in
brilliance and beauty, inferior to none but
the star of Bethlehem.

Were she placed under the influence of
that physical, intellectual and moral culture,
which her Creator designed her to enjoy, it
would not be a difficult work to convince
us that she is all that oratory and poetry, in
the most elegant periods and in the sweet-
est measures, have declared her to be.

Are not such truths sufficient to stimulate
woman, and her friends, and guardians, to the exertions necessary to place her in her true position, and to qualify her for the discharge of the duties of that station by a sound and rational education? We think they are; nevertheless, that the subject may be more fully and fairly before the reader, we will present a miniature view of the education commonly received by females occupying what are commonly called the higher stations in society. The colors shall not be brilliant but strong enough to make the lines distinct. There are, like green spots in the desert, exceptions to be found; but for these, we are indebted, not to the system, but to circumstances which the system could not control.

Truth constrains us to make our first sketches at the cradle. Here we find, in many instances, the result of a marriage which was entered into for mean and selfish ends. This child perhaps has received by inheritance a feeble constitution both physical and mental, and a proneness to moral obliquity. But we will presume that no law of our being has been violated or transgressed, and that the babe is all that its fond and devoting parents think it is. How little does that tender mother think that the feelings, which agitate her bosom during the period of lactation, are to influence the temper and character of her child. How little does she seem to know of the influence of early habits and associations upon its future character and destiny. She seems not to understand that the food which it receives, the dress which it wears, the air which it breathes, the words which it hears, the smiles and the frowns which it sees on the brow of its mother, and that even the lullaby which quiets it in the evenings, soft twilight, all, all have a moulding power, silent it may be, but as effective, as the action of gravitation. Heedless or ignorant—she regulates not her own feelings and passions—she suffers it to contract habits by chance, and to form associations at random,—she feeds it “with food not convenient for it”—she dresses it, not in accordance with philosophy and reason, but with the fashion; in a word, its whole physical and moral training, till it enters the “school,” has been the work of caprice or whim. God has said, “As ye sow, so shall ye reap;” and can we expect, from such sowing, to reap a crop of excellence and bliss? Nay, verily! But we proceed; and by one step pass over the period usually spent at the common or village school and at the fashionable “Seminary” or “Institute.” She has now finished her scholastic studies, and has a character. Here I borrow the pencilings of a more skillful hand: “Too often that character is a compound of pride, vanity, affection and selfishness. She has had what are commonly called “advantages,” and been taught the whole circle of accomplishments; she left the maternal side and entered the boarding school, and there she has learned a little music; been taught to speak bad French and worse Italian; [while her native language has been almost entirely neglected] to trace Chinese figures, and sketch butterflies in Indian fashion; to gild, enamel, draw, embroider and paint in every style; to waltz, to go through a fandango or quadrille; to ogle, faint and languish; to affect sentiment, though she may be too heartless to feel it; to feign sensibility, though her whole soul is absorbed by selfishness. She is educated!! She has been led through the whole cyclopaedia of the arts and sciences, and gained perhaps a superficial smattering of all. But she has not learned how to think; she has perhaps skill for the piano and harp; a memory for words; a taste for display; but she has a soul which sleeps.

For literature, she has no fondness; for knowledge, no love; for improvement, no desire; her mind (with reference to these) is a blank. With a love of pleasure, a taste for display, an ignorance of the world, a conceited opinion of talents and accomplishments, a desire to love and to be loved; she goes into society; and here perhaps she soon experiences to her sorrow, the truth of the remark of Lady Blessington, “The whole system of female education tends more to instruct women to allure, than to repel; yet how infinitely more essential is the latter art.” How to regulate her af-
fictions, where to bestow her love, these
also! have constituted no part of her edu-
cation; and now she needs such knowledge.
She is a belle, perhaps, and shines as such;
for this she was educated; money and time
have been spent, and health often sacrificed;
she has acquired the power to dazzle, but
where to give her hand in marriage, and
how to perform the duties it imposes, she
knows not. She undertakes duties only to
neglect them, and incurs responsibilities of
whose existence she has never thought, and
cannot meet them. Should she fail to catch
a beau and to contract, in fashionable lan-
guage, an advantageous marriage, the whole
object of her education and life has failed,
and, in sorrness and disappointment, she
becomes an old maid, often the embodiment
of curiosity, credulity, envy, ill-nature, cen-
sorial importance and affectation of extreme
sensibility. Finally to become the subject
of some revival excitement, and thus passes
off the stage of life, without enjoying its
pleasures or discharging its duties.  

How different the character and destiny
of a rationally educated female! She is
cheerful and affable; easy, yet dignified;
pious, without superstition, enthusiasm or
ostentation; patient, meek and resigned;
frank and open hearted; kind and hospita-
ble; her chief aim in living is to spread
happiness around her; smiles of benevo-
lence and soft words of kindness make her
an object of affection to all; she never out-
lives the love and esteem of her family and
friends, for she never survives her good na-
ture; in short she is educated for her sta-
tion. She is the able and kind instructress
of her children, and a companion to her
husband; she is indeed a wife and mother
in all the extent of those charming and en-
dearing epithets.

"A perfect woman, nobly planned,
To warm, to comfort and command;
And yet a spirit still, and bright
With something of an angel light.

I now close this essay, promising to con-
tinue my essays regularly, till I shall have pre-
sented the character of the education which
woman demands at our hands.

JOHN M. BARNES.
was to conjecture "what the rising from the dead could mean." When we remember that they bore testimony to a fact which thwarted all their plans, and disappointed all their calculations;—an event, which they were so far from wishing to occur, that they did all in their power to prevent; can we believe, that what they reported was a fragment of their disordered fancy, a spectral illusion; or that they had any sinister motive in reporting an event that never occurred? Suppose a case. A number of individuals are called into court, and after being sworn, depose to a fact, which they have been repeatedly heard to say they saw with their own eyes in the broad light of day. They are asked whether they previously had any expectation that it would occur? They answer in the negative. They are further interrogated whether their interest is in any way promoted by the occurrence? They answer no; so far from it, that its occurrence has sapped the foundation of their plans, and blasted all their prospects of worldly honor, wealth and power. Their testimony is corroborated by their previous history. They have been often heard to speak of their plans and to descant with rapture upon the events that would, as they thought, lead to their consummation; but no one has ever heard them speak of the event to which they have borne testimony, as making any part of their plans; on the contrary, it is one which they all along deprecated, and which, after it occurred, they were repeatedly heard to say, disappointed their high anticipations. Such is the case with the disciples. When Christ was apprehended, they all forsook him and fled; when he was buried, they abandoned the cause of their unsuccessful and vanquished leader, and returned to their former avocations. When the report of his resurrection reached their ears, they gave it no credit, nor did they believe it until they had ocular demonstration of the fact; but then, like men of honest hearts and sound understanding, they began to report it far and near, although it struck at the foundation of Judaism, with which their worldly interests were identified, and to which their nation was superstitiously attached:—they proclaimed it with trumpet-tongue, although they knew it would bring down upon them the odium of their nation, and the wrath of the Pagan world, and that they would be driven from their homes and friends, and compelled to suffer persecution and even death, for their testimony.

They bore their testimony on the very spot where their Master had been murdered, and but a few days after the event.

But we may be asked—"Was the story of Christ's resurrection believed at the time?" This question is very naturally and properly asked; for while the testimony of the Apostles may to us at this remote period and distance from the scene of the events, appear conclusive; we wish to know the effect it produced at the time; for it may be supposed that the people who lived then and upon the spot, had a much better opportunity of judging in the case than we have. They had the best opportunities of knowing—they could discover error, or detect imposture, if any was to be found.

Sacred and profane history unite in assuring us that the testimony of the Apostles was believed. The story of Christ's resurrection spread with unparalleled rapidity. On the day when the twelve witnesses first stood up to bear their testimony to the resurrection of Christ, Paganism enjoyed quiet possession of the whole Roman empire; it reigned in every crowded city, and in every distant province. Her temples crowned a thousand hills; the interests of the multitudes were identified with the support of her rights; and all the power of the Caesars was ready at a day's notice to be brought forward in her defence. If the story of the resurrection prevailed, Paganism must be demolished; her temples must be shut; her unnumbered votaries must be conquered. The little band of Christ's disciples numbered only one hundred and twenty, male and female. They were poor; they were destitute of wealth, and without influence. Still they came forth to attack this mighty fabric of Paganism, and they prevailed. Their enemies met them, and arrayed against
them threats and persecution; ridicule and approbrium; imprisonment, fire, and sword; torture and death. Yet the fishermen conquered! And by what means did they achieve their bloodless victories? By repeating the declaration that Jesus Christ rose from the dead, and by working miracles in confirmation of its truth. And this truth has revolutionized the moral world.

B. F. H.

THE CHURCH OF CHRIST.

"Upon this rock I will build my church and the gates of Hell shall not prevail against it. Matt. 16: 18.

Christianity is built upon the rock of Ages. Its foundation can never be moved. The political and social earthquakes which shake other governments, and often-times lay their proud superstructures in ruins, cannot disturb that temple, beneath which, are the everlasting arms. It was erected under circumstances, apparently the most unwise and forbidding for its success. The building rose at the expense of the lives of its founder and chief architects. The shrieks of dying myriads, and the horrid din of persecution, surrounded and threatened to overwhelm its builders. Judaism and Paganism, sustained by the strong arm of a civil power that had crushed the world beneath its iron tread, and by the stronger power of religious prejudices fostered for ages, sought to stifle Christianity in its birth; but He that sitteth in the Heavens laughed at their furious rage, and by the most signal vengeance, destroyed the murderers and burnt up their city, and overthrew the pagan religion with the empire that sustained it. This is the miracle of revolutions. That twelve obscure men, called by Jesus almost as obscure as themselves, of a nation the most unsocial and bigoted, without learning, without any experimental knowledge of human nature, without money, should in less than forty years originate and propagate a religion opposed to the established and legalized views and habits of ages; alike opposed to the religion and the irreligion of the times; opposed to the learning and folly, at war with the most heated prejudices at home and abroad, is truly the miracle of history.

Death to themselves, and destruction to their cause, in all human calculation, would seem inevitable. But they were successful and the lasting monuments of their success reach to our own time, written all over with inscriptions of victory. Feeble were the instruments employed for its propagation; unable to command the genius, learning or eloquence of human wisdom, its divinity was every where manifested, its advocates were made supernaturally powerful to the pulling down of the strong holds; and strains of knowledge and eloquence which have captivated millions, have been called forth through all the periods of its eventful history to do homage to its triumphs. By the demonstration of the truth it was at first shown to be an emanation from the throne of God, a stream from the fountain of light, perfection and joy. But when the church was established the mightiest efforts of genius were commanded for its service, the boundless stores of learning were laid at its feet, the sweetest flowers of taste and the richest streams of eloquence were poured forth at the foot of the cross, and all were consecrated for the use of the Heaven-descended virgin. We rejoice in this victory; but we rejoice more that without these; without human resources, without the wisdom of this world, without its wealth, without its powers, nay, in opposition to these, the Christian Religion was published, successfully published to the ends of the earth.

We rejoice also to remember, that like a pure and crystal stream it has quietly and rapidly glided down from age to age, from land to land, occasionally over many mountainous obstructions, down many fearful precipices, and through many dark and calamitous ravines, dispersing, throughout its varied and majestic course, the choicest and most fertilizing blessings: nor will it cease its onward flow until again it shall have visited the whole earth. Other streams, have also flowed; at times, like boisterous torrents, they have rushed from mountains of superstition and barbarism, and have threatened to swallow it and the fair field of its fertilization, in the corruption of accumulating ages. Hell and hell's sovereign, have been arrayed against it from its nativity till
now, but their powerful agencies by the wisdom from above have often proved their own destruction, whilst from the viens of the martyrs new streams, have issued forth to swell the broad river of life.

It is gratifying to look back to the day of its origin, when upon the foundation laid in Zion it was built never to be destroyed.—Like a tender plant it was planted in the mountain of the Heights of Israel,* and although pernicious and in some instances deadly weeds have sprung up around it, yet we promise ourselves that we can discover the true vine if by a proper examination of our subject we can learn how, when, and where it was at first divinely planted. Let us, then, in the spirit of candor, seek not only the true foundation, but the means of being built upon it, so that neither the plots or powers of Satan, the rage or malice of men can prevail against us,—no more than against it and its divine founder. Our first enquiry shall be—

1. **What is the foundation upon which the church is built?** Upon this question the Roman Catholics have thrown some obscurity. They confidently maintain that Christ here teaches that Peter was the rock upon which the church was built. "Their rock is not our rock, our enemies themselves being judges." Petros and Petra in the Greek sound much alike, and are similar in signification; and from this truth the Romanists and some Protestants have concluded that our Lord alluded to something in Peter's character and office which would entitle him to the distinguished honor of being called the rock upon which the church was founded. But it should be remembered that though similar in sound and signification, they are not the same. Besides the very construction of the sentence shows, that the word *te petra* (this rock) must refer for its antecedent to something else than the name Petros (Peter) the person spoken to. There are, also, other weighty considerations that preclude the idea that Peter is made the foundation of this spiritual edifice. 1. The words translated "this rock" differ in person, gender and case from the supposed antecedent Peter, while they agree with the phrase, "Thou art the Christ, the Son of the Living God." As therefore, there are no other antecedents but these, and as by no rule of language can they be made to refer to the former, we establish the negative position that they do not refer to Peter, as well as the affirmative one, that they do refer to the confession that he made. Jesus had elicited the confession; to elicit it was the design of the conversation; and addressing the Apostle in the second person, he speaks of a rock upon which he declares his church shall be indestructibly founded. By the lips of Peter this confession was first pronounced, and as his name afforded a most beautiful and forcible idea, he takes it and very naturally calls it a rock. This too accords with the manner of his teaching. His doctrine appears in the costume, not only of the times in which he lived, but also of the immediate circumstances by which he was surrounded. When among vines, he calls himself the true vine; his Father the husbandman, his Apostles the branches. When in the temple, he speaks of the destruction of his own body as of a temple. Finding some of the twelve fishing, he promises to make them fishers of men. While gazing upon the sheep thronging Jerusalem for the sacrifices, he says, his sheep hear his voice. So in the case before us. The name of his disciple is stone, and very naturally and beautifully he says, his church is to be built upon a rock, the rock of his Messiahship, so immovably that the gates of Hell shall not prevail against it.

The rules of grammar and the very construction of language forbid the adoption of the idea that the church has been reared upon Peter and his supposed successors.

But again. The Apostles are unanimous in teaching that Christ himself and the confession of him is the rock. "Other foundation can no man lay than that which is laid, which is Jesus Christ." 1 Cor. 3: 11. "Built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone, in or upon whom the whole building fitly framed together grow-

*Ezek. 17: 22-24.*
eth into a holy temple of the Lord." Ephesians 2: 20, 21. He, then, is the rock which supports the spiritual temple in which, and in which alone, we can hope for salvation. Prophets of God fired with the inspiration of the spirit have borne testimony to his claims; God the Father has signally acknowledged him, and Apostles have been his witnesses to the ends of the earth.—Built upon him, we fear not the raging storms of infidelity and division; for though the winds beat and the rains fall in pitiless torrents; though the elements burn with the fires of malice and wrath, yet our rock has not melted. And as the firm granite in the physical universe loses neither its nature nor solidity, so neither is our rock changed, nor the building founded thereon overthrown.

II. We will briefly notice the prophecy in the text: "I will build my church." Isaiah had declared and Micah had repeated, that in the last days all people should go up to the house of the Lord; learn his ways and walk in his path; and in this, all the prophets concur, assuring us that at a specific and divinely appointed time the first dominion would come to Zion and the kingdom to the daughter of Jerusalem. Micah 4: 8. Peter, after his investiture in the Apostolic office, declares that the time specified by the prophets as the "Last days," commenced properly with the day of Pentecost. With reference to that day, Messiah had declared that he would bestow the power of his Spirit. The church was spoken of prior to that day as an edifice to be erected, and after the scenes of that day, it is said that the Lord added to the church the saved. The text gives us the distinct promise of Christ—"I will build my church;"—and the second of Acts assures us it was built, with three thousand additions to its number in one day. The church was to be built upon the truth confessed by Peter—"Thou art the Christ, the Son of God"—and the claims of Jesus to this high character and office were never publicly proclaimed until the day of Pentecost. He was declared the Son of God with power by his resurrection from the dead, and it was not until after this event that his Messiahsliip was made known by the Holy Ghost sent down from heaven.

To the honest enquirer this is an important investigation. Let these facts be examined carefully. After the resurrection of our Lord, he claimed all power in heaven and on earth, by virtue of which he sent his
Apostles to convert all nations: this proclamation was to be made first at Jerusalem on the day of Pentecost. The church of Christ was to embrace individuals of all nations—Jews and Gentiles. A system of religion embracing these, was never published till the day of Pentecost. Peter had committed to his trust the authority to open the kingdom of heaven, (a comprehensive phrase for “the church”) which he never was prepared to use till that day; he and his fellow Apostles being ignorant of the nature and object of that kingdom prior to that time. But when the day of Pentecost was fully come, Messiah having ascended on high, bestowed gifts that not only proved his resurrection, but abundantly accomplished his promises of the coming Comforter and capacitated his Apostles for the duties of their wondrous commission. Messiah had not only promised “I will build my church;” “I will send you the Comforter;” “I will give you the Keys of the kingdom;” “you shall be my witnesses to the end of the earth,” &c. &c., but he had emphatically declared, at a time when he was surrounded by the most extraordinary circumstances that ever attended his personal ministry, at a time most fitting for such a declaration, when claiming all power in heaven and earth, that it should begin at Jerusalem when he would invest the twelve with the power of his Father. This was fulfilled at Pentecost. So that truly upon that day, the Christian church was built, to which additions have been made in all time.

I know of no moral demonstration so conclusive as the evidence upon this point. The Prophets point out Jerusalem as the place and the Pentecost as the time. Peter received the keys which he used upon that day. Upon that day for the first time a system of salvation embracing the gentiles was made known. The Messiah in Jesus was never understood till then—then were all his full and gracious promises to his Apostles fulfilled. Then commenced the reign of heaven which will not be finished until the enemies of the King are made his footstool, the destroyers of the earth are destroyed; until men shall beat their swords into ploughshares and their spears into pruning hooks, when peace shall extend her blooming olive, and all the nations, people, languages and tongues, be given to the Saints of the Most High for an everlasting possession. We come in the third place to enquire

III. What were the means used in the erection of the church? How was the church built? J. B. F.

(To be Continued.)

THE RELIGION OF LIFE.—No. 1.

Respected fellow-citizens:—The design of my discourse for this morning, is to present before you the connection between religion and life. Under the influence of the scholastic and metaphysical teaching of past generations, almost every thing in religion has been sublimated, and placed in a region beyond the ordinary employments and social relations of man. In some ethereal region tenanted by imaginary beings, and under the influence of imaginary feelings and motives, we have too often placed the idea of Religion, and the effect has been that the labors, professions and recreations of life, have not only lost its holy and sanctifying influences, but they have been considered opposed to its sublime and spiritual purposes, and that a war of protest, if not of extermination, should be waged against it. If I can be excused from dogmatism, I hesitate not to say that this is all wrong; that persons who have such notions of Religion, deprive themselves of many of its consolations and greatly mistake the design of their existence.

I know that there is a view that may be taken of man;—may that often is taken, in which a scepticism in any moral or religious design of his being is produced and encouraged. We cast our eyes over the earth; we see its many-tongued sons busily engaged, but their engagements seem to have no moral or religious design. Here the swain is engrossed in his toils;--there the lawyer is preparing for the contest; all life is busy,
busy even in its idleness, but it is the busi-
ness inspired by the almighty dollar, the
prospect of gain in acres, or gold, or honor,
or pleasure. Look at man as you see him
in crowded cities or country multitudes,
running hither and thither, as if intent up-
on some great, some permanent, some etern-
able good; and then ask what so engages his
attention and his labor, and you have re-
turned to you an answer, soul-humbling
and melancholy, things which he can
never enjoy. His capricious feelings and
desires, his strong hopes and fears; his
weighty interests and dear pursuits, are ob-
jects of an hour and will pass away from
his existence, or he from them, swiftly as
clouds pass. Earthly objects, earthly
schemes, earthly ambition, and earthly un-
der takings, engross the attention and pow-
ers, and keeps up the mighty stir of our
species. Why then say that there is any
religion in life? "Vanity and vexation of
spirit," saith the preacher, and it hath been
said a thousand times, and it is a thousand
times true. The cynic is right, for life is
"trouble and weariness; the disappoint-
ment of inexperience or the dulness of
familiarity; the frivolity of the gay or the
unprofitable sadness of the melancholy;
the heavy ennui of the idle or the plodding
care of the busy; the suffering of disease
or the wasted energy of health; frailty, its
lot, its doom, its death; a world of things
wasted, worn out, perishing in the use, tend-
ing to nothing; so complete the frivolity of
life with many, that they actually think more
of the fine apparel they wear than of
the inward spirit which you say is to inherit
immortal ages."

Such is the just complaint of life; its
truth, O! careless or attentive hearer; you of-
ten have seen, you often have felt. There
is no just proportion between the objects of
life, and its toils, anxieties and pursuits.
A mockery seems to be thrown over all
things human; and the wisest plans wheth-
er of governments or of individual man, are
turned to nothing! So long as death reigns,
over all, and swallows up all, just so long the
power of wealth, the splendors of fame,
the extasies of pleasure, and even the joys
of society, friendship, and love, are nothing.

I say this is all true, but the deductions
drawn from it are false. Instead of being
an argument against the religious purposes
of life, these facts make a voice loud as
thunder, and far-reaching as the vanity we
have been contemplating, which proclaims,
that life without religion is not life; that life
with religion is all things.

But I am asked how is this; and how can
these apparently foolish pursuits of man be
called or made religious? The answer is
to be found lurking a little beneath the sur-
face of things. Let us look at the most
common aspect in which life strikes us: that
life without religion is all things. Here we may see not only the wearied limbs,
the fevered brow, and submissive spirit.
There may be, and there often is, a moral
effect beneath these. The toiling laborer of-
ten has a home in which is age, or affliction,
or infancy, or woman, which rise in the mind
and give joy to the heart as he bears the
fruit of his labor to their support. That
stroke of the axe, whose deep tones in the
midst of the forest rung toilsomely upon
thy ear, came from a warm heart, and car-
rried a note of joy to those who will wel-
come the toiling days-man to his humble home.
Weary strokes are thus mingled with pure
affections; toilsome labor with social bliss;
and these affections, and this bliss, and the
patience, and submissiveness of labor, are
sure to make that preparation of the heart that
will allow it to be directed in bliss immor-
tal by a master infinitely wise. Labor then
is only without profit to those who labor for
wind; whilst in all labor there is profit to
those who desire good. There are, "tis
true, many hard and hasty words, mingled
in labor, much exasperation, and anger and
insurrectionary feeling, but still labor is not
abandoned, and any one can see how it
could be made to minister to the calling out
and nourishment of the most admirable
virtues, if sanctified by the word of God and
the hopes of religion. You call theirs' a
dark and unhappy lot, and it is to many of
them, but how often do you find among
them a wisdom and a virtue which has ex-
\z}panded their minds above the darkness and
trials of an unhappy worldly station; a wis-
dom which many philosophers have not
learned, although they have access to all the sources of knowledge; a wisdom which uses this life for a better one; its toils and struggles and disappointment as a preparation for one of uninterrupted bliss. It will be found then, I apprehend, that life is greatly what we make it, and those aspects of it which are oftentimes most disagreeable to our contemplation, were they well understood and appreciated, would show us uses and designs which reach far beyond the present scenes, into those which remain forever. All that is necessary to make labor attractive is for the laborer to keep the consciousness of his own rational and spiritual being, and thus he will know that he is superior to the world, and all its outward circumstances. This knowledge is often obtained and enjoyed even where the ordinary means of cultivation are not to be found. The laborer, therefore, may be religious in his labor. He fulfils his obligations, and learns faithfulness; he prepares himself with means for a sustenance and learns honesty; he labors for the support of others, as well as himself and learns benevolence; by contending with the hardships, hazard and pains of his condition, he learns that greatest of all human graces and perfections, submission to the designs of Providence, by which his sufferings instead of disheartening him, turns him for strength to his God, with calm resignation and unshaken confidence. This is no fancy sketch, for all this I have seen in the laborer, and I thank God that I can occasionally meet with such reconciling specimens of humanity. All, therefore, that may be said by the cynic upon the vanity and folly of the pursuits of life, are but so many arguments in favor of the importance of Religion.—Religion elevates the soul, and it matters nothing where a man stands, or what he possesses, if the energy of his spiritual nature be maintained, he is noble and useful, and as happy as is compatible with the designs of a disciplinary life. But as without religion there is no harmony in the universe, so also there is no object or intelligent purpose in human life, without the virtues, and graces which it produces in all conditions where its influence is felt.

But let us turn to the studious professions. Present the physician before your eye. And as Dr. Young says of the undevout astronomer, so I am compelled to say of the undevout physician—he is mad.” His is the province to open the mysterious pages of God’s wisdom written in the frame work of his creature man. Fearfully and wonderfully is he made. His bones, his sinews, his nerves, all proclaim in their admirable contrivance and arrangement, the wisdom, yea, and the Providence of the Creator.—The man who can open these pages and not be instructed in divine wisdom; who can look upon and study the nature and uses of a human frame-work; see the base of support to the soft parts; its levers of locomotion; its cavities to protect and defend the most delicate and important organs; its mechanical nature and use, and the wants, habits, instincts, physical and mental capacities—in a word, the man who can acquaint himself with the complicated universe exhibited in man, and not be made wiser and better, must be singularly dull or obstinately perverse. See all animals, adapted and prepared for their several modes of existence: the Rhinoceros, clad in his defensive mail, the Lion and Leopard provided with weapons of defence; the Sheep and the Beaver clothed in their thick and protective coverings—every animal furnished with all that is necessary to his existence or adapted to his wants. But man the most distinguished in the scale of being, by nature is neglected, abandoned, weak, naked and defenceless, unarmed in the midst of dangers, uncovered to the winds of heaven! But look again. He has received for every gift denied one more than equivalent. Illimitable capacity for improvement; terrestrial ubiquity by which he is capable of inhabiting every part of the known world; endowed with intellect and inventive genius, which has in his mental and moral elevation raised him to a measureless distance above all created things. Animals apparently more cared-for are subservient to his purposes and obedient to his commands, or if found useless in his dominion, he banishes them to the trackless wilderness. And
can one of his race, where profession and interest call upon him daily to study the organization, habits and character of a being whose intelligence all nature attests, and not be an enquiring, religious man? Naught but the sad and humiliating fact that we often find him hostile to religion, could induce us to have such a thought for one moment. Our object, however, is not to reprove, but to show that in the pursuits of life we may be, and of right ought to be religious. This may be seen in the profession before us in the fact that the physician is frequently brought to compassionate the sufferings of his fellow-creatures. The head racked with raging fever—the feeble hand extended out for relief, all the demands of suffering nature, are presented before him by which he may learn the frailty and impotence of himself, and the need of a divine helper. To look upon the strong man bowed down with weakness, the same man in the ravings of delirium, and the dying man stripped of all earthly supports, and not to learn that naught but Almighty Power and goodness can be depended upon, would be evidence that he was unworthy of his profession. The calling of a physician, then, is a religious calling, because in it he may see the power, wisdom and goodness of God; he is made to see the frailty and dependence of man, and the vanity of all earthly helps and hopes.

It is equally true that the vocation of a lawyer may be made a religious calling. His studies teach that the foundation of all law is or should be Right. To secure, and establish, and vindicate justice, which is but another name for our word righteousness, is the professed, and may be the real object of his honorable profession. I know that I am now stating what will conflict with the views and observations of a majority of my readers. The trade of the lawyer has been considered one most mercenary, and devoted to deceit. The people in many instances have not hesitated to say that lawyer and another noted character, whose distinctive epithet commences with an L, are the same office. And we are compelled to acknowledge, that this vocation has been abused. But this is not the fault of the calling. Lawyers occupy a truly dangerous position. They see the worst phases of human dereliction and infirmity. The railer, the wrangler, the slanderer, the thief, the liar, the murderer, are their clients and open to their inmost hearts. In defending such, they may err in judgment, in temper; and they may wilfully defeat the ends of justice for gain. But notwithstanding all, he can discharge his duty fairly, with proper self-respect, both to his client and his conscience, and in the fear of the justice of Almighty God. His calling, therefore, has nothing in it necessarily opposed to Religion; and it may be made a religious calling, because it may be devoted to the cause of oppressed humanity and sacred justice—the cause of right, of truth, and equity in the world.

But it is true also of other pursuits. In their highest, worthiest objects, they may be made religious and good. I do not think it necessary to specify more particularly. I do not say that these callings are religious or religiously pursued, but I say they may be, and that it would be bigotry to deny that all the ordinary pursuits of life may be made tributary to the high purposes of religion. J. B. F.

PREACHING.

Not an essay, reader, but one or two observations. There is a great principle to be observed by every preacher, if he would be successful in persuading men to obey the gospel. It is, that men are more easily won by a proper presentation of the mercies, than the terrors of the gospel. I do not say that a preacher should be devoted to this, nor to any other rule; for whoever knows any thing of preaching, knows that a servile observation of any rules, however good, will invariably produce a formal and lifeless discourse. Men should have the great truths of the gospel inwrought in their very souls, so that, unconsciously, the form, spirit and power of their discourses may have their exercise. To effect this insensible influence, he must think much upon his subject, think often and at different times; pray sincerely and fervently over his
efforts, until he can truthfully say, "O Lord, make me thy servant in whom thou shalt be glorified," and be willing to fail, utterly fail, if a failure would best promote the cause of his master; and yet with all the mental capacity and acquired knowledge that he possesses, he should skilfully adjust the whole; for it is only in the proper use of all that we are, that we can expect the blessing of the Lord. Still, good rules should not be despised, for by a proper observation of them, we are prepared to use all our powers. We repeat, then, that a congregation who are compelled frequently to hear nothing but the restraints and terrors of Religion, will soon either desert their preacher, or will listen with hardened incredulity, both in the preacher and in what he preaches. Let not such an one say, "the people love to be flattered and cannot bear the truth," for though this may in some instances be true, it is equally true that a chilling, coercive, terrible denunciation, will never correct that evil or any other. To hear such men, is to seek the privilege of being goaded and lashed; a discipline suited to slaves and immense treasures, and are capable of bearing heavily burdened vessels upon their bosoms. But it is so with men. The violent and noisy betoken the torrent that comes down with mountain fury, but soon runs by,—whereas, the temperate and placid are not unlike those broad rivers whose capacious waters ceaselessly flow to gladden the land. We can be firm and decided, but we will be nothing injured by striving at the same time to be temperate and affectionate.

We should be equally opposed to a style of preaching which merely addresses the emotions. I have heard soft sentimental appeals, poured forth in woman's tones, and I have seen the hearers bathed in tears, and I have met them again in the busy world and their hearts were as hard as ever; their lives unimproved. I love to "weep with those that weep," and I pray God that I may be ever possessed with a heart that can sympathise with the affecting truths of the gospel; but I wish ever to see substantial fruits from my ministry. There is an eloquence which merely overflows. It is not prompted by the nature of your subject, nor guided
by reason, but it simply flows out because
the fountain is full, caring not whence it is-
sures or where it falls. This may be
proper in some persons, but I think it is
often the opposite extreme of the harsh
spirit we have been reviewing. It should
not be sought or studied, for the good rea-
son, that every discourse addressed to ra-
tional men should have an aim, a distinct,
well-defined object. Bunyan has a charac-
ter he calls Mr. Wet-eyes, who answers
well to the preacher who is sensible without
thought or power of reflection.

Again.—We should never seek to be
strictly popular, nor should we despise pop-
ularity, if it comes without effort. Discour-
ses should be characterised by intellectual
power, by thought, whether popular or not.
There are many, 'tis true, who do not ap-
preciate thought, but there are a few who
do; a few who are benefitted by it and who
love it above all things else in your discours-
es. Nor are these always to be found in
what are considered the more refined and
reputedly intelligent audiences. I have
heard men before such audiences, utter
rich, clear and forcible truths and argu-
ments in a terse and attractive style, and I
have seen the hearers exhibiting a blank
listlessness to all that was uttered; and I
have heard the same speaker in the pre-
sence of the same people with the same
general truths, dressed in a little more
finesse, with a flourish or two of figures, and a
little more eloquent, and produce the most
powerful effects. But I must also confess
that I have heard men pour forth a strain of
silvery nonsense, with an occasional rivulet
of poetry flowing into it, and all eyes were
opened with admiration, and all mouths
were stretched to gulp down what he said,
and for days the speaker would be envel-
oped in the lavish incense of their praise.
We should never seek to please any audi-
ence in this manner. Any man of common
discernment can distinguish between these
speakers. The first and last are extremes;
the second is the wise and useful man. The
first by his dryness cannot excite thought,
although he may deliver the most powerful
truths of God; the last delivers sound for
sense; the thinking and the earnest man
reaches his audience, grapples with them,
invigorates their moral powers, braces them,
makes them strong to act and to feel. No
man can hear such an one without benefit,
and though he may at times deliver objection-
able opinions, (to err is human,) the
good will always preponderate, and the bad
may be thrown away.

In conclusion, let us remember that he
that indulges in abuse and rancour, hazards
and deserves an ejection from 'all good so-
ciety; and that he who seeks to be witty in
the pulpit, generally makes himself a fool;
and let the hearers of discourses, of what-
ever character, never forget that no man ei-
ther from hearing, or delighting in them, will
ever be carried to heaven, unless, as Dr.
South says, he be pulled "up there by his
ears."

J. B. F.

MORAL GREATNESS.

Moral Greatness is the only elevation and
distinction worthy the name greatness.—
This side of heaven, it is the highest life of
our race, and that which is alone worthy of
recognition and reverence. It alone satis-
fies the demands of our nature; it is the on-
ly perfection of which we are capable; it
is the only worth which returns its value,
and which never grows dim by diffusion or
age. Men grow in knowledge and advance
to towering heights of intellectual devel-
opment; but this growth is only an increase
in the knowledge of our ignorance. We
learn to know the limited character of our
capacity, and the bounded extent of our ob-
servation. The wide fields of truth spread
out before us in enlarging dimensions as we
advance to possess them. Perfect knowl-
edge and wisdom are not to be found be-
neath the stars. The wisest men are out-
grown in a few generations, and schoolboys
learn to laugh at the folly of those who had
filled the world with their names. What was
known and known very imperfectly to the
greatest minds of the past age is now taught
in every infant school, and men learn to
look down upon ancient wisdom as upon the
past-times of men of amusement. But not
so with the morally great; not so with the
THE SPREAD OF THE GOSPEL.

AN OBLIGATION REPTING UPON EVERY CHRISTIAN.

I am often induced to enquire, both with reference to my own efforts and those of my brethren—Do we feel properly the obligation to extend the knowledge of the gospel? Have we as much zeal in this good cause as our professions of love to it would indicate? Were we really in earnest, and were our piety undoubted, would we not be more active in securing the great and paramount purpose of Christian benevolence, the conversion of the world?

There are large and well organized associations all over our country for the spread of the forms of Religion peculiar to them. We admit, that love of worldly honor and parade, love of office and power however small, and the common passion of human nature for association, have influenced, and still influence many in sustaining and rendering mighty these institutions. But there are sincere laborers in all of them, and many whose supreme desire is to do good, serve their Redeemer, and render themselves his faithful stewards. The mercenary, time-serving, mistaken worldly and ambitious motives and actions of some, will not excuse others, who feeling that they are depositories of truth, should act, from unaffected philanthropy and sincere attachment to the cause of the Bible. What if we do not approve of all that we see and know of missionary societies, shall we, therefore, cease to spread the gospel? We have no right to exist as a christian people, or to pretend to the high honors of the christian profession, but upon this one condition, that we will in good faith, and vigorous exertion, carry out the designs of that profession. Let us compare Apostolic and primitive devotion, energy and zeal with ours. These principles and virtues in them, made them ever ready to do or to suffer for Christ. They were ready; we are slow to believe and move. They risked all; we are scarcely willing to risk any thing. They added to their faith courage; we seem to have added to our doubts, fear. Their love as it partook of the nature of the love of God was world-wide in its expansiveness, and made them ready for every good work—

"O reverence the majesty of the Omnipotent, and tempt not his anger, lest thou be destroyed."
Successful or unsuccessful, still they labored, for they had calm and unshaken confidence in their principles, and they looked to a bright future, whose sky was gemmed with stars of unfading glory for their reward. O for their living faith, and burning zeal! then would Zion shine, and her glory extend to the ends of the earth.—Shall we make the errors of others our excuse? Will the Lord, whom we acknowledge as alone our Master, acquit us without blame because they are blameworthy? Certainly not; but we will be overwhelmed with merited disgrace, in the day of retribution, for a failure to do that in a good cause which others have done in a doubtful one.

I am told that the popular societies for the spread of the gospel, instead of sending forth the pure word of God, become propagators of human traditions, of corrupt interpretations of the truth, calculated to destroy or greatly neutralize the saving influence of the ordinances of Christ, and to do positive and ultimate injury to the cause of a genuine Christianity. We do not deny it. But does that relieve us from our obligations? We who have tasted of the pure streams of the Fountain of Life, as they flow from Mount Zion through Apostolic cisterns, will we not send them forth to gladden the wilderness of scepticism, and religious want? Will we confine them within the banks of selfish indulgence, and greediness of worldly gain? If we attempt it, they will break their dams, and, rising above us, will seek other channels than our unworthy and world-enclosed reservoirs, and leave us solitary and deserted.

The most alarming symptom of decline in the love of Christ in our own bosoms, is a lack of interest in the salvation of others. We profess love for primitive Christianity, we should then imitate the primitive disciples. We seek to follow their example, we should then possess their fervour. They coveted, anxiously coveted—such was their love for Christ, their estimation of his love for them—opportunities for making sacrifices in his cause. Let their example be the measure of our efforts, and we will witness a speedy conversion of all our neighbors. The pretexts for sloth which are now indulged, and the heart-chilling and soul-impoverishing notions that prevent our liberality and our labors; the lack of interest in the condition of those who sit in darkness, without Christ and without hope, will all give place to immediate, unwearied and all-enduring efforts to spread abroad the light of truth, salvation and immortality. "The kingdom of heaven is likened unto a nobleman, who, about to travel into a far country, called together his servants and delivered to them his goods." Let the reader turn to Matthew 25, and read from the 14th to the 30th verse, and learn to beware, lest he resemble the unprofitable servant, who hid his Lord's money.

J. B. F.

EXCERPTS OF THINGS NEW AND OLD.

It seems to have been the pleasure of our Creator to make human life a scene of irregularity and in some aspects, of impenetrable darkness. Nothing seems to happen in what would be conceived the ordinary course of events. Our history is interspersed with remarkable coincidences, which could not have been anticipated by any powers now known to the capacity of man. If it were not so—if every thing were to happen just in such order as mortals would expect, the future would be subject to the precision of a mathematical calculation; and life in the future would be as monotonous as life in the past. But extraordinary events occur—events that defy the calculations of the most gifted, which while they throw a veil of impenetrable darkness upon future contingencies, make life an ever varying scene, and not unfrequently produce changes in the affluent or miserable condition of individuals, nations and the world, of the wisest and most beneficial character.

"Do not the histories of all ages,
Relate marvellous presages
Of strange turns in the world's affairs?

In the affairs of human life, there seems to be a more equal distribution of rewards and punishments from the hand of Providence than many suppose. Those who meet not with great afflictions, are beset with petty grievances which make up in number
What they lack in asperity and seem thus to disturb the serenity of their victim as much as the greatest of calamities could. Who, in his intercourse with man, has not found those who complain as much for slight indisposition or interruption in their domestic affairs, as Bonaparte did of his loss at Waterloo?

The bell strikes one—
We take no note of time
But from its loss: To give it then a tongue
Is wise in man. As if an angel spoke,
I feel the solemn sound.—Young.

"The moral which the poet has rather quaintly deduced from the necessary mode of measuring time, may be well applied to our feelings respecting that portion of it which constitutes human life. We observe the aged, the infirm, and those engaged in occupations of immediate hazard, trembling as it were upon the very brink of non-existence, but we derive no lesson from the precariousness of their tenure, until it has altogether failed. Then for a moment, at least, our hopes and fears
Start up alarmed, and o'er life's narrow verge
Look down—on what—a fathomless abyss,
A dark eternity,—how surely ours!"—Scott.

Did you ever observe, reader, that lawyers, physicians and preachers are never allowed to complain of their hard fate or want of reputation in their professions? If they do, a hundred tongues will blame their incapacity as the cause. But the most stupid veteran who ever murmured out the thrice-told tale of a battle or a siege, where human life is sacrificed, is heard with reverence and listened to with sympathy. Alas! the mass of men are animals only in their sympathies; for intellect or moral worth, they have, as a mass, but little respect. A preacher, of all men in the world, however hard his lot, if he wish to maintain his respected character and usefulness should never, under any circumstances, complain. His complaints will ensure the reason of them to continue to exist, if not to aggravate them. This is my observation. What is yours?

How time, that greatest of innovators, as the Scottish clergy call him, diminishes wonder and palliates misconduct!

What a forcible and beautiful figure is that used by the sacred pensman, in comparing human life to the sea. Reader, have you ever beheld the ocean, through the indistinct light of an over-clouded moon, rolling its multitudinous complication of waves—crossing, bursting, mingling into each other? Such is the great ocean of this world's men—seldom calm—but its waves often raging, opposing and destroying each other—nation rising against nation—people against people—razing and destroying the deep foundation of mountain governements, and rolling over their ruins the same wave which has rolled over thousands before! Happy he whose cares are confined to the narrow rounds of a useful and healthful occupation,

"Far from the mad'ning world's ignoble strife."

He that is too proud to vindicate the affection and confidence, which he conceives should be given without solicitation, must meet much, and perhaps deserved, disappointment."—Scott.

There are many persons in our acquaintance, who die without obedience to the requirements of heaven, who are nevertheless amiable and piously devoted. The circumstances of their early education prevent their giving proper attention to these matters; and we are satisfied that if they had they would as readily have obeyed as we.—How far intention may be taken for the deed we know not; but in the death of such we commit them to Him who can alone weigh our intentions and actions; we commit them with awe, but not without hope.

Wealth hastily or improperly obtained, is generally ill-employed.

Error.

The end—the end—the end—always keep the end in view; if you take a cigar, drink a glass of spirits, violate the creed of virtue, speak an untruth, or lift a copper from your master's drawer, think of the consequences—the end of your course.—Will it be pleasant to reflect upon at night? Will it add to your respectability and reputation? If young men would always have the end in view, the number of transgressions would be small.
“Governor Winslow tells us," says Prince, "that when the Plymoth people, parted from their renowned Pastor, [Robinson,] with whom they had always lived in the most entire affection; he charged us before God and his blessed angels to follow him no further than he followed Christ: And if God should reveal any thing to us by any other instrument of his, to be as ready to receive it as ever we were to receive any truth by his ministry: For he was very confident the Lord had more truth and light yet to bring forth out of his Holy word. He took occasion miserably to bewail the state of the Reformed churches, who were come to a period in religion and would go no further than the instruments of their reformation. As for example, the Lutherans could not be drawn to go beyond what Luther saw; for whatever part of God's word he had further revealed to Calvin they had rather die than embrace it; and so, said he, you see the Calvinists, they stick where he left them, a misery much to be lamented: For though they were precious, shining lights in their times; yet God had not revealed his whole will to them: And were they now alive, said he, they would be as ready to receive further light as that they had received. Here also he put us in mind of our Church-Covenant; whereby we engaged with God and one another to receive whatever light or truth should be made known to us from his written word. But withal exhorted us to take heed what we received for truth; and well to examine, compare, and weigh it with other scriptures before we receive it. For, said he, it is not possible the christian world should come so lately out of such antichristian darkness, and that full perfection of knowledge should break forth at once." Prince's Chronology, Boston, N. E., MDCCXXXVI, p. 80. This is the language of a prudent, sensible, good man.

Mr. R. W. Cushman, Pastor of Bowdoin Church, Boston, in his 'Pure Christianity the World's Only Hope,' among the conditions which he considers necessary to the efficacy of christianity, as far as it depends on human instrumentalities, says, p. 52:

"The word of God must be restored to its supremacy. The inspired scriptures must be made the exclusive rule of faith and practice; and all tradition and conjecture, and convenience and partiality, and prejudice, and worldly interest, must be made to defer to that divine authority. All else, in the guidance of religious duty, must be held as a dream or a fancy.

"Attempts to control mankind with bulls, and decrees of councils, and legends of saints, and traditions received from the fathers, must be met with appeals to the Bible: "to the law and to the testimony:" and mankind must be made to understand that if religious teachers speak not according to this word, it is because 'there is no light in them.' The conviction must be wrought in the minds of the people and ministry, that to wrest or disguise its meaning is to incur the frown of its Author. It must be made "quick and powerful" to fear, as well as inspiring to hope; and conscience must be educated by its commands." Good sentiments—none better.

**BISHOP'S POWER.**

We have been asked to define the Bishop's power in the church, and to say whether they have a right to rule with arbitrary authority, or whether their decisions are merely opinions subject to the rejection of the church.

Our answer is—we think there is but little call for the exercise of authority in a church of Christ. If the members are pious, they will do better without than with arbitrary rule over them; and if the Bishops are truly religious, they will feel no desire to exercise such authority. It were quite as pertinent to ask whether a man should exercise arbitrary authority over his wife! If she is a good, prudent, sensible woman, she will do her duty without it; and if he is a sensible, prudent, honorable man, he will not desire to exercise it. If the parties are worthless, one is not fit to exercise such authority, and if he did, it would be rather an injury than a benefit to the other.

The better way is to do right; then there
will be no need for the exercise of arbitrary authority.

**NEWS FROM THE SOUTH.**

Brother P. B. Lawson of Marion, Ala., writes us (Nov. 26th) that the saints in Marion are united, zealous, firm and in good spirits. We rejoice to hear it; and that they continue to have occasional additions to their church. We regret however to learn that bro. A. Graham's health is not good. May the Lord speedily restore him to health and his useful labors in the ministry!

Brothers Hooker and Caskey have lately constituted a church in Greene co. Ala., of some thirty persons; some fifteen were immersed.

There is a wide field opened in South Alabama for usefulness. What laborers will occupy it? The brethren want preachers. Lord, raise up and send forth good men and true, whole-hearted, self-sacrificing men, who will be useful, and an honor to the ever-blessed cause they plead!

**NEWS FROM TEXAS—AN EVANGELIST WANTED.**

Brother E. W. East writes to Pres. Fanning, (Brenham, Washington county, Texas, Nov. 7th,) that “there have been added in that county, since the middle of July, about 38 to the army of the faithful. On last Lord's day brother Rucker immersed two young men at brother Connell's, in this county—one of them a Poleander. Brother Cox has spoken a few times recently. Brother Giles has labored a good deal during the summer and fall.

The brethren there want a supply of Bro. Campbell's Hymn Books, last edition, and some of his Family Testaments, and an Evangelist. Who will go? Have we no young men of sufficient faith, and piety, and energy, willing to become pioneers in the good cause in Texas? Are there none willing to forego ease, and luxury, and comfort among rich churches in Kentucky or Virginia or Ohio or Tennessee, or elsewhere, to make some sacrifices, and undertake the work of Evangelizing in Texas?—If so, let them report themselves to brother Fanning, who is requested by the brethren in Texas to procure them an Evangelist. If no young, single man can be found, no doubt some veteran soldier, accustomed to making sacrifices, of enduring fatigue, and of performing hard labor, will 'ere long offer his services. An old adage is—Old men for counsel, and young men for war; but among our preachers it is, Old men for war!

Were I a young preacher, I would break out of my leading-strings and be a man, and respond to the call from Texas. Were I an old man, if no young preacher would have energy sufficient to do it, I would go myself.

The church at Union, Sumner co. Ten., had some difficulties some time past, which we are glad to learn, have all been happily, and we trust, permanently settled. Since then, brother W. P. Clark of Ky. who was the principal agent in settling the difficulties in the church, held a five-days meeting at Union and baptized nine young persons, between 14 and 20 years of age, all members of the families of the brethren. Two colored persons were baptized a few days afterwards by brother Hopwood. This shows how necessary it is to the success of the gospel that brethren should be at peace among themselves; and how culpable they are for allowing a spirit of division to spring up among them; and also how many souls may be lost on account of their unhappy divisions, or saved by their dwelling together in unity.

**REPORT.**

On the 15th of November, representatives from most of the congregations in Warren county, met at Philadelphia, according to appointment, for the purpose of procuring the services of an Evangelist during the ensuing year.

Brother George Sproud having been called to the Chair, and brother A. E. Myers chosen Secretary, the meeting was opened by prayer; after which the following churches came forward by representation, viz: Ivy Bluff, Fountain Springs, Philadelphia and Rockey River. After some deliberation by the representation, as to the course most advisable, it was determined to
employ the labors of Bro. Elkins as an Evangelist. Therefore
Resolved, That the above named churches sustain Bro. Elkins during the next year to the extent and in the proportions eventually agreed upon.
Resolved further, That Brethren D. Ramsey, S. N. Murphy, and R. R. Myers be appointed a committee to make a minute of the proceedings, and send the same to the Christian Review for publication.

A. E. MYERS, Sec'y.
Nov. 24th, 1847.

Brother J. H. Vandyke writes to brother Fanning that he and bro. Gilleland attended a camp-meeting at Roan's creek, Carroll co. Tenn. and had 24 additions—two from the Baptists. And at Clear Spring Dr. McCull and D. Graham of Ky. aided them—11 additions. The congregation numbers about 100 members—meet every other Lord's day to attend to the institutions of the Lord's house.

Bro. Vandyke mentions the death of sister Edith G. Smith. She was afflicted nine years; obeyed the gospel Oct. 1845—from which time she lived a christian life, and died Sept. 2d, in the full hope of heaven!

FRANKLIN COLLEGE.

The next session of Franklin College will commence the first Monday in January, and continue ten months. It is located in a healthy neighborhood, five miles east of Nashville, near the Murfreesboro' Turnpike. Young men who wish to obtain an education, and at the same time to preserve or gain a good physical constitution by daily profitable exercise, would do well to avail themselves of the advantages offered in this Institution. The expenses for ten months in the College proper, will be from $119 to $124, including board, tuition, &c.

There is connected with the College a Juvenile Department, under the government and tuition of a graduate of the College, and under the general supervision of the Faculty of Franklin College. Into this, boys of from six to seven years old are admitted. The boarding house of this department is kept by a worthy gentleman and

his excellent lady, who exercise parental guardianship over the boys, and have an eye to their wardrobe. It is conducted with great propriety. The expenses are about $106 for ten months.

One principal design of this department is to take boys before they have begun to learn improperly, so that they will not have to teach them to ‘unlearn what they have learned amiss,’ and prepare them for a thorough course in College. Parents and guardians in placing their children and wards in this department may rest assured that they will be shielded from many temptations to which they would otherwise be exposed; that they will have their constitution guarded, their morals preserved, and will learn useful avocations while they are acquiring an education.

There are preparations made for about 50 boys in the Juvenile Department, and about 120 in College proper. The tables, lodging-rooms, recitations, labors &c. of the two Departments are entirely separate.

We do not know of any Institution that possesses more advantages and holds out greater inducements to boys and young men wishing to obtain an education, than Franklin College.

II.

PROPOSITION TO EVANGELISTS.

For the sake of extending the knowledge of the truth, we propose to every Evangelist to allow one fourth of the subscription-price for every new subscriber to the "Christian Magazine" he may obtain, provided he obtain and pay for not less than ten. Every brother will see at once the liberality of this offer, and we trust will appreciate our desires to aid those who are fellow-laborers in the spread of the gospel of Jesus Christ. We seek no personal emolument in this enterprise, but, are ready and willing to make sacrifices in common with our brethren for the advancement of light and purity in the earth. This proposition to be in force from this date.

Jan. 1st 1848.

Errors.

The Lord is gracious and benificent; he hath created the world in mercy and love.
CHRISTIAN MAGAZINE.

J. B. FERGUSON, Editor.

B. F. HALL, F. FANNING, Associate Editors.

Vol. I.

Nashville, Tenn. February, 1848. No. II.

CHRISTIAN MAGAZINE.

[We give place this month to a plain, practical discourse on the subject of Baptism. The discussion of this subject with many of our readers we know is trite; but it is as important as it is common, and we have no doubt many will be edified by the clear, cogent, earnest manner in which it is here presented. Our Brethren should read it that they may be able to recommend it to others, and they will find beneath its modest and simple style a large amount of Scriptural information, such as is desirable for every community, where difficulties exist upon the subject. It is the fruit of much labor, and its fidelity to the Scriptural record must commend it to all lovers of the truth. We regret that we are compelled to divide it; but the press upon our columns will not allow us to do as we wish.]

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BAPTISM,
A plain Discourse for plain people, or an endeavor to settle the Question. By John M. Barnes.

The Christian Religion is worthy the most profound consideration of all men. He who supposes that he can treat with indifference any precept or command connected with it, is ignorant of its nature, and does not render acceptable obedience or service to God in anything he does. The great Apostle to the Gentiles spoke volumes of instruction on the spirit with which we should place ourselves under the guidance of Jesus Christ as the captain of our Salvation, when, in the moment of his deep conviction of the truth of Christianity, he said, "Lord what wilt thou have me to do?" Here was an entire surrender of himself to the direction of the Son of God. He gave himself to him forever and without reservation or selection with reference to the service to be assigned him or the duties to be required at his hands. The "Lord" is to prescribe and direct, and not fallible men. The extent of the meaning of the word "what," plainly declares that the enquirer had but one feeling on the subject, and that was to know the will of him to whom he addressed a question, which may be paraphrased thus: "Lord, I consult not the will of men, thou alone hast the right to control and the wisdom to direct me—I have no choice or preference in this great matter; I dare not, nor do I desire to prescribe to thee; only speak thy will,—I will obey thee now and ever, in all things." This is the spirit with which we all must commence the work of obedience. The command "to deny ourselves," involves a full renunciation of our wisdom, as well as our own predilections, in matters of religion. He who does not do this, cannot be a Christian. Christ will suffer no rival; he will occupy the throne of man's heart in conjunction with no other being; he will have all our love and reverence, or he will have none. We must be fully, wholly, entirely, undividedly his, or we must be damned.

With this preface, I proceed to the subject to be discussed. A remark or two, however, may be necessary in regard to that portion of its title which is contained in the words "A plain Discourse for plain people." One of the reasons given by Jesus to John the Baptist in proof that he is the Messiah is, that "the poor have the gospel preached unto them." Those who do not possess wealth do not generally know the Greek language. And as the New Testament was originally written in that language; and as the word Baptism is a Greek word with an English termination; the discourses upon this ordinance whether written or spoken, are generally full of Greek words and phrases; these, the mass of the people whom I denominate "plain," cannot fully understand, and consequently they do not feel the force of the arguments and criticisms contained in those discourses. And besides this—the most efficient and devoted advocates of the truth, I mean females and the majority of private male
Christians, cannot use such arguments with the same efficacy they could, if they were presented in plain English. I shall, therefore, endeavor to furnish them with an argument which they can use with entire confidence, because they can fully comprehend it. I think of but one instance at present in which I shall mention any Greek word except the one we find in the common translation,—I mean the word "Baptize," and the word "Baptism."

But I may be permitted to use some expressions contained in our books on English grammar, without destroying the plainness of my discourse, because these books are now in the hands of nearly all; and even these terms I shall so explain that every one can understand them.

The text I have selected contains but three important words, viz: "he baptized him." The first and last words are short, plain, every day words, and are easy of explanation,—and in this connection stands for or represent two persons—the first denoting the person who baptized, the second, the person who was baptized. He who will read the 36th, 37th and 38th verses of the 8th chapter of the Acts of Apostles, will see that the word "he" stands for Philip, and that the word "him" is a substitute for the word eunuch—so that we may place the word Philip for he, and the word eunuch for him, and the text will read thus, "And Philip baptized the eunuch." Now, whatever the word baptize may mean, and it must designate some action,—Philip performed that action and the eunuch suffered it—it was done to him. Baptize is an active transitive verb having "he" (Philip) for its nominative, and "him" (the eunuch) for its object. We cannot be mistaken or deceived thus far; all is plain and perfectly clear to the comprehension of a child.

We proceed a step farther. The word Philip denotes some man. Who was this man? Read the previous part of the chapter and you will perceive that he was a preacher of Christ or of the things pertaining to the Kingdom of God and the name of Jesus Christ. Also the word "eunuch" means some one—a man; who was he? From the same chapter, we learn that he was an Ethiopian, the treasurer of queen Candace and that he believed that Jesus Christ is the Son of God. We are then permitted to substitute for "he" or "Philip" the word "Preacher," and for "him" or "eunuch," the word "believer," and we have the same thing said; the sense is the same; thus 1. And he baptized him.

2. And Philip baptized the eunuch. 3. And the Preacher baptized the believer.

No man in his senses, and having any respect for the truth will deny this. We are, in this, only acting in accordance with a mathematical axiom of every-day application; it is, that things which are equal to the same thing are equal to each other. To illustrate the matter very plainly; there is a lady who is making a "quilt"—the "patches" are to be of the same shape and size. How does she secure this? Does she not procure a pattern, and cut each piece by that? She does. How does she know that each piece is of the same size and shape? Is it necessary that she should place any two of them together? Certainly not; she has only to be satisfied that each piece is of the same dimensions with the pattern. To apply this case to the above, Philip is the same as "he," and Preacher is the same as "he," then do Philip and Preacher denote the same person; so with the words him, eunuch and believer. From this mathematical axiom or self-evident truth we form a law for language, viz: That we may substitute the meaning of a word for the word and the sense, the meaning of the sentence in which the word occurs will remain unaltered. I do no violence to my text when I read it, "And Philip baptized the eunuch," why? Because the word he stands for Philip, and the word him stands for eunuch.

Having disposed of these two words, I propose to discuss the remaining one of my text in the same manner, and hope as fairly and conclusively. But as its import is of more consequence, I will here quote a few rules of interpretation which are universally admitted to be correct. I number them for the purpose of reference. They are taken from "Horne's Introduction to the stu-
BAPTISM—BY JOHN M. BARNES.

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dy of the Scriptures," a work of genuine merit and acknowledged ability.

1. The most simple sense is always that which is the genuine meaning.

2. Before we conclude upon the sense of a text [or word], so as to prove anything by it, we must be sure that such sense is not repugnant to natural reason.

3. The plain, obvious and literal sense of a passage [or word], is to be preferred to the figurative sense, and is not to be abandoned, unless absolute and evident necessity require such literal sense to be given up.

4. If the Holy Spirit, who is the best interpreter of his own words, elsewhere deliver his mind concerning the same thing, in proper and clearer words, the latter are to be adopted in preference.

5. Where the proper signification presents a meaning that is either absurd or manifestly contrary to truth, it must be given up. [Of course then, when any meaning is attributed to a word or passage which is not the literal meaning, or even a primary and obvious one, and evidently presents an absurdity; such meaning must be given up.]

As if the predicate, or thing affirmed, contain any thing which, in no respect whatever, suits the subject, or person or thing about which the affirmation is made—in such case it is plain a wrong meaning is given, either to the predicate or to the subject.

6. The received signification of a word is to be retained, unless weighty and necessary reasons require that it should be abandoned.

With these rules before us, as guides and aids in determining the meaning of the remaining word of our text, we approach it without fear or hesitation.

And what does "baptized" mean? We must not forget that it is not an English word, but a Greek one with an English termination, having been transferred into our common translation. Well, "Philip" baptized the eunuch. Did Philip do any thing to the eunuch? Yes, he baptized him. Did he do anything to the water? Yes, he entered it, went down into it. He did not then baptize the water, no he went down into that, but baptized the eunuch. This is positively and absolutely true; no one can, no one dare deny it. So far then we are sure that we are right. What then are we to understand by the expression "Philip baptized the treasurer of Queen Candace?" We have already remarked that baptized is an active transitive verb, and, that we may approach one step nearer to a correct understanding of the meaning of this word; we would further remark that all active verbs may be placed under two general heads, in two grand divisions, 1st. Those which signify, designate the mode or manner of performing an action, and 2ndly, those which simply designate or mention a result or effect. It is also worthy of notice that those belonging to the 1st class or division, cannot point out or specify more than one mode of doing any thing, and that those of the 2nd class cannot designate or point out any particular mode of producing the result or effect indicated by the word. As this is intended to be "a plain discourse for plain people," we will illustrate this proposition. The word "go," for instance, or "move" or "travel," will serve our purpose. These words denote action, but it is a mere result or effect, a change of place; and in themselves, and by themselves it is absolutely impossible that they can tell us how, or in what manner, or by what mode this effect is produced; it may be by creeping, walking, running, flying, swimming or rolling. Neither go, move nor travel can mean either of the above modes of motion, while the idea of going, moving, travelling (in the sense of changing place), is in each of the words creep, walk, run, fly, swim and roll. It is equally impossible that the idea of walking can be contained in creep, run, fly, &c; swim means motion only by a certain kind of action; so of the rest. If this were not so, there would be perfect confusion in language, a confusion equal to that which occurred at the famous tower in the plains of Shinar.

Another example, illustrative of our proposition, or rather of this general truth in language, is found in the words 'wet' 'moisten.' These words denote effect and be
long to the 2nd division. They can designate no particular manner of moistening or wetting, which may be accomplished by exposure to rain or dew; or by plunging into a river.

So with the words "Cultivate," "Till," "Cleanse;" we may cultivate or till a field by ploughing or hoeing; and we may cleanse by hoeing, raking, scraping, sweeping, rubbing, scrubbing or washing. But certainly no one of any intelligence will contend that rubbing, raking, ploughing, hoeing &c, mean anything but rubbing, raking, ploughing, hoeing, &c. True, these words like nearly all others, have a figurative meaning—but no figure of speech can make rub mean plough or rake. Presuming these illustrations satisfactory to all plain, and sufficient for all candid and honest men, we now ask to which class does "Baptize" belong. Does it point out mode or effect? It must do one or the other—it cannot do both. Those who have perverted the meaning of the word, have also placed it in the first class. They say it means to immerse, and to sprinkle, and to pour. Each of these words designates mode, not effect; manner of action, and not a result of action. So that according to their own definition it belongs to the first class.

We are thus nearer by one step the attainment of our object—the meaning of "Baptize." It is contended that it means to immerse, to sprinkle, to pour. I here declare that it is absolutely impossible that it does, or can mean all of them—that it can mean only one of them; if it means immerse it does not mean sprinkle or pour; if it means sprinkle, it cannot mean immerse or pour; and if pour is its import, then sprinkle and immerse are forever excluded from its signification.

In order to prove what we have just said, we must recur to our mathematical axiom and to the plain law of language which authorises us to substitute the meaning of a word for the word itself, and the sense of the passage in which the word occurs, will not be altered or destroyed. Therefore, if Baptize means immerse, then immerse may be put into the place of Baptize in our text, and the sense will be good—"Philip immersed the eunuch." So we can substitute the meaning of immerse for the word immerse, if immerse is the meaning of Baptize. What does immerse mean? Let Dr. Webster, the great Lexicographer, tell us the meaning of it. We take the first three meanings given it: 1. To put under water or other fluid; to plunge, to dip. 2. To sink or cover deep; to cover wholly. 3. To plunge; to overwhelm. "Philip put the eunuch under water;" this seems quite appropriate since we are told that they both went down into the water. So any meaning of immerse may be substituted for it or for baptize in the passage before us, or in any passage in which the word occurs, and there will be a sensible expression.

Again, if baptize means sprinkle, this word may also be substituted for baptize without violence to the sense of the passage or of any other in which baptize occurs. Let us try it; "And Philip sprinkled the eunuch;" this seems to sound well enough—but sound is one thing and sense is another;—our ears are accustomed to the expression. But what does sprinkle mean? Does Dr. Webster know, and does he give the true meaning? We presume he does, and that meaning can take the place of sprinkle or baptize. We will quote all the meanings given by him to the active transitive verb sprinkle. "1. To scatter; to disperse; as a fluid or a dry substance composed of fine separable particles. 2. To scatter on; to disperse in small drops or particles; to besprinkle. 3. To wash; to cleanse; to purify." "Philip scattered the eunuch;" "Philip dispersed the eunuch;" "Philip washed the eunuch." "Philip cleansed the eunuch;" Philip purified the Ethiopian." The words wash, cleanse and purify are figurative meanings. But a figurative meaning cannot by any law of language be given to a word when that word is used in its literal sense; and all the sprinklers use the word sprinkle in its literal sense of scatter, while they change the grammar and the meaning of this passage and of all other passages in the New Testament referring to the ordinance of Bapt-
tism. Whom did Philip baptize? The
man, not the water. Now no Christian ever
sprinkled a man in the same sense as Philip
baptized the eunuch. Baptize is an ac-
tive transitive verb, and when sprinkle is
put in its place, it takes its active transitive
meaning. Indeed, I venture the assertion
that this word is never any thing else as a
verb than active transitive. Dr. Webster
in accommodation to some elliptical ex-
pressions, calls it sometimes intransitive,
but this is an unjustifiable use of the word.
Please call to mind the 5th rule of inter-
pretation and the plain and rational infer-
ence from it. Sprinkle literally and posi-
tive means to scatter; the predicate contains
an idea which, in no respect whatever, suits
the subject. It is positively absurd to say
that Philip scattered the eunuch; yet Luke
says he baptized him—and thus by a
wretched abuse of language, a barefaced
perversion, we are told that baptize means
to sprinkle.

In order to fix the meaning of sprinkle
and to show that it contains always, when
used literally the idea of ‘scattering,’ we
will examine a few passages of scripture in
which the word is found. The reader is
requested to bear in mind the 4th rule of
interpretation.

In Exodus 9 ch. 8 v. Moses and Aaron
are commanded to sprinkle ashes toward
heaven in the sight of Pharaoh. Scatter
suits not only the sense here, but Dr.
Webster’s definition of scattering a sub-
stance composed of fine separable particles.
How would baptize, pour, or immerse, suit
as a substitute for sprinkle in this passage?
The veriest sprinkler in all the land would
blush to make the exchange.

Leviticus 7: 14. “And it shall be the
priest’s who sprinkles the blood of the
peace-offerings.” Who scattereth the blood
&c., conveys the idea:—If the priest had
poured or immersed the blood, he would
have made no peace-offering.

In Leviticus 14: 8, 15, 16 and 17, we
have the words wash, pour, dip, sprinkle
and put. We will try them all as they will
aid us in our present undertaking. In 8th
v. “He that is to be cleansed shall wash his
clothes and shave off all his hair, and wash
himself in water.” It is a favorite idea
with those who contend for sprinkling or
pouring as baptism, that baptize means to
wash. The man was commanded to wash
his clothes—this is an active transitive verb;
and clothes is the object of the action. If
he had sprinkled or scattered his clothes he
would not only have remained uncleat, but
been naked; unclean, because he had not
obeyed the law of cleansing;—naked, be-
cause he had, in insanity or folly sprinkled
or scattered his garments. But he was
commanded to wash himself in water. He
might immerse himself in water; but it was
impossible to sprinkle or pour himself in it.

So that admitting that wash is a literal mean-
ing of baptize, sprinklers and pourers gain
nothing by it. In v. 15, the priest is com-
manded “to pour the oil into the palm of
his left hand.” Now, it is contended that
baptize means not only sprinkle but pour
also.

We will, therefore, to have the true
meaning of all these words before us, that
we may try the philological learning, honesty
and consistency of our opponents, give Dr.
Webster’s definition of pour. As a transitive
verb, he says it means, 1. To throw, as a
fluid, in a stream, either out of a vessel or
into it. 2. To emit; to send forth in a
stream or continual succession. 3. To
send forth. Its universal meaning is, there-
fore, to move in continued succession or in a
stream. Nothing, therefore, which is inca-
pable of this kind of motion can be poured,
nor can one thing be poured; it may be
dropped, but not poured. Neither can one
thing be sprinkled nor can any thing inca-
pable of a ready separation of its particles
or parts. But to our quotation from Le-
viticus.

The priest shall pour the oil, &c. He
was to send forth the oil in a stream. This
is the literal meaning, and so the spirit used
it. The 16 v. He shall dip, immerse or
plunge his finger in the oil, and he shall
sprinkle (parts or particles) of the oil &c.;
17 v. and of the rest of the oil he shall put
upon the tip of the ear, &c. The word put
denotes a result accomplished in any con-
venient way. But the other words are modal in their meaning, and consequently are fixed and precise. One cannot be used for the other.

Numbers 8: 7, "Sprinkle water of purifying upon them." Here, sprinkle means scatter.

In Numbers, 19 ch. is recorded the law of purification to which Paul alludes in Hebrews 9 ch. The law was simply this,—an heifer was to be killed without the camp, the priest was to sprinkle the blood before the tabernacle; the heifer was to be burned; the ashes carefully gathered and preserved, and running water mixed with it, which constituted the water of purification; this water was to be sprinkled upon the unclean person. The meaning of sprinkle is clearly seen in this law;—it means scatter.—Paul says, "if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, &c." If we had no other words more proper and appropriate, we should be compelled to reject the literal meaning of sprinkling in this declaration of Paul, because it would be absurd, for blood and ashes could not scatter the unclean. Besides, Dr. Webster gives besprinkle as one meaning of sprinkle. The caviling of some men is, therefore, stopped as far as this case is concerned, for the unclean could be besprinkled with blood and ashes.

In Job 2: 12, we find the expression, "they sprinkled dust upon their heads." Dust can be scattered. The word sprinkle is found in Isa. 52: 15; but here there is no authority either in the original Hebrew or in the Septuagint for the word. Astonish is the word which should have been used by the translators. This will be apparent in the English version, if we read the 14th v. "As many were astonished at thee (his countenance was so marred more than any man, and his form than the sons of men;) 15, so shall he astonish many nations;" omit the words in parenthesis and all is plain. The word sprinkle was doubtless put in by design. There is neither sense, reason nor truth in it.

In Ezekiel 36: 25, the word sprinkle is again found in a prophecy concerning the children of Israel. We quote the 24 and 25 vs., "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and you shall be clean." If the Lord has either gathered the Jews out of all nations, and brought them into their own land, or sprinkled clean water upon them, I have not heard of it; but of one thing I feel very certain the passage has no reference whatsoever to baptism, for water is to be sprinkled upon the people which is a very different ceremony for the baptism administered by Philip. The religious ignorance or dishonesty of the author or authors of the references in the Polyglot Bible, is seen from the fact that reference is made from this passage to John 3: 5, and to Heb. 10: 22. But even here the meaning of sprinkle is clearly seen—I will scatter clean water upon you.

We will present one more passage, Heb. 9: 19, 21. Moses took blood and water, and wool and hyssop and sprinkled both the book and all the people; 21 v. Likewise he sprinkled with blood both the tabernacle &c. Will any man of common honesty or common intelligence deny that Moses sprinkled blood and water upon the book, the people, the tabernacle &c. Can a man be found who will say that the word sprinkle as used in these verses does not mean scatter? I think not.

It may not be amiss to notice Heb. 10: 22. "Having our hearts sprinkled from an evil conscience." A figurative meaning must be given to sprinkle in this passage, from the force of Rule 2nd and 3rd. To say that our hearts are sprinkled in a literal sense is contrary to natural reason and is therefore absurd. Besides the word "heart" is here used figuratively, meaning our affections,—sprinkled, then in this place is equivalent to purged.

The conclusion then to which we arrive is 1st. That sprinkle means literally to scatter; 2ndly, that nothing can be sprinkled which cannot be scattered; and 3rdly, that a man cannot be the object of this action. The same things may be said of pour whenever and wherever it occurs in the Bi-
ble, or in any other book written by one having a correct knowledge of its meaning.

We insist upon the correctness of the common sense rule, that if a correct meaning is given to a word, that meaning can be substituted for the word, and the sense will remain the same. We will, therefore, test the truth of the definition given to baptize by the pourers and sprinklers.

Mat. 3: 6. The people of Jerusalem &c., were sprinkled of (by) John in Jordan, &c. What an idea! It is not only absurd, but impossible! Neither Sampson, Goliath nor Hercules could have performed this action. To substitute pour would be as senseless. Let immerse or dip be put in the place of baptize, and we have a sensible idea.

Mat. 3: 11. "I indeed baptize you with water." The translators by the use of with instead of in, have destroyed the sense of the whole passage. Why did they not say "with Jordan" in the 6th v? Not because the Greek is different, but because it would be seen to be absurd at a glance. Here, however, it requires a little reflection to see the absurdity. I immerse you with water is nonsense; I sprinkle you with water is not only nonsense, but it is worse—it is a falsehood. The priest sprinkled the ashes with water upon the unclean person, in Numbers 19 ch. The ashes and the running water were mixed, mingled, and the mixture sprinkled upon the unclean person. In the passage under consideration the persons, for whom the pronoun you stand, are represented as mixed with water and then baptized, that is, say these sages sprinkled. I sprinkle ashes with water, I scatter wheat with lime,—I sprinkle you with water, are all similar expressions.—Shall we suffer Dr. Webster to give us the meaning of with? He says, 1. In noting cause, instrument or means, it means by. Hyssop was an instrument by means of which water was sprinkled upon persons under the Jewish economy, but was water, either the cause, instrument or means in this case. No. We cannot say "I baptize you by water." 2. Noting friendship or favor, it means on the side of; is this its meaning here? I baptize you on the side of water.

3. In competition or contest, it signifies in opposition to; I baptize you in opposition to water. 4. In company is another meaning of with. I baptize you in company with water. 6. In the society of; I baptize you in the society of water. 6. In connexion; 7. In partnership; 8. Among; 9. Upon, &c. Not one of these meanings can be applied to the word in this passage; so that the Holy Spirit has been made to utter an absurd sentence—that an ordinance of human origin may have some appearance of support. But how short-sighted were those thus translating the little Greek word en? For with their own darling sprinkle in the place of baptize, the passage has no sense.

In entire accordance with the true and only meaning of the word baptize, we find the circumstances attending the performance of the action whenever those circumstances are mentioned, consistent with and showing that meaning. A few instances may be given in confirmation and illustration of the truth of this remark.

The first is found in connection with our text. "And as they went on their way, they came to a certain water; and the eunuch said, "See here is water; what doth hinder me to be baptized?" And Philip said, "If thou believest with all thy heart, thou mayest." And he answered and said, "I believe that Jesus Christ is the Son of God." And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch, and he baptized him. The circumference of their stopping at a stream and both the subject and administrator going down into the water fixes the meaning of baptize to be immerse, and not sprinkle or pour. A position on the bank of the stream would have been much more suitable to the action of sprinkling or pouring any thing capable of those actions into the water than going down into the water. It is hard for errorists to sustain themselves! How often do sprinklers or pourers go down into the water? A cup of water brought into the house and the fingers of a priest dipped therein, is sufficient for the scattering of a few drops of water upon the face.
Another instance is found in Matthew's record of the baptism of the Saviour. He came to Jordan to John to be baptized of him. "And Jesus, when he was baptized, came up straightway out of the water," &c. Is raptism so insane as to deny that this incidentally expressed circumstance does not give undeniable proof of the meaning of baptism. If Jesus came up out of the water, any child knows that he had first gone down into the water, and that this was necessary to his immersion, and not to the sprinkling or pouring a little water upon him. A similar circumstance is found in John 3 ch. 23 v. "And John also was baptizing in Enon near Salim, because there was much water there; and they came and were baptized." Any school boy on hearing this verse read can answer the following questions as I answer them here: What was John doing in Enon? Ans. Baptizing. Why was he baptizing in Enon near Salem? Ans. Because there was much water there. Who would not smile at or pity the folly, or blush at the impudence or recklessness of the following answers to the same questions? Question: What was John doing in Enon near to Salem? Ans. Sprinkling. Why was he sprinkling there? Ans. Because there was much water there. But some aware of the force of this passage in deciding whether immerse, sprinkle or pour is the meaning of baptize—have had the hardihood to alter the record, and say in answer to the question, what was John doing in Enon? Preaching; and to the question, why was he preaching in Enon? Because there was much water for the people and cattle to drink. I wonder if such men believe that God, whose word they thus pervert, hears them, and that he will bring them to an account for it. If this is not a slander upon the word of God, I think it will be hard to point out a case that would be.

But as if the advocates of sprinkling were determined to ruin their cause with reflecting and intelligent persons, or were endeavoring to show that they have no respect for consistency; while they affect to despise the circumstance in each of these cases which demonstrates baptism to be immersion, with an air of triumph, they ask for some such circumstance in each recorded case of baptism. This reminds me of the remarks Jesus made to the generation of gainsayers mentioned in Matthew 11 ch. 16, 17, 18 and 19 vs., for when we exhibit the circumstances accompanying baptism which prove it to be immersion,—they affect to despise such proof; and when the action is simply stated, they immediately call for some such circumstance, just as if we are not bound to presume that everything necessary to the performance of an action was present, if the action was really performed. As if it should be stated that A. shot or stabbed B. on a certain day, we would not be bound to presume the presence of some instrument by which he could shoot or stab him. In the spirit of such cavilling, after taxing their ingenuity to evade the force of circumstances in the three cases of baptism already considered, they ask for the presence of water in Acts 22: 16. "And now, why tarriest thou? Arise and be baptized, and wash away thy sins." &c. Was water necessary to the action of sprinkling or pouring, as anti-immersionists practice these actions? Oh! yes, say they. Does the sacred historian tell us there was any present or at hand? No. Well, how could the act be performed without it? Oh! say they, we presume there was water. You presume there was water to sprinkle upon him. Why not then presume in accordance with the stated facts in the cases of the baptism of Jesus, of the baptizing of John in Enon and of the eunuch by Philip, that there was water enough for the immersion of Paul in the city of Damascus by Ananias. Do not these persons know that there were private as well as public bathing places in such cities as Damascus? But they reply it is much more easy to presume the presence of water in the one case than in the other. Paul was three days in the house of Judas on Straight street in Damascus, and it is presumable that he drank some water during that period. Read Acts 9: 9. "And he was three days without sight, and neither did eat nor drink." So that if we can imagine away water enough to immerse; we can easi-
ly imagine away water to be sprinkled upon him. But let us read the 22 ch. 16 v. of Acts substituting the alleged, as well as the true meaning, for the word baptize. “Why tarriest thou, arise and be sprinkled, or scattered and wash away thy sins,” &c. Two difficulties present themselves here; 1st, It was impossible for Saul to be sprinkled or scattered, and that is the literal import of the language, and 2ndly, It is absurd to talk of washing, in any sense by sprinkling or pouring. Our opponents may say that washing is here used figuratively—this is admitted; but who ever heard of a figurative meaning to a word which is inconsistent with its literal import. The literal meaning must be the foundation of the figure, otherwise there is no beauty or force in the figure. Now put the true meaning of baptize in the place of that word and all is plain and beautiful as far as the language of Ananias is concerned; “Why tarriest thou? arise and be immersed, and wash away thy sins.” How great must be the self-will if not opposition to this positive institution of Heaven, which can induce men to reject the latter and adopt the former interpretation of this passage. May we not say to such Jesus said to Saul, “It is hard for you to kick against the pricks.”

We will consider another case of baptism, out of which much effort has been used to make some capital for the support of sprinkling. It is the baptism of the Philippian jailor, Acts 16 ch. This case has been most wretchedly tortured and misrepresented. The friends of sprinkling have declared that the jailor was baptized in the prison, supposing, that that would render it impossible that he could have been immersed. I once preached the gospel in the penitentiary near Nashville, and witnessed the baptism of several of its inmates within its walls. No river runs through it, no bathing house is there, yet they were really baptized—that is, immersed. So that admitting that Paul baptized the jailor in the prison, would be no proof that baptize does not mean immerse. If he baptized him, he did what baptize means—this we have shown to be immerse. But we will hear Luke tell the circumstance and see what ground any man has for saying they were baptized in the prison; “And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, drew his sword and would have killed himself, supposing that the prisoners had fled.” The prisoners were then within the prison. “But Paul (from within the prison) cried with a loud voice, saying, Do thou not harm, for we are all here” (in prison.) Then he called for a light, and sprang in and came trembling, and fell down before Paul and Silas; and brought them out, (out of what? of the stocks or out of the prison? why certainly out of the prison—he took their feet out of the stocks—they had never been in the stocks,) and he said, Sirs, what must I do to be saved? And they said, ‘Believe on the Lord Jesus Christ and thou shalt be saved, and thy house.’ Many stop the quotation here to favor the idea of salvation by faith alone. The jailor could not have obeyed this command if the Apostle had stopped, for the simple reason that he did not know what to believe about the Lord Jesus Christ. But the historian says further, “And they spake unto him the word of the Lord, and to all that were in his house.” The words “that were in his house,” may be a periphrasis or circumlocution, for his family, or he may mean to declare that the jailor had led Paul and Silas into his house; be this as it may; he adds, “and he (the jailor) took them, the same hour of the night, and washed their stripes, and was baptized, he and all his straitway.” If he and all his had been scattered, what follows could not have been said with truth. “And when he had brought them into his house, (they had all of course been out of his house,) he set meat before them, and rejoiced believing in God with all his house.” How paido baptism as it is improperly called, falls before a fair and full interpretation of this passage! No babes were here for all believed in God. Luke declares that they were led out of the prison before the baptism, and brought into the jailor’s house after it. No torturing will put the baptism in the prison or house. Whether they were baptized in a bath or in the river which flowed near the city, is a matter of no moment to me; one thing is
certain, they were baptized—and if words have any meaning they were immersed.

We will introduce but one more passage in this part of our discourse, this is Ro. 6:3, 4 and 5 vs. “Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.” I know of no writer in the opposition, of acknowledged ability, who does not agree with Mr. Wesley and the Presbyterian confession of faith in referring this passage to baptism. If it refers to baptism, (and who that has any respect for his reputation, will deny it,) can baptism be any thing else than immersion? Or, which is the same thing, must not baptism be immersion? We insist upon it, that if baptism means immersion, it cannot mean sprinkling, pouring or any thing else. Because the thing is absolutely impossible in the very nature of language. We defy any man to produce a word with a model meaning in any language, which can designate more than one mode. It may have figuative meanings, but these meanings, however bold and strong the figure may be, must be based upon the one literal meaning.—How perfectly imbecile, childish, weak, ridiculous and absurd the expression, “buried by sprinkling.” How striking, bold and opposite the figure in the expression “buried by immersion into death.” Who will cling to a rite which makes it necessary to do such violence to language and to good sense in order to sustain it?

We deem these proofs fully sufficient to establish the proposition that baptize means immerse; and that we are authorized to read our text, “Philip immersed the believing eunuch.”

(To be Continued.)

PUBLIC WORSHIP OF THE LORD.

The duties of the Christian Religion should never be placed in opposition to each other. Each one has its appointed place in the life of the Christian, and serves to shed a glory over his perfecting character. For example, the duty of giving to the poor and of relieving the necessities of our race, when exhibited in the life of a man habitually pious, is far more pleasant to look upon than when performed by hands that have kept back the hire of the laborer, have defrauded, and dealt unjustly, or by the man who knows not God, and whose motives originate only in a fellow-sympathy or a personal interest, of which even brutes are not incapable.

The public worship of God should not be arrayed against the necessary and active duties of life. The one is important, so is the other; and with a mind properly enlightened, the one will grow out of, and be promoted by, the other.

Some suppose that if they are benevolent and charitable, no matter whether with a motive or without a motive, they are fulfilling the purposes of life. That they are commendable for every exercise of a charitable disposition, we do not deny, but to suppose that the whole duty of man is embraced in this, is absurd and deceptive.

Religion is such an all-pervading sentiment, that it requires a manifestation from the whole man. His lips must speak what his heart believes; and God must be acknowledged in all his ways. Does he give; he gives what God has given, and although he may feel his right to what he gives as better than that of his fellow’s, yet he must regard God’s right as best of all; and he must give to God or he throws away what he gives. But it is not upon acceptable charity we wish now to speak; we only desire to enforce the universal duty of worshiping God publicly, as a duty not isolated but connected with all duties, and dependent on the same moral obligation.

Solomon speaks of the good works of a woman, as the “fruit of her hands,” and as the result of the fear of the Lord; and so also, Paul speaks of the public praise of God and the declaration of his perfections and benefits by our lips, as the “fruit of our lips,” which he calls an acceptable sacrifice and connects it with the necessity of good works and the obligation to communicate of
our substance for the glory of God.* All our actions to be acceptable to God must be performed from a sense of obligation to him, and when thus performed, they are regarded as proper fruits of the faculties and opportunities he has bestowed upon us, whether of the lips or hands.

The obligation to praise God and publicly make known his perfections and beneficence, which we ordinarily perform by psalms and hymns and spiritual songs, by the keeping of the ordinances, by prayers and discourses, is not always felt as it should be. True the Apostle has given a positive injunction to this effect, and requires that we should teach and admonish one another, and make melody in our hearts to God, by singing to his praise—but our natural indolence and indisposition often leads us to God-forgetfulness; and so his praises are sung or spoken, no matter with many, whether they participate or not.

Now, if it is the duty of one man to worship the Lord publicly, it is the duty of another; that is, it is the duty of each so far as he may have ability, and consequently, a neglect to discharge the duty or a lack of interest in the exercises when conducted by others, give evidence of a deficiency in spiritual desires, and a lack of a proper appreciation of the majesty and goodness of God. For who can pretend that he possesses the lively sensations which ought to animate a Christian’s bosom, who delights not in the hymn expressive of the honor of God, the psalm that recounts his Almighty power, and opens up to the pious mind the spiritual history of the world, or those songs expressive of devout affections? Who can claim to be ardent in the pursuit of Christian perfection, and anxious for his advancement in heavenly knowledge and qualifications, who can give little or no attention to the attributes of God, the rewards of piety, the vanity of earthly cares and dependences, the deceitfulness of sin, as they are enforced and exposed in the public worship of a religious assembly? And more than all, who can sing with the spirit and the understanding, who is indifferent as to what he sings, how he sings, or whether he sings at all?

This most instructive, edifying, interesting part of divine worship, has never yet received that attention which it deserves amongst a people claiming to walk in the footsteps of the primitive Christians. Indeed, old Judea before the days of Christ, had more of true devotion, with her psalms of solemn sound and her hymns and songs of extatic rapture, whilst under the rigors of a Sinatic covenant, than many who now claim to live under the light and glory of a new and everlasting Institution.

But the way to secure a reformation is for every one to feel his responsibilities in the case. Each professor of the religion of Christ, should regard himself as responsible for the character and conduct of the worship of God wherever his lot may be cast. Whether he can sing or pray, or preach, or whether he can do neither to edification, he should do all in his power to see that they are performed as becometh the house of the Lord. Thus, when conducted according to the best of our ability—and more cannot be asked—the public worship of our assemblies would always be entertaining and edifying. And our psalms, hymns and spiritual songs, filled with sublime conceptions of the supreme majesty and glory of the Almighty God, of the purity of the government and laws, and the universal dominion of our Messiah—his advent, and triumph, his condescension and love, his surpassing glories and future return to visit his people, would no longer languish upon our tongues; but our devotion will spring up with new fire upon every return of the day of the Lord or the meeting of his people, and cause us to say in truth to Jehovah,

*Prov. 30: 30, 31.—Heb. 12: 15, 16.

**A day in thy courts is better than a thousand other days, And I would rather sit down on the threshold of thy house, Than to dwell in the tents of wickedness. Ps. 84: 10.**

J. B. F.

THE BOOK OF PSALMS.

I am satisfied that our brethren, having been long and necessarily engaged in controversy, have not bestowed that attention upon the cultivation of the devotional feel-
ings, which is proper, in order to the religious education of the whole man, and that as a natural result, those departments of the Sacred Scriptures devoted to the praises of God, and the delightful exercise of the pious affections, have been comparatively neglected. To remedy to some extent, this defect in our teaching and deficiency in our enjoyment, I have been at considerable pains to collect new versions of the Psalms and Hebrew prophets, which have appeared both in the old world and in the new, since the revival of Biblical learning; and I now feel somewhat prepared to offer a chapter or a section every month from these interesting portions of the divine volume, with such historical information and practical reflections as will be calculated to present the design of the passage before our readers. We commence with the Psalms of David, and we will present them in one of the clearest and happiest versions of modern times: that of William Walford, with such improvements and emendations as latter criticism has afforded. This version we believe unequalled, in its correct representation of the original, the purity of its diction, and the order of its arrangement; and in America it has the advantage of being the most rare of all the versions of this book that have obtained any note. We consider that with it and the other aid we possess, we are prepared to present a feast of “fat things,” as a spiritual repast worthy of the attention of each of our readers; and we hope that no one of them will neglect the banquet of the Lord. We commence with

PSALM I.

Of the occasion and time of writing this psalm, we have no account. The general truths which characterise it, seem to have given it the place it occupies, as an introduction to all that follow. It draws an important and eloquent distinction between the righteous and the wicked, and one which embraces in its brief and general outlines, their character and condition as detailed in all divine teaching. It was probably composed by David; and for the felicity of its discriptions, the beauty and force of its images and the practical lessons it enforces, stands incomparably above all human compositions:

1. Blessed is the man that walketh not in the counsel of the wicked, Nor standeth in the way of sinners; Nor sitteth in the seat of scoffers.

2. But his delight is in the law of Jehovah, And meditateth in His law by day and by night.

3. For he shall be like a tree planted near rivers of water, That bringeth forth its fruit in its season, And its leaf shall not fade:

4. The wicked are not so; But are like chaff, which the wind driveth away.

5. Therefore, the wicked shall not stand in judgment, Nor sinners in the assembly of the righteous.

6. For Jehovah approveth the way of the righteous, But the way of the wicked shall perish.

NOTES.

1. Counsel of the wicked.—According to the principles and customs of the men of this world, who live without God, disregard his will and despise the spiritual blessings of his religion; men, who form their plans and carry on their schemes of earthly profit and advantage, accounting neither the favor nor displeasure of their Creator, and without respect to eternal things. Blessed, thrice blessed, is the man that forms not his conduct after their principles or counsel.

The way of sinners.—The conduct of sinners as appears from the 6th verse, and also from Ps. 36: 4; 146: 9; Prov. 2: 12; 4: 19; which passages afford a very instructive commentary upon this verse. Wicked, sinners, and scoffers, form the climax of this verse, and to him who “meditates” in the law of God and reflects upon the character of human actions as they appear in the world, the gradation will appear true and perfect: 1. We have men not positively immoral, who live without regard to spiritual things, often orderly citizens, and obliging neighbors, who answer to the character of ungodly or wicked men. 2. We have those who not only disregard things spiritual and eternal, but who are positively immoral, habitual sinners. 3. And we have those who to their destitution of God, and their sinful practices, add the character of the scoffer, and who in their blindness and delusion, impiously ridicule the principles of virtue and religion, and say in their heart and often with unblushing mouth, there is no God.
2. As a preservative against such a consumption of folly and impiety, we are taught that the blessed of God is he who gives up his affections to, and occupies his time and his thoughts with, the law of Jehovah, both by day and by night. Such an one will not be unfruitful in good works, but will be able not only to bring forth fruit, but to bring it forth at the proper season. He, like the evergreen shall never fade, for his desires, purposes and plans, shall be prospered of the Lord. Such an one shall grow in virtues and honors, and even in old age shall bring forth fruit to show the goodness and faithfulness of God to all who piously regard his institutions and appointments. Ps. 92: 12-16.

4. The wicked are not so.—They are contrasted with the righteous as a withered tree with a fruitful one; nay, they are even as the worthless chaff driven before the wind. Their doom and ruin are therefore pronounced.

5. They shall not stand in Judgment.—The idea is: their projects shall fail, their happiness shall be taken away, their hopes will be irretrievably blasted; and they shall be the subject of a final and eternal separation from those whose conduct God approves, and of whom he is the unchangeable guardian and reward. The duties and privileges implied and enforced in this Psalm, are, that we should avoid the contamination of wicked society, that we should meditate upon and delight in the law of the Lord and in the ordinances and exercises to which it calls us, that we shall thus become fruitful in holiness, and by so doing we shall avoid the character, condition and end of the ungodly. May we, like Job and David and Jeremiah, esteem the words of God addressed to us, more than our necessary food, hide them in our hearts that we may not sin against him, and feed upon them and delight in them until they become the joy and rejoicing of our spirits; “for this is the love of God that we keep his commandments. Job 23: 12; Ps. 40: 8; 119: 11, 47, 48, 72, 92; Jere. 15: 10; 1 John 5: 3.

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introduced, says, ‘It is written,’ that his gospel should ‘be preached among all nations, beginning at Jerusalem.’

Jerusalem, then, Mount Zion in Jerusalem, is the place designated by the ancient prophets and by Christ himself, where his gospel was first to be announced.

2. The prophets are equally explicit concerning the time when the gospel should be preached. Daniel predicted that the death of Christ would take place in the middle of the seventieth week from the going forth of the commandment to restore and build Jerusalem.† By counting each prophetic day for a year, as the scriptures authorize us to do,‡ it will fix the death of Christ in the middle of the four hundred and eighty-seventh year after the decree of Artaxerxes, referred to by the prophet. The day of Pentecost was about fifty days after the crucifixion of Christ, and must have been in the same year that Daniel gives us to understand the new dispensation would be introduced by the gospel proclamation.

There is another method of ascertaining both the year and the day when the gospel was first to be preached. The pascal lamb was sacrificed the night the Israelites left Egypt. The Pentecost, which was celebrated in commemoration of the giving of the law, took place fifty days after the passover. Christ, our passover, was sacrificed during the feast of the Jewish passover. The Pentecost was fifty days afterwards; and as that was the day the giving of the law was commemorated, it would seem, according to the type, that the gospel should first be announced on that day. The history of the case corresponds with the prediction of Daniel, and answers to the type in the giving of the law. This, however, will more clearly appear when we shall have noticed the next point—

3. The person by whom the gospel was to be first preached. Here the scriptures are as unambiguous as on any other subject whatever.

Christ unequivocally promised to Peter that he would give to him the keys of the kingdom of heaven, and told him that, whatever he would loose on earth, should be loosed in heaven; and that whatsoever he would bind on earth, should be bound in heaven.∗

By the keys of the kingdom of heaven, we are to understand authority to open the kingdom of heaven—to make the first proclamation of the gospel of Messiah—to announce the terms of reconciliation and pardon through the blood of Christ. This authority was exercised by the Apostle Peter on the day of Pentecost, in hearing of congregated thousands. That was the first time the gospel was ever fully announced.

We have now ascertained that Jerusalem was the place, Pentecost the day, and Peter the person by whom the gospel of Christ was first to be preached. These points being established, it is not necessary to refute the idea that John the Baptist preached the gospel. The wilderness, and not Jerusalem, was the theatre of his operations; the day of Pentecost was not the time of his preaching, nor was he the man to whom this privilege was given first to make the announcement. Christ made known the beginning of his reign, but he did not preach the gospel of his reign. Neither the place, which was Galilee, nor the period, which was at least three years and a half before the time; nor the person, correspond with the predictions which we have been examining.

Moreover, the gospel could not have been preached before the commission, which was given by Christ to his Apostles after his resurrection; nor before the day of Pentecost—for the Holy Spirit was not given to qualify them for their mission until then; and Christ told his disciples to tarry in Jerusalem until they were imbued with power from on high. Jerusalem, then, was the place, the day of Pentecost the time, and Peter the person by whom the gospel was first preached.

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Rob not the poor, because he is poor; neither oppress the afflicted in the gate.

At the very threshold of our argument for the truth of Christianity from miracles, we are met with the sweeping declaration, which, in the judgment of certain declaimers against our religion, is enough of itself to demolish the entire superstructure of Christianity. 'No testimony' say Sceptics, 'can prove a miracle.'

Mr. Hume is the first who ventured to take this high ground; and by an ambiguity of expression, and a frequent shifting of the scene apparently to avoid detection, he has given the objection a show of plausibility. But on close inspection, it will appear to be more specious than solid. Exposed to the light of truth, it will be seen to melt away like snow in the summer sunshine, and to dissolve into thin air.

We will state Mr. Hume's argument in his own words. 'A miracle' says he, 'is a violation of the laws of nature;' and as a firm and unalterable experience has established these laws, the proof against a miracle from the very nature of the fact, is as entire as any argument from experience can possibly be imagined; and if so, it is an undeniable consequence, that it cannot be surmounted by any proof whatever from testimony. A miracle, therefore, however attested, can never be rendered credible even in the lowest degree.*

Here, then, we have the argument of Mr. Hume against the evidence of Christianity from miracles, in all its weight and power. Let us analyze it, and trace out each point in all its ramifications to its legitimate results, and see what the whole is worth.

1. Mr. Hume says, 'A miracle is a violation of the laws of nature.' This definition of a miracle we reject, and have already given our reasons for doing so; and have shown that a miracle is an immediate act of the Creator, producing visible results beyond the power of natural causes to effect.

Mr. Hume's definition of a miracle is the gist of his whole argument—the chief corner stone of his doubting castle. If he is wrong here, his entire argument is a fallacy.

2. His second affirmation is, that 'a firm and unalterable experience has established these laws of nature.' If this were true, it would weigh nothing against miracles, as we have defined them; for nature may have moved on uninterruptedly, and her laws may have operated uniformly, and yet miracles may have been performed all the while, as the scriptures affirm; but unfortunately for Mr. Hume's argument, this assertion of his, like the preceding, is not founded in fact.

Mr. Hume talks about 'nature' and the 'laws of nature,' as mere common-place subjects, and yet we do not know that we understand him. Does he mean to assert that 'nature' made her own laws, or does he allow that both nature and her laws are the product of Almighty Intelligence? Who ever heard of laws without a law-maker? The same Being who created this world must have placed it under the laws by which it is governed—'the laws of nature.' Now it cannot be denied that the creation of this stupendous system of which our world is a part, was an act above, and independently of both nature and her laws. That was a miracle. If God could work a miracle in creating the world and all things therein, who will pretend to deny that he could work miracles on things in the world?

'A firm and unalterable experience,' Mr. Hume affirms, 'has established these laws.' How long, allow me to ask, has it been since the laws of nature were proved to be uniform and unalterable? From eternity? This will not be affirmed by any one of Hume's school now living; for he has not always lived to witness the uniform operation of these laws. How, then, could any one arrive at a knowledge of the fact? By means of human testimony? This would be impossible; for the human race has not always existed, and, therefore, could not testify to any such affirmation. Besides, on Mr. Hume's own principles, he could not rely on human testimony, if he had it; for he has no confidence in it! And if any one founds his belief of the uniformity of the operations of nature on human testimo-
ny, he should, to be consistent, admit the truth of miracles on the same kind of testimony.

It is affirmed, however, that miracles contradict universal experience; and that experience being the groundwork of all our knowledge, we should admit nothing which it does not support.

In answer, I observe, that experience itself had a beginning—all things we can reckon among its stores were once new; and, therefore, if nothing unsupported by it were to gain our assent, we should never know or believe anything, for we would not have any experience on which our information could rest.

What does Mr. Hume mean by the assertion that miracles contradict universal experience? The proposition is very vague. Does he mean to say that miracles contradict his experience? This we deny. He had no experience on the subject. He did not live in Judea at the time Christ lived, and is said to have wrought miracles. If he means simply to say he never witnessed a miracle—that he has no experience of a miracle—we will not deny it; for we do not pretend to affirm that he lived in the time of Christ and witnessed the miracles in question. It cannot be said with truth, that the miracles recorded in Scripture are contradictory of the experience of any man now living, or who has lived since the days of Christ and his Apostles; nor even of those who lived then in Judea, who did not witness every act of their lives. Many things transpire daily which we do not experience; but they cannot be said to contradict our experience—for no two things that are true can contradict each other. It can only be said that we have no experience concerning them. Indeed, it may be true, to a certain extent, that the experience of one person may be the opposite of another’s experience without being contrary to it.

For instance: A B C and D have been equally well acquainted with E for a certain number of years, say from his infancy up to the fortieth year of his life. At the end of that period E is indicted for the crime of killing F. He is put upon his trial. A and B being sworn, depose, that on a certain day, they saw E shoot F dead on the spot. They are examined separately, and cross-questioned closely, and agree in all the facts stated. They differ only in the manner of relating them, and in the words they employ for that purpose. From all that can be gathered from themselves and others who are acquainted with all the parties, it appears that, so far from A and B being interested in the conviction and execution of E, they are both greatly interested in their feelings and also in a pecuniary point of view, that E should not be guilty. C and D being called to depose, state that they have been intimately acquainted with E all his life; that they never knew him to be guilty of any crime; that they were not in sight of the place where A and B state they saw E kill F, at the time the murder is said to have been committed, nor in hearing of the report of a gun fired at that spot; they cannot see what motive E could have for killing F; that they had no acquaintance whatever with A and B, and do not know that they could have any motive in stating a falsehood in the case. Now the question arises; Does the testimony of C and D contradict that of A and B; and does what they have stated, weigh against the testimony of the others? Does one contradict the other? Certainly not.

The above supposed case, we apprehend, is a more representation of the point now under consideration. The objector has no experience whatever on the subject of miracles. All he can say is, that he never saw a miracle wrought; and no one, we opine, will question his statement. But this does not prove that others have not witnessed the performance of miracles; unless it can be made appear, that they have experienced no more than himself. The King of Siam had never seen water congealed into ice; and when told by the Dutch ambassador that he had often witnessed it; was he justifiable in disbelieving the statement on the ground that he had never experienced the phenomenon? How much more consistent is he who will deny that miracles were ever wrought because he never witnessed a miracle!?
But the objection asserts that universal experience is against the reality of miracles. Now, who does not see that this is an assumption of the very point in debate? For while we are free to admit that modern sceptics have never witnessed a miracle, we deny that others never did. My having never seen the city of London does not prove that other persons have not seen it. My not have experienced the poisonous effects of arsenic is no evidence that others have not.

We readily admit that the time once was when universal experience was against miracles—that is, before any miracles were wrought. But this is only admitting that miracles were not wrought before the scriptures say they were wrought. The same may be said of many other facts. All experience and presumption likewise were against the existence of Julius Cæsar until he existed. There were a thousand probabilities that a man of the name of George Washington would not live,—as many that he would not be the commander-in-chief of the American army in their struggle for liberty; as many that he would not conquer the British, and secure the liberties of his country;—and as many that he would not be the first President of the United States. All these events were contrary to experience likewise until they actually occurred. But all these improbabilities disappeared in the occurrences themselves. The Copernican system of astronomy was at one time so improbable, that for maintaining it, Galileo endured the pain and horrors of a dungeon. But the discoveries of Sir Isaac Newton have removed all its improbabilities, and made it level to the capacities of children. The same experience was once against the falling of meteoric stones; but its occurrence has given a very different experience. The same may be said of all occurrences, miracles among the rest.

If persons in one age are not to believe any thing not experienced by those of another; we are not to believe in the existence of the steam engine, and steamboats; the magnetic telegraph, nor that the Egyptian Pyramids were even erected—those wonders of art which rear their heads above the clouds, and defy alike the peltings of the storm and the corroding hand of time. We are not to believe that Cyrus entered Babylon through the opening made by changing the course of the river Euphrates; that three hundred Spartans under Leonidas fought three millions of Xerxes’s army at the straits of Thermopylae; that Julius Cæsar passed the Rubicon, enslaved his country, and was finally assassinated by Brutus in the senate chamber. Nay, we are not to believe any thing we have never experienced.

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should so forget our common sense as to regard a book as large and embracing such a variety of subjects, as the Bible, as a volume upon one subject alone, viz: the subject of Salvation and its conditions. He that would be well instructed in divine things, and learn definitely the conditions of his salvation will observe this rule, and in the Acts of Apostles who proclaimed the plan of salvation, rather than the Book of Genesis, he will seek for information, upon the question—what shall I do to be saved?

The Book of Genesis is fraught with most invaluable information on subjects upon which we have no other authentic knowledge, among which are,

1. The Creation of man and the visible universe.
2. The Fall of man—his early worship.
3. The History of Adam and his descendants to the Deluge.
4. Genealogy of the patriarchs.
5. State of the world immediately preceding the Deluge.
6. The Deluge and the Covenant with Noah.
7. His predictions concerning the fortunes of his sons.
8. The confusion of tongues and Dispersion of mankind.
9. The history of Abraham, Isaac and Jacob, and their descendants.

These subjects, amplified in their various details, with the evidences of the truth of the record, which the present state of the earth and its inhabitants affords—together with such reflections as the narrative shall suggest, will form the burden of that course of Lectures upon which we now enter.

The creation of the world with all its appendages and the self-existence and Almighty power of the Deity burst upon our view in the opening of this book.

The world has been amused and bewildered by the reveries of philosophers upon the origin of matter from Lucanus and Aristotle to the modern Geologists. Some have asserted its eternity both in form and substance; others consider its matter eternal, but its form of a definite beginning; others, that it was created out of nothing by the Almighty fiat of its intelligent Author, and that it assumed its present form many myriads of ages or a few thousand years since, according to the view taken of the Mosaic or Geologic Cosmogony.

It is not our business to theorise? The controversy is endless, and the multiplicity of argumentation on each side affords rather a melancholy spectacle of the sublimity of human folly than of that wisdom which contents itself with going no farther than facts will warrant. We can take no view of the Creation that does not exalt our ideas of the majestic and awful power that gave existence to worlds celestial and terrestrial, with all the varieties of suns and systems, herds and plants, of rivers and seas, of men and animals.

Matter is but a very small part of the creation, and as its origin is involved in mystery by the speculations of philosophers, perhaps the world would now find its wisdom in leaving its origin to these dreamers whilst it strives to learn its purposes and uses, and the manifestations it affords of divine power, wisdom and goodness. We may not be able to determine the time of this creation, and if not, what then? What have we lost? Are we less capable of being profited by a contemplation of the immense fabrick? Is Creation less wonderful, less beautiful, because we cannot determine when first it began to be? Because ignorant of one truth, shall we, therefore, be ignorant of all? Creation is a book of too great a variety of topics to be circumscribed by such niggardly exclusiveness, and we trust that in its delightful contemplation, we will find sources of instruction, admiration and praise that will compensate for all we lose in leaving moonstruck philosophers to the bewilderings of their own theories. We follow them not—our path lies through more inviting scenes, and we hail in the distance a temple of the great Creator himself, in which we hope to be able to sing the loud anthem of sincere acknowledgement and admiration.

"How manifold, O Lord, are thy works, In wisdom hast thou made them all."

Before dismissing this part of our subject, it will be well to remark, that no real
conflict has as yet been found between the
facts of philosophy and the Mosaic narra-
tive. I know we are told that Geology has
proven that the world is many thousands of
years older than the Mosaic record would
indicate, and that the attempt to meet the
difficulty by interpreting the days of the
1st chapter of Genesis as indefinite periods
of time is an acknowledgement of the con-

But I repel the charge of a conflict between
Moses and any well established fact of Ge-
ology or any other Science. Not to make
an account of the truth, that Geology has
not yet settled the conflict between its own
teachers; and that the most accurate and
industrious Geologist* of America, though
not a professor of Religion nor a believer
in divine revelation, has asserted that there
is not the slightest conflict, and has expres-
sed his profound astonishment at the agree-
ment between Moses and the result of
twenty years patient research and applica-
tion, I am prepared to meet the infidel ob-
jector. I demand of him, at what time did
Moses say the materials of this visible cre-
ation came into existence? You answer
six thousand years ago. I deny it, positively
and unhesitatingly deny it. I know that di-

dvines, so called, have acknowledged that
Moses has given but six thousand years to the
existence of the visible creation, and that
learned controversies have been carried on
with their usual zeal between them and the
Geologists, as though the matter were set-
tled. But it shows how men read the Bible,
and how easily many a controversy might be
settled if disputants would first determine
the subject of controversy. If I can be
excused from pedantry and dogmatism, for
which I have no fellowship whatever, I
will here challenge any man to produce a
passage from the Bible which declares ei-
ther that God created the Heavens and the
Earth in six days, or that there is an intim-
ation given by Moses that the materials of the
earth are but six or sixty thousand years

old. I see that this assertion astounds you;
I make it not for that purpose; but that the
truth may be known and that the vaunting
of infidelity and the ignorance of would-be-
apologists for the Bible, may be alike ex-
posed. It is true or it is not true, you can
easily settle it.

Let us now open the Bible and read;—In
the Beginning God created the Heavens
and the Earth. When? in the Beginning.
But when was the beginning? answer ye
sage Geologists who feign to laugh at Mo-

esc, and ye prudent divines who are so fear-
ful for that Book of which you are so
criminally ignorant. Moses does not tell
us, nor can you tell whether this was the
beginning of time or only of the existence
of the matter out of which the earth was
afterwards formed. The sacred writer car-
ries us back to a period prior to the existence
of the present forms of the heavens and
the earth. He wishes to tell us, indeed,
that the universe had a beginning, and that
it did not spring into existence without a

cause, and hence he says with unexampled
simplicity and sublimity, "God, in the Be-
ing, created the heavens and the earth." He
then proceeds to give us a brief, though
very comprehensive summary, of the forms
which things were made to assume after
that the work of making (not of creating)
commenced. The materials, the primordial
elements of the visible creation, then, were
brought into existence at the period called
by Moses, the "Beginning," which may
have existed incalculable ages before they
were made to assume their present forms,—
before the Spirit of God moved upon the
chaotic mass, and the grand moulding and
arranging of the present beautiful order of
things took place. Any one who will read
the narrative without prejudice or prepos-
session, will not fail to see that what we have
stated is truth. For example, in the 6th
verse which details the second act of "crea-
tion," the sacred writer represents God as
saying, "Let there be an expanse in the
midst of the waters." I ask, when were the
waters created? Their creation is as-
sumed and must have taken place "in the
beginning." The waters existed before

*W. B. Powell, A. M.—See Note A at the close of this
Lecture, ensuing number.
they were separated; before they were gathered together, and before they were called upon to bring forth. So, also, the 24th verse represents God as causing the earth to bring forth; having stated in the 1st verse that it was created “in the beginning.”

But I am told that Moses afterwards declares, (Exodus 20: 6,) “that in six days God made the Heavens and the Earth.” I know, but mark you, he does not say created. He created in the beginning—he made in six days. Every tyro in the knowledge of language, must discover a marked difference between giving existence to the materials of an object and giving form, shape and figure to that object. It is the difference between a tree and this pulpit; between earth, water and lime and this house. This house was erected eighteen years ago; but who will say that its materials were then created? Yet you would have just as much authority for saying that the materials of this house were created eighteen years ago, from the statement I have now made, as any man has for saying that the materials of the Heavens and the Earth were created in six days from the Mosaic narrative. It is the difference between creation and formation. The words in the original Hebrew are as distinct and different as they are in the English.—God formed, having previously created.

“Out of the ground the Lord God made to grow every tree, &c.”

I hope that the cant of would-be-Geologists in our city, will now cease or that our challenge will be honorably met. We have made it advisedly and not to promote disputation; but to state a truth the overlooking of which, has astonished us, and the knowledge of which has saved us from the driftings of a philosophy opposed to the Bible and falsely so called.

We would not do justice to our subject to use it only to repel an infidel objection. It is an important truth we have now learned, and its practical effect we should not lose. It should teach us modesty in the assaults we make upon the Bible. We should remember that it has stood too many tests to be affected by attacks which originate more in the ignorance of its assailants than any vulnerableness in its fortresses of truth and instruction.

Several brethren have suggested to us the idea of publishing, in some form or other, some skeletons, briefs or notes of sermons. For several reasons we have not heretofore complied with this request; but not now being able to preach much on account of diseased throat, and having a medium through which we shall, as we trust, be able regularly to publish such sketches; we undertake the labor, not, however, without hesitation.

We lay but little claim to originality of thought; our chief peculiarity—if we have any—consists in the arrangement of our discourses, and in our method of presenting truth.

We shall attempt no display of superior wisdom, nor show of learning; but shall aim to present plain and important truths in a simple and striking form. And if in this way we shall, under God, be in any degree useful to our race, our aim will be secured.

B. F. H.

FAITH—HEB. II: I.

The Apostle having, in the preceding chapter exhorted the disciples not to cast away their confidence, which had great recompense of reward, (v. 35,) and remarked that the just live by faith, (v. 38,) and expressed his assurance that the persons addressed were not of them who draw back to perdition, but of them who believe to the saving of the soul, (v. 39;) shows in the next place (chap. 11: v. 1.) what faith is, and in the subsequent part of the chapter gives instances of its effects in the noble, pious, imitable conduct of a long list of ancient men and women of renown.

In the discussion of this subject, we will—

1. Endeavor to ascertain the scripture import of faith.

The meaning of this word may be learned, 1st. By synonymous terms, which are used interchangeably with it. In Mat. 8: 10, 13, and Heb. 11: 6, and Rom. 10: 14, 17, faith and belief are used interchangeably. The centurian had faith, and on account of it Jesus healed his daughter—for
all things are possible to them that believe. How can persons call on him in whom he has not believed? And how can they believe in him of whom they have not heard?

"So then faith comes by hearing." "He that comes to God must believe—for without faith it is impossible to please him."

2. There are other words expressive of the idea of faith. Sarah believed God, judging him faithful. Heb. 11: 11.

3. Abraham offered up Isaac in faith, accounting that God was able to raise him from the dead. v. 17-19.

4. The confidence of christians has great recompense of reward. They now live by faith, and believe to the saving of the soul. Heb. 10: 35, 38, 39.

5. The Ephesians trusted in Christ after they heard the word of truth, the gospel of salvation; and after they believed they were sealed. Eph. 1: 13. This passage shows that the apostle uses the two words interchangeably.

The import of the word may be learned, 2ndly. By explanation. "Now faith is the substance (hupostasis) of things hoped for—from upo, under; and isemi, to place; to stand as a foundation. The word occurs in 2 Cor. 9: 4; 11: 17, translated "confidence"—"confidence." Heb. 3: 14,—"confidence"—Heb. 1: 3,—person.

It may mean in the text either confidence or foundation; for faith is both the confident expectation of things hoped for, and the ground or foundation of our future hopes and expectations. Hence, it always exists in the mind before hope. 1 Cor. 13: 13; Rom. 8: 24, 25.

3dly. The meaning of faith may be learned also from its effects. These are its definitions in fact. It is the spring of action, and leads to practical results. By faith Abel offered acceptable sacrifice; Enoch was translated; Noah built an ark; Abraham obeyed—looked for a city—offered up Isaac, &c. By it all the ancients of piety renown achieved their holy conquests, and obtained their godly distinction. See whole 11th chap. of Hebrews.

Such is the faith of which the apostle speaks. It is the faith possessed by all good men in every age of the world; the faith which works by love and purifies the heart. Hence it is the faith necessary to salvation here and hereafter. Gal. 5: 6; Acts 15: 9.

We inquire in the next place—II. How is this faith obtained?

There are many answers given to this question. Some suppose God gives it directly from heaven; and that no man can exercise faith, unless it is so given him, any more than he can make a world.

If this were so, why did Jesus blame and condemn persons for not believing? John 3: 18, 36. Mark 16: 16. Why did he marvel at their unbelief? Mark 6: 6.

1. We may learn from the history of cases recorded in the sacred scriptures how faith is obtained. Acts 14: 1. Paul and Barnabas so spoke at Iconium that a great many persons believed. "Many of the Corinthians hearing, believed." Acts 18: 8. The Gentiles heard the gospel from the mouth of Peter, and believed. Acts 15: 7. See also Acts 17: 1-4; 8: 12; John 4: 39, 41.

2. The scriptures inform us explicitly how faith is obtained. Acts 17: 11, 12.—The people of Berea received the word spoken by Paul and Silas with all readiness of mind, and searched the scriptures daily; therefore, many of them believed.

Rom. 10: 17. The apostle Paul says faith comes by hearing the word of God.

Obj. This is a mere historic faith.

Ans. 1. There is but one faith, in kind.

Its effects are according to the nature of the thing believed—the degree of evidence by which supported—the strength of the conviction. Faith is the belief of things which have occurred.

2. The faith which is obtained by hearing the word of God, is the faith by which salvation is obtained. John 20: 30, 31. John wrote his memoirs of Jesus that the people might believe in him, and that believing, they might obtain life through his name. See also John 17: 20.

3. Any other than the faith which comes by hearing the word of God, is not faith in Christ—is not the faith which saves the soul; nor is it faith in the word of God, but a non-descript faith in some other being obtained in some other way.
III. This faith precedes repentance.—

Gospel Repentance is a sorrow for past sins, resulting in future reformation. One must believe he has sinned before he will become sorry for his sins. He must believe in God before he can feel sorry for having sinned against him. No one can come to God without repentance; but he must have faith in order to come to God. The repentance of a sinner is pleasing to God; but no one can please God without faith, for he that comes to God must believe he is, &c. Heb. 11: 6. So if it were possible to repent without faith, that repentance would not be pleasing to God! Nay, worse; if one could repent without faith, and before he believes, it would be wrong—it would be a sin to do so; for whatsoever is not of faith is sin. Rom. 14: 23.


Hence, the absurdity of exhorting unbelievers to pray for faith. We should rather exhort them to read or hear the word of God for faith; because faith is not obtained by praying, but by reading and hearing.—God gives faith, not by our praying for it, but by means of his word. God has his own method of bestowing all his benefits. He gives us food from the earth,—we must labor and cultivate the soil to obtain it. So he gives us faith, but we must search the scriptures for it, for evidence there is the means of Christian faith.

God has given us his word containing his will concerning us. He has accompanied his word with evidences calculated to produce faith in his intelligent creatures. It is his will that we should believe on him through his word; and on condition of our thus believing on him, and obeying his commandments, he promises us eternal life.

THE CHURCH OF CHRIST—NO. II.

"Upon this rock I will build my church." Matthew 16: 18.

What were the means used in the erection of the church? How was the church built?

1. He did not build it by calling together the natural seed of believers, and by uniting them with their believing parents, by means of infant baptism. It is scarcely necessary to argue this point, and were it not that churches claiming to be churches of Christ, or at least branches of his church, in our day receive their growth and strength by accessions of infants incapable of faith and obedience, I would pass it by. Those who still adhere to infant church membership, suppose that they find authority for it in the fact that children were recognized under the old covenant as "the seed," and were circumcised in infancy. Such fail to distinguish between the covenants of God, as he would have all conversant with his word, to distinguish. There are two great and distinguishing covenants marked in both Old and New Testaments. The one was made in the flesh of Abraham and his fleshly descendants through Isaac. It promised a worldly and temporal possession of Canaan, guaranteed upon fleshly conditions.—It had its origin in flesh; was circumscribed by blood, and was called the "covenant in the flesh." Every son of Abraham, by his natural birth into the world, was a subject of that covenant. Circumcision marked him, a fleshly mark of a fleshly covenant. But all who honestly examine the Bible become satisfied that we are now under another—a new, a spiritual, a better covenant. For during the existence of the old covenant, God, by the Prophet declared that the days would come in which "he would make a new covenant with the house of Israel and the house of Judah, not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; (which my covenant they brake, although I was an husband unto them, saith the Lord;) but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts;
and will be their God, and they shall be my people; and they shall teach no more every man his neighbor; and every man his brother, saying, know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Jer. 31: 32-35.

Here, a different covenant from the old and fleshly one is promised, which is to embrace persons capable of "knowing the Lord." The old covenant embraced infants; but under the new here promised, every one who receives its benefits will not need, as infants need, to be taught to know the Lord, for all shall know him from the least embraced to the greatest. We would not expect, therefore, that the church of Christ under the new covenant, would be built as was the Jewish of natural materials, incapable of faith and obedience.*

2. The church was built from effects resulting from the proclamation of three facts:
   (a.) That Jesus, as the Son of God predicted by the prophets, had died for the sins of mankind.
   (b.) That he was securely buried, in common with other dead men.
   (c.) That he arose from the dead the third day. These facts were declared to be in accordance with the counsels and designs of God, and were the fulfillment of the prophecies of the Old Testament, and were attested by the miraculous powers displayed upon the persons of the Apostles.

Three thousand men upon hearing these facts and believing them, were made to cry out, "Men and Brethren what shall we do?" To which question, the Apostle Peter made

answer: "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." They immediately with joy obeyed, and the same day were added to the Disciples of the Lord:

(a.) They believed the announcement which the Apostles made.
(b.) They abandoned their sins.
(c.) They were baptized for their remission, under the assurance that the benefit of the Holy Spirit would be theirs.

These continued steadfastly in the Apostles doctrine or teaching, in the fellowship or contribution for the wants of their brethren, in the breaking of the loaf to commemo-rate the facts they had believed, and in the prayers. And their company is called "the church." "The Lord added to the church such as should be saved." Acts 2nd chapter, passim.

Now let it be remembered that Messiah had said, "I will build my church," and that the passage—"the Lord added to the church"—is the first intimation, afterwards, that the church was built. He that will read the chapter which precedes this latter declaration will see that we have faithfully represented the manner in which the church was built; and we are warranted in saying that it was built, by the calling together of obedient believers in the Son of God, "to keep his ordinances."

But that the reader may never have a reasonable doubt upon this all-important subject, we will put the facts together, satisfied that no moral demonstration can be made more clear and convincing.

1. Messiah promises, in the future tense, "I will build my church." Mat. 16: 18.

Luke recognizes the church as built after the events of the day of Pentecost. Acts 2: 47.

2. Messiah says it shall be built upon the truth that he is the Son of God. Mat. 16: 18.

On the day of Pentecost this truth was, for the first time, publicly announced, at which time it was also established as true to the conviction of thousands. Acts 2: 22, 27, 30.

3. Messiah promises Peter that he shall
have the Keys of the kingdom or church; i.e. authority to open it. Mat. 16: 19.

On the day of Pentecost Peter was the speaker; he announced the Messiahship of Jesus, he commanded the believers to be baptized. Acts 2: 14, 38.

Having shown how the church was built, we forbear at present any remarks upon the nature of the facts and commands to which we have referred, and shall proceed in our next number to show

IV.—That all the powers of Hell have not prevailed, and that they cannot prevail against it. J. B. F.

THE SPREAD OF THE GOSPEL.

Again we ask, What are we doing for the spread of the gospel of Jesus Christ? Are we interested in, or indifferent to, the situation of those who are living in ignorance and in alienation from God? Other causes are prospering and advancing with rail-road speed; causes which, if they have any benefits, they are confined to a life fast passing away and reach not into that state of measureless existence upon which we shall soon enter. Our cause is worthy of the loftiest efforts within the grasp of man.

It claims the noblest self-sacrifice that ever prompted the soul of man to exalted deeds.

It calls for men of talent and character, and of the most indomitable energy of purpose, and of the most celestial purity of principle, of the most enthusiastic devotion, to take part in an enterprise which aims to realize the purpose of God in their present and eternal destiny, by raising a race weltering in an abyss of sin and wretchedness, living without hope or upon deceptive hope and without God in the world. It calls upon the rich to devote their wealth to sustain a work that is to spread joy, peace and salvation throughout the earth. And it invokes us by all that is precious in our faith or sublime in our hope, to consecrate ourselves and our substance, in the spirit of "Him who though He was rich, for our sakes became poor, that we through his poverty might be rich. Until this holy cause shall command a devotion like this, it will not prosper. The wealthy, the good, the gifted, the "children of light" every where, must engage in it with that earnest conviction that springs from a sense of its unconquerable truth; or we cannot, we ought not hope for success.

Thank the Lord, there are a few inspired by a sense of truth and duty who will devote themselves, and are ready in this selfish, sensual age to go to the work in the spirit of those who count all things but loss for the "excellency of the knowledge of Christ Jesus the Lord;" yea, who count them but dross, that they may win Christ and be found in him. They have pledged their lives, their fortunes and their sacred honor to this cause, and though few and scattered, their influence is widely felt and will be felt even to the perfect day. May the Lord increase their number, and swell the host of those who shall sooner or later realize the glorious promise connected with turning many to righteousness.

And those who have determined to do nothing—to be drones in the gospel hive, to lounge and loiter away the golden moments of life or spend its powerful energies in gaining, ease-indulging or murmuring—let them get out of the way, for a good cause is well rid of them, and a few faithful men will do more in one year with a hearty co-operation than all such have ever done in one thousand.

I know what I write, and I almost tremble while I write, and whilst I would not discourage the feeblest laborer in the cause, I have no patience with those who are always planning but never executing, who are always telling how it should be done but never do it, or what is still worse, who are ever ready to murmur and complain, to discourage and deter, whilst they never move a finger to get rid of the evils complained of or to help forward a better state of things. To the work—to the work, O servant of God, for the harvest is ripe, the reapers are few, and the eye of the Lord is upon his people. I know thou hast spent already many a weary day and toilsome year, and thy labor has been unrequited, but remember that thy warfare ends only with life.
in common with all who have sought an
advancement in christian knowledge, have
been subjected. It is to remove the difficul-
ties that lie in the way of such, and to pre-
sent our true position before the uninformed
part of the community that these essays
are undertaken.

1. One of the evils to which we have
been subjected is, that all the accidents
that have attended the progress of our
cause, have been ascribed to the cause it-
self. Men have heard of us as of a new
sect springing into existence. We have
arrested the attention that novelty always
awakens. They are led to enquire "who are
these people, and what do they teach?"
And perhaps whilst their minds are anxious
upon the subject, they stumble upon some
one who pretends to know. He has heard
some man tell what he
heard one of their
"principal preachers" preach. Or he has
read in some religious paper an extract from
their writings. This hearsay or this recol-
lection of the extract or the extract itself is
then paraded, and forthwith it is made to
stand for the system we advocate. The
matter does not stop here; but ever after-
wards, whenever our brethren are men-
tioned or our views referred to, the conclusion
so unfortunately formed, rises to the mind
and determines our character at once.

Now I do not complain that these accidents
have attended our teaching, for they are
none but such as are common to man, and
they or similar ones have attended the teach-
ing of the best men that have ever lived up-
on earth; yea, and the Saviour himself was
not exempt from their influence. "He pervert-
eth the nation; he forbids to give tribute to
Caesar; he says that he himself is a king;
he stirreth up the people; he said, I am able
to destroy this temple and build it again in
three days—and they accused him of many
things."* If the teaching of the Master
was subjected to such accidents we ought
not to complain that ours has met a similar
fate. But certainly we have a right, with
such an illustrious example before us, to
ask, that a judgment thus hastily formed
may be open to change.

4

But suppose we admit that many things spoken and published among us are unwarranted either by necessity or truth. I am free to admit this. We have made mistakes; but who has not? We have run into extravagances and errors, and are we in this singular? We have met violent opposition, and it would be strange that men in the flesh could meet it in all the forms in which it has assailed us, and not be carried to an extreme in many points both of opinion and practice. But have not our opponents gone into like or greater extremes? Who will pretend to defend all they have said? Does not every new opponent we meet find it necessary to disclaim something which some other opponent has maintained?—There are many things in our writings which every experienced advocate of truth knows not to be defensible. No man who sets any value on his discrimination or candor will deny this. But does this effect the main body of truth we advocate? Does it effect a single great principle that distinguishes us? Not at all; for this is true of every body of fallible men—of every body that comprises all sorts of writers and thinkers, as every respectable or free people must comprise. Without inspiration there will be some error. What is true of us is true of every denomination in Christendom; is a necessary evil attending the efforts of mortals, and I only ask that men shall do themselves as well as us the justice, not to condemn us for accidents that are universal and unavoidable.

I verily aver that all the errors that have been pointed out in our writings—and I have carefully examined all to which my attention has been called, and I have discovered others which have not been urged against us—do not affect a single important principle for which we contend as essential to Christian faith and practice. I say not this in the spirit of boasting, but I say it that those of our readers who have indulged prejudices against us, may be induced to examine into the real sentiments we maintain, and that they may judge us by these and not by the accidental circumstances that necessarily attend all human effort. I care not with what solemn scruti

ny they examine or even with what severity they pronounce upon whatever is wrong that they may discover, if they will separate the true from the false, and will not cast away the gold because it is mixed with either much or little dross.

I have no respect for any sentiment simply because some acknowledged leader has pronounced it in a sermon or written it in a book. I do not believe in infallible sentences no more than in infallible decisions of fallible councils, synods or conferences. All men err—individually they err—collectively they err. It is the necessary misfortune of the frailties of a common nature, which ought to draw the cords of a common brotherhood more tightly. If these truths are admitted, as they must be by every reasonable man, how irrational and uncharitable must it be for anyone to judge either of our writings or of our public teaching by catched-up sentences here and there?

We are willing to abide any reasonable test. If the principles that distinguish us can be shown to be wrong and we still abide by them, we ought to fall. Controversy has as yet assailed them in vain; and it is no mean evidence of their truth that indirect attacks instead of open manly warfare is made upon them. Stale and garbled extracts from the writings of Alexander Campbell, invidiously made, are but poor weapons with which to assail a large and respectable religious people, holding to leading principles, which volumes of such extracts would not in the slightest degree invalidate. It is my deliberate conviction that no man of the present generation who has written so much has written with such propriety, discretion and wisdom. But if this is not so, or if any one think differently, it should not for a moment effect the general truth of our principles.

There is no "Orthodox" sect in Christendom that could stand the scrutiny and tests to which we have been subjected. I will take the writings of any of them—their most reputable writings—and collect a mass of extracts which no man will acknowledge as true or a true representation of Orthodoxy; extracts which, were we to use them as extracts from our discourses and essays
are used, would make every advocate of
orthodoxy indignant at the enormity and in-
justice of our course. And it would be
unjust. Is it unreasonable then, that we
ask not to be judged by such an unfair and
anti-christian procedure?

J. B. F.

TO THE CHURCHES OF JESUS CHRIST IN W. TENN.

To the Churches of Jesus Christ in the Western District
of Tennessee, the Churches of Union, Nonconnah and
Memphis, Tennessee, sendeth Christian Salutation.

DEAR BRETHREN:—We are deeply im-
pressed with the necessity of greater exer-
tion in the cause of Christ, than now seems
to obtain among us in this District. We
cannot but deplore the condition of Zion
from our manifest inattention to our duties
as the followers of the Lord. This state of
affairs arises, not from an unwillingness on
the part of the brethren, but because as yet,
there is no organization, by which our unit-
ed efforts may prove advantageous. We
are unwilling to think you uninformed in
reference to the duty of organization on
the part of the churches to carry out the
benevolence of the Gospel of Christ.

We understand the church to be the light
of the world, and as there are some things in
the administration of the affairs of the
church most evidently discretionary, we
consider the manner of sending the gospel
to the destitute, to be one among the things
left to the advisement of the brotherhood.
Being the light of the world, how shall we
manifest the light? Surely, by our walk
and the proclamation of the word of the
truth of the gospel. But an individual
crurch is unable to sustain an evangelist.
Then we are all of one body—one city set
upon a hill, and if it be prudent for one
church to send an evangelist, it is prudent
for two, five or a dozen churches to unite in
the same laudable undertaking.

We are the salt of the earth. How shall
we save the earth from moral putridity?
Not by our walk only, but by the preaching
of the word. For how can persons believe
on him of whom they have not heard? and
how can they hear without a preacher? and
how can they preach except they be sent?
Now how shall we send the gospel to the
world? There are many, very many breth-
ren who are anxious to give of their abun-
dance to those who will carry the glad-tid-
ings of salvation to the poor; but are una-
able of themselves to support a man whom
they could choose for this purpose. By
concert of action, how easily could a few
support a preacher, and thus of themselves be
efficient in saving the souls of our dying
fellow-men.

Furthermore, let us remember, dear breth-
ren, that “we are not our own” (if we
have been bought with a price, and this trust
we have toward God through Jesus Christ,)
therefore, we should glorify God in our
bodies and substance which are his. We
cannot be at a great loss if we carefully
examine the present condition of the West-
ern District as to the course we should pur-
sue. God’s people are laborers together
with him. The design of God’s labor for
man is, to save him. Our imperious duty
is to labor together with him to accomplish
the same glorious end; for God has deter-
mined not to accomplish it without our la-
bor conjoined with his. What he proposes
in himself to do for man, he will in faithful-
ness perform. If our duty is not perform-
ed, and man is not saved, dear brethren, are
we not guilty, and shall we not stand in his
presence at least with confusion and dis-
may, crying guilty, Oh most holy and right-
ceous God against whom we have sinned?
This interrogatory involves an awful and
fearful responsibility; should our duty be
neglected? It may be extended in its im-
port beyond the point of imagination, to the
delinquent. But brethren, think of it and
think seriously for the dear Saviour’s sake;
for your own soul’s sake, and for the sake
of your dying fellow-men.

Now, dear brethren, we ask you and ex-
hort you by the tender mercies of God, our
Father, to unite with us in the work of evan-
gelising in this District and North Missis-
pippi. We would in all affection solicit the
churches to send delegates to the meeting,
and by their delegates send their liberalities
subject to the action of the meeting, when
assembled. We also ask those brethren
who do not live in the vicinity of a church
to contribute to this effort. We propose to
meet on the first Lord’s day of May next,
in Memphis, Tennessee, and do earnestly
request the brethren of North Mississippi to meet with us and assist in prosecuting the design we now have in contemplation.

Being appointed by our churches a committee to address you, we affectionately submit the above to you, imploring the mercies of God to be given his children, through Jesus Christ our Lord. Amen!

Your Brethren,
MATTHEW WEBBER,
STARKE DUPNY,
EDWD. CALDWELL,
B. W. STONE.

REPORT OF EVANGELISTS—NO. IV.

Since writing our last report, we have visited the congregations at Ivy Bluff, Fountain Spring, Philadelphia, Irving College, Rocky River and McMinnville, Warren county. Three of these churches are yet in their infancy, viz: Fountain Spring, Irving College and McMinnville, and the last named particularly laboring under pecuniary embarrassment in consequence of having recently erected a very neat and substantial building for worship. Bro. Dr. Barnes has nobly assumed the entire remaining liabilities amounting to near $200; and we would most cordially urge the propriety of assisting him. We obtained a very favorable hearing, notwithstanding other meetings, and confidently expect that the zeal and united effort of the brethren will establish the cause on a permanent basis.

The subject of State Co-operation was presented to all the congregations so far as the inclemency of the weather and high waters would permit; and we are happy to say that all approved the plan submitted.

It will be seen by reference to the first No. of the MAGAZINE that four of the churches had entered into the plan of County Co-operation, and secured the services of Bro. Elkins. Most of the brethren in Warren being in moderate circumstances the contributions were not very great, yet we trust that their abilities may be enlarged, and that as years roll on both their increasing ability and corresponding liberality may be abundantly manifested. We cannot omit to mention the marked benevolence of the brethren at Philadelphia, and especially of Bros. Stroud and Ramsey. Would that all were as faithful stewards of the treasure committed to their charge. The church at Philadelphia though one of the oldest in Warren, is yet by no means so numerous as one or two others. If small in numbers yet not in grace; they meet together every Lord's day to keep the ordinances whether a preacher be present or not, and family training and worship constitute with them important features of christian duty. We would most respectfully suggest to the brethren throughout this county and generally, the vast importance of weekly congregational worship and daily family worship. The restoration of pure, primitive christianity is indeed a noble and soul-reviving idea. We have commenced in this glorious undertaking, let us not falter, but press boldly on with 'hope within and God overhead.' Let us not be stumbling stones in the path of the mighty car of salvation, but do and suffer any and every thing that it may have free course and roll on in its triumphant career round the broad earth.

The brethren in Warren number at present about 350, and we most ardently hope that in the good providence of God through the labors of faithful evangelists, the year 1848 may witness many and illustrious accessions to the congregations of the faithful.

J. J. TROTT,
JNO. EICHBAUM.

LUTHER ON PARTY NAMES.

"I myself no longer know Luther, and wish not to know him. What I preach comes not from him, but from Jesus Christ."

"A charitable exhortation of Dr. Martin Luther to all christians." In the first place, "I pray you," says Luther, "to leave my name alone, and not to call yourselves Lutherans, but Christains. Who is Luther? My doctrine is not mine! I have not been crucified for anyone. St Paul (1 Cor. 1:13,) would not that any should call themselves of Paul, nor of Peter, but of Christ. How then does it befit me, a miserable bag of dust and ashes, to give my name to the children of Christ? Cease my dear friends, to cling to these party names and distinctions; away with them all; and let us call
GOOD ADVICE TO YOUNG WOMEN.—LETTER FROM JOHN T. JOHNSON.

GEORGETOWN, Jan. 3, 1848.

BELIEVED BRETHREN,—The Christian Magazine, in the neatest dress and the best style of execution, covering a richness and variety of truth worthy of all commendation, came to hand this evening, whilst I am preparing for a tour of evangelical labors at Little Rock and other places, in the sunny South. May the Lord speed your efforts in conveying the truth to every corner of this great American Continent, highly blessed, as it is, with all the elements of religious and moral grandeur and glory.

If this, the 1st No., be a specimen of what may be anticipated, the Magazine will be richly stored with all that is calculated to enlighten the mind, improve the heart and happy the person.

It will be a rich and delightful treat in the reading room or parlor of every family. It will stand erect; and it will constitute a mighty auxiliary to the editorial corps of brethren who are engaged in a reformation that will stand the test, and pass triumphantly through the fiery ordeal, at the great day.

On the 5th inst., the Lord willing, I shall be off for the South on my Master's business. Oh! that the Lord may grant me every thing that is requisite to the triumph of truth! My paper is full. The Lord bless and prosper you; Farewell.

J. T. JOHNSON.

THE FUTURE.

We are never partial to those who are always looking to the future for happiness. Now is the time to enjoy yourselves and the only time that is really your own. To hear you talk and to see you act, one would suppose that December lasted all the year, and that never a blossom or a flower smiled in your path. One lesson we would like to have you remember—it is this:—No man who is not pleasant and contented now, will be so by and by. There will be no better time than the present; there will never rise brighter suns, blow softer breezes, smile sweeter flowers, or dawn happier days. Remember this and become now what you intend to be in the far distant future.
LETTERS—NEWS—ENCOURAGEMENT.

Brother Augustus B. Fears, Henry County, Georgia, writes us—"the march of truth is onward; there are twenty now advocating the cause of Reformation where there was one four years ago. I am laboring to dispel the dark cloud that lowers over my beloved State, and thanks to the Lord for what has been already affected. For although ignorance, prejudice and sectarianism have the ascendency beyond comparison, there is a spirit of enquiry excited which emboldens me to contend for the truth amidst the opposition of thousands.

I have many periodicals sent to my address, but I am so much pleased with the appearance of the Christian Magazine and with the design of the work, I cannot, consistently with my feelings, refuse to take it. I shall take pleasure in extending its circulation.

Brother John R. McCall, writes to us from Alabama, "that the prospects are improving in the South. I am glad to see that your work is gotten up in good order, such as will be calculated to command the respect of the whole community. I shall do all in my power to extend the circulation of the Magazine."

Bro. Vandyck of Henry county, Tenn., informs us that there are from six to seven hundred Disciples of Christ in that county; and he rejoices in the prospect of the final triumph of the truth. He is delighted with the Magazine, and promises us a hundred new subscribers.

Bro. Wm. Foos, Springfield, Ohio, writes us that "our Methodist friends are holding a meeting in that place, and frequently 60 and 70 persons are down to be prayed for. The meeting has been kept up three weeks and is still going on. O how often I have wished that you could address the large assemblies, and teach those who are sincerely striving to do right, the way of the Lord. Those who know the truth and are able to proclaim it ought to cry aloud in the neglected places, upon the walls of Zion. We calculate, certainly, on a visit from you next Summer. May the Lord preserve your health for many more years of usefulness. Please send the Christian Magazine." &c.

We expect, the Lord willing to visit Ohio at the time specified. Ed.

Bro. J. R. Frame, Lafayette, Ohio, writes, "there have been but few additions to the church here since you planted it. We have a neat meeting house nearly completed, and would be much gratified if you would return and occupy it. The Apostles visited the churches they planted."

So far as we are able we try to follow their example. We have often in our prayers remembered the little vine at Lafayette. O that they might walk worthy of God who hath called them to his kingdom and glory. We hope to rejoice with many of them in the day of the coming of the Lord with all his saints. We trust to see them again in the Summer. Ed.

By letters and periodicals received at our office, some seven hundred additions to the army of the faithful have been reported, since our last issue.

WEALTH OF THE CLERGY IN MEXICO.

Below is the account which Baron Hum- bolt gives of the wealth of the high dignitaries of the Roman church in Mexico.—The reader can imagine the difficulty of converting a people whose priests are thus "fed and fattened."

The Archbishop of Mexico receives annually, . . . $130,000
The Bishop of Puebla . . . . . . 110,000
" of Valadolid . . . . . . 100,000
" of Guadalaxara . . . . . 90,000
" of Durango . . . . . . 35,000
" of Monterey . . . . . . 30,000
" of Yucatan . . . . . . 20,000
" of Oaraca . . . . . . 18,000
" of Sonora . . . . . . 6,000

Making the enormous sum of $539,000 annually divided among eight clergymen—a sum almost sufficient to defray the expenses of the civil government of the United States.

The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe.
POETRY.

For the Christian Magazine.

THE BABE'S REQUIEM.

Alas! but not alas for thee.

My babe, that under the mould doth lie;

Alas, and aye, alas for me,

Am I thy Mother, wailing mournfully?

A year has past—another risen

Since thy lustrous eyes laughed back at ours;

And on thy ever silent prison,

The unavailing tear still pours!

We thought, alas, for mortal hope,

Of all that ever thou couldst be,

Of the beauty when the bud should open,

The bud that was nipped so ruthlessly.

And thy happy face is before us yet,

In the busy dreams of gentle night;

And the moaning mother, her pillow is wet,

When the vision departs with the morning light!

And the infant tones, and the infant smile,

That we hear and see, in the land of dreams,

Though fraught with pain, do yet beguile

The real,—in that which only seems!

Nor that alone—for our dear Lord

Bath made the babe our minister

In the visions when her voice is heard,

And the beckonings bearing us up to her

And still O Father, we'd hear that voice

And the little arm see outstretched to us,

And in thy pitying care rejoice

For the beckon and smile that lures us thus!

R. F. F., Jr.

NEVER FEAR

Though the clouds are black as night,

Never fear!

Though the lightning's deadly bright,

Never fear!

Though the thunderbolt is red,

Never fear!

Though the shaft of death is sped,

God is present overhead—

Never fear!

Though the tyrant's axe is bright,

Never fear!

Though the black block is in sight,

Never fear!

Though a foe may on each side

And a coward is each slave,

God is with the freeman brave—

Never fear!

Though the bigot's curses raise,

Never fear!

Though the martyr's frenzy blaze,

Never fear!

Though they strive to cripple youth,

Never fear!

Though they treat good deeds with ruth,

God is with the truth—

Never fear!

Though the storm-god flaps his wings,

Never fear!

Though the tempest death-song sings,

Never fear!

In the clouds are blue specks fair,

Through the dark boughs blows an air,

God is present every where—

Never fear!

HOPE OF THE CHRISTIAN.

Hope lights the Christian's path,

As here he journeys on,

A blissful heaven is his.

When full his course is run.

Hope lights the Christian's path,

As varied ills betide;

He sees an endless rest,

By his Redeemer's side.

Hope lights the Christian's path,

Though grief his spirits weigh;

"My grace sufficient is,"

Hark, hear the Saviour say.

Hope lights the Christian's path,

Though earthly friends forsake;

"Though all unfaithful prove,

I'll never thee forsake."

Hope lights the Christian's path,

Death's lonesome valley o'er;

And hope is lost in sight,

As home to Heaven we soar.

E. F. G.

HEAVEN.

There's a region above,

From sin and temptation;

There's a mansion of love,

On the mount of Salvation.

Then dismiss all thy fears,

Weak pilgrim of sorrow;

Though thy sun set in tears,

'Twill arise bright to-morrow.

There our toils will be o'er,

And free grace be our story;

God himself be our sun,

And our unsetting glory.

In that world of delight,

Spring shall never be ended;

With its brightness be blended.

There shall friends no more part,

Nor shall farewells be spoken;

There's a balm for each heart,

That with anguish is broken.

From affliction set free,

And from God ne'er to sever;

We his glory shall see,

And enjoy him forever.

EVENING.

"This is the hour when memory wakes

Sweet dreams that could not last;

This is the hour when fancy takes

A survey of the past.

She brings before the pensive mind,

Dear thoughts of earlier years;

And friends, who've been long since consigned

To silence and to tears.

The few we liked, the one we loved,

Come slowly stealing on;

And many a form far hence removed,

And many a pleasure gone.

Friendships that now in death are hushed,

Affection's broken chain;

And hopes, that fadeth too quickly crushed,

In memory live again.

I watch the fading gleams of day;

I muse on bright scenes flown;

That after tint, they fade away;

Night comes, and all are gone."
We believe we have heathen and sustaining food for our readers. "A plain discourse for plain people," ought to settle the question in the minds of every sincere who desires truth more than rubies.—"The identification of the gospel," is from a practiced pen, and one who has leisure to offer much instruction to the people. He discusses his subject de serie, believing we have many readers, both in the church and out of it, who need the very elements of the gospel.—The essays on "Miracles" are blow-the root of would-be philosophical infidelity, and no Christian can read them without receiving new confidence in the divine and eternal truths of his Religion. These essays are decidedly forcible and elegant.—New themes and an enlarging sphere of useful ness open to our vision as we read "The education of Woman." We have received some warm congratulation for the admission of this topic.—Upon "The Church of Christ," we have much to say, and some things that we expect will be new and interesting to all our readers. We have laid the foundation for our superstructure, and we hope to erect the building with facts biblical and historical which neither indi- duality nor heresy can gainsay. We believe that the church still exists, despite the violence and fraud, the persecution and schism that have assailed it within and without, and that it has existed in all ages, the pillar and support of the truth— the fact, the last and only hope of fallen and degenerate humanity.—For "The Religion of Life," we have mines of "precious and encouraging reflections, original and selected, (selected from documents not in the possession of our readers, and from the best living authors,) reflections, which, if pursued by any man, will make him wiser, better and happier. We wish to take and give a spiritual insight into human life. We desire to see in it more than a dull, trifling and unsatisfactory exis- tence. A deep scepticism is here. Life is without meaning to many because it is without motive. There is no happy- ness, no gospel, no heaven to a man who does not respect his own being—who cannot estimate himself, as more valuable than his body, his wealth, his rank, his lands, wardrobe andequipages."To be carnally minded, is death, but to be spiritually-minded, is life and peace. This theme is like a clear and living foun- tain running through a desert and savage land; we love to drink at it, and sit upon its banks refreshed.—We hope to be able to disabuse the public mind of many ill-founded prejudi- cies against us as a Religious people by the essays on "Opposition to the Reformation."—We commence "Lectures upon Genesis" this month. These Lectures called together large and deeply interested audiences who have expressed much anxiety to see them published. It would occupy too much space to publish them entire, but we will give such selections as shall be deemed of general utility. They occupy an extensive range of highly interesting topics. The extract in the present number is intended as a refutation of the boasts of infi- deld Geologists, and an exposure of the ignorance manifested in the modern attacks upon the Bible; and also to excite those pure and grateful emotions which flow from a contempla- tion of the power and goodness of God, displayed in the vi- sible creation.—We have many communications on file written in good style and excellent temper. The one from Col- bert, Miss, in our next.

In a word, we have an abundance of resources from which to draw for the instruction and edification of our readers, with which we hope to make our Magazine an agreeable and useful visitor to the hearth-stone of every reader.

Our correspondents are informed that it is useless to for- ward articles upon personal difficulties. Our pages shall never offer a theatre for personal romance, neither for ourselves nor others. We trust ever to have before us higher and nobler aims; and more desirable and profitable themes.

We expect to open a Querist's Department soon. We be- lieve it a very satisfactory method of teaching important truths. We have many highly interesting questions already on file, which shall receive attention at our earliest leisure.

ENCOURAGEMENT——J. T. JOHNSON.

We have received many words of encouragement in our new enterprise from beloved brethren and fellow- laborers; but from no one a commendation which is more welcome to our hearts than that from brother John T. Johnson. We love to feel that we have the co-operation of such men.

Bro. Johnson is known to our readers as one of the first, most zealous, indefatigable and successful ad- vocates of Primitive Christianity. It has called him from the bar and from the halls of Congress, to plead the cause of life and salvation with his fellow-men. Twenty years of unremitting labor has he devoted to this cause, and when we last saw him, although he had some of the marks of a war-worn soldier of the cross, we thought him as fresh and vigorous as many of the younger recruits. We would not be surprised if twenty years hence, he shall still be an advocate of the noblest interests of man.

The cause of his unexpected success in inducing his fellow-men to bow to the Scepter of Prince Emmanuel, has often been enquired into. No reflecting man would long be in doubt after hearing him address the world of the ungodly. His personal appearance and address are those of an honest, courageous man. His discourses are discursive in their character and marked by great vitality and energy; whilst his appeals are so various and happy that scarcely a man who hears him who does not feel that he is directing his address to his peculiar state. His manner is affectionate, earnest, intrepid and scriptural. And, well furnished with facts and truths drawn from every source and rendered tributary to the great themes of the gospel proclamation, he grapples with his audience, and that man must be per- ticious and obstinate indeed, who will not yield in the athletic struggle.

He is now on his way to the South. May the Lord, whose cause he advocates, attend him on his journey, and make him everywhere an instrument in whom he shall be glorified.

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Our Brethren of the press have our thanks for the very flattering manner in which they have noticed our "Magazine." The "Union" of this city—one of the most ably conducted and widely circulating political papers of the State; and the "Daily Gazette," decid- edly the most spicy and interesting of our dailies, were vociferous in the cause of the ungodly. His personal appearance and address are those of an honest, courageous man. His discourses are discursive in their character and marked by great vitality and energy; whilst his appeals are so various and happy that scarcely a man who hears him who does not feel that he is directing his address to his peculiar state. His manner is affectionate, earnest, intrepid and scriptural. And, well furnished with facts and truths drawn from every source and rendered tributary to the great themes of the gospel proclamation, he grapples with his audience, and that man must be per- ticious and obstinate indeed, who will not yield in the athletic struggle.

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No. II. on the "Education of Woman," unavoidably excluded by the length of the article on "Baptism."
CHRISTIAN MAGAZINE.

BAPTISM.
A Plain Discourse for Plain People, or an Endeavor to Settle the Question. By John M. Barnes. (Continued.)

For what was he baptized? This is a question of great importance; and should be settled; as the gospel still calls upon us to be immersed and for the same reason which induced the Ethiopian to submit to it. This question we answer thus, It was that he might receive the remission of his past sins. Before proceeding to consider some of the declarations of the New Testament which we think clearly prove this, we will present a general and preliminary argument. This we will do by mentioning a few facts which we feel assured will not be disputed by most Protestants.

1. All men have sinned.

2. All sins if forgiven at all, must be forgiven in this life.

3. If forgiven in this life, there must, of necessity, be a time before which, and a time immediately after which, the act of pardon takes place.

4. As the Supreme Being, who is the perfection of all reason grants the pardon, it must be a reasonable act, or in other words, there must be a reason existing at the time of pardon which did not exist before, or it could not be a reasonable act.

5. This reason must be an act performed by the sinner himself.

6. As all human acts are either acts of obedience or acts of disobedience, or acts which are neither.

7. And as it is evident that no one would be forgiven in the performance of any act but one of obedience to some law ordained by Jesus Christ for whose sake the pardon is bestowed, and who is himself exalted to give repentance and remission of sins, so

8. It is altogether presumable that the pardon would take place in the performance of that act by which the sinner, according to the direction of Jesus Christ, openly professes, not only his faith in the Son of God, but his own death to sin and his determination thenceforth to walk in newness of life by putting himself under the guidance and direction of the Saviour of sinners.

9. Now as all admit that in baptism the believer not only yields obedience to a command of Jesus, but openly declares all this, it is presumable, that in baptism the believing and penitent sinner receives the remission of his past sins. We are not, however, left to inference and presumption in a matter of such moment as the forgiveness of sins is to our ruined race. The great Author of our salvation has given abundant and intelligible instruction and direction by which we may know the law in reference to remission with absolute certainty.

The law concerning baptism, being a positive law, it will enable us to have a clearer conception of its importance to distinguish between such laws and those which are mental, natural and moral.

1st. Natural laws are those ordained by God for the government of the material universe; as the law of gravitation by which an apple falls from the limb upon which it grew; fire will give pain to human flesh when it comes in contact with it, &c.

2d. Mental laws, or those established in reference to the action of the mental powers; as the law of association, by the operation of which we involuntarily recollect certain things under certain circumstances; as certain notes in music.

3d. Moral laws or those by which we are
enabled to decide what is morally right or wrong, and for the propriety of which our own reason furnishes arguments; as that we should love God and our parents, because they have conferred benefits upon us.

4th. Positive laws or those which have authority only because God commands. We can find no reason for them in nature. They are to be obeyed only because God wills that they should be obeyed. They are tests of our love and allegiance to their author. Such was the law concerning the eating of the fruit in the garden; the law of sacrifice by which innocent animals bled upon the altars under the Patriarchal and Jewish Institution; the law of the Sabbath; that concerning the brazen serpent; and that concerning baptism under the Christian dispensation. With reference to laws of this sort there are facts in the divine government of startling importance and tremendous interest.

They are 1st. That the penalty connected with the violation of them was always inflicted; no penitence or sacrifice availed any thing; neither the motive nor the power of the temptation under the influence of which they were transgressed, was ever taken into consideration.

And 2nd. If any blessing, benefit or favor was promised upon an obedience to them, that blessing, benefit or favor was never bestowed, was never conferred upon those acquainted with the law, until they complied exactly and minutely with its requirements. Witness the temptation, sorrow and penitence of our first parents; the sorrow of Cain; the inadvertence of the man who gathered sticks on the Sabbath; the motive of Uzzah in staying the a.n.k; and the reasoning of Naaman. All these and many other instances may be presented in proof of what we have said of the jealousy of God in regard to his positive laws.

Baptism is a positive Institution, and this instead of inducing us to treat it with indifference should make us the more careful in attending to it with great exactness.

These reflections prepare us for considering what is said of baptism in the New Testament. We have said that the believing penitent is to be immersed in order to obtain the remission of his past sins.

1. In the commission given by the risen Son of God after he had been clothed with all power in Heaven and Earth, we find these words, "Go, preach the gospel to every creature; He that believeth and is baptized shall be saved; but he that believeth not shall be damned." How many things are to be done in order to salvation? Two. Believing and being baptized. Faith first, then baptism, then salvation. Whatever is comprehended by the phrase "shall be saved," is promised to him who "believes and is baptized." Our Saviour solemnly assures the world that he that does not comply with the first, which supplies a proper motive for the performance of the second act, shall be condemned. The salvation here promised is from sin. On this passage Dr. Dwight, the great Theologian remarks, that the last clause virtually destroys the idea that baptism can be any part of the new birth. Because "he that believeth not shall be damned whether he is baptized or not." If great men reason thus what are we to expect from the swarm of little ones who crowd the sacred desk? Baptism without faith is good for nothing—therefore baptism with faith is a nonessential. Baptism without faith conduces not to salvation; this is readily granted—does it follow logically, legally or scripturally that baptism with faith is not followed by salvation? Or that faith without baptism insures salvation?

2. The Pharisees and lawyers rejected the counsel of God against them, not being baptized by John. Will any one, understanding the first principles of the Christian Religion, hesitate to admit that Gentile sinners who hear the gospel and the command to be baptized, also reject the counsel of God against themselves, should they refuse the baptism instituted by Jesus Christ? Christian baptism is certainly as important as John's baptism. Is rejecting the counsel of God equivalent to salvation or damnation? Read Proverbs 1: 24-28.

3. Having assured his Apostles that "it behooved him to suffer and to rise from the dead the third day; and that repentance
and remission of sins should be preached in his name among all nations, beginning at Jerusalem"—Jesus commanded them to remain in the city until they were endued with power from on high, (to preach these things convincingly.) This they did; and on Pentecost we find them preaching both repentance and remission of sins with such effect that three thousand Jews confessed their faith and confidence in the crucified Saviour and were baptized in his name. Can we suppose the Apostles committed any error on that wonderful occasion? Surely not. Repentance and remission must be preached among all nations as it was preached at Jerusalem. Should we not preach, believe and practice as they did under similar circumstances? Peter declared Jesus to be the Messiah, delivered up by the determinate counsel of God, crucified and slain for the sins of the people—that he had been raised and constituted both Lord and Christ. The people believed his words, and pierced by a sense of their guilt asked what they should do; do for what purposes—why certainly for remission of sins, or for salvation from the awful guilt and danger which impended. Peter's words were "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 Spirit; “for the promise,” added he, “is to you and your children, and to all that are afar off, even as many as the Lord our God shall call.”

How many things were these believers commanded to do? All will answer two. What were they? Ans. Repent and be baptized. These two things thus joined were to be done in order to receive the fulfilment of a promise of two things made to them by Peter. What were the two things promised by Peter? Ans. Remission of sins and the gift of the Holy Spirit. All this seems very plain and easy of comprehension. But some modern interpreters tell us that "for the remission of sins” does not mean "in order to get the remission of sins,” but "because your sins have already been pardoned by the efficacy of faith alone.”

Let us try this interpretation. You see they were commanded to do two things for the remission of sins,—well, one of these two things is “Repent” for the remission of sins, or as these sage interpreters will have it "Repent because your sins have already been pardoned!” It is quite impossible that the passage can be tortured so as not to be fairly subject to this interpretation, nor can those who thus interpret “for the remission” &c., twist themselves out of the absurd position in which they place themselves as Biblical critics, of making Peter command people to repent because their sins have been pardoned. In this case we have six facts very distinctly set before us: 1st. The death, burial, resurrection, ascension and coronation of Jesus the Son of God, is preached by Peter. 2d. Many of the Jews believed it. 3d. They were commanded to repent. 4th. To be baptized or immersed. 5th. They have the promise of remission of their sins; and 6th. The promise of the gift of the Holy Spirit. Three of these things were to be done by the hearers of Peter, believe, repent and be baptized; two of them God would do, pardon them and bestow upon them the gift of the Spirit. I have been thus particular because this was a memorable occasion.

4. The next case occurred in Solomon's porch, and is recorded in Acts 3d chapter. Peter again preached to the listening and astonished multitude. He exhibits the wonderful result of faith in Jesus Christ in the cure of the impotent man;—as the necessity of their believing appeared self-evident, he did not mention it, but commands them to “repent and be converted, that their sins may be blotted out when the times of refreshing shall come from the presence of the Lord.” I have given the common translation, but as there are two errors in it, I will give the correct reading, and if I misrepresent the original I call upon some learned one among the self-styled orthodox to attempt an exposure of it in some way that will meet my eye. The passage should read thus, “repent and turn ye, therefore, that your sins may be blotted out, so that times of refreshing may come from the pre-
sence of the Lord.” The two discourses are therefore perfectly and easily reconcilable. On Pentecost it was 1st Repent. In Solomon’s porch it was 1st Repent,—Agreement in word and idea. On Pentecost, the 2nd direction was be baptized, which constituted the first outward act of their turning from Judaism to Christianity. In Solomon’s porch the 2nd command was, turn ye, which agrees perfectly in idea. On Pentecost the 3rd thing was the inducement, “for remission of sins; in Solomon’s porch the 3rd was also the reason why they should repent and turn; it was, that your sins may be blotted out, which, a child can see is the same. On Pentecost, the 4th is the promise, ye shall receive the gift of the Holy Spirit; in Solomon’s porch the 4th item is, so that times of refreshing may come from the presence of the Lord. Does not this correspond with the other?

We now ask your attention to the expression, “for the remission of sins,” which the orthodox say means “because your sins are pardoned.” If this interpretation is correct, it may be substituted for it in other passages, especially where the original and common version have the same words.—Accordingly we are authorized to read that John the Baptist preached the baptism of repentance to a generation of vipers not for, or in order to the remission of their sins; but because their sins were already pardoned. Our Lord must also be made to say “this is the new Institution in my blood shed for many, not “for the remission of sins,” but because of the remission of sins already past. This makes sad work of the doctrine of the atonement. Will you receive it and destroy the sweetest truth man ever heard?

(To be continued.)

LECTURES ON GENESIS:
INTRODUCTORY LECTURE.

A refutation of the boasts of Infidel Geologists, and an exposure of the ignorance of would-be-apologists for the Bible.

(Continued from page 52.)

Had Geologists been less anxious to form speculative systems of the universe, than to observe and collect facts with reliable accuracy, they would have gained more for the science and for themselves than can ever be gained by indirect and wanton assaults upon the Bible. A comprehensive knowledge of their wonderful science, would dissipate their ephemeral notions of the world’s age, and would save them from the contempt of a just satire:

"Some drill and bore
The earth, and from the strata there
Extract a register
by which they learn
That he who made it and revealed its date
To Moses, was mistaken in its age!"

Their reasoning upon the Cosmogony of the world often reminds me of an incident that occurred in the drawing-room of my truly scientific friend, whom we will here call Philo-Nature. He is always engrossed in observing the nice and intricate operation of the forces of nature, and at times becomes so engaged that he forgets his own existence and that of every human being around him. When in this state, he is of course, not a good reasoner and often makes amusing blunders, by failing to distinguish between things that differ. The following question was submitted to him a few days since, that we might have his learned opinion: Puellus at ten years of age was three feet in height; at eighteen, was six feet. If Puellus grew three feet in eight years, how tall will he be should he live to be eighty? Why, said Philo-Nature, I am astonished at the simplicity of your question. Any lad who can solve a simple question in the Rule of Three, could tell you that he would be thirty feet in height. “But,” said his little son, “I never saw a man thirty feet high. Grand-Pa is eighty years old and he is only six feet!” The philosopher was astonished, and the company smiled. Despite the demonstration of Mathematics, the old man was less in height at eighty than at eighteen notwithstanding an advance of sixty years along the journey of life.

So may it have been with the earth: In its infancy, when its forces were young and powerful, effects may have been produced, which would be as the growth of youth to that of age. Indeed, if we draw the contrast, under a sense of the magnitude of the objects contrasted, no finite mind can grasp the idea of the powers of the infant
earth. Forces beneath, rending assunder and heaving up the hidden bowels of creation in terrific commotion, and powers above rolling their sheets of flame, with deafening voices of loudest thunder, inconceivably sublime and awful, such as would turn the face of darkness pale, were in magnificent operation, and may have produced in one year, what would not be produced in one thousand in the present condition of the world. How absurd, then, to speak of effects now visible in nature, which could not be produced in any conceivable number of years! Who knows the forces of nature? Who can tell what they were? What school of Geologists has even yet settled upon a probable theory as to what were the causes which produced the present visible effects?

He, however, who like my friend Philo-Nature, cannot distinguish between a sapling and a fully developed oak; between a bullet just thrown from a gun and a spent ball; between the growth of an infant and that of an old man,—will not be expected to mark the difference between forces first put in operation and those diffused over immense tracts of creation and long since, in the decline of age. If, then, we would not expose our ignorance and presumption, we should learn to be modest in pronouncing upon a history we have never studied or in arrogating a knowledge of a globe of whose mighty secrets we can scarcely form a conception. Were we thoroughly humbled within ourselves, we would be prepared better to study, better to receive and retain the knowledge both of the word and works of the Almighty. And when I hear the idle prate of men who affect such profound knowledge of the unsearched works of Jehovah as to be able to pronounce upon their origin and objects in opposition to this volume, I am ready to cry out in the language of the Almighty himself, and demand—

"Where wast thou
When the foundations of the earth were laid?
Tell me, if thou hast understanding!
Dost thou know? Who stretched the line upon it?
To what are its sockets fastened?
Who laid the corner-stone of it? [light]
Was it in concert with thee that He ordered the morning
Hast thou walked in the footsteps of the abyss?"

But we hasten to enter upon another field of observation in which we descry truths which will serve not only to meet the difficulties of Sceptics, but to enlarge the views of the believing both in the authority and inspiration of the Sacred Scriptures and of the book of Genesis in particular. We are prepared to state

1. That all the discoveries of modern Science have failed to point out one solitary physical error in the Bible. We should recollect, however, that the Bible speaks the language of appearances. But this is true of every book, and must be so in the very nature of things. The most rigid sciences have failed, and must fail to establish a language which is not greatly borrowed from the images of things. We do not see realities—but the phantoms of objects constantly flit before our eyes. Divest the world of colors and we could not see at all. Hence, philosophers as well as poets have to speak of things as they appear, for a deeper science than any attained by human research is necessary to speak of them as they are. The Bible is not singular, then, in speaking the language of appearances when it describes the heavens and the earth and their manifold phenomena. But one thing we wish to say of it is, that it does not speak ignorantly as some suppose, nor in any way to compromise the truth that an infinitely wise spirit dictated and superintended its records. Of this we trust we will be able to satisfy the most cavilling if he give us a patient attention.

Let it be remembered that it was not the design of the Bible to teach natural science, but to reveal God to man and make known his perfections as manifested in his works, and especially in human government.
The facts of physical science we will expect, therefore, to be noticed only by way of allusion and in subordination to the legitimate design of the book. We would expect it to speak as a Father to his ignorant children, and adapt his language to their capacity and circumstances. But as when a father teaches his son of ten years important truths, he is compelled to stoop to the level of his intellect and clothe his ideas in the words and images which he can comprehend; still, when that son arrives at years of manly development, if he remember the teachings of his father, he will discover in them a knowledge deeper and more intricate than that which was presented to his tender intellect,—so the Heavenly Father has dealt with his ignorant children, in the Bible. His teaching upon the subject of salvation, while it is adapted to the weakest accountable being, does not in the least contradict the knowledge to which the best developed intellect may attain, and its words indicate an acquaintance with the principles of Science of which the brightest developments of human learning are but faint illustrations. The Bible speaks of the sun as rising and setting, which modern discoveries of Science prove to be false. We admit it, but the best astronomers speak in the same way and for the best of all reasons that by such expressions they can be understood, whereas, were it possible for them to speak with philosophical exactness, their words would be meaningless. But we dwell not upon this point as we shall have occasion to return to it in the course of our Lectures, but hasten to state another truth in the proof and illustration of which all such objections, so far from invalidating the divine record, serve only as arguments for the triumphant vindication of its truths.

2. There are statements in the Bible which show that the spirit that dictated them was fully acquainted with facts in the physical sciences entirely unknown to man at the time they were made, and which anticipate the developments of modern discovery by thousands of years! They speak the language of appearances, but they so speak that they exhibit a knowledge of all those truths which are the glory of modern discovery. There is a wisdom and an exactness and a depth in their words, of which all the knowledge of the ancients had not a suspicion, and which in all instances are even with the discoveries of our own times, and some of which await future developments to unfold their meaning. This is a profound truth.—Is it true? Look at the following instances which have required but a few minutes to collect together, as affording incontestible and brilliant proof.

Proof 1. The Scriptures speak of the earth as a Globe.

Job 26: 10, “He hath compassed the waters with bounds.”

Prov. 8: 27, “When he set a compass upon the face of the depths.”

Isaiah 40: 22, “It is he that sitteth upon the circle of the earth.”

Here the boundaries of the waters are represented under the figure of a Compass and the earth spoken of as a Circle, which comports only with the idea of a globe. Where, in all ancient philosophy, will you find such a figure?

2. The position of the earth is represented as a suspension, held up in space.

Job 26: 7, “He stretched out the north over the empty place and hung the earth upon nothing.”

3. The atmosphere is represented as possessed of specific gravity, a truth unknown prior to the days of Galileo.

Job 28: 25, “To make the weight for the winds; and he weigheth the waters by measure.”

4. It separates the waters upon the earth and the vapour in the atmosphere by an expansion.

Genesis 1: 7, “And God made the expansion,” (marginal and correct reading.)

Here the original betrays the ignorance of our translators, and could never be correctly translated till the idea of space by modern science was made to take the place of the idea of a solid sphere out of which it was supposed the rain descended. Its wisdom was in advance not only of the times in which it was written, but also of
the age of King James and his learned assembly of divines.

5. Modern Geology finds the earth in such a condition as required ages of inundation by water to produce, and that our present seas were insufficient for those inundations. The Bible has taught the same:

2 Pet. 3: 5, "The earth existed in the water and under the water."

Gen. 1: 2, "The Spirit of God moved upon the face of the waters."

Gen. 7: 11, "The fountains of the great abyss were broken up."

6. Modern Naturalists have established between birds and fishes numerous intimate relations, imperceptible to the eye, but revealed by anatomy. The Bible gives them a common origin.

Gen. 1: 20, "And God said, let the waters bring forth the moving creature that hath life, and fowl that may fly above the earth."

7. In describing the day of the future coming of the Lord, Luke represents it as taking place both in the day and at night, and almost in the same sentence, which at first sight might appear a contradiction, but which modern Astronomy shows to be a truth attesting the rotation of the earth and the existence of antipodes. Let this astonishing fact be well pondered.

Luke 17: 31, "In that day he which shall be upon the house top," &c. 34 v. "I tell you in that night."

8. The stars are represented as innumerable whilst all the ancients pretended to number them.

Gen. 15: 5, "Look now towards heaven and tell the stars if thou canst number them."

Deut. 10: 22, "The Lord thy God hath made thee as the stars of heaven for multitude."

Ps. 147: 4, "God telleth the number of the stars; he calleth them all by their names."

Whilst noticing these allusions to the incredible number of the stars, we should remember that the most practiced eye without the aid of a telescope can perceive but one thousand in the clearest night; and that the ancient philosophers not only pretended to number them but to decide the influence of each upon human events.

9. They exhibit a more perfect conception of the immensity of the works of God, than even the sublimest expressions of the Astronomers and the Poets of nature; and develop ideas which impoverish the thoughts of all the ancients.

Isaiah 40: 26, "Lift up your eyes on high and behold! Who created these things? He that bringeth out their host by number; who calleth them all by names by the greatness of his wisdom; He is strong in power, not one of them faileth." Read the remainder of the chapter and learn the incomparable character of Jehovah as presented in the magnitude and majesty of his works; and also the comfort which grows out of dependence upon his Omnipoence. Truly they that consider him and wait upon him shall "renew their strength." v. 31.

Ps. 8: 1, When I consider the Heavens the work of thy hands, the moon and the stars which thou hast ordained—what is man that thou art mindful of him or the son of man that thou visitest him. Read also the last chapter of Job; Job 28th; 19 and 147th Psalms, and learn that the ways of the Lord are a great deep, that there is no searching of his understanding; marvellous things hath he made which we cannot comprehend; He has spread out the sky and balanced his wondrous works in perfect knowledge, which, when a man considers, he will be compelled to say with Job,

"I have heard of thee by the hearing of the ear, But now my eyes are opened; wherefore I abhor myself and am abased in dust and ashes."

10. Their accounts of the deluge have anticipated the modern discoveries of Geology.

On this truth we should remember that it has not been many years since Infidels scoffed at the idea of such mighty inundations as the Bible declares had passed over the earth; and Infidel Geologists now declare that mighty as they are described to be, they were not sufficient to produce the tremendous devastation that the strata of the earth reveals. Thus infidelity in one age defeats itself in another. When will
men learn modesty in pronouncing either upon the word or works of God.

From the Euphrates and Tigris to the Mississippi and Amazon, upon every high mountain the Lord has placed a monument of the truth of his word which says that the waters rushed out of the rent bowels of the earth and poured down from heaven in torrents until they prevailed for fifteen cubits over the highest mountains. Gen. 7.

11. Modern research has traced almost all the languages of the many-tongued sons of Adam to a common origin.

The Bible declares that the earth was of one lip or tongue, and accounts for its present divided divisions. Gen. 11.

12. It represents the crust of the earth as covering immense internal fires, which modern discovery is beginning to discern as a fixed fact.

Job 28: 5, "Out of the earth cometh bread, and under it is turned up as it were fire."

2 Pet. 3: 7, "For the earth is reserved unto fire against the day of judgment and perdition of ungodly men."

We need not multiply other instances, nor adduce additional illustrations of those already presented, from the word of God. Every diligent student of the Bible will discover that we have given but a tithe of the vast amount of evidence we might adduce of the truth of each of the twelve examples presented above.

These, like the twelve Apostles, bear one united, harmonious and overwhelming testimony to the great truth, that he who built the heavens has revealed his will to man. I know not what affect they produce upon your minds, but I rejoice to say for myself that when I contemplate them, I am not only impressed with the truth and majesty of the word of God, but praise and prayer succeed to wonder, and with the Psalmist I can sincerely say, "Accept, O Lord, I beseech thee, the free-will offerings of my mouth, and give me thy testimonies as the rejoicing of my heart and as my heritage forever."

The just man walketh in his integrity: his children are blessed after him.
These cannot be found where Physical, Intellectual or Moral education has been neglected to any considerable extent.

In order to show more fully and conclusively the necessity of educating woman physically we should ask, What is her station in life? What her sphere of action? What duties devolve upon her? She is to be a wife, a mother, and the mistress of a family. These make her sometimes a nurse. All these relations call for bodily effort—toil, labour. We are not now speaking of the intelligence and good sense, the wisdom and benevolence necessary to direct these efforts, toils, labour, but of the actual physical health, strength and solidity of muscle, and sinew, which they call for. Can these be obtained without attending to the laws of her nature necessary to their existence? never, no never. Consider the duties she is to discharge.

In the character and station of wife, mother, housekeeper, has she not labors to perform which require strength of body? Who that has filled this station for any length of time with satisfaction to her husband and profit to her children that does not know that there are toils under which she has often nearly sunk, yet could not depute to another. We speak of a woman who is indeed a wife and mother; not one who only wears the name, but never discharges the duties of her station. Many such there are who were taught to regard a pretty face, a pretty form, a pretty dress, a pretty mincing gate, and a pretty sopmore effeminate than herself who fed her with lisping words of disgusting and fulsome flattery, as the prettiest and most desirable things in the world. Such beings become wives without a single rational idea. If they ever cheerfully discharged the duties of wife or mother, it has often discovered, after taxing her powers and exhausting her energies that she has failed to please herself.

As mother, woman requires a good constitution and all the strength and health and energy which an attention to the laws of her physical organization can confer upon her. The doom for her sin, the exhaustion attending upon her nursing, and the wearying vigils in the chamber of the sick child or husband, call for a strength of physical constitution which is not often found in those who have been educated and nurtured up under the influence of a system which induced them to think they were goddesses or angels, to be fed on nectar; to be bathed in rose water; to be clothed in lawn or velvet; and to rest on down.

"I pity the female sex for their physical education being so utterly neglected, and for their mental improvement being thoroughly mismanaged," says Dr. Spurtzheim, and well might his pity be excited, for the consequences of the neglect on the one hand and the mismanagement on the other are fearful.

Without intending to adopt all of Dr. Alexander's views in reference to female character and ability, I make an extract here from his "History of Woman," which contains truths worthy the consideration of parents and educational reformers. His words are these—"In highly civilized countries, the women, in general, are weak and delicate; but these qualities are only the results of art, otherwise they would uniformly mark the sex, however circumstanced; but as this is not the case, we may attribute them to a sedentary life, a low abstinence, diet, and exclusion from the fresh air; nor do these causes stop here; their influence reaches farther, and is productive of that laxity of the female fibres, and sensibility of nerves; which, while it gives birth to half their foibles, is the source also of many of the finer and more delicate feelings, for which we value and admire them; and of which, bodies of a finer texture, and stronger nerves are entirely destitute."

I presume men in general are pleased with softness, delicacy, modesty and a pro-
per sensibility in woman—but I likewise presume that no man of sense likes to see weakness, unnatural laxity of fibre, and such nervous sensibility as are produced by a violation or disregard of the known laws of our physical organization, and which unfit the subject of them for the discharge of the positive duties of life or predisposes her to disease and premature old age and death.

It is a source of gratification to learn that the physical education of woman is attracting the attention of the first men of the age, and that in this as in other departments of scientific improvement the impulse is onward: in this onward course the changes are for the better, partaking largely of the spirit of Utilitarianism which never does something for nothing.

In some of the large cities of the northern portions of our happy Union, girls have been permitted in their exercises to exchange the measured, constrained, affected walk in the parlor or flower garden, for the exciting, invigorating race after the rolling hoop and the graceful and strengthening jump over the whirling rope. The old maidish and nonsensical notions of "Tomboyism" are fast passing away, and people of sense are beginning to see that gracefulness of motion, justness and elegance of proportion, beauty and sweetness of countenance, amiability of temper and disposition and vigor and sprightliness of mind, are to be found in health and strength of body and in a proper discipline of mind.

This essay was not intended to be a treatise on Physiology or the laws of health, but rather to urge the necessity of attending to the one and observing the others in the education of girls. I will here strongly recommend to all parents and teachers Dr. Spurtzheim's work on Education, as worthy their patient study for its many truths.

In every Institution for the Education of girls there should be a professorship of Physiology. This should be filled by a female of scientific attainments who should without reserve, exhibit in her lectures the wretched consequences of improper modes of dressing and exposure; and who should have the regulation of this department, and who would with firmness see that Reason, Physiology and Religion are not sacrificed at the altar of Fashion. It is even fashionable to talk and lecture very rationally and philosophically on this topic, but there seems to be a want of that moral courage and religious firmness which acts and carries into practice as well as utters the dictates of Truth and Science.

JOHN M. BARNES.

Franklin College, 1848.

CHURCH OF CHRIST—NO. III.

"The gates of Hell shall not prevail against it." Mat. 16: 18.

The church of Christ was established upon the day of Pentecost, simple and unostentatious in its teaching and worship, pure in its doctrine and happy in its government. The truth of God, revealed by the Apostles, was its rule, purity of heart and life its characteristic, peace its temper. Its members were one in spirit, in dignity, and differed only in the amount of service which they rendered to a common cause. When it became necessary it had Deacons to manage its temporalities; old men sometimes Bishops or Shepherds to overlook its spiritual welfare; and Messengers who proclaimed at home and abroad the glad tidings of salvation through a crucified Redeemer.

The whole was pervaded by an uncompromising adherence to the principles and laws laid down by its divine founder; so that when it opened its mouth the vain imaginations and presumptive reasonings of Pagan philosophers and the Sectarian prejudices and Rabbinical predilections of Jewish doctors, were carried away by the voice of its eloquence as the mountain torrent bears before it all the obstructions that lie in the way of its resistless current.

But scarcely was the church established in the city of Jerusalem, than Satan, the arch enemy of God and man, had devised a scheme for its utter destruction. He hoped to subdue it in its infancy and his first effort was that of

1. VIOLENCE: Violence against its doctrine and its members. He sought to exterminate the Religion of Christ by exterminating its adherents. He had killed its founder by the combined instrumentality of a
Jewish mob and a Roman governor. But before their judges, they do not hesitate to tell them that their Master was constituted by God, Prince and Saviour, and that he had granted them to speak by the Holy Ghost. The counsellors were cut to the heart and in the high pitch of their phrenzy, would have ordered their immediate execution, but for the temporizing policy suggested by one of their body, Gamaliel. The Apostles went forth therefore with new zeal to disseminate their Religion. The new converts also became proclaimers, and even the priesthood were not secured against the spreading doctrine. Persecution raged again and Stephen was led without the gates of the city and had the honor of being the first martyr to the Religion of his Lord. He died as a true follower of Jesus, praying forgiveness upon his enemies and in prophetic ecstasy beholding his Master at the right hand of God. This martyrdom was attended with the most important results. It was the commencement of a fiery persecution, that caused the dastard to apostatize from Christianity whilst it prepared the minds of hundreds for proselytism to a faith which could give such calm, courageous and cheerful submission to a cruel death. The assurance of immortality became a deep sentiment, active, attractive and ennobling, elevating its possessor above the fear of man and of death. Christians were driven out of Jerusalem, but they went everywhere, preaching the word. Philip carried the truth to Samaria and baptized an officer of Ethiopia who carried it into Africa. Meanwhile Saul of Tarsus, who was accessory to the death of Stephen, is converted to the faith, and all his learning and energy consecrated to the Apostolic office. Then for three years a temporary peace was enjoyed by the churches, because of an effort on the part of Caligula to place his own statue in the Temple of Jerusalem which occupied all the attention of the Jews, and during which time all Judea and Samaria heard the word. Meanwhile Herod Agrippa ascends the throne and professes strict adherence to Judaism. He was a despot, and commenced his reign with the cruel murder of James the brother of John. He also imprisoned Peter with the inten-
tion of putting him to death. But the Apostle had not yet filled his mission and he was delivered by an angel; and Herod instead of Peter, dies in the midst of the splendor and impious adulations of his court, of a repulsive, loathsome and terrific disease. Christianity rapidly and extensively prevails.—

The great concourse at Pentecost and the dispersion of the community after the death of Stephen, had carried it to the remotest corners of the Roman empire. The Gentiles had heard it and the indefatigable Paul had become their Apostle. But not to weary the reader with a narrative of events he can easily gather from the “Acts of the Apostles,” we would call his attention alone to a brief summary of the sufferings of that Apostle as a sample of the violence with which Christianity was still assailed: “in stripes above measure, in prisons, in deaths often. Of the Jews five times received forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.” He was dishonored; he was striped; he was imprisoned, and always bore about in his body, the dying or’ the Lord Jesus, until at last, after having carried the standard of his Master into the remotest corners of the earth, he sealed his testimony by a cruel martyrdom under the wave of the Neronian persecution.

Thus briefly have we sketched the violence with which the church of Christ was assailed in its infancy, and the progress of the first effort of Satan to exterminate its existence. We pause to ask, did it succeed? Did the persecution and martyrdom of thousands, embracing its ablest advocates and firmest supporters suppress the truth? Was Satanic power sufficient to overthrow it by means of the Jewish nation? Did the gates of Hell prevail against it? Look to}

old, fated and lost Jerusalem for the answer. Ask the ruins of the temple, the desolation of the city, the destruction of the whole Jewish polity. Ask the ploughshare that was drawn over the consecrated ground as a sign of perpetual interdiction. Ask deserted Zion, once eloquent with the praises of Jehovah and echoing with the chants of a whole nation. The proud temple of their Religion, was buried in ruins, and its foundations ploughed in the dust. The city was sacked and ever since is left a silent monument of the wrath of God against a people, who had lent themselves willing slaves to the powers of darkness. And the nation! O tribes of “the wandering fast and wearied breast,” speak from the anguish of your heart as ye pursue your uncertain course as strangers over the earth, and tell me, did the violence of your fathers prevail? Alas! millions of your nation were killed and carried captive, from which captivity they have not yet returned. The scathing judgment of God upon the city, country and people of the Jews is an everlasting witness that the words of Messiah cannot be broken—the gates of Hell cannot prevail. They sought to overthrow the church and were overthrown, the fate inevitable of all who oppose the Lord and his kingdom. The halo which encircled the death of its adherents brightened the earth and opened the way for its onward and resistless progress. And the stream that carried desolation to the persecutor and laid Jerusalem in ruins, poured its bright waters beside the huts and palaces, the cities and temples of the earth, to bless mankind.

True, such was the violence of Satan that the conversion to Christianity was made to sever the dearest bonds. Kindred and friends deserted the persecuted and the outcast; but as they were thus divided from the world, they were proportionally united to each other; and steeled to a world, cruel and relentless—their faith was the more fixed on God, and led to greater devotion and zeal for the spread of the truth. They forgot the pomp and the pleasures of a world so cruel, and though driven from home and country to the weary life of pilgrims, their
THE CREATURE MADE SUBJECT TO VANITY.

On this passage of scripture much has of late been written, and many unnatural and fanciful expositions, as we consider them, have been given of it. Some of these expositions we propose briefly to notice, and, in conclusion, to give our understanding of the passage.

Some understand the word creature to allude to angels; but they were never subjected to vanity. Others, again, understand it to refer to the unintelligent part of the animal creation; but it cannot be said of them that they were subjected to vanity in hope of being resuscitated from the dead.

Some, again, apply it to inanimate nature; but in what sense, we would ask, has it been subject to vanity, not willingly, but by reason of him who hath subjected it in hope of being delivered from the bondage of corruption into the glorious liberty of the children of God? Others, again, apply the word creature to infants! But it is inconceivable to us how they could be subjected to vanity in hope of a resurrection from the dead!

There is an other class who apply the word creature in this connexion to the human family—the whole human family, without exception. We allude to the Universalists, who reject the commonly received doctrine of the fall of man, and hold that he is now just as God created him: that, of course, it is God's will that man should be in this life just what he is, a sinful, suffering, dying creature. And this idea they understand to be contained in the phrase, 'the creature was made subject to vanity.' They hold likewise that God purposes to deliver the whole human family from sin and suffering and to introduce them into a state of perfect happiness, where they shall be equal to the angels in holiness and happiness, which they imagine will be effected at the resurrection. This idea, too, they suppose to be taught in the 21st verse of this chapter. 'The creature itself shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.'

These ideas we do not believe are taught either here or elsewhere in the sacred scriptures. Let us examine them.

That man was created a sinful, frail, suffering being, with the seeds of mortality in his constitution, which were intended by the Creator to germinate, and ultimately to result in death, we do not believe for the following, among other reasons:

1. This idea flatly contradicts the scriptures which state explicitly that man was made good, and that he became sinful by his own act, and died in consequence of sin. See Gen. 3: 1—Rom. 5: 12.

2. It makes God the author of sin! It cannot be otherwise, if God made man as he is—a sinner.

3. It divests sin of its moral terpitude, and makes it to be according to the will of...
God. For God is all powerful, and if he did not absolutely will the existence of sin, he would not have made man a sinner; and as whatever God wills is good, and not evil, sin must be a good thing, for it exists by the will and pleasure of God! If all sin in the aggregate is according to his will, so must each sin in particular be according to his will. Then all the murders, and the thefts, and adulteries, and seductions, and all the untold crimes, enough to 'turn the cheek of darkness pale,' are pleasing to God!!

4. It represents the Father and his Son, Jesus Christ, as opposed to each other, and maintains that Christ came to undo the works of his Father. God wills the existence of sin; but Christ came to destroy sin—to put an end to sin. All sin is of the devil, say the Scriptures. But all sin is of God, says Universalism! Therefore God is the Devil, and the Devil is God!! Blasphemous idea!!!

But we did not set out with the intention of discussing the system of Universalism, but only to examine the passage of scripture referred to at the head of this article.

A few words and phrases in the passage settle its meaning, and these, Universalists imagine favor their doctrine. We will examine them.

1. *The creature,* (ktisis,) Universalists insist, as we have seen, means the whole human family, without exception, from Adam to the last of the race. By the creature’s being made subject to vanity, as above remarked, they understand that all mankind are created sinners, and subject to death. But this cannot be the meaning of the text; for what is true in theory must also be true in fact; and it is, not true, in fact, as Universalists admit, that all the human family, without exception, are actual sinners; and, secondly, it is not true that all die. Enoch and Elijah, under the Patriarchal and Mosaic dispensations, are exceptions; and so likewise will be the thousands of the saints who will be alive at the second coming of Christ. These are many exceptions to the Universalist’s declaration, that all the human family without exception are subject to vanity.

2. Moreover, there are some things affirmed of ‘the creature,’ which cannot be applied to the whole human family. 1.—‘The earnest expectation of the creature waiteth for the manifestations of the sons of God.’—v. 19. 2.—The creature was made subject to vanity in hope of being delivered from the bondage of corruption, &c.—vs. 20:21. No one will affirm that the whole human creation, without exception, expect the manifestation of the sons of God; nor does the whole human family without exception look for a resurrection from the dead. Do the Pagans anticipate these events? Do infants? Atheists? Deists? Sinners generally? Shakers? Swedenborgians? Do Universalists? Do they believe in the commonly received doctrine of the resurrection of the body? We know, that some of them who rely on the passage in question as one of their proof texts, do not believe in the resurrection of the body! It is most manifest that none can be included in the premises who are not found in the conclusion. In other words: none are embraced in ‘the creature’ who do not hope for a resurrection from the dead; and as all mankind do not thus hope, they are not all embraced in the phrase ‘the creature.’

3. *The creature,* so far from embracing all mankind, is contradistinguished from the whole creation in vs. 22, 23. ‘For we know that the whole creation groaneth and travaileth in pain together until now. And not only they but ourselves also.’ By ‘ourselves’ the Apostle means the same of whom he had been speaking under the word creation; for he affirms the same things of both. ‘The creature’ and ‘ourselves’ wait in hope for the manifestations of the sons of God, and for the redemption of the body—vs. 19:23. And let it be remembered that while the Apostle says ‘the whole creation groaneth and travaileth in pain together until now,’ he says nothing about the whole creation hoping and expecting the redemption of the body, nor the manifestations of the sons of God. In these things ‘the creature’ is contrasted with ‘the whole creation.’ Let these things be noted and remembered.
4. The word *creature*, (\(\text{Ktisis}\)) does not here or elsewhere in the scriptures include the entire human race; so far from it, that whenever it is applied to mankind generally, another word (\(\text{Ib\'ez}\)) is connected with it to express the idea.—Mark 16: 15. ‘Preach the gospel unto every creature,’ *pasa te Ktisis*—the whole creation. Also, v. 23—the gospel ‘was preached to every creature,’ *pasa te Ktisis*—the whole creation. These include mankind generally—not universally. So in Rom. 8: 22, the Apostle, contrasting the whole creation with the *creature* which hoped to be delivered from the bondage of corruption, uses the same phrase *pasa he Ktisis*—the whole creation. These are all the places where the phrase occurs, and in none of them is it intimated that the whole creation spoken of hopes for ultimate happiness, or that all mankind will be eternally saved. But these things are affirmed of the *creature* (\(\text{Ktisis}\)) spoken of, in contradistinction to the whole creation.

The question is, then, what are we to understand by *the creature* in the text? We answer—Christians generally. For this belief we have several reasons to offer.

1. It corresponds with the connexion.—The Apostle is speaking of christians in the preceding part of the chapter. He says if christians are children of God, then they are heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature—[the creature spoken of—christians—those who suffer here for Christ’s sake—the new creature waiteth] for the manifestation of the sons of God. vs. 16: 19. They are now children of God, but they are not made known to all mankind as such, but will be so made known in the resurrection, at the second coming of Christ. So also affirms another Apostle. I John 3: 1: 2.

*Sons of God*, in scripture language, are members of a community to which God stands related as Father. Hence members of the human family—members of the common wealth of Israel—members of the christian church—and the inhabitants of heaven, are respectively called sons of God; each succeeding class in a different and higher sense than the preceding. The phrase has respect primarily to relation; but character is incidentally involved in its application both to christians on earth and to the inhabitants of heaven.

For I reckon,’ continues the Apostle, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.’ Here, the Apostle draws the contrast between the sufferings of christians on earth, and the joys of heaven. We have the same idea in 2 Cor. 11: 17. ‘For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen.’ The Apostle in both these places, is speaking of christians only.

Having contrasted the present sufferings of christians with their future anticipations, he adds: ‘For the earnest expectation of the creature [the new creature spoken of before as suffering with Christ] waiteth for the manifestation of the sons of God’—alluding to the resurrection, when Christ will confess before his Father those who shall have confessed him on earth; and when the Father will manifest the saints as his children, before the assembled world.

The Apostle then gives a reason for the present condition of the saints in the following words: ‘For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, that the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.’ vs. 20: 21.

There are several things in this quotation to be observed.

1. The word creature refers to the persons of whom he had been speaking—christians; otherwise there would be no connection between these and the preceding verses, and the passage could have no meaning. And it is clear that this last quotation
gives a reason for, and is an explanation of, what the Apostle had just before said. But we have still other reasons for this conclusion.

2. The very things which the Apostle affirms of the creature in v. 20, he affirms of those who have the first fruits of the Spirit, or christians—v. 23: We groan within ourselves, waiting for the redemption of our body. This verse, all, we believe, apply to christians. Now, our groaning within ourselves, in this verse, is equivalent to being made subject to vanity, in v. 20; and waiting for the redemption of our body, is equivalent to waiting for the manifestation of the sons of God.

3. The things affirmed of the creature are true only of christians. 1. It is clearly intimated that the creature spoken of had a will—**not willingly;** but this will was not consulted in the matter of their being made subject to vanity. Had it been, the creature would not have been so subjected.

2. They were subjected to **vanity.** Vanity here cannot mean sin, for two reasons. 1st. God subjected the creature to it; but God does not compel or subject men to sin. He forbids it, and to deter them from it, threatens them with a heavy penalty. 2d. It cannot in truth be said of men, that they do not sin **willingly.** But they are subjected to vanity against their will. Vanity here, means physical sufferings, frailty and death.

This view makes the Apostles argument consistent and forcible. Without some reason to the contrary, it might be supposed that, as christianity is intended for the benefit of mankind, and to prevent the evil consequences of sin; that inasmuch as suffering and death are effects of sin, those who have been created anew in Christ Jesus, and have their fruit to holiness, would be released from suffering and death. But the Apostle informs us that God has ordained otherwise. Christians, as well as others, suffer and die; but their present sufferings are for their future good. They work for them an eternal weight of glory. They die, but they die in hope of a resurrection to immortality and eternal life. So reasons the Apostle.

It is more than intimated that the creature had a will not only, and that, had this will been consulted, a different fate would have been preferred, but it is also apparent, that this will was in active exercise before they were subjected to vanity. Now this cannot be affirmed of the whole human family, nor of infants in particular, as such.

4. But what does the Apostle here affirm of the creature?

1. That the creature waits—expressing submission, resignation to the will of God. This is not true of the whole world, but of christians only.

2. That the creature waits in expectation of the manifestation of the sons of God. Is this true of the whole world? The creature waits in earnest, anxious, joyful expectation of deliverance from present suffering, and of an introduction into the glorious liberty of the children of God. This is true of christians only.

3. It is stated also that ‘the creature was subjected to vanity in hope that (instead of because) the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God.’—On this verse we make the following observations:

1. We see here the meaning of the word vansity, by the opposite, which is deliverence from it, and the deliverence is from the bondage of corruption, or death.

2. We learn by the use of the word itself, the identity of the creature subjected to vanity, and the raised, glorified children of God. Not that one person dies and another is to be raised up. It will be the same identical beings, and who are they? The persons who do the will of God on earth, and are willing even to suffer and die for Jesus.

3. We learn also what they have to be delivered from, to become the glorified children of God, viz: the corruption of mortality. It is merely a physical change to be effected by the physical power of God. There is no intimation here of the creature’s having the moral character changed by the resurrection. This was done before by the gospel. The resurrection effects no such change.
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MIRACLES—No. III.

4. This view of the subject corresponds with the same Apostle's phraseology elsewhere. 2 Cor. 5: 17.—"If any man be in Christ, he is a new (ktisis) creature." Similar expressions are frequently used by the Apostle.

5. None hope but christians—the new creature—for the deliverance here spoken of. v. 21. 1 John 3: 3. They alone are not satisfied with the present state, and desire a better. 1 John 3: 22. Phil. 3: 21. 1 Cor. 15: 44. Heb. 11: 16.

Christians then, and christians only, are included in the phrase, 'the creature;' and not all mankind, with whom they are contrasted in v. 22.

Moreover, the Apostle says, we are saved by hope, v. 24. But all mankind have not this hope: therefore all mankind will not be saved. This, of itself, annihilates the false hopes of Universalism.

Finally: We are told, in language too plain and too pointed for anything but Universalism to question or misinterpret, that those spoken of in this chapter—the creature—the new creature—who shall be raised to glory and eternal life in heaven, are in this life in Christ Jesus; walk not after the flesh, but after the spirit; have the spirit of Christ; are led by the spirit; are children of God; and have the witness of the spirit that they are such; and, if need be, are ready to suffer with Christ, in order that they may be glorified together. V. 17. And the Apostle argues that these must take place here in order that the creature may enjoy eternal life hereafter.

B. F. H.

Mr. Hume affirms that universal experience has established the laws of nature.—If so, then the operations of nature are uniform, and a change has never passed upon our globe.

I would ask the whole sceptical brotherhood on what evidence they base their assertion of the uninterrupted continuance, the uniform operations of nature? Is it upon the testimony of their senses? Well, then, if they believe their senses when they attest the regularity of the operations of nature, they should to be consistent, believe them when they testify the reverse. Am I told that our senses do not bear testimony to any change in the material universe? This assertion is about as true as others by which the whole school of sceptical philosophers usually establish their doubts; and is contrary to the evidence both of unimpaired sense and of enlightened reason.

Geology testifies, in thunder-tones, to the Mosaic account of the creation and the deluge, and corroborates the scripture statements concerning all the physical changes that have passed upon our earth. Moses informs us that when this world arose into existence under the creative fiat of Jehovah, it was a shapeless mass, and that its surface was covered with water. Geology corroborates this statement, and admits, in the language of Dr. Buckland, that 'the strata of which the earth is composed, were formed beneath the waters, and have been subsequently converted into dry land.' To the same effect is the testimony of the great Cuvier, in his admirable system of Geology. 'Mosaic productions,' he remarks, 'are almost innumerable in the strata which lie horizontal in the lowest and most level portions of the earth. Similar strata with the same kind of productions compose the lesser hills to a considerable height. Sometimes the shells are so numerous as to constitute of themselves the entire mass of the rock; they rise to elevations superior to every part of the ocean, and are found at places where no sea has been at the present day. Every part of the earth—every hemisphere—every continent—every island, of any extent exhibits the same phenomena. It is the sea which has left them in places where they are now found. The basin of the sea has, therefore, undergone a change either in extent or situation. The falsehood of the uniformity of nature is stereotyped in the rocks and mountains, and in the innumerable marine formations in places where no sea at the present day could have been.

Still there are certain scoffers who assert,
in the face of facts and reason, that 'all things continue as they were in the beginning.'

The Apostle Peter has foretold these traducers of the ancient scriptures, convicted them of consummate folly, and set their wilful ignorance in the most glaring light before an intelligent world. Hear his prediction, uttered seventeen hundred years before the scoffers appeared on the stage: 'For this they willingly are ignorant of, that by the word of God, the heavens were of old, and the earth, standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished.'

Are not David Hume and his coadjutors the scoffers alluded to in this prophecy?—Hume was the first who had the unblushing affrontery to assert the uniformity of nature's operations, and to take the ground of these predicted scoffers. He was the leading and central star of this sceptical galaxy, around which others of smaller magnitude revolved, absorbing and reflecting his sickly light, until they became equally malignant; and in their desolating course, withered the hopes and blasted the fairest prospects of many a fond parent, and robbed the state, the church, the world of some of the loveliest flowers that ever bloomed on English or American soil. Under the influence of this sceptical philosophy real objects became dim, and their very existence uncertain.—Yea, in the judgement of Hume and his satellites, objects of sense, as well as those of faith, became doubtful; and they very gravely asserted that it was man's fervid and disordered imagination alone which had peopled the elements with existences, and 'given to airy nothing a local habitation and a name.' Thus do able minds, when once detached from the moorings of truth, drift away to a returnless distance from sober reasoning, into the dark regions of speculation and doubt, without chart or compass.

It is wonderful—and if the subject was not one of such awful importance—it would be amusing, to see the pitiful shifts to which sceptics are driven to evade the evidences of miracles. When driven from every other subterfuge, they assert, with such an air of confidence and gravity, the utter impossibility of a miracle, that one is almost tempted to think them half in earnest. Such an assertion is tantamount to saying there is no God, the Creator of all things; that the world is eternal, and has never undergone a change. An assertion this, by no means indicative of great modesty, it will be conceded. It implies that the person making it is acquainted with all existences, and the cause of every effect; and that he knows there is nothing that he does not know, and that nothing which he does know, is God. It implies, also, that he has always existed, and knows the world to be eternal, and that he knows the world has never undergone a change, and never will! Show us such a being, or convince us of his existence, and we pledge ourself to prove that there is a God possessed of all the attributes which the scriptures ascribe to the Creator of heaven and earth. He would himself be God!

If we should be asked how this sceptical assertion involves the idea that there is no God, and that the world is uncreated? we would answer: If the world was created, its creation was a miracle. For no one will assert that the laws by which the world is governed, could have created the world.—But if so, they can suspend, violate, or act above themselves, and do every thing else which has been called a miracle.

To return to the argument. To deny a miracle, then, is to deny that there ever was a creation, and also that there is a God.—For it cannot be denied that if there is a God, he can work miracles. If one believe there is a God, the Creator of all things, he must necessarily believe in miracles; for as already shown, creation was itself a miracle. If there was a first man, a first beast, a first any thing, it was a miracle. If there was a first man, he must have come into existence without parents, otherwise he could not have been the first. Who can conceive of an event more miraculous than for a human being to come into existence without parents? Unless a man, then, should, in the face of all evidence deny that there is a Creator and a
OPPOSITION TO THE REFORMATION—NO. II.

The manner of attacking the advocates of Reformation in the 19th Century the same with that used against the teaching of the Primitive Christians.

2. A second objection to our brethren, is, that they advocate a new Religion; that they unsettle the mind of Christians in established truths; disturb the peace and break up the order of churches. This is a serious charge if true and well demands the attention of all honest enquirers. "It is good for the heart of man to be established," provided it be established in the truth. The Epicurean and Stoical philosophers of old, called the doctrine of Paul, new: "May we know," said they, "what is this new doctrine whereof thou speakest? for thou bringest strange things to our ears: we would know, therefore, what these things mean." Others called them movers of "heresy" or sedition. "Babblers" "doers of evil," "pestilent fellows," "blasphemers" and men "who turned the world upside down."*

This is a strange objection in the mouth of Protestants, all of whom in their distinctive organizations are but of yesterday. It has been but three hundred years since the doctrine of Luther was called new; and but one hundred since Wesley was considered and denounced as an innovator. Indeed, it is a remarkable fact, that every attempt to revive divine and primitive truth, has been stigmatized as an innovation; and for this cause it has been driven from the seats of learning and power. In the early ages of the Protestant Reformation this was peculiarly the case. The persecution of the innovators, caused them oftentimes to abandon their dwellings, their worldly avocations, their families and their country. But persecution served to spread the "new doctrines." Arriving in some place where they had never been spoken, and finding shelter under some hospitable roof, they would at once proclaim the gospel. Gaining favor with their kind entertainers, they would through them obtain access to some meeting-house, or if debarred that privilege every house became a temple, and their teaching spread like fire; and whole communities were leavened with the word of truth. They stated that Rome had given to the world a corrupted gospel; had established an unauthorized and tyrannical hierarchy, whilst Primitive Christianity taught the equality of all in the universal brotherhood of Jesus Christ; and thus the corruptions of Romanism were shown to be the innovations and the new doctrine of the Reformation, the old truths of Christ and the Apostles, and the yoke of feudality and papacy which had bound the world for ages was broken by Evangelical truth. Simple Christians were seen, with the New Testament in their hand, ready to meet learned priests and bishops, and justify the doctrine of the Reformation. They had read the Holy Scriptures and had learned the shameful ignorance of the old Theologians, and by this means men of the humblest capacity, and even the weaker sex, by the help of the knowledge of the New Testament, were able to persuade and prevail with many.—

And the faithful historians of that age declare, that women, children, artisans, and house-hold servants had acquired a greater

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knowledge of the Bible than many learned Doctors and surpliced Priests. To an ignorant and corrupt priesthood their doctrine was new, because it invaded their quiet repose, and denounced time-hallowed but human institutions. It was branded as damnable heresy; its adherents were excommunicated, and hostile orthodoxy put on the armor of death to destroy the rising Reformation.

The objection, then, that we teach new doctrine and heresies, proves nothing unless it prove the ignorance of those who make it of the teaching of the New Testament, which it inevitably does, if what we teach is contained therein. But it should never be forgotten that the history of the church, is a history of Revolution and innovation; and it must, in the very nature of things, ever be so. So long as the ambition of man is unsanctified, so long as he is a sinner against God, so long will the holy name of Religion be made a covering for the worst sins and vices; so long will the purest churches be liable to corruption and degeneracy, and just so long will there be Reformations succeeding Reformations, of less or greater magnitude, according to the abuses they seek to destroy. And but for these providential changes, human virtue would die, the true church be lost in the corrupt one and pure Christianity become extinct.

Christianity is the Religion for mankind— it was intended to be an universal religion. Any attempt, therefore, to make it a religion of a nation or of a sect or party, will, so long as human virtue exists, meet with bold and determined resistance and lead to a reformation of the abuse. It cannot be circumscribed by creeds nor bound by political jurisprudence. It will break every chain, and humanity should rejoice in its enfranchising power.

But we would do injustice to our views and feelings, were we merely to state the fact, that there will be corruptions of Christianity as long as there is sin, and Reformations as long as there is virtue. This truth teaches the common calamity which has fallen upon human nature. If sin will cause man to abuse and pervert, for selfish and ungodly purposes, the best, the purest, and divinest religion, and so make that which was designed for a blessing a curse to mankind, I ask what will it not do? We have evidence in this fact that man is what the Bible represents him to be: alienated from God and involved in wicked and destructive practices; and pondering it well, we cannot fail to love and receive that pure and holy Religion, taught by Christ and the Apostles, for his purification and salvation. If man will abuse his best blessings surely he needs something to correct him. If he will corrupt Christianity, heaven-descended and heaven-directing; surely he needs pure Christianity; and who will throw a stumbling-stone in his way to receive it?

Christianity is universal truth adapted to the capacity and intended to promote the happiness of all mankind, by correcting the evils to which they are subject; and if ever the day shall arrive in which it shall be stripped from all the error, superstition and false philosophy which are connected to it, it will be recognised not as a mere truth but as that old, pure, and divine system taught in the New Testament. J. B. F.

PSALM TWENTY-THIRD.

When this truly beautiful and consolatory Psalm was written, is not known. It is generally attributed to David, and to some calm and serene period in his life, when he was enabled to contrast his rest and enjoyment under the blessing of God with the troublous scenes through which he had passed. We believe that it was intended by the Spirit of God which dictated it, for the benefit of his flock in all ages; as much for the Christian as for the Jews—affording in its sentiments, words and arrangement the vehicles for our own wishes, gratitude and spiritual joys. It is degrading to the spirit of inspiration to regard the Psalms in any other light, than as designed for the people of God in all ages; and they are now and ever have been thus regarded by the wisest and most pious of all ages.

1. JEHOVAH is my shepherd: I shall not want.
2. He maketh me to lie down in green pastures; He leadeth me beside the peaceful waters.
3. He reviveth my spirit.
PSALM TWENTY-THIRD.

1. The Lord is my Shepherd. I shall not want.
2. He maketh me to lie down in green pastures,
   And he leadeth me in the paths of righteousness
   For his name's sake.
3. He restoreth my soul. He leadeth me beside the still waters.
4. He restoreth my soul.
5. And I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me.
6. He restoreth my soul; he guideth me beside the still waters.

He restoreth my soul. He guideth me beside the still waters, he leadeth me in paths of righteousness for his name's sake; I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me.

I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me.

He restoreth my soul. He guideth me beside the still waters, he leadeth me in paths of righteousness for his name's sake.

I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me.

He restoreth my soul. He guideth me beside the still waters, he leadeth me in paths of righteousness for his name's sake; I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me.
THE GREATEST IS CHARITY.

Few passages within the lids of the Sacred Volume have received more liberally the suffrages of all parties in religion, for terseness and beauty as well as perspicuity and cogency, than the last verse of the 13th chapter of 1 Cor., which reads as follows: "Now abideth faith, hope, charity, these three; but the greatest of these is charity;" and yet few passages are as little understood or as much misapplied as is this very passage.

Many elaborate sermons are preached, and many lengthened essays written to show the relative importance of each of the attributes expressed in this trinity of christian grace, and especially to show in what sense charity is greater than either faith or hope; and the most general opinion seems to be that, faith and hope are, in all essential respects, equal and entitled to the same regard, for the reason that they are both mortal;—but that charity is greater than either—or than all else in christianity—because its duration is immortal, and its nature and utility are unchanged to be transferred to another world.

These are the views commonly expressed upon the passage under consideration, by the different denominations, whom it has been my fortune to hear discourse upon it at all; nor, indeed, has it been twelve calendar months since I heard one of our own proclaimers take this same view of it publicly.

The understandings of most enquirers, after the meaning of what is predicated of charity, have been satisfied with that sort of logic which, as we have seen, makes it to consist of immortality; and, hence, the trite and hackneyed phraseology: charity is greater than faith or hope, because it endures in heaven, where faith is lost in sight, and hope swallowed up in fruition.

But if this reasoning were true some inexplicable difficulties would present themselves; for in this very chapter, charity is represented as both believing and hoping. It is manifest, then, that if faith and hope enter into the composition of the charity here spoken of or are constituent elements
of it, the law of mortality which consigns
to death the former must rule over the lat-
ter, unless an immortal nature can exist
with mortal parts, or an indistructible some-
ting be formed out of destructible atoms.

Any reasoning that will prove the limited
existence of faith and hope in this passage
will equally prove the limited existence of
charity; but that philosophy which gives a
preeminence to charity over faith and hope
upon the ground of perpetuated and im-
mortal existence seems to be incorrect for
the following legitimate reasons:

1st. If immortality, simply, were a ground
of supremacy, the wicked one and his em-
issaries would be large sharers of its bene-
fits, as they are endowed with this attribute.

2nd. There is no good sense in assuming
that charity, because it gets into heaven, is
greater than faith and hope, which assist it
in getting there, unless the stream can rise
higher than its fountain, or the effect be
greater than the causes which produced it.

Having seen the absurdity of the com-
mon interpretation, it only remains to en-
quire, What is the true one? What the
general meaning of the passage? And why
charity is greater than faith and hope?

1st. Then the meaning of the text may
be gathered, as the school men say from the
context, or what precedes and succeeds it in
this epistle. The Apostle is discoursing of
the two states of the church—one a perfect, the
other an imperfect state. The one, he in-
forms us, the imperfect, is to be done away,
when the other, the perfect, is established:
the one is to supercede the other.

The first of these states was to be distin-
guished by miracles—by prophecies, tongues
and supernatural knowledge; and these
were to compensate for an imperfect Reve-
lution, or that which was only in part. The
first churches planted by the Apostles and
their immediate coadjutors, had but a part
of that Divine Revelation which we are in
possession of,—some of them having only
one, and others two or more of the Epistles.
The several books that make up the New
Testament, were not then gathered together
and made into one book; nor had the art
of printing placed in the hands of every
christian at comparatively little cost, those
parts of the sacred record of which he had
some knowledge. Every thing was but in
part, as far as the ordinary means of wis-
dom and enlightened virtue were concerned;
and hence the necessity of some other
sources of knowledge and piety, than those
so amply vouchsafed to us—and such
sources were found in miracles, which were
only to continue for a season and then dis-
appear.

But when the church had grown to the
stature of a perfect man—when the Divine
Pandect was complete, then these tempo-
rary auxiliaries were dispensed with, “prophe-
cies failed,” “tongues ceased,” and “knowl-
edge vanished away.”

In speaking of the mutable elements of
the first, or miraculous state of the church,
it was quite natural for the Apostle to turn
suddenly his thoughts and reasoning upon
those things in christianity, that are
immutable and fixed as is the New Institution it-
self, and among these are faith, hope, char-
ity. They are represented as now abiding,
as part and parcel of the Dispensation of
christianity, unchanged and unchangeable
in their nature and purposes, while man or
the world exists. These are the grand sav-
ing, comforting and sanctifying agencies, in
the great moral school of Jesus Christ.
They are all equally connected to time, and
alike essential to the perfection of the
church and the present salvation of man
and no one of the group can be distinguish-
ed from the others, because of its relation
to another world. But this leads to the con-
sideration of the last part of our subject
which is:

2nd. In what respect is “charity” said to
be the greatest of “these three”?

That charity is, in some sense superior
to faith and hope is affirmed in the text;
and, as it has been shown that it is not so
because of its immortality, it becomes us
to enquire in what sense it is so.

1st. Charity or Love, is greater than
faith or hope, obviously because of the su-
perior parentage of the former, and this
evidently has much to do with the mental
and moral constitution of the offspring.
Testimony begets faith—promises begets hope—but goodness begets love.

2nd. Love is greatest of the interesting “three,” we are considering, because it is the consummation of the other two, and without which their united worth would be of no value. One might be possessed of faith and hope, and yet, wanting charity, he would be little more than a sounding brass or a tinkling symbol. Perfect love casteth out all fear, is the highest style of a Christian or man, and is the attractive character in which Deity himself chooses to be represented—God is love.

3rd. Love is, also, greatest, because it is the great cement that holds society together, in its several relations of family, church and state; and by its refining influence, prepares the sordid sons of corruption and earth for a residence beyond the skies, and that pure society which consists of Angels, the Cherubim and Seraphim. Of all the agencies that contribute, under the direction of Deity, to the promotion of human happiness or the advancement of the glorious cause of the Redeemer, none exert such an influence as does charity; it endears man to man as David and Jonathan were endeared, and unites heaven and earth in bonds of brotherhood indissoluble as the throne of the Eternal. Faith and hope subserve many good and essential purposes in the world and in the church; but charity is the consummation of all goodness, in the church or the world, in time or eternity.

By faith we rely upon the promises of God; by hope we look forward to their fulfilment; and by charity or love we realize what little of heaven can be enjoyed on earth.

Dear Brethren, as we are now not to rely upon miracles—upon prophecies tongues or supernatural knowledge specially communicated to us, but upon the Revealed Wisdom of our Heavenly Father, let us in faith, hope and love consult that blessed volume that we may grow in grace and the perfect knowledge of the truth.

Respectfully,

JAMES H. CURTIS.
for the third gospel command, viz: to be baptized in the name of Christ.*

On condition of believing the gospel fact and obeying its commands, there are three things promised. The first is pardon or salvation from all past sins; the second is the earnest, the indwelling, and comforting influences of the Holy Spirit; and the third is the gift of eternal enjoyment on condition of continuance in well-doing till the end of life.*

The scripture relative position of these items is an essential element of the gospel, and constitutes another criterion of the good news to the whole creation. The elements may exist, and their existence may be admitted, yet it is not these but the order in which these elements are placed, which constituted them the gospel. The twenty six letters of the alphabet, strung out as they are from A to Z, or thrown confusedly together in a book, convey no meaning, give no idea. It is their relative position which gives them power. Properly arranged, they enlighten the mind, they prove the heart, they stir the passions. The four letters-e.-i.-l.-v., by the different positions in which they may be placed, convey just as many, though quite different, ideas. Arranged in one way they give the name Levi; in another the word live; in a third position the same four letters spell evil; and in a fourth vile! The elements, the letters, are the same in all three words, but the ideas are as many as the elements, and quite dissimilar.—What gives this diversity, this difference?—The answer is, their relative position! Position here is everything. The same is true of words. Their import in a sentence depends wholly on arrangement. So also of figures. Take for example, 1 and 9. By different relative positions they may be made to express three very different denominations; as nineteen (19) ninety-one (91) and one ninth (1-9). The same is true of the gospel items. In one position the same items spell Romanism; in another Mormonism; in a third Methodism, in a fourth Baptism, in a fifth Presbyterianism; in a sixth Episcopalianism. And what ism may they not be made to spell out by changing their position! It is by being differently arranged that they are made to express the different and contradictory articles of all these various conflicting creeds.

It is the order then in which the gospel items are presented in the scriptures that constitutes them the gospel of Christ. Invert their order, and they cease to be the gospel of Christ. Some other gospel they may be, but the gospel of Christ they are not. Every man has arranged the gospel items to suit his own fancy; and this is the origin of the adverse sentiments which have divided and distracted christendom. Some have placed repentance before faith, and baptism (or what they call by this name) before pardon. Here it is as unmeaning as in the opposite extreme. Others think order is nothing; and conclude that provided we have the thing or its substitute, it makes no difference where it is placed. We would remind such that the seasons are produced by the relative position of the earth to the sun. One position occasions the chilling blasts and brumal storms; another gives the opening spring, with all its bloom, and life, and fragrance. When the full face of the earth is turned to the sun, the ripe harvest waves its golden plenty before the glad eyes and joy-swelling heart of the toiling and grateful husbandman. When the left cheek of our earth, so to speak, is turned to the sun, the yellow autumn with its chilling winds appears. When the earth again changes its position, and turns away from the sun, old winter comes again with hoar frosts and dreary looks. All these successive changes and effects are produced by position. Let no one then say position is nothing. Much depends on position in everything. It is equally true of the gospel. As the items stand related in the word of God, they make the glorious gospel of Christ; but change their position, and they cease to be the gospel of Christ. In regard to all its constituent principles, God's order is,
first, the facts; next the commands; then the promises. The facts cannot exist in any other than their gospel order. Christ's death—his burial—then his resurrection. The scripture order of the commandments is first faith in Christ—next repentance—then baptism. Faith effects the heart; repentance the life; baptism the state. This is God's order; it is his plan of operating on the individual, and God's way is always right.

B. F. H.

FRANKLIN COLLEGE.
The Trustees of Franklin College, according to the requirement of the charter, beg leave to submit to the public, the following brief report in reference to the progress of the Institution. The present, is the fourth year of the College's successful operations. The average number of students has been about 130, and prospects were never more cheering than at present. Already more than a hundred have matriculated this year. The situation is retired and beautiful, and most favorable to the highest mental and moral culture.

The Laboratory is furnished with sufficient chemical apparatus for extensive experiments, and a fine collection of minerals, fossils &c., has been made for teaching Geology, and various branches of Natural History.

The Trustees are fully satisfied that the course of instruction is quite as full and thorough as at any institution of the country, and in regard to the Natural Sciences, they are persuaded that no College in their knowledge is doing so much. The government and general management of the College, are believed to be conducted in the best style. The Faculty consists of a President and four regular Professors, besides a competent teacher in the Juvenile department.

The proposition has been clearly proved that labor in the garden, nursery and workshops can be made attractive and pleasant to youth; and also, that labor can be made available in defraying the expenses of the needy. Some twenty or more mechanics are enabled by the employment of the hours of recreation, in industrial pursuits, to pay all their bills. True, youths without a trade can make but little; but in point of securing good health, acquiring useful habits and important knowledge, the labor is considered, by the Faculty, as invaluable. The Trustees take great pleasure in recommending the Institution to the public, and hope that what they esteem as its chief merits and distinguishing features will be fully examined.

W. H. WHARTON,
J. B. FERGUSON, Committee.
E. TRABUE.

JAMES H. FOSTER, Chairman of Board of Trustees.

“My brethren,” said Swift, in a sermon, “there are three sorts of pride—of birth, of riches and of talents. I shall not now speak of the latter, none of you being liable to that abominable vice.”

REPORT OF EVANGELISTS NO. 5.

DURING the month of January we visited the following congregations:

1. CRIPPLE CREEK.—Presented the subject of general co-operation on Saturday, proposition favorably entertained, but in consequence of the extreme cold on Lords day, the brethren did not assemble and no action was taken. Our beloved brother R. B. Hall, a member of this congregation, has for several months suffered under a most severe affliction, and to the prayers of the brotherhood and the especial attention of the congregation in Rutherford, whom he has long and faithfully served as an Evangelist, we most cordially commend him.

2. PHILIPPI.—Meeting held on Saturday—brethren agreed to contribute the sum of $10 for general purposes. Heavy rain prevented meeting on Lords day. This congregation seemed anxious for county co-operation.

3. FRANKLIN COLLEGE.—The brethren at Franklin College, nobly contributed the sum of $50, to State co-operation. The reverential observance of the Lords day, the keeping of the ordinances, family worship and prayer meetings constitute some of the features of this congregation. They are
diligent students of God’s word, and necessarily enlightened with reference to every Christian duty. Cultivated benevolence will generally be found in such congregations, and we trust their example will not be without its due influence. It is truly interesting to know that there is one literary institution in our State, thus far under the influence of the benevolent spirit of Christianity.

4. FRANKLIN.—It affords as the most unfeigned pleasure to record the prompt and liberal encouragement which this congregation gave to the plan of co-operation, $50 were contributed. As is liable in every congregation, we found some difficulties in the church at Franklin, but our humble labors were so far successful that matters were arranged satisfactorily. Nothing can long interrupt the harmony of brethren who are determined to sacrifice all things for Christ.

MURFREESBORO.—The brethren are very few in number at this point and but little was done in the way of contributions. The subject of co-operation, however, was discussed and approved of. We would here suggest the indispensable importance of one or more Evangelists to devote themselves exclusively to this county. Might not two be sustained, one of whom should confine his labors to the town of Murfreesboro entirely. J. J. TROTT, JNO. EICHBAUM.

SKETCHES OF SERMONS—No. 11.


Having settled in our minds that the bible is true, the way to understand it is to come to it with honest minds, enquiring, “what is truth?”

Whatever may be our age, station or condition in society, we must, as far as possible, divest ourselves of prejudice and preference for long-prevalent opinions, if we would examine candidly what may be presented to our minds, with a reasonable prospect of arriving at the truth.

Let us, then, with becoming prudence and candor approach our subject. Zaccheus, a rich Publican, being exceedingly anxious to see Jesus, had made extraordinary effort to accomplish his object. He had concealed himself among the branches of a tree. Jesus having a perfect knowledge of the man, of his concealed position, and of his motives, bade him descend from the tree, and informed him that he was going to his house. The censorious multitude blamed the Lord for associating with a sinner, for so they esteemed Zaccheus and all other publicans. Zaccheus defended himself, and spoke of his known charities, and expressed a disposition to restore four-fold to anyone who would show that in any transaction with him, he had acted unjustly. This challenge was followed by a silence, which Jesus broke with the following words: ‘This day is salvation come to this house, for as much as he also is a son of Abraham. For the son of man is come to seek and to save that which is lost.’ Luke then immediately adds: ‘As they heard these things he spoke a parable.’ The reasons for the parable are given—

because he was nigh to Jerusalem, and because they thought the kingdom of God should immediately appear.

It is known to the bible student that one principle reason why the Jews rejected the Messiah, was that he did not manifest himself as they had anticipated. They expected him to appear in all the splendor, and magnificence, and grandeur of an Eastern monarch, with a host of adoring and obedient followers in his train; that before him embattled armies would stand appalled, or retreat in dismay; and that victory after victory would be achieved, until all nations would lay their weapons at his feet, and the whole earth become his territory, and Jerusalem be the seat of his ever-enduring empire, and the Jewish nation, emancipated from the Romans, would be his delighted, free, prosperous subjects forever. Such was the dream of the Jewish people, and they imagined that the time for the realization of their cherished hopes had arrived. For they thought that the kingdom of God should immediately appear. With such expectations and desires, how could they receive Jesus of Nazareth as the long expected Messiah!
Are we asked on what this expectation was based? We answer—on the prophecies of the Jewish scriptures concerning the Messiah, which speak of him as a king, as a conquering, reigning king. Psalm 2: 7, 8. Isa. 9: 6, 7. 2: 2-4. Dan. 2: 44. 7: 13, 14. There is another class of prophecies, which represent the Messiah as humble—lowly—a man of affliction and sorrow—rejected of men—suffering—dying—rising from the dead. How shall these seemingly contradictory classes of prophecies be reconciled? Many Christians explain the former as highly figurative and hyperbolical; the Jews understand them literally. We differ somewhat from both, and refer them to two very different periods, and quite different events and circumstances. We believe that the scriptures speak of two kingdoms of Christ: Micah 4: 8—which are distinguished by the following, among other particulars:

1. One is a kingdom of grace, during the continuance of which, favors are granted to the needy, and pardons dispensed to the guilty penitents; a state of warfare, trial and preparation. It was first proclaimed to the Jews. Micah 4: 8.

The other is a glorious kingdom—one of triumph—joy—exultation; in it the subjects will reign and recount their toils and labors over.

2. One was introduced by the first advent of the Messiah, and was fully set up on the day of the pentecost. Mat. 4: 17. Acts 1: 1-8. 2: 1-4. 37-47. The other will be introduced at the second coming of Christ. Mat. 25: 31, 35. 2 Tim 4. 1 Luke 19: 12, 15.


The other will be established by the exercise of God's physical power. Ps. 2: 8. 9. Dan. 2: 34. 40-44. 7: 18. Rev. 11: 13-18. 12: 9, 10.


The other is to be entered by being raised from the dead by the spirit of God, (Rom. 8: 11) at Messiah’s second advent. 1 Cor. 15: 54. 1 Thes. 4: 13-18. Phil. 3: 20, 21.

5. All Christians are subjects of the first kingdom. Cor. 1: 13.

The finally faithful shall enter the second.

1 Cor. 6: 9, 10. 2 Tim. 4: 6-8. Rev. 3: 21. 2: 10.

6. One kingdom will end—its privileges will close. Mat. 25: 10. 1 Cor. 15: 24.

The other is endless—it will endure forever.

Dan. 2: 44. 7: 13, 14, 27. 2 Pet. 1: 10, 11.

II. All mankind are subjects to whom talents are committed, with the command to occupy.

Talents are means of grace and usefulness. “Occupied”—use the means of grace &c., properly: to the glory of God and the benefit of mankind. Be holy; be useful.

III. All, good and bad, dutiful and disobedient will be rewarded at the second advent of our Lord.

Christ claims all mankind as his servants: he has committed to them certain talents—to some one kind, and to some another—some more and some less; he commands all to occupy till his return to earth, when he will reckon with the human family. The judgment will set. Angels, men and demons shall be present. Jesus will be judge.—

The books shall be opened. Every man shall be rewarded according to his works. Rev. 22: 12. Mat. 16: 27. 25: 51-46. The righteous—such as have occupied during the period of Christ’s absence from earth—shall enter into eternal life. The wicked—those who would not have Christ to reign over them—will be cast into the lake of fire, where the smoke of their torment shall ascend up forever and ever. Rev. 20: 10-15.

B. F. H.
the name of Pope, King, priest, politician, preacher, public opinion, or devil. Where there is no free-agency there can be no morality, but there may be the most abject and debasing slavery. Here every thing we do is done because others do it or order us to do it, even though the action be good those who command us and not we, deserve the credit of the conduct. We must of ourselves do what we believe right or we deserve neither the respect of others nor our own self-respect.

"How to no patron's insolence; rely On no frail hopes, in freedom live—or die."

Reader, have you ever known a man who prides himself upon the sportive sallies of his wit, and which he can freely indulge on every subject and upon every occasion? Is that wit of a coarse and repulsive character? You may mark that man as one familiar only with the weak and the wicked side of human nature, and sceptical upon any other. He has his jest for every one; yea he looks upon life as a farce; the tales of humble virtue as a fable, Religion a superstitious dream and death—Ah! then whatever mock heroism he may affect, he would gladly turn from the sad picture and never gaze thereon again. Wherever he goes you will find dejection, silence, coldness and terror. No one will speak in his presence lest he lay himself liable to unfavorable representations, whilst in his absence confidence, mirth, and joy revive as if relieved from an incubus.

"Yonder he drives—avoid the furious beast, If he may have his jest he never cares At whose expense; nor friend nor patron spares!"

Who can estimate the services of a good man in any community? He preserves the public tranquility. He facilitates the advancement of schemes of usefulness. He calms the turbulent spirits. His example stimulates the hesitating and timid in the way of piety and humanity. Such an one is seldom estimated till he is gone, and sometimes not until the light and restless spirits who were awed by his presence have gathered together to disturb what was before peaceful. So mists scattered by the genial influence of the sun become condensed and gather into storms after his departure behind the cloud of winter.

"Good men are scarce, the just are thinly sown They thrive but ill, and seldom last when grown And should we count them and our store compile Yet Thebes more gates could show, more mouths the Nile."

I admire and love a man who is gentle, yet decided; who is intrepid yet suasive; who is frugal and economical, but not solely for his own benefit; who is placable and benevolent and yet can deal sternly with the impenitent offender; who is humble in his deportment and yet not deficient in self-respect; who cares but little for the opinion of others when conscious of a rectitude of purpose; who is modest and unpretending, yet not shrinking from the most difficult tasks; who advises with others but in the day of peril relies mainly on himself; who is deliberative and patient until the time of action and then unflinching, prompt and active.

The philanthropy of some men often defeats itself. They sympathise with the sufferings of mankind, and make themselves accurately acquainted with their wants, but they disregard the mode for their relief. Hence they waste their time and money in illusory schemes of benevolence and instead of aiming to accomplish what is practicable, they seek to accomplish every thing and really accomplish nothing. The secret of success in every enterprise is an adaptation of the means to the end. Thus all great results are secured, and though more slow and imperceptible than the violent efforts of the enthusiast, they are certain and permanent. Thus, too, nature works out those great changes in the material world that are to endure when the ravages of the tornado are passed and forgotten.

Jealousy is said to be the miserable disposition with which a little spirit regards the achievements of a great one. Whether this be always true or not, one thing I have noticed: that men who are most indebted to another for their mental attainments and conspicuous stations are the first to denounce their benefactors and claim the intellectual wealth they have borrowed as...
FINANCIAL SCHEME FOR THE CHURCHES.

Their own. This, however, is generally true of men of base qualities which would have passed unnoticed in the obscurity in which newly developed truth found them, but which have been made conspicuous, and perhaps increased by sudden elevation.—Thus the sunshine which operates kindly on a good soil and causes it to bring forth an abundant harvest of good fruits, causes also the foul and pestilent vapors of the unwholesome marsh to yield copious volumes of miasm. It is a misfortune of some men never to deserve too well.

THE KNOWLEDGE OF LETTERS.

The knowledge of letters was conferred upon us in the providence of God, for useful purposes. It is a mysterious power by which we supply ourselves with the visible symbols of thought, and by which the mind of the individual may be put in communication with the minds of the whole community. No people have ever advanced in civilization without it, or some visible symbol of thought; no individual has ever been able to perpetuate the knowledge, however important or interesting he may have obtained. His ideas are imprisoned within himself or confined to the small circle who come in contact with him instead of sending them abroad to give light to thousands and to bless generations yet unborn. But it is not only the element of civilization; it is also the standard of a true or more showy civilization; for the intellectual advancement of a people will keep pace with the use they make of letters and of the facilities for intellectual communication. The civilization of the American Indian may be estimated by an acquaintance with his picture-writing or quipus, whilst that of Greece and Rome may be read on the inspiring pages of Homer, a Herodotus, a Virgil or a Cicero in that beautiful contrivance of a few simple characters as the representatives of sound, which we call an Alphabet, and by which the most delicate shades of thought that ever passed through the mind of man may be carried down to the latest ages. The English language is a fair representative of the civilization of the nations who speak it. It is a happy blending of various dialects, enriched by a variety of exotic words and idioms which under the influence a literature conversant alike with the ancient classic and modern languages, makes a harmonious whole out of coarse and disjointed materials. Like our most useful fabrics it is a mixture of linen and cotton, of silk and wool. But without doubt, as it is the most comprehensive, if not the most elegant, it is the most useful.

FINANCIAL SCHEME FOR THE CHURCHES.

The following is Bro. John T. Johnson's financial scheme, which he recommends for the adoption of the churches. We hope it will commend itself to the favorable consideration of the brethren everywhere; for assuredly, something is needed to call out and properly use the treasure committed to our hands as Stewards that must give an account. It is a just, equalizing and entirely practical plan for all who wish to glorify God with their substance:

"The Church of Christ at———pressed with the importance of adopting and practicing a scriptural system of Finance, with the design of sustaining 1st. The Pastorship of the church, with the expense incident to the worship. 2d. The relief of the poor and needy, the sick and afflicted, the widow and orphan; and 3d. The proclamation of the gospel in destitute parts at home and abroad, and the distribution of the scriptures all over the world, has resolved to attend to the weekly contribution as the Lord has prospered and enabled individual members, male and female, old and young. And in order to the accomplishing an object so ardently desired, and so infinitely important it has been considered expedient to adopt a classification system varying from 5 cents per week to 50 or 100 cents, as the case may be. Thus 1st class 5 cents; 2d class 10 cents; 3d class 25 cents.

For convenience sake the names may be obtained in an alphabetical order, and the amount they can afford to contribute may be in a column opposite their names.—Those names and amounts may be transferred to a book comprising the classes.
The above is a specimen of the Record Book of the church, to be preserved as sacred by the clerk. To perfect and carry into execution the above the church can appoint 1st. a committee of 3 or 7 members of experience to superintend and put in execution the system adopted and to disburse the funds. 2d. A committee of 3 or 7 female members of experience to superintend and relieve the necessities of the female department. 3d. The clerk to act as treasurer, whose duty it shall be to furnish each class with a list of their names and receive and receipt for the contributions when paid.

4th. Each class shall select its own receiver or receivers, collector or collectors: who shall receive the contributions and pay the same weekly as they are paid to the treasurer.

5th. The committees, clerk and receivers shall make a quarterly written report to the church.

6th. One tenth (or more as the case may be) shall be expended in the proclamation of the gospel in destitute parts at home and abroad, and in the distribution of the scriptures.

7th. One tenth (or more as the case may be) of the contribution shall be received for the poor, the widow and orphan, or disabled preachers.

8th. All cases of expenditure are to be examined narrowly to prevent imposition.

Now brethren, in conclusion, let me recommend to you to expend your funds for the dispensation of the Bible through the American and Foreign Bible Society. This society is in operation. It solicits our cooperation. We have been honored by it; and it would rejoice me to witness a cordial cooperation. It may result in a glorious union.

I pray the Lord's blessing upon you and upon his cause in our hands. And the blessing of heaven is entreated upon your active co-operation in this labor of love. I pray the Lord that the churches may act promptly, and make report through the Ch. Journal and Union and other papers.

Most affectionally,

J. T. JOHNSON.
Elder and Evangelist in the church of Christ at Georgetown, Ky.

P. S. The above is adopted by several classes.
RELIGIOUS INTELLIGENCE.

Brother James Shannon writes us from Harrodsburg Kentucky, that "during the past eight days we have had twenty accessions to our Church, five by letter, and seventeen by confession and baptism. Among the latter were several pupils of the "Greenville Institute," including my second daughter, about twelve years of age, and one student of Bacon College. "Bless the Lord, O my soul, and forget not all his benefits."

Brother A. Paden, Fort Gibson, Mississippi, writes us that "Amidst all the varied changes of men and things, I find myself standing, or rather travelling side by side, with many noble fellow-countrymen, in the great moral and doctrinal reformation of the nineteenth century. In 1842 I began in Hickman county Kentucky, and the adjacent parts of Tennessee to proclaim the ancient gospel—since that time I have been through Illinois, Wisconsin, Iowa and Missouri, bearing the glad tidings formerly announced by the holy Apostles. In common with my brethren, I have endeavored ever to be prepared for my portion. Sometimes sinners would listen, believe, repent, obey and rejoice; while others would scoff in unbelief, "saying, away with this Christ, we will not have him to reign over us;"—The complete result of which, I shall never be able to learn until the Lord comes. Finally, after warring at my own expense for the last five years, I am settled in Port Gibson Miss., under the patronage of the brethren here—Fayette and Utica—for whom I labor as an Evangelist this year. I should be glad, were it in my power to give quite an extended history of the Church in the South, but at present I cannot. I can say, however, as far as I can learn, that our numbers are very few, and are almost destitute of proclaimers. In all my travels I do not think that I have seen so great a field for Evangelical labour as South Mississippi and Louisiana. However, when I look over our whole country and see the religious declension that pervades all departments of religious society, I am ready to exclaim with our blessed Lord and say, "the field is white ready to harvest, and the laborers are few," exceedingly few. We are enjoying the labours of our excellent brother, Dr Gatchell, from Cincinnati, O. I will report his success in my next letter, and seventeen by confession and baptism. Among the latter were several pupils of the "Greenville Institute," including my second daughter, about twelve years of age, and one student of Bacon College. "Bless the Lord, O my soul, and forget not all his benefits."

We are gratified at the interest Bro. Reeves takes in the ultimate success of the Christian Magazine, and hope he will aid us in extending its circulation.—Will our beloved Bro. Smith, inform us of his address, as we are anxious to have his co-operation in gaining a general circulation for the Magazine in the South.

Brother Richard Hooper, Mount Zion, Texas, informs us that himself and a few brethren to the number of twelve have formed themselves into a congregation to keep the ordinances of the Lord. Brothers Defer and Withers preach for them occasionally. May their numbers increase, and their little vine abound in the fruits of righteousness, peace, and joy in the Holy Spirit. This will certainly be the case if they walk worthy of God, who has called them to his kingdom and glory.

Brother T. W. Caskey, Clinton, Ala. writes that Brother Hooker and himself have been laboring for a few months together, during which time forty persons were added to the Lord. We are gratified to receive his proof of interest in behalf of our enterprise, and hope he may be able to increase our circulation in his travels.

Brother N. Haddock, Harrodsburg, Ky. writes "we have had a great religious excitement here for several weeks. Some one hundred and twenty or thirty persons have joined the different denominations in the place. The Christian church has received a considerable accession."

Brother John Underwood, Bellefontaine, Ohio, informs us that "the Baptists have organized a small church in that place, but are making but little progress. We have no church in town, nor have we had any of our proclaiming brethren amongst us since your visit. A large number of persons here are convinced that we are advocating the Religion of the Bible, and I have no doubt would unite with us had we some one to enforce their duty upon them. How much we would rejoice to see you again, and participate in the pleasures of the public worship of the Lord. Our neighboring churches, are getting along in peace. I am delighted with the "Magazine," and hope the Lord will prosper your efforts in publishing and proclaiming the gospel."

We feel thankful to Brother U. for his kind efforts in behalf of our paper. We expected a list of subscribers from our old friends in his village and vicinity, and we feel sure that the Magazine will obtain a general circulation in that section of Ohio in which we first attempted the proclamation of the truth, to which his exertions will greatly contribute.

Brother John L. Goodall, Sparta, Tennessee, says: "I have never with more pleasure enrolled a subscription to any one. The "Magazine" desires a wide circulation to which I shall be happy to contribute. I esteem it one of the happiest auxiliaries that Primitive Christianity has, and just such an one as the South has been greatly needing."

OBITUARY.

DEAR BRETHREN:—We have just heaped the last shovel full of clay upon our much beloved and much lamented brother S. G. Earle. He died on Wednesday night last, in about thirty minutes after he was taken. What a mysteriously awful providence! Truly the ways of the Lord are unsearchable, and his judgements past finding out. Bro. Earle was one of the first baptized in the reformation in this country, and no man has done more to keep it forward, in all the regions of South Carolina than he. In his death, widows and orphans have lost a benefactor, and this whole community a valued friend. J. MOORE.
BAPTISM,
A plain Discourse for plain people, or an endeavor to set
the Question. By John M. Barnes.

5th. Another case is presented in Acts
5th. which deserves much attention, for
several reasons. It is the case of Simon
the sorcerer. This case is often adduced
to nullify the words of the Lord that "he that
believes and is baptized shall be saved;" and
it seems also to have puzzled some wise
heads. I think all the difficulties will van-
ish by carefully attending to the words of
the sacred historian. Jesus has positively
declared that "he that believes and is bap-
tized shall be saved," that is, have his past
sins pardoned. Luke as positively declar-
ed, that Simon did believe and was baptized;
and Peter unequivocally said he was in the
gall of bitterness and in the bond of ini-
quity. How shall this difficulty and these
apparent contradictions be reconciled?
Shall we say, with some, that Simon was a
hypocrite? this would not only flatly con-
tradict Luke, who says he did believe, but
it would make Peter's words to Simon
wholly irreconcilable with his own lan-
guage to other sinners, and with sinners'
case; for his language on Pentecost and in
Solomon's porch is about the forgiveness of
sins, and if Simon had been a hypocrite and
only said he believed when he did not, his
past sins, yes all of them were to be repent-
ed of and forgiven; yet he says, "Repent,
therefore, of this thy wickedness and pray
God, if perhaps the thought (not thoughts)
of thy heart may be forgiven thee. This
language of Peter to Simon convinces me
that he believed that all of Simon's sins
committed before his faith and baptism had
been forgiven; but that he had, by indulging
one wicked thought, (that he could pur-
chase with money the power to confer the
miraculous gift of the Holy Spirit by the
imposition of his hands,) plunged himself
in the gall of bitterness and in the bond of
iniquity; that his heart, in consequence of
indulging and acting out this thought, was
not right in the sight of God. He there-
fore tells him to repent of this his wicked-
ness, and also informs him that he had no
part or lot in the matter of imparting the gift
of the Holy Spirit. Peter thus clearly
shows that he believed that all Simon's sins
except this one were pardoned.

Upon the supposition that his past sins
were pardoned when he confessed his faith
in the son of God and was baptized, the
words of Christ and those uttered by Peter
are reconciled; and nothing falls but the
notion of hyper-Calvinism that those once
converted cannot fall away: even here we
have not an unpardonable sin, for Peter's di-
rection to Simon leads us to conclude there
was a possibility of his receiving the pardon
of this sin. We learn also from this pas-
sage that one sin, unrepented of, will place
us in the gall of bitterness and in the bond
of iniquity.

6th. The case of the devout Centurion,
recorded in the 10th chap. of Acts, next claims
our attention. This is a strong case and
exhibits forcibly the importance of baptism.
Cornelius was a pious man, fearing God
and giving much alms. His prayers and his
alms had gone up for a memorial before
God; yet an Angel was despatched from
heaven to tell him to send for Peter, who
should tell what he ought to do for the sal-
vation of himself and family. (Compare
Acts 10 ch. 1—6 v., with Acts 11 ch. 14 v.)
He was not then in a saved state; he had to
hear words and do something by which he
and all his house were to be saved. Peter,
in obedience to the will of God, visited him
and preached to him and his friends what had never been before proclaimed to Gentiles; that they should be fellow-heirs with the Jews of the good things promised to Abraham; among these things was the remission of sins. God satisfied Peter and the six Jewish Christians who had accompanied him, that, with him is no respect of persons, by bestowing a miraculous gift of the Holy Spirit upon the Gentiles. Peter, immediately commanded them to be baptized.—God bore them witness that they believed and of course all that was now necessary for the remission of their sins, or for their salvation from sin, was their baptism. “He that believeth and is baptized shall be saved.” Cornelius believed and Peter told him to be baptized and thus, according to Christ’s word’s, told him what he ought to do to be saved. How long will men reject the counsel of God against themselves?

7th. The conversion of Saul of Tarsus demands attention as setting forth with great clearness the same great truth. Acts 22:16. This passage viewed in connection with Acts 9:6 and Acts 22:10. furnishes an evidence of the truth of baptism for remission of sins which no sophistry, no quibbling can set aside or invalidate. Saul, convinced of his sin in opposing Christianity, asked what he should do? The answer from lips that never deceived was “go to Damascus and it shall be told you what you ought to do.” Yes what you must do.

At this moment Saul believed with all his heart and truly repented of his sins; he had seen Jesus and had conversed with him and yet his sins had not been forgiven—something was yet wanting; and Ananias was appointed to tell him what that was. This man was well qualified to do this, for he was selected by Jesus himself. Saul was to be an Apostle and every consideration required that there should be no error or mistake in his case. He was to be told to do something. After being a mourner for three days, Ananias comes to him and tells him to do three things. 1st. Arise, 2nd. Be baptized, 3rd. wash away his sins. The 1st. was necessary to the 2nd., and the 2nd. necessary to the 3rd., or in submitting to the 2nd., the 3rd. was accomplished. Is not the following paraphrase equivalent to the whole direction? Or might not Ananias have said, “Saul, you have been a great persecutor of the Christian faith, yet, Jesus, that he might prove that he came into the world to save, even the chief of sinners and show forth all long suffering and exhibit a pattern to them who shall hereafter believe on him to life everlasting, has appeared to you and convinced you that he is the Messiah, the son of God, the saviour of sinners; you now believe that glorious truth, you now sincerely repent of your past sins, and as he has declared that ‘he that believeth and is baptized shall be saved,’ why do you tarry, arise, and be immersed, and thus (in attending to the appointed means,) wash away your sins.” Can any man say that this language is a misrepresentation of the affair as it is set forth in the new Testament and connected with the teaching contained in that volume? I think not.

We have thus seen how Peter acted under a commission for the perfect execution of which he was endued with infallibility; and also how Saul of Tarsus, called to be an Apostle to the Gentiles, was taught. Did he thus teach others? We will see.

8th. At Corinth (Acts 18th ch.) his teaching and conduct is in entire accordance with what we have shown to be true in his own case. Luke informs us that “he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks.” It is manifest that he persuaded them either to believe or to do something, or both to believe and to do; and that some reason was presented why they should believe and act as he wished them. That he desired them to believe that Jesus is the Christ, is evident for he testified to this truth; and that he both wished and commanded them to do something is plain, for they did something. We are told that many of the Corinthians, hearing, believed and were baptized. Were these persons saved? Were their past sins forgiven? Let Paul answer, 1 Cr. 6:11. “Such were some of you; 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.” Did they perform any outward act by which it could be said, liter-
ally that they were washed? Yes, they had been immersed. If the word is used here figuratively it must have a literal washing to justify or authorize the use of this and is preferred to the word purified, which would have been suggested and used if water had been sprinkled upon them.

9th. Another case even stronger than this is recorded in Acts 19th ch. Paul visited Ephesus and finding certain persons there, who were called Disciples, he asked them if they “had received the Holy Spirit since they believed?” We should bear in mind that Peter had placed the reception or gift of the Holy Spirit as well as remission of sins after faith, repentance and baptism in the Pentecostian discourse. Now Paul asked the Ephesians if they had received the Holy Spirit since they believed. Did he mean to connect baptism with faith? We shall see. They said “we have not so much as heard whether there be any Holy Ghost.” This astonished Paul. They are called Disciples and had not heard of the gift of the Holy Spirit. Paul was anxious to know how they could have been induced to submit to baptism without a promise of receiving the Holy Spirit, and he asked, “unto what or for what, then, were ye baptized?” “They said unto John’s baptism.” This explained the difficulty, and they were immediately “baptized in the name of the Lord Jesus.” This case completely destroys the orthodox notion of the reception of the spirit before faith and baptism, for after their baptism they received it. But the Apostle settles both questions forever in his letter to these persons, when he says ch. 1:13. “In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed ye were sealed with that holy spirit of promise &c.” Here we are told that they were sealed in, not out of Christ, and if in Christ, then after baptism, for baptism is the only means of getting into Christ. In the 5th ch. 25 and 26 vs. Paul commands “husbands to love their wives, as 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.” If the Apostle does not mean by this that their "bodies had been washed in the pure water" of baptism by the influence of the word of Jesus, that “he that believeth and is baptized shall be saved,” then there is no sense in language.

10th. To the Romans, the Apostle is as clear and explicit on this subject, as words can make him. In ch. 6. in illustrating their obligation to live free from sin, he tells them they are dead to sin by their profession. “Know you not, that so many as are baptized into Jesus Christ are baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life.” Having proved their obligation to walk in this newness of life he thanks God v. 17. “that though they once were the servants of sin, yet they had obeyed from the heart that form of doctrine which was delivered them; and that they were then v. 18. made free from sin, and had become the servants of righteousness.” The form of doctrine was their baptism as a fit and beautiful emblem of their death, burial and resurrection to walk in a new life. The learned agree that Romans 6:4. refers to baptism. Baptism cannot therefore be sprinkling or pouring, but must be immersion; and v. 17 and 18. referring to the same, declare that in it their sins were forgiven.

11th. Remission of sins must be enjoyed in Christ, not out of him. If so, then the sinner does not enjoy it till he enters into Christ. He does not believe into, but in or on Christ. He is by baptism and not by faith or repentance we enter into him. Gallatians 3: 27. “For as many of you as have been baptized into Christ, have put on Christ.” Being thus constitutionally "in him, we have redemption through his blood even the forgiveness of sins, according to the riches of his grace."

12th. The last case and argument in proof of our position is from the pen of Peter, who positively declares "that eight souls were saved in the Ark by water." He then affirms that "baptism (of course in water,) doth also now save us by the resurrection of Jesus Christ." He says, in parenthesis, that baptism is not the washing away of
the filth of the flesh, but, that it is the an-
swer of a good conscience toward God.—
Will any sinner be saved without the an-
swer of a good conscience? Will the ortho-
dox answer yes. They dare not. Will
they dare say that any thing is the answer of
a good conscience except baptism? Then
let them show it by plain and honest teach-
ing from the word of God.

Sinner, the subject is now with you. You
are called upon to obey God and live.
Refuse and continue in disobedience and
your destruction is certain.

To those who sprinkle or pour a little
water on children and adults, and call it bap-
tism, I would most affectionately ask for
this momentous subject, a sober second
thought. You have much at stake for your-
selves and your conduct influences many
others. Remember the words of the great
Calvin with reference to this matter, "that
the church has always retained the right to
change the ordinance somewhat, retaining
the substance." In connection with this
acknowledgement of a change from immer-
sion to sprinkling, call to mind the language
of one greater than Calvin, "In vain do ye
worship me teaching for doctrines the com-
mandments of men." Amen.

Hume’s sceptical doctrine leads to some
strange results. He who refuses to believe
on human testimony, does not believe any
fact which has occurred beyond the narrow
range of his senses. Certain it is that events
have transpired which he has not witnessed
or experienced. But he cannot believe
them! It is undeniably true that there are
such cities as London, and Rome and Paris;
but he has never seen them, and therefore,
cannot believe that such places are on the
face of the earth!! That the poor deluded
sceptic himself exists, according to his phil-
osophy, cannot be believed by any one who
has never seen him; and for all the good he
will do to himself or others, it matters not
whether he does really exist. If testimony
is not to be credited, how can any one be
assured that the present resembles the past,
and that experience is uniform?

If it be admitted that things exist, and
that events have transpired, and that there
are truths, which the sceptic has not experi-
enced, if his doctrine be true, men are so
constituted that they cannot believe the
truth!! But it is manifestly true that any
fact which should be believed on the evidence
of the senses, may be reasonably believed
on testimony, for it is true; and all truths
may, and ought to be, believed. But no
man can know all truths by experience;
therefore, he should believe them on ade-
quate testimony.

It is a very common remark of these scep-
tical philosophers, that "Our belief in human
testimony is founded in our experience of
its veracity." This also I deny. On the
contrary, those who are the least acquainted
with the world—as children and ignorant
persons—repose greater confidence in what
is told them than persons of more experi-
ence. Children believe implicitly what they
hear, and it is a wise arrangement that they
do. No one could live beyond the age of
childhood if he were so constituted that he
could not believe on human testimony; if
his faith was limited by his experience.
Great and numerous are the dangers of this
period of human life. The child has no
experience, and it, therefore, lives by faith.
It knows neither by experience nor by rea-
soning on the subject, that fire will con-
sume it; still it believes it because it has
been told so by others. On the same testi-
mony it believes water will drown it; that
certain plants and mineral substances will
poison it, if it eat them; and, therefore, it
shuns them.

Faith is one of the first exercises of the
human mind. It is able to believe when as
yet it has no experience, and long, long be-
fore it is capable of reasoning. The infant
man not only lives, but he also learns by
faith. His teacher informs him that a cer-
tain character is called A. The child be-
lieves him, and forever afterwards calls it
by that name. So also of the whole alpha-
et. Numbers, the elements of Mathe-
matics, are learned by faith without experi-
ence. The teacher informs his pupil that a
certain character stands for one, another for
two, and so on. The pupil believes on the
bare word of his teacher, and thus in faith lays the foundation of his future knowledge, eminence and greatness.

So far is it then from being true that our confidence in human testimony is the result of experience, that experience is the school in which we are first taught to doubt. Here we learn that testimony may be false.

It is proper here to add an explanatory remark. Although experience is not the source of our belief in human testimony, it is certainly the measure by which to regulate the degree of confidence we ought to repose in it. Children, until deceived, place equal confidence in every thing they hear, whether true or false. Their confidence in testimony is blind and undiscerning, until corrected by subsequent experience. They have not yet learned to discriminate and sort the different kinds of testimony. This experience enables them to do.

While it must be admitted that experience produces distrust and diffidence as to the truth of testimony in general, there is not this growing diffidence as to the truth of every species of testimony in particular. If there were, it would appear that faith and reason are opposites; which is not true, as we trust will most clearly appear in the course of our observations on this subject; for our faith in testimony does not rest on a principle different from our experience of its truth.

Still sceptics insist that experience is against the veracity of human testimony. It is so, we admit, in respect to some kinds of testimony, but not in regard to all testimony in the aggregate. The proper distinction has not, we think, been generally made between the different species of testimony, either by the friends or opponents of christianity. There is, however, a great difference in the kinds of testimony, and the degrees of credit to which they are entitled; which should never be lost sight of in the investigation of this subject.

In one species of testimony our confidence is weakened, and in another kind it is greatly strengthened, by experience.—We are taught by experience to distrust that testimony only which is presented to our notice with the usual characteristics of falsehood; which on the other hand, it teaches us to confide in that which is presented with the marked characteristics of truth.

When sceptics assert, therefore, that experience teaches us to doubt, the veracity of testimony, which is it our experience teaches us to doubt? Is it that which bears the marks of deception? I admit the assertion of this species of testimony. But we do not make the same admission concerning all testimony. On the contrary we affirm that testimony has been given, having such strong marks of truth, that we can say with the utmost confidence, it never has deceived us, and never will. The sophistry of sceptics consists in their making all testimony responsible for all instances of falsehood; whereas each species is responsible only for its own instances. The moment testimony is reduced to its proper classes, the sophistry of the argument appears. We repose confidence in any narrative to which we are listening, according to the kind of testimony with which it is confirmed. It does not lessen our confidence to be told that testimony has often deceived us. We naturally ask, has this kind of testimony deceived us? It would be doing great injustice to lay upon one man of acknowledged honesty, the distrust which attaches to another of the opposite character. Equally improper would it be to lay upon testimony, marked with all the attributes of integrity, that weight of distrust which belongs to testimony of the very opposite characteristics. Suppose a dozen pieces of coin to be offered a person in payment of a debt. He inspects eleven of them closely, and perceives them to be counterfeits. Would this be a good reason for rejecting the twelfth piece, which has all the marks of genuine coin, and which we know to be not counterfeit? It would certainly not be very discriminating to lay the burden of discredit which attaches to the eleven pieces of base metal on the only good and genuine piece, because it happened to be in company with counterfeits! Is not this precisely the course pursued by sceptics? They charge the general testimony of human witnesses with falsehood, and make this charge adhere to all and every sort of testimony. They think it enough.
to set aside the credibility of reputed miracles, that we never experienced miracles to be true; but that we have often experienced testimony to be false. But we ask, did they ever experience the sort of testimony to be false of which we speak? Did such testimony as we rely on ever deceive them? They lay on the testimony in favor of scripture miracles, the burden that belongs to other and inferior kinds of testimony. Because the latter kinds have deceived us, they infer that the other may deceive us also.

Suppose that a dozen men should testify to the death of a single person. The court, to be convinced of the truth, must be satisfied of three things: That the witnesses knew the persons whose death they assert; that they could have no motive to deceive the court; and that the evidences of the person's death are demonstrative of the truth which they assert. What is the evidence? The witnesses all testify that they saw the man lying with his head severed from his body. Would it be a sufficient offset to this testimony, that a whole College of Surgeons should affirm that they had more than once been deceived in the signs of death in persons; that they would frequently have been willing to qualify to a person's death, and afterwards found themselves mistaken?—Would not a wise court naturally inquire of them whether they were ever deceived by evidence such as that in the case above named; whether they ever knew a man to be alive after having his head severed from his body? The question would not be whether any kind of evidence of a man's death had ever deceived them; but whether the kind mentioned by the twelve witnesses had ever deceived them? So in regard to the evidence in favor of scripture miracles.

The question is, has such testimony as that borne in favor of these miracles ever deceived us? Take for example, the miracles of Christ and his apostles, which have been testified to us by a number of individuals, with all the indications of moral honesty. We see in their testimony a directness, a simplicity, and a high tone of manly virtue, and a consistent and minutely circumstantial narrative, which all experience declares to be signs and attributes of an upright testimony. They forfeited every interest which was dear to them—the countenance of friends, the approbation of relatives, the comforts and security of home, the enjoyments of domestic society, the honors and pleasures of affluence, and even life itself, in confirmation of their testimony. Upon the closest scrutiny, nothing is seen in their whole life which countenances the idea of imposture, or the frenzy of enthusiasm. The subject-matter of their attestations were palpable facts, addressed to senses which could not by any possibility be deceived, because they were often repeated, in the light of day, and were addressed to both the sight and touch. Now we ask, did such testimony as this ever deceive us? We unhesitatingly answer no.

It is objected that the truth of such facts involves difficulties unexampled in the history of our race. Our answer is, that the falsehood of such testimony is equally unexampled in the history of our race. If it be urged that we have no experience of such events as the apostles record turning out to be real; our answer is, that we have no experience of such testimony as they have borne turning out to be false. There is nothing in the occasional falsehood of other and inferior grades of testimony, which can disparage this. It is above the suspicion which attaches to them, because unlike them in every thing of a questionable character. So that experience, while it weakens our faith in one kind of testimony, strengthens it in another—in the kind borne by the witnesses of scripture miracles.

—B. F. H.

"PRACTICAL CHRISTIANS."—A NEW SECT.

A company of persons have recently organised themselves into a religious community at Hopedale, Massachusetts, under the title of Practical Christians. They are communists in principle, (Fourierites,) and look forward to a time when a better organization of society will banish poverty and all its train of evils from the world. We know but little of them, but of the community system we have many things to say.
at the proper time. The following is their abstract of principles:

"I believe in the religion of Jesus Christ, as he taught and exemplified it, according to the Scriptures of the New Testament. I acknowledge myself a bounden subject of all its moral obligations. Especially do I hold myself bound, by its holy requirements, never, under any pretext whatsoever, to kill, assault, beat, torture, enslave, rob, oppress, persecute, defraud, corrupt, slander, revile, injure, envy, or hate any human being—even my worst enemy; never, in any manner, to violate the dictates of pure chastity; never to take or administer an oath; never to manufacture, buy, sell, deal out, or use any intoxicating liquor as a beverage; never to serve in the army, navy or militia of any Nation, State or Chieftain; never to bring an action at law, hold office, vote, join a legal posse, petition a legislature, or ask governmental interposition, in any case involving a final authorized resort to physical violence; never to indulge self-will, bigotry, love of pre-eminence, covetousness, deceit, profanity, idleness, or an unruiy tongue; never to participate in lotteries, games of chance, betting, or pernicious amusements; never to resent reproof, or justify myself in a known wrong; never to aid, abet, or approve others in anything sinful; but, through Divine assistance, always to recommend and promote, with my entire influence, the holiness and happiness of all mankind.

"And I will earnestly endeavor to lead a life, according to the foregoing acknowledgment of duty; to walk in unity with all my fellow disciples of this Communion, wherever I may have intercourse with them; to contribute liberally of my temporal goods towards the prevention of poverty, ignorance and vice, and for the dissemination of practical Christianity; and to co-operate cordially in establishing local Practical Christian Communities so constituted as to harmonize the interests and obligations of the members, without destroying their proper individual freedom, enterprise and responsibility."

There is not a just man on earth, that doeth good and sinneth not.

All the arts and sciences, of any great practical utility, are few and simple in their elements. Machinery which is complicated in its structure, and which requires a great deal of time, labor and expense to put it in operation, is comparatively of little consequence; while that which is simple in its construction, and requires but little mental effort to comprehend, and not much time and labor to construct and put in operation, is often greatly beneficial. The same may be said of the useful sciences. The Newtonian philosophy is based on one principle, simple in its nature and certain in its existence. It was simple reasoning which led to the discovery of America. And the steam-engine, when reduced to greater simplicity—which will doubtless soon be done—will be both more safe, and capable of being more extensively applied to purposes of greater practical importance.

The operations of any machinery, or the minutiae of any science, cannot be understood without a previous knowledge of its principles. All languages have their first principles too, which must be understood before a knowledge of their structure and government can be obtained. To no subject do these observations apply with greater force and propriety than to the Christian Religion. Its principles are intended for general adaptation. They must, therefore, be few in number and of easy apprehension. So says reason; and such is the fact. The entire Christian superstructure rests on one great cardinal truth, which is, that Jesus is the Christ, the Son of God. This is the bottom corner-stone of the whole edifice. Take away this and the building tumbles to ruins.

The importance which the scriptures attach to this proposition, may be learned from a few considerations.

1. It is of such fundamental importance, that God would not intrust the first disclosure of it to any created intelligence in the universe.

For the purpose of revealing this astounding truth, God, the Eternal, stooped from his lofty throne in the heavens. The time
he chose to make the important disclosure was the most suitable that could have been selected. It was the time of his Son’s baptism.

The Jews were in full expectation of their Messiah. The sacrifices which they offered daily were evidence of this expectation. Their morning and evening prayers went up to God, perfumed with the odor of their offerings, for the immediate appearing of the long-desired Messiah. This approach was the subject of every conversation; the key-note in every anthem chanted to the praise of Israel’s God; the desire of every heart. Already his fore-runner had appeared. His home was on the banks of the rolling Jordan. The free air of the desert played around his head; the chirp of the locust, and the hum of the wild bee fell upon his ear. He was God’s messenger sent to announce the approach of his Messiah, who was among them now, but to be made known by baptism. For God had said to John the Baptist—‘Upon whomsoever you shall see the Spirit descend and abide, the same is he.’ And John had told the Jesus he was sent to baptize for the purpose that the Messiah ‘might be made manifest to Israel.’ Already had John baptized many. Another baptism was announced.

The time was fixed and the distant Jordan was the place. Thither the thronging multitudes bent their eager way. They went streaming onward till every road leading to the place was crowded. Messiah’s advent alone occupied their thoughts, and hope hovered on the eve of expectation. The anxious spectators thickly lined the banks of the deep-rolling Jordan; and on the brink of its turbid waters stood the humble Baptist, clad in the habiliments of his office. On foot and alone a stranger trod his weary way to the solemn gathering. He was of humble mein, but dignified appearance; he advanced to John, and asked baptism at his hands. Majesty beamed from his countenance. Awe-struck, John stood dumb as with a paralytic; but recovering from his consternation, he excused himself from performing the honorable deed on the ground of his own unworthiness. The stranger replied, in tones of mildness, ‘subject to be so now; for thus it becomes us to fulfill all righteousness.’ John acquiesced. And the two walked into the water with a slow and solemn step. Not a breeze ruffled the waters; nor a voice interrupted the solemn stillness of the occasion. Every eye was fixed on the majestic stranger; every heart beat with the deepest interest; every ear was bent forward to catch the first words that should be spoken. John slowly and solemnly laid the meek stranger beneath the parting waters, and gently raised him up again immediately from the refluent stream. It was then, while he yet stood all dripping with the waters of Jordan, that the Almighty Father stooped from the lofty dome of the universe, and reaching over the battlements of heaven, delivered to the listening multitudes the most astonishing oracle ever heard—‘This is my beloved Son, in whom I delight!’ The heavens at the same moment parted, and the Holy Spirit descended in a bodily shape, and cowered like a dove, upon the head of Jesus. It was then after Jesus had acknowledged the authority of his Father in submitting to his institution, that the Father in the presence of astonished thousands, acknowledged Jesus his own beloved son. Every eye beheld the wonderful spectacle; every ear caught the rapturous sound; every heart beat with joy, and the Judean desert rang with the sound of praise.

It must be a momentous truth that required such an announcement, by such a personage, and on such an occasion.

2. The miracles of Christ were wrought to prove him to be the Messiah.

Standing in imagination on the shore of Genesareth, we behold a dark portentous cloud floating along the heavens in dreadful grandeur. A ship lies, becalmed, on the bosom of the sleeping waters. A storm springs up. The sea begins to heave, and the waves roll in awful grandeur, and foam with rage. The creaking bark rocks, and rolls from side to side. The winds howl, and string the canvass. The sailors, alarmed, run from post to post, in consternation. All aboard are in wild confusion, except one in human shape, who lies with his head on a pillow in peaceful slumber. Apprehensive
THE GOSPEL OF CHRIST IDENTIFIED—No. 4

As the gospel of Christ was not fully developed, but only revealed in principle, in type, in promise, under the old Testament, we of course will not look for it there, because the search would be fruitless. Nor did John the Baptist preach it fully. His course is called 'the beginning of the gospel.' He introduced the Messiah, and announced the approach of the new economy. Nor did the twelve and the seventy preach the gospel when they were sent out among the cities of Judea. Equally true is it that Christ himself did not preach it to the people during his life-time. Recall the gospel facts; examine its commands; look at its promises. Were all or any of these preached before the death of the Messiah? If not, the gospel was not preached; for these are the gospel.

How absurd, then, to seize upon any of Christ's words or promises made to individuals, during his lifetime, and denominate them 'the gospel of Christ!' Such for example, as his address to certain individuals, in which he said to them—"Your sins are all forgiven you!" Or to the thief on the cross—"This day shalt thou be with me in Paradise!" What gospel facts and commands, and we may add, what gospel promises are here? The promise of forgiveness, in the cases alluded to, generally, if not always has reference to the cure of bodily diseases. Frequently a physical cure was the benefit conferred; the conclusion deduced from the miracle was, 'the son of man hath power on earth to forgive sins.' But from no view that may be taken of these cases, can the gospel of Christ be found in them. Surely no one, after all, will assert that the gospel is to be found in the promise to the thief on the cross! Look at the gospel items again, and then tell us whether they are to be found in this case.

The gospel of Christ is an address to all mankind. The instances which we have examined are special cases; they are addressed to individuals; to individuals in peculiar circumstances; circumstances in which mankind generally are not, may not, cannot be found. It was the peculiar condition in which the individuals were found, that made the addresses to them good news; but as no others beside themselves ever were or can be found in the same condition, the same proclamation cannot be gospel to them. But the gospel of Christ is an address to all men, because all are in the same condition—all are sinners, and Christ has died for sinners; it requires the same conditions of all, as terms of pardon, because they qualify them for its bestowment and for its benefits when bestowed. Hence, also, the blessings promised are the same to all. But these operations cannot be found in any individual case alluded to, that occurred in the personal ministry, and during the life-time of the Saviour. They cannot, therefore, any one of them, be the gospel of Christ.

There is still another method of identifying the gospel of Christ, and that is by its
THE GOSPEL OF CHRIST IDENTIFIED—NO. 4.

attributes—its peculiarities and powers; peculiarities and powers ascribed to it, which are not, in the scriptures, ascribed to any other message, announcement or proclamation, to mankind whatever.

These distinctive features, which all unite in the gospel are—

1. Its Universality.—It is Christ's address to all mankind. See the commission, "Go ye," said the risen Messiah, to the Apostles, "into all the world, and preach the gospel unto every creature. He that believes and is baptized, shall be saved; and he that believeth not shall be damned."

The nature of the gospel message is such that it may be proclaimed to every man for himself, for his own good. It addresses every man's condition. The truth, or facts of the gospel are attended with evidence of such a nature and in such a degree, that everyone may believe it; "and he that believes and is baptized shall be saved." The gospel is the power of God—so called because it is the medium through which his power to save sinners is manifested. This is its 2nd Attribute, by which it may be identified. It is the power of God to salvation to everyone that believes it. Nothing do mankind need so much as salvation. The only prospect held out to the world by all systems of philosophy, was to grope on through the moral gloom which involved mankind; to travel blindfold through the desert of life alone and unprotected, and at last to tumble headlong down the precipice of death into starless and unknown regions—perhaps of oblivion—perhaps of suffering. But the glorious gospel of the blessed God has timously visited the dreary regions of man's abode, relieving his anxiety, dispelling his gloom, and the uncertainty which hung over his destiny, and pointing him to the bright star of Bethlehem as his guide to the sun-lit regions of celestial bliss. Never was a message so welcome—news so cheering as that announced in the gospel of Christ. 'He that believes and is baptised shall be saved:' saved from sin—from its practice, and from its state. Saved too from the fear of death; for though the valley be thorny and narrow, and nothing appears there either interesting or agreeable; yet it conducts to the glories of an immortal existence. The dreary avenue opens into the bright regions of the Paradise of God.

Such is one attribute of the gospel. It offers salvation to the believer. Faith is the hand that lays hold on the salvation of the Lord. It lifts aside the curtain of time, and with penetrating eye explores the regions of eternal joy.

Another attribute of the gospel is to condemn. 'This is the condemnation that light is come into the world, and men love darkness rather than light, because their deeds are evil.' Messiah's message is intended, not to destroy, but to save; yet all who will not receive it are condemned, because they reject it and will ultimately be damned, if they persist in rejecting it. And what else could the sinner expect? Can worms of the dust think to trample under foot the authority of God and treat the blood-sealed message of his Son with impunity? God will not hold him guiltless who will disdainfully turn away from the offer of pardon and of life eternal. The fire of his anger may slumber on the bosom of the cloud that hovers over the sinner's destiny; but the day of reckoning will come. God's message to the world will be the means of acquittal or condemnation to everyone that hears it. 'He that believeth not shall be damned.'—What an awful sentence! and yet how just! He who rejects the Messiah here, will not be acknowledged by him hereafter. He shall be damned! Who can comprehend the solemn import of that word? It will remain for the gnawings of a guilty conscience—for the flames of a Tophet—for the sufferings of the incorrigible in the regions of bottomless perdition and rayless despair, to estimate. Through the thick folds of the surrounding gloom of the bottomless pit, the hoarse voice may send up forever and ever, in groans unceasing and lamentations unending, the blood-chilling sound of damnation—still its awful import will remain untold. Its meaning can only be felt!

B. F. H.
WHERE ARE WE?

"For more than eighteen hundred years the world has had morality preached to it,—morality, both heathen and philosophical, Christian and natural! And what has all this preaching brought about? Riches and Luxury to Churches and Cloisters, to Priests and Princes; Hunger and Poverty to the Pious and Obedient; Apathy in regard to the Holiest and Highest; Pride and Haughtiness on the part of Scholars and Sages; Doubt, Prejudice, and Immorality on the part of the Masses. Yea, verily, your preaching up of Morality has produced a state of Immorality which can scarce be more horrible or of wider extent." Morality indeed! In an order of society where it is admitted that the Christian principles are set aside whenever dollars and cents are in the question,—where female virtue is sold in our cities for the price of a pair of shoes,—where one "gentleman" stabs another in broad daylight without losing his rank,—where duelists and debauchees are the guardians of public morals,—where drunken men stagger in our halls of legislation,—where our honorable merchants despatch vessels freighted with disease and death to distant shores,—and where the muffled priest with the oath of God on his soul, convives at the iniquity which he dares not rebuke,—it is a beautiful thing to talk of morality! Morality, forsooth! We wonder that the sun does not veil his face as he looks down on a world so stained and spotted with hideous sins.

emanation has produced a state of Immorality which can scarce be more horrible or of wider extent.

Eternal punishment and future punishment are vastly different. All punishment is future—or rather, all punishment must follow crime—it is future to the offence. And if we imagine a grievous crime to be the last conscious act of a responsible being, Universalists have no doubt [but] that punishment will follow that crime.

Such then is the doctrine of Universalism. On the above extract we remark—

1. That it proves what we have long known and have repeatedly affirmed that the doctrine has no mercy in it. The Christ of Universalists never forgives a crime—he never remits a penalty. So the above writer says in the same article, "no repentance, however sincere, can excuse [release] a culprit from the just punishment due to his offences." Pardon is remission of penalty. But there is no such idea in Universalism. It takes the offender by the throat—yea, the humble, repentant, weeping sinner, and says, 'Pay me that thou owest!' It casts the debtor into prison, and with unforgiving, inhuman feelings, says to him, 'You shall never come out till you have paid the last item of debt. I will not remit one farthing.' And then the advocate of this doctrine turns around and asks God to forgive him as he has forgiven his debtors!! How is that? Why not at all?

2. If deserved punishment always follows crime; and if there is no after-death punishment, as the "Trumpet" maintains, when, and where, and how is the sinner punished? And the high wayman, and the duellist, who dies in the act of taking away the life of his fellow? B. F. H.

Open rebuke is better than secret love.

UNIVERSALISM.

The Boston Universalist "Trumpet" of Jan. 8th, copies with approbation an article from the N. Y. "Christian Enquirer" the following sentiment over the signature of "A Unitarian Universalist:"

"Eternal punishment and future punishment are vastly different. All punishment is future—or rather, all punishment must follow crime—it is future to the offence. And if we imagine a grievous crime to be the last conscious act of a responsible being, Universalists have no doubt [but] that punishment will follow that crime."

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Open rebuke is better than secret love.
The One Faith.—Eph. 4: 5.

1. Show the difference between faith and other things, which are not unfrequently taken for it.

The difference between faith and knowledge. Knowledge, properly, embraces things which have come within the range of our senses—of feeling—seeing—smelling—hearing—tasting. Faith is the crediting of testimony.

2. The difference between faith and opinion. Opinions are mere inferences—deductions—conjectures—speculations. They begin where faith ends.

3. The distinction between faith and demonstration. One is the result of moral, the other of mathematical evidence.

4. Faith and credulity are not the same. The one rests on evidence; the other believes without evidence, relying upon dreams, impulses, &c., as evidence of pardon and acceptance with God.

5. Show the difference between faith and presumption, which causes one to act rashly, and expects God to take care of him; or which causes him to expect miracles, or special providences to be interposed for his sake.

6. Scripture faith does not consist in the admission that the bible is true. The Jews believed in Moses, but did not believe what he wrote. John 5: 45—47.

7. Nor does it consist in admitting the proposition to be true, that Jesus is the Christ. One may believe a proposition to be true, and yet not believe the truth contained in the proposition. Example: There are three miles in a leage. One may admit this proposition to be true, but if he does not understand the terms of the proposition separately and relatively, he cannot believe the truth affirmed in it, for he does not know what it is.

8. Scripture, or evangelical faith does not consist in believing God's truth on human testimony. The testimony of our minister; the faith of our parents, or of any one else is not a sufficient reason why we should believe in Christ; and though we should believe the truth itself on such testimony, it will be of no avail—it would not produce any practical good result. We must believe God's truth on God's testimony—because he says it, and gives evidence of its truth. We find the evidence where we find the facts to be believed, in the Bible. We must search the scriptures for both.

9. Believing our explanation, or the explanation of any one else, that Jesus is the Christ, is not believing the truth of God contained in the proposition. We must believe what God says, not what we may explain him to mean.

10. Believing in Christ does not consist in believing in new revelations, which we may call "the witness of the Spirit."

11. In what, then, does the one faith consist? We must believe in him as the scriptures say. John 7: 38.


2. Includes conviction of the truth, or the assent of the mind to the proposition.


5. All who have the one faith believe the same thing—they believe alike.

One may understand and another may not. One may believe, and another may not believe; but when both understand, and both believe, they both believe the same thing.

4. The one faith consists in believing the saving truth of God.

III. Why necessary to believe?

1. The nature of truths to be believed is such that they cannot be learned in any other way. They are historic, and

2. We can't please God without faith.—Heb. 11: 6.

3. Unless we believe, we must be damned. Mark 16: 16.

IV. The faith that saves produces or leads to a change of heart—change of life, or obedience. Rom. 10: 6—10. Ja's 1: 25.

V. Difficulties in the way of believing God's truth.

1. The love of worldly applause—the honors of men. John 5: 44.
2. When some hear the truth the Devil takes the word out of their hearts. Luke 8:12. He blinds the minds of some, (2 Cor. 4:4,) lest they should receive the light of truth.

3. The love of the world—hardness of heart—and evil dispositions prevent others from believing. Mat. 13:22.

VI. What is it that believes?

We walk with our feet—labor with our hands—speak with our tongue—see with our eyes—hear with our ears, &c. and believe with the heart. Rom. 10:9,10. Acts 8:37.

VII. What must we believe?

1. Not in new revelations.
2. Not in some abstract principles, such as the five points. But
3. In Jesus Christ—that Jesus is the Christ. 1 John, 5, 1. John 20:30,31.—Mat. 16:16—18.
4. This truth must be believed on scripture or Apostolic evidence. John 17:20,21. 20:30,31. 1 John 4:1,6. 5. Evangelical faith consists in believing in Jesus as he is revealed in the scriptures; and in believing in him on scripture evidence. John 7:38. He that believeth on me as the scripture hath said.

Some one has defined suspicion to be the "imagination of the existence of something without proof," or upon slight evidence, or upon no evidence at all. Suspicion proceeds from the apprehension of evil: it is the offspring or companion of jealousy. "Suspicion (affirms Lord Bacon) are among thoughts like bats among birds, they ever fly by twilight." They find no resting-place in a candid and benevolent bosom. As bats shun the day, so do suspicions sink from the sunshine of an honorable and unpolluted mind. Their appropriated resting-place is a soul, narrow, shriveled, cold, dark, selfish, little and malevolent. Is a man to be pronounced guilty upon no evidence at all, or upon insufficient evidence? Is it not plain that suspicion is an inadequate basis for measures essentially affecting the rights, reputation, and happiness of a fellow-being? What security is there for the innocent, if they may be lawfully assailed and prostrated to gratify an adamantine, envious, and suspicious heart? A malevolent person can without much difficulty set in motion a train of measures, which may for a season cause a worthy and useful member of society to be distrusted and depressed. It is easy, by an ingenious hint, a shake of the head, a suspicious look, and various other artifices, to bring a cloud over a person's good name, and to cast about those slanderous reports which Soloman compares to firebrands, arrows and death. There are individuals in every community, to whom no feast is so agreeable as that made on murdered reputation. These do often succeed in depressing, temporarily, the most upright and deserving, by involving them in the mists of general suspicion.

It is a severe affliction to be deprived of the means of subsistence, to be cast moneyless upon the charities of the world; it is a greater still, to be called to consign to the cold grave an only relative or friend. But if from the wreck of fortune and family, one is able to save what is more precious than all,—an unsullied reputation, a good name among his fellow-beings,—he still possesses something to support him; something worth living for; something by which he may honor God, and be useful in his day and generation. By making suspicion the ground of measures with respect to one, you may rob him of his last, his best, his only treasure. It is the prerogative of a narrow and uncharitable disposition to look at the dark side only of one's character; to put the worst construction on doubtful cases; and endeavor to preserve in remembrance those lesser, venial errors and misdeeds, over which oblivion should drop her pall, and the traces of which the tears of repentance may have long since quite washed away."

"RESTITUTION OF ALL THINGS."

Universalists talk a great deal about the restitution of all things. Restitution means the placing of a thing back where it was before, in its original condition. Well, Universalism maintains that man when created was just what he is now—a frail, sinful, dying mortal. Then when man in the resurrection shall be restored to his former original condition, he will be again a frail, sinful, dying mortal!
Hosea Ballou 2nd, in his Universalist Quarterly for Jan. 1848, speaks of three changes through which the denomination has gone since its rise in the United States. The first consisted in the rejection of the divinity of Christ and his atonement. This change took place about the commencement of the present century. The second took place between the years 1817 and 1824, when the tendency which had long been increasing, to confine all sin and its consequences to the present life, assumed a more determinate character, and became prominent.

In the Universalist ‘Trumpet’ of Feb. 5th this same Mr. Ballou so qualifies the above remark as to mean ‘all sin and its unfavorable consequences, or all sin and its disadvantages,’ or all sin and its evil effects.

On the above quotations from one of the most distinguished Universalist writers, we have a remark or two to make.

1. The past history of Universalism in this country as set forth by one of its best friends, and one of its ablest advocates, justifies the conviction that its tendency is downward; that it is growing worse and worse; that it is drifting farther and farther from the bible. Already some of its advocates in the north and west are beginning to reject the inspiration of the scriptures, and the verity of the miracles they record. It is evidently destined to the port of open infidelity unless it ‘tack’ soon.

2. The above extract shows what we have long affirmed—that modern, New England, Ballou Universalism, is not to be found in the sacred scriptures, nor in the history of the church for 1800 years, but that it is in truth a ‘Yankee notion,’ invented and exhibited, and which began to be peddled off about the year 1818!

3. The article shows also that Universalists believe sin to be a good thing in its ultimate consequences. All its evil effects—if there are any in the estimation of Universalists—are confined to this life. Sin, therefore, does more good than evil to the world of mankind! And, on the whole, must be a good thing!

The same paper (the Trumpet) from which we have made the above extracts, contains the following: ‘How were those saved who lived anterior to the death of Christ?’ asks a correspondent. ‘We answer,’ says the Trumpet, ‘just as Christians are saved now, i. e. by faith.’—by faith in the Messiah to come—as the subsequent part of the paragraph maintains.

If we understand Universalists generally, they do not believe in the pre-existence of Christ. The article in question states that the death of Christ was to manifest the love of God; to attest his own love to mankind; and as a proof of his doctrine.

Now, according to this doctrine how could any be saved before the death of Christ?—They could not be saved except by faith in the death of Christ; but Christ had not yet died, and no evidence had yet been given that God loved them. They could not love God without this evidence. As yet no proof had been afforded that the word of God was true, for Christ's death was for the purpose of proving it true, and they could not believe without that evidence. Consequently, according to Universalism, no one could be saved by faith before the death of Christ. For where there is no testimony there can be no faith, and there can be no salvation without faith.

On his principle we cannot see how the Trumpet can contend for universal salvation. He says persons are saved under the gospel by faith. But all persons have not faith.—Many die without it; consequently cannot be saved. He may perhaps say they will obtain faith after death. When—where and how, we ask, is this faith to be obtained? Can the Trumpet prove that gospel, saving faith may be obtained in the future life? If he cannot, on his own principles he can not prove universal salvation. So his doctrine goes by the board.

B. F. H.
"I pray thee," asked the Treasurer, "of whom understandest what thou readest?"

The Eunuch answered, "How can I, except pleasant voice of courtesy, bade him enter? Look and tone fraternal, in a soft and some man shall guide me. And, touched by Philip, an interpreter, more skilled in heavenly love, the Evangelist stood at his side, saying, "Might be vouchsafed him. Rose unconscious from his troubled heart, that pondering the text in vain, until a prayer the hidden meaning he may not perceive, reads once again the seer's forecasting speech. He the sacred scribe unfolds, and, musing, from out Isaiah's holy book, that spoke the rapt words of prophecy read to the people. The altar—and the sacrifice—but,chief, the kneeling crowds with doves, and lambs, and kids—the sprinkling hyssop—the choired psalm—in worship at the temple, from whence he was called on Philip, and he called on Philip, "Our country is right—no soil, no clime, no spot on earth, no period in time. Where justice dwells, and equity presides; our Father, God! our brotherhood, the race!"

The Eunuch answered, "I believe Jesus is Son of God."

They stayed the chariot on the pebbly shore, and both, dismounting, caught away by the spirit of the Lord, started from the sleep of death, amazed. On the third day He from the grave arose—victorious, and offered with all mankind His victory to share, and commissioned a faithful few—Philip among the rest—to spread the glad tidings through the world, disciple and baptize.

"Our country; right or wrong."

Our country is the right—no soil, no clime, no spot on earth, no period in time. Where truth resides with liberty and love, there is our Father-land, below, above. Disciples we of Christ,—of God the seed; of Another?" Then the preacher, kindling, "If thou believest," Philip said, "thou mayest." The Eunuch answered, "I believe Jesus is Son of God."

PHILIP AND THE EUUCH.

Ethiopia shall soon stretch out her hands unto God. Psalms 68:31. The hot rays of noon fell glaring on the sand, and the Eunuch's chariot toiled slowly along the silent road; for the reapers had left the half-sown sultry field, and slept beneath the cool shadows of the hedges; the shepherds slumbered beside the fig-trees that with their green shades dotted o'er the plain, while under the stunted bush and wild vine of the hill their panting flocks gasped for air. In the far distance, like a lake of silver, Gleamed a "certain water," and an eagle, poised above on moveless pinnacles, seemed asleep amid the clouds. But the Eunuch slept not. The mysterious ceremonies he had seen in worship at the temple, from whence he now returned—the robed and mitred priest—the sprinkling hyssop—the choired psalm—the kneeling crowds with doves, and lambs, and kids—the altar—and the sacrifice—but, chief, the rapt words of prophecy read to the people. Out of Esaias' holy book, that spoke the hidden meaning he may not perceive. Pondering the text in vain, until a prayer, even as the lamb led dumb to slaughter—yet dwell among his thoughts. With a finger jewelled by the signet of Candace, he the sacred scroll unfolded, and, muttering, reads once again the seer's forecasting speech. The hidden meaning he may not perceive. Pondering the text in vain, until a prayer rose uncomeliness from his troubled heart, that an interpreter, more skilled in heavenly love, might be vouchsafed him. And, lo! as he prayed, the Evangelist stood at his side, saying, "Understandest what thou readest?" The Eunuch answered, "How can I, except some man shall guide me?" And touched by Philip's Look and tone fraternal, in a soft and pleasant voice of courtesy, he made him enter from the hot oppressive sun, and hold discourse. "I pray thee," asked the Treasurer, "of whom spokest the prophet here, or of himself or of another?" Then the preacher, kindling: "With zeal, preached Jesus, anointed Son of God. Of Him, old Israel's teachers make comment, and, inspired, foretell the birth of poverty and the death of shame;—the wondrous works wrought by His love: the lame should walk; the blind, see; the deaf, hear; the dumb, speak; the dead, wake. All which has been fulfilled. He was born obscure, while angels made announcement, and the stars hailed above his lowly couch. He scattered blessings in His path, yet was rejected of His own; and hung upon the cross accused—a spectacle the sun refused to witness, and the earth rent her rocky weaves, and men started from the sleep of death, amazed. On the third day He from the grave arose—victorious, and offered with all mankind His victory to share, and commissioned a faithful few—Philip among the rest—to spread the glad tidings through the world, disciple and baptize.

SELF-ADVICE!

"Command thyself—no sudden answer give—With zeal do good; for that alone you live; To know the worth of time, remember death, Thy life is short, and passing is thy breath. Be sober-minded—wear a look serene—Act before God, although by men unseem—Speak not in vain, nor foolishly depart From gentle words and purity of heart To Truth, and Charity, and Peace inclined, With caution censure or applaud mankind—Seek knowledge fair; but shun insipid mirth; There is no time for folly while on earth. Feed no ill-will—no sudden friendship make—Betray no trust—no obligation break—Whatever you neglect, to this attend, Pity the poor, and be the stranger's friend, Promise with heed—weigh every action right, And scan the conduct of each day at night—Instructed by past failings to be wise, Let every wish, from purest fountain rise, In talk secure—pursue one steady plan, For actions show the noblest part of man, Retort no slander—render love for hate."

For the Christian magazine.

PHILIP AND THE EUUCH.

The hot rays of noon fell glaring on the sand, and the Eunuch's chariot toiled slowly along the silent road; for the reapers had left the half-sown sultry field, and slept beneath the cool shadows of the hedges; the shepherds slumbered beside the fig-trees that with their green shades dotted o'er the plain, while under the stunted bush and wild vine of the hill their panting flocks gasped for air. In the far distance, like a lake of silver, Gleamed a "certain water," and an eagle, poised above on moveless pinnacles, seemed asleep amid the clouds. But the Eunuch slept not. The mysterious ceremonies he had seen in worship at the temple, from whence he now returned—the robed and mitred priest—the sprinkling hyssop—the choired psalm—the kneeling crowds with doves, and lambs, and kids—the altar—and the sacrifice—but, chief, the rapt words of prophecy read to the people. Out of Esaias' holy book, that spoke the hidden meaning he may not perceive. Pondering the text in vain, until a prayer, even as the lamb led dumb to slaughter—yet dwell among his thoughts. With a finger jewelled by the signet of Candace, he the sacred scroll unfolded, and, muttering, reads once again the seer's forecasting speech. The hidden meaning he may not perceive. Pondering the text in vain, until a prayer rose uncomeliness from his troubled heart, that an interpreter, more skilled in heavenly love, might be vouchsafed him. And, lo! as he prayed, the Evangelist stood at his side, saying, "Understandest what thou readest?" The Eunuch answered, "How can I, except some man shall guide me?" And touched by Philip's Look and tone fraternal, in a soft and pleasant voice of courtesy, he made him enter from the hot oppressive sun, and hold discourse. "I pray thee," asked the Treasurer, "of whom spokest the prophet here, or of himself or of another?" Then the preacher, kindling: "With zeal, preached Jesus, anointed Son of God. Of Him, old Israel's teachers make comment, and, inspired, foretell the birth of poverty and the death of shame;—the wondrous works wrought by His love: the lame should walk; the blind, see; the deaf, hear; the dumb, speak; the dead, wake. All which has been fulfilled. He was born obscure, while angels made announcement, and the stars hailed above his lowly couch. He scattered blessings in His path, yet was rejected of His own; and hung upon the cross accused—a spectacle the sun refused to witness, and the earth rent her rocky weaves, and men started from the sleep of death, amazed. On the third day He from the grave arose—victorious, and offered with all mankind His victory to share, and commissioned a faithful few—Philip among the rest—to spread the glad tidings through the world, disciple and baptize.

The Eunuch listened with glinting eyes, and heaving breast, and burning heart the while that Philip preached; and as they neared the eagle-haunted, silver water, "What," he cried, "doth hinder me to be baptized? Since He commands, and was Himself example." "If thou believest," Philip said, "thou mayest." The Eunuch answered, "I believe Jesus is Son of God."

They stayed the chariot on the pebbly shore, and both, dismounting, entered among the clear waves, rippling against the breast of each, and while they remembered the burial of the Savior, of which this was an image momentary and faint, Philip the believer in His name baptized. As the Eunuch from the stream emerged, in which, for inward faith and penitence, evinced by outward and obedient act, His sins had been forgiven, a thrill of joy passed through his frame, and he called on Philip in the fulness of his bliss; but he, e'en then, caught away by the spirit of the Lord, was found preaching at Azotus. G. M. W. "Our country; right or wrong."

Our country is the right—no soil, no clime, no spot on earth, no period in time. Where truth resides with liberty and love, there is our Father-land, below, above. Disciples we of Christ,—of God the seed; ours be the right in thought, in speech, in deed. To Truth alone allegiance we pay; ours is the light—our walk be in the day! Dear is the realm alone where good abides, where justice dwells, and equity presides; there is our homestead, there our altar place, our Father, God! our brotherhood, the race! He be the true patriot, and only he whose heart and heart's-stone burn amid the free, whose soul is consecrate to manhood's cause, lives in the truth, and promulgates its laws. Our country right, not wrong, be this our boast; that most our country, which to man is most, this be our aim of life, our theme of song. Our country shall be right, and right the wrong. S. D. E.
THE CHURCH OF CHRIST—No. IV.

"The gates of hell shall not prevail against it."—Mat. 16:18.

FAILING to destroy the apparently feeble and unprotected Church of Christ by means of a people sufficiently powerful to procure the death of its founder, and of many of its followers, Satan calls to his aid another power, and the Pagan Roman Empire becomes so directly his agent for the overthrow of Christianity, that in the symbolical language of the Apostle, it is described as a fiery Red Dragon, and called the Devil and Satan. This was truly a gigantic power. It had subdued the earth, and from the Euphrates to the Atlantic, and from the forests of Germany to the sands of the Arabian desert, held the most consolidated sway that had ever kept the tribes and nations of the earth together. What the Jewish people and rulers could not effect, it was supposed the empire of Rome could secure, and beneath the power that had conquered the fairest portions of the earth the Religion of the peasant of Nazareth would easily be overthrown.

The contest between Judaism and Christianity has been called a civil war, whereas the conflict with Paganism, may be regarded as an advance upon new territory. We need not particularize the details of this conflict, as the general opposition and persecution is all that we need to observe to feel the force of this proposition, viz: that in the most unequal and discouraging circumstances, the most powerful of earth's monarchs not only failed to destroy the church, but aided by their opposition in its universal establishment.

Historians have marked some ten distinct persecutions waged by Roman emperors against the church, either of which was sufficient, so far as human calculation is concerned, to have destroyed it utterly. But they had as well have marked twenty as ten, unless it was to gratify a superstition love for the number ten, as it suited their interpretation of the ten horns of the Apocalyptic Beast. For near three hundred years there was scarcely an interval to the bloody persecutions of Christians, who alone of all the citizens of the Empire were debarred the privileges of Roman citizens. True, we should except that splendid interval of peace, which extended over the larger part of the second century and which has been described as the happiest in the annals of mankind, and during which the church gathered strength and means for future progress and glory. By professing Christianity men were supposed guilty of an unnatural and unpardonable offence.—They violated the religious institutions of their country, dissolved the sacred ties of education and custom, and impiously despised whatever their fathers had revered as true and holy. The gods of Rome, of the Empire and of mankind were looked upon with contempt, which excited the surprise and resentment of the authorities of the government.

They were persecuted, also, because they were confounded with the Jews, who had by their obstinacy rendered themselves obnoxious to the implacable vengeance of Rome. And strange as it may sound in our ears, they were publicly charged with the crime of Atheism, because their ideas of the Divinity conflicted with and were superior to the vulgar notions of the people; and upon a charge so foolish the government and citizens of Rome were worked up to take inhuman delight in the sufferings of men of most inoffensive faith and worship, who were regarded as fit only for victims to appease the anger of their insulted idols! But in these instances, as in all similar ones, Christianity so far from suffering by persecution was raised from its primitive obscurity, and made to assume an importance, which forced it upon the attention of many, who might otherwise have been ignorant of its existence; whilst the new and astonishing manner in which the sufferers endured their trials and calmly submitted to cruel deaths was calculated to recommend it to all who had seen and felt the insufficiency of Pagan philosophy to sustain the soul amidst its severest conflicts.

Various apologies have been offered for the persecution of a people who of all others would seem to have deserved the common benefits of an auspicious government, by those who love to call forth our ad-
miration of the greatness of the Roman Empire and the wisdom and goodness of its Emperors, such as Trojan, Hadrian and the Antonines. We are told that they mistook the character of the Christians; that they really regarded them as disturbers of the public tranquility and their association as one of ambitious and seditious individuals; as setters forth of strange gods, calculated to seduce the people from their respect for the venerated religion of the empire and their allegiance to the government. Be it so. And may not this apology be offered for every persecution? Does it in the least, alter the fact? Was not the learned and magnanimous Saul as really a persecutor, when he believed his persecution the service of God, as he would have been had he not believed it? His character, indeed would have been altered but the persecution would have been the same. Instead, therefore, of offering apologies for the persecution, the efforts of the charitable historian should have been directed to an apology for the misguided persecutors. I can admit the gentleness of Hadrian and the virtues of Marcus Aurelius, and yet know that they persecuted the church of God. The fact is unquestionable. The church met the vulgar prejudices of the people, the opposition of philosophy and the sword of the Empire. Marcus Aurelius, compared with Nero may be called a virtuous prince and a high minded philosopher, but under his reign Justin, and the aged Polycarp and thousands of others perished beneath the scourge and fires of a cruel martyrdom. They were dragged through the streets of cities, they were plundered, they were stoned, they were nailed on crosses, they were sown up in skins of wild-beasts and exposed to the fury of dogs. Many perished in loathsome dungeons, many died from painful dislocation of their limbs in the stocks, many were led to an amphitheatre and before exposure to the tender mercies of wild-beasts, were confined to heated iron chains until their flesh reeked upward with offensive odors. Such are the facts which no one has the temerity to deny. And if these things were done under the virtuous reign of Marcus Aurelius what would we expect from a brutal and gladiatorial Commodus? But our design does not embrace the questions of history. All admit that unrelenting hostility to the new and wide spreading religion was the policy of the Roman Empire,—and we have only to ask, was that policy successful? Did the power which had crushed the earth, and had broke beneath its iron rule the mightiest nations, crush and subdue the unprotected and always retiring religion of Jesus? I need not answer. The Religion triumphed. The powerful policy could not subdue its faithful and patient adherents. The world heard the gospel. The chains of superstition were broken. The splendid temple of idolatry, founded by Grecian and Roman philosophy and upheld by imperial power and the homage of all nations, fell in ruins, never, never, to rise again; and the Empire itself at last, lent its countenance and gave its power to the establishment of the Religion it had sought vainly to destroy. In a little over two hundred years after its origin, Constantine ascended the throne as a Christian Emperor, and a Pagan authority states that almost all mankind, had abandoned the worship of their fathers and united themselves to the Christian church.—With the single exception of Julian it may be said, that from this period Christianity was the Religion of the Emperors. But from this period we notice a crisis in its history. A change was effected in the pure and persecuted religion after it assumed the imperial purple, which forebodes more evil than all the rage against it could effect. We reserve a notice of this crisis to another and highly important chapter, wherein we will be called upon to mark the effect of a new effort on the part of Satan to overthrow the church.

Meanwhile let us remember with gratitude, that violence destroyed the violent; that the conflict overthrew with fearful punishment the heathen persecuting powers with all its actors and temples of idolatry; and that the despised Disciples of Christ overcame their enemies, not with weapons of death, but by the blood of the Lamb, and the word of his testimony, which caused
WHATEVER BE the true and the right, we deny this momentary conversion, and the certainty of salvation dependent upon it. We cannot separate the faith of the gospel from a holy life. We deny that the Holy Spirit by special interposition, does for a man what God requires him to do for himself. We tell sinful men whether they profess miraculous conversion or not, they must repent or they will perish. We tell all men that they must work, anxiously and constantly, or their faith will be accounted as dead or worthless. Every day must he strive, watch, guard, pray and keep himself under all possible restraint until he has conquered his habits. He may be admitted into the church and obtain an unalterable assurance that his past sins are forgiven him in Christian baptism; but if he would be a holy man he must become so by perpetual effort. This is the business of his life and to it he must make every thing subservient.

Now, the best men in all religious denominations admit these truths, though oftentimes they are mixed up with mystical doctrines which destroy their influence; and because we seek to disentangle them from such influences shall we be regarded as denying all religion? We ought to be looked upon rather as benefactors so far as we are successful in this duty, than as subverters of the faith!

We think that we teach every holy, wholesome truth which others teach; but that we teach them less mixed with human opinions and superstitions. We teach the absolute necessity of faith; but it is faith based upon scriptural testimony. We teach unreserved obedience; but it is obedience to the laws of God instead of the commandments and traditions of men. We teach the assurance of sins forgiven; but it is an assurance based upon the word of God and not our changing and changeable feelings. We teach the enlightening, comforting and sanctifying influences of the Holy Spirit; but we expect these influences in a way that is rational and scriptural and not by a special interposition of miraculous power. We teach the necessity of living lives of godliness; nor do we attach merit to our works more than others; but we teach that the path of holiness, and
that path alone, will lead to abiding joy and peace in believing. And this teaching has given to thousands the assurances of pardon which they have sought in vain in the ordinary sources of comfort held out by their quondam religions teachers; so that if we take away support and comfort from others we are not without these in our knowledge of the power of primitive Christianity. On the contrary, an intelligent reception of the Religion of the New Testament, undiluted with human additions, undiminished by human subtractions, has given us patience and comfort in sorrow; hope and peace in affliction and trouble; strength in temptation; forgiveness in our often departures from the holy commandments delivered us; and in every situation has caused us to see that from it alone we can derive life and peace, and be led to zeal and watchfulness, self-denial, and activity with a prospect of a crown of unfading joy laid up in heaven. It alone can give us a living interest, and an animating devotion, and a well grounded hope.

CHURCH OF CHRIST IN NEW ORLEANS.

During our recent visit to the great Emporium of the South and West, we were much gratified to learn that our Brethren there are making an effort to build a meeting-house in an eligible part of the city. They are, however, but few in number and few of them are blessed with a large amount of this world's goods, and consequently, they will be compelled, in a great measure, to look for help from abroad. Their condition and wants should be presented to the Brethren throughout the Mississippi Valley at once, and we trust when presented they will be responded to in such a manner as to secure success to their most important enterprise. Hundreds of our Brethren are largely interested in the moral and religious condition of this great centre of Western commerce; they have business that calls them there for weeks and months in every year; hundreds go there seeking relief from the cares of business or to recruit their health; whilst hundreds more send their produce and receive their supplies from the city, all of whom should be so interested in the moral and religious condition of the place as to contribute liberally to the building of a place of worship there. I have no doubt, many of them will feel the obligation and discharge it. Visiting the city now, they have no opportunity of meeting with the church; they are exposed to the ten thousand dangers of a luxurious and voluptuous place, and often make shipwreck of their faith under the influence of its fascinating amusements, and the example of a society swallowed up in gain-gathering, pleasure-seeking, and self-indulgence. For their own interests, temporal and spiritual, they should build a house to which they can resort on the day of the Lord, for the salutary and saving helps we all need at all times, and especially, when exposed to such varied temptations.

But New Orleans appeals strongly to the liberality of the Brethren everywhere. It is becoming one of the greatest cities in the world. Indeed, there is no calculating its future importance. It is a very congress of nations and people during one half the year. From it, as from a Jerusalem, may be sounded out the word of life to most of the States of the Union, and the nations of the world. I know no religious enterprise that promises so much present and future and permanent good as the establishment of the cause in the Crescent City. Let the Brethren, then, send in their contributions, and aid the little band that is now there, struggling against all sorts of influences and seeking to plant the standard of our Master in a proud and luxurious city. A worthier, more harmonious, and, apparently, devoted people I have never met with. Beyond their ability they have promised to contribute, and surely those whose substance is yielding its increase yearly under the blessing of a kind providence, in a country unequalled upon the globe, will be ready to assist them in their present praise-worthy effort. Let us remember, ere our blessings fail, that all we have are the favors of God's benificence, which should be used for the accomplishment of his purposes in the promotion of his cause upon the earth; and if we prove unfaithful in our present trusts, how can he
commit to us the true riches. "There is that giveth and still increaseth, and there is that withholdeth what is meet but it tendeth to poverty. The liberal soul shall be made fat."

J. B. F

QUERIST'S DEPARTMENT.

Query 1st. How are the wicked made for the day of evil? D. M.

I suppose our Querist refers to the saying of Solomon, Pro. 16:4. We consider the expression as equivalent to what Job expresses in other words: "The wicked is reserved to the day of destruction. They shall be brought forth to the day of wrath." In other words, God, in disposing all things to their proper ends, has set punishment over against wickedness; so that his servants may know that however prosperous or long-lived the wicked may be, it is no proof that Jehovah approves them or that they shall avoid a just punishment in the day of wrath. God has made all things wisely. He tempers the severity of winter and brings on summer; he gave the night for rest from the labors of the day; he appointed pain to follow the violation of physical laws, that we might preserve our bodies entire or keep them in quietude that they might be healed when broken: every thing, in a word, has its use, and so, also, the wicked, though they may strengthen themselves in their wickedness, shall yet see a day of evil, which will vindicate the majesty and justice of the government of God. It has been well said that God punishes the wicked in this life that they may repent, and in the life to come if they will not repent. The wicked, then, though free to be wicked, are not God's, but will yet be made to bow to the authority of an Almighty Sovereign. It is, therefore, impossible for us to live viciously and escape the consequences of vice, for sooner or later they will come upon us, with fearful power. This seems to be the idea before the mind of Solomon, and hence he says in the next verse, "Every one that is proud in heart is an abomination to the Lord; though hand join in hand he shall not be unpunished." Coverdale translates the passage—"The Lord doeth all things for his own sake; and when he keepeth the ungodly for the day of wrath."

Query 2. Is there any Theological difference between the meaning of sacrifice and oblation? J. A. B.

Oblation means simply an offering. It comes from the Latin Oblatus, which signifies "brought before;" and as offerings were brought before God, it came to signify any thing preferred or offered to God.—Sacrifice, however, has not only the idea of an offering, but of a slain-offering; something killed or given up for the sake of something else. Scripturally, its most common meaning is the infliction of death, by the shedding of blood, as an act of religious service. It has also a subordinate meaning and is used to include good works, when these works are performed from a sense of God's authority and favor. The difference is, that whilst both sacrifice and oblation signify an offering, the former means a bloody offering and the latter a bloodless one: Sacrifice means more than oblation. Hence Christ was both an oblation and a sacrifice to God. Eph. 5:2; Heb. 10:10.

The words differ in the original. Θυσία is usually translated sacrifice, whilst Προσφορά, is translated offering or oblation; but as is usual, both words are sometimes used interchangeably.

Query 3. Where is the origin of sacrifices? J. A. B.

Evidently in the unrecorded command given to Adam. They antedate all human history; and we have good reason to believe that the first blood ever poured out upon this earth was sacrificial blood, attesting, in the beginning, the nature of sin and the method of approach to God. The origin of sacrifices may be learned from Gen. 3:21: "unto Adam, also, and to his wife, did the Lord make coats of skins and clothed them." That the beasts from which these skins were procured were in sacrifice is evident from the following considerations: 1. They were not slain for food, for the grant of animal food was not given until after the deluge.—Gen. 9:3. 2. It is not likely that they were slain solely for their skins for other materials were existing in abundance.
DIFFERENCE BETWEEN SACRIFICE AND OBLATION—ORIGIN OF SACRIFICES.

which could have supplied them with garments, which have since furnished their descendants. The most probable view is, therefore, that the whole bodies of the beasts were offered as a sacrifice and their skins retained as a commemorative covering. There is another method by which we come to the same conclusion: It is unreasonable to suppose that the human imagination originated sacrifices. For what conceivable connection, can any one discover, aside from a divine appointment, between the blood of a brute animal and the sins of a human being? Indeed it would be more reasonable to suppose that God would be offended at the unauthorized destruction of his creatures, than to accept them as to forgive the sins of their destroyers. And hence Pagans are more rational than many Infidels and those Christians, who ascribe the idea of sacrifice to a human origin, for they have unanimously, in all ages, ascribed it to a divine command.

We conclude, therefore, that the first blood shed upon the earth was the blood of a sacrifice, and the first death a typical representation of that death which was inflicted for sin and uncleanness, by which we have "re- demption, even the forgiveness of sin." I have tried sometimes to realize the powerful impressions which the first sacrifice made upon the mind of our first parents. They had just sinned against their Almighty Creator and had been driven from their blissful abode under the divine sentence of death. They could form but a vague idea of what death meant. But when the inoffensive lamb was placed upon the altar, and the instrument of death by divine direction plunged into its vitals, what must have been their feelings as they heard its piteous and unavailing cries, and saw its streaming blood and struggling agonies, until its last throes ended in a quietude, breathless and ghastly, which God called death? To feel that they, by their sin, were the authors of these sad scenes, must have been painful in the extreme; and that the lesson might never be lost, they were clothed in the skins of these animals, which were called their covering, from a Hebrew word, which signifies much the same as our word atonement. Sacrifice, we also observe, originates in the fact that our lives are preserved to us by the death of others. One generation dies to give place to another; animals and vegetables constantly die to sustain our existence; nay, we, ourselves, are dying daily that we may live: for parts of our bodies are constantly perishing to give place to other parts by which life is sustained. So that this first truth is presented to us—if we will receive it—with equal force with which it was presented to the the first sinners.

But the Christian has positive proof that sacrifices originated in a divine appointment. The first plain account which we have of them is in the examples of Cain and Abel; and the author of the epistle to the Hebrews declares, that "by faith Abel offered unto God a more excellent sacrifice than Cain." Now faith is the belief of the word of God; (Rom. 10:13;) and so God must have declared his will in this particular or it could not be said that Abel offered to God by faith. In our Lecture upon the third and fourth chapters of Genesis, we have examined the origin and design of sacrifices at length, which we hope, at the proper time, to publish. Meanwhile we submit the above as indicating the course of our reasoning upon a most important and interesting subject.


J. A. B.

We have always regarded such expressions as those used by Jeremiah and Hosea, as very pointed examples of the idiom of the Hebrew language, by which things of less value, when placed by the side of those more valuable, are spoken of as having no value. The true idea, therefore, is: God desired purity of life and holiness of conduct more than all whole-burnt offerings; for without these such offerings were a solemn mockery. Our Savior adopts the same form of speech: "Take no thought for your lives," for take less thought. "Labor not for the meat that perishes," for labor less for it or make it subservient to the meat which endures to everlasting life. Any other view is not only a violation of the
laws which govern the meaning of all languages, but will also serve to make the scripture difficulties removed—questions answered.

laws which govern the meaning of all languages, but will also serve to make the scripture contradictions themselves. We are required to provide for our lives, our families and for our nakedness. See Eph. 5:25-28; 1 Tim. 5:8; 2 Thess. 3:10-12; 2 Tim. 4:13. When one thing is to be preferred to another, a forcible method of expressing that preference is to speak of the one as though the other did not exist.

The passage in Jeremiah, however, may refer only to a question of time: “For I spoke not unto your fathers nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings and sacrifices.” Not that he did not command them, as the Querist seems to understand, but that he did not command them at that time—“in that day.” When on their way from Egypt to Sinai, God did not require of them oblation or sacrifices; but he required obedience to that which was right in his sight, that they should give ear to his commandments and keep his statutes. This we find was true, by comparing Jer. 7:22, 23, with Exodus 15:26.

Isaiah 1:11—20, affords a good and a clear commentary upon the passages referred to by the Querist. The Jews reproved by Jeremiah, Hosea and Isaiah were hypocritical in their services and had no love for God in the multitude of their offerings. They were diligent in offering incense, and sacrifices, but they offered not always to God; and when they did offer, their hands were stained with unrepented crimes. God teaches, by Jeremiah, &c., that he had never commanded such sacrifices; that he could not be bribed with such gifts; and unless they obeyed his voice and departed from all evil, it would be true to them that he had never commanded nor would he accept their sacrifices.

So, now, we may say to a hypocrite who has been baptised, that God never commanded his baptism; or to a covetous, adulterous, profane, intemperate or otherwise criminal professor of Christianity, that God did not command his prayers, his observance of religious worship or his assembling with the saints, and there would be no violation of truth in such declarations. Of all such he requires purity and not sacrifice; a proper acknowledgement of God more than burnt-offerings. And when such come to present themselves before the Lord they ought to be taught in the language of the Savior, as they were taught by the Prophets, “Go and learn what this meaneth, I will have mercy and not sacrifice.” Matt. 9:13.

Query 5. Please reconcile 2 Kings 8:26 and 2 Chron. 22:2. One says that Ahaziah was forty-two years old when he began to reign and the other that he was twenty-two?

G. E. TAYLOR.

The “forty-two years” is evidently a mistake of the transcribers who should have written twenty-two, as in 2 Kings 8:26. Any person who will notice the Hebrew alphabet will easily see how such mistakes would occur in copying the text. Suppose, for example, the Hebrew letter Vau (י) was mistaken for another, (Yod—י) which looks very much like it; and suppose that the first represents fifty, and the second, forty years, you will see at once how easily mistakes in Chronology would be made. I have no doubt that this single fact will account for many, if not all the difficulties of the Hebrew Chronology, which have been the subject of controversy for hundreds of years, which in the nature of things can never be settled. For my own part, after a patient examination of such questions, I have learned to place no reliance on the Bible Chronology, and to use the one received, not because I regard it as the true one, but because a true one cannot be found and it will answer all important or practical purposes. The statement in Chronicles is a mistake, or the son, Ahaziah, was two years older than his own father!

Thus much had we written before we opened Dr. Clark’s commentary upon the passage; and perhaps it will be some satisfaction for the reader to see that he has taken the very same view. “Hebrew numbers,” says he, “were expressed by single letters and it is easy to mistake mem, (מ) forty, for caph, (כ) twenty.” Without knowing that this was the manner in which Hebrew critics reconciled the difficulties of Chronology, the
In my judgment, there would be as little meaning in taking the Lord's supper on any other day besides the first, as there would be in baptising any other, than a believer.

T. F.

**QUERIES ADDRESSED TO T. FANNING.**

1. Should teachers engage in feet-washing, as a church ordinance, rather than offend their brethren?

   It is the duty of preachers to teach their brethren, that feet-washing is classed with "lodging strangers, relieving the distressed," and such other "good works," but is nowhere put as a church ordinance. No work can better evince the humility and love of a brother, to those whose feet need washing, than the act of "girding himself with a towel," and washing their feet; but to wash feet as a mere form without any meaning, and in the absence of either command or example, would be as idle, as to feed and lodge such as need not. Strangers and the starving, should have our attentions, but to go through forms with those who are, perhaps, in better circumstances than ourselves is quite as ludicrous, as to use the square and compass in "thin air" and a pent-up room, and call it Masonry.

2. Paul directed the disciples to "salute one another with a holy kiss." Did he intend it to be observed in a congregational capacity? (Some of our brethren think so and act accordingly.)

   The holy kiss, was evidently not a church ordinance, and whether it meant any thing more than a hearty Christian congratulation I am not prepared to state.

3. Do we take the Lord's supper understandingly on any day of the week, save the first?

In my judgment, there would be as little meaning in taking the Lord's supper on any other day besides the first, as there would be in baptising any other, than a believer.

T. F.

**EXCERPS OF THINGS NEW AND OLD.**

The spirit of trade, which is now so active in all parts of our community, seems to prefer wealth to happiness and power to morality. When this is the case we always calculate that evil will follow. It creates a false standard for the government of society, and incorporates moral diseases into it which sooner or later affect all its relations. I know it is a question whether or not good and evil bring their rewards and punishments in this life. The truth is, that the principle holds good both with respect to this state and that which is to come; for it is an eternal principle, and cannot be rendered nugatory. Whilst, then, our hope of reward and fear of punishment should be mainly directed to the world to come, at the same time, in our daily concerns we should expect that our transgressions will meet with a portion of their punishment even upon earth. Every observer of men will tell you, that as a general rule, an upright, high-principled course of conduct, though it may for a while lead through severe trials, will at last end in more happiness than the reverse; and that all the shifts and expedients of cupidity cannot prevent the disappointment and misery of those who adopt them. Virtue leads the way to happiness here and necessarily, opens the way to happiness hereafter. Selfishness produces more misery than sickness; hatred more sorrow than poverty; and the wounds which our pride receives, the paroxisms which our passions create, and stings which remorse inflicts, and the restlessness and uneasiness which disobedience produces, are a few of the evils we may expect, even in this life if we depart from the good and the right way. "Know, then, (says the Prophet,) and see that it is an evil thing and a bitter to forsake the Lord thy God;" and of old hath the Psalmist declared, and all observing men confirm the truth, "I have never seen the righteous forsaken nor his seed begging bread; for he is ever merciful.
and lendeth, and his seed is blessed. De-
part, therefore, from evil;” do it at once and
hesitate not—“and dwell forevermore.”—
Ps. 37: 24—27.

Some men talk and act as though they
believed that mankind never knew any thing
previously to the last twenty or forty years.
This is a great and may be a fatal mistake.
That important advances have been made
and are now making in many departments
of knowledge no one will now deny, but
that certain great truths have been under-
stood before the present race of visionaries
were born, and that they will last long after
they and their verdant schemes are forgotten,
is equally clear. We often times fail to
distinguish between the time when we
became acquainted with certain truths and all
past time; forgetting that the truth existed
before we knew it, and was never made de-
pendant upon our knowing or not knowing
it. This is the great error of Reformers
after men recognize them as such. Before
they gain this character, they ever, in all hu-
morality, acknowledge their indebtedness for
the truths they have discovered, and seem
not to be astonished that they have discov-
ered them; but when their vanity is assailed
by flattery, they feign to believe until they
do believe, that their genius developed what
every well-read man knows was developed
and acted upon before they were born.—
The tendency with such persons is to place
self before God, and to suppose that they
merit all that they enjoy, and that they ac-
tually are the authors of a good share of it.
Pity that man should ever forget that at best
he can only act a secondary part in the uni-
verse of God, or that his rebellious vanity
should cause him so far to forget his God
as to suppose that either capacity, success
or power are any thing more than the short-
lived gifts of Him who has given them from
the beginning, and takes them again when-
ever his purposes are accomplished. It
will yet be found that our province is not to
create, and that Solomon was not mistaken
when he said, “the thing that hath been is
that that shall be; and that which is done is
that which shall be done, and there is no
new thing under the Sun.”—Eccl 1: 9.

SHOUTING RELIGION.

An American author who has done much
to give weight and character to American
literature abroad, says, in a recent work
of his: “As soon as a man begins to shout
in religion, he may be pretty sure he is ‘hol-
lowing before he gets out of the woods.’—
It is true that all of our feelings exhibit
themselves more or less, in conformity to
habits and manners; but there is something
profane in the idea that the spirit of God
manifests its presence, in yells and clamor,
even when in possession of those who have
not been trained to the more subdued de-
portment of reason and propriety. The
shouting and declamatory parts of Religion,
may be the evil spirits grumbling and yell-
ing before they are expelled, but these must
not be mistaken for the voice of the An-
cient of Days.”—Cooper.

“Success is all in all with some men; and
we daily see the vulgar shouting at the heels
of those they are ready to crucify at the
first turn of fortune. In this good land of
ours, popularity adds to its more worthless
properties the substantial result of power;
and it is not surprising that so many forget
God in their endeavor to court the people.
In time, however, all these persons of mis-
taken ambition, come to exclaim with Shak-
speare’s Wolsey—

Had I but served my God with half the zeal
I served my king, he would not in mine age
Have left me naked to mine enemies.”—Cooper.

“There is another point of view in which
we could wish to protest against the shouts
and fallacies of the hour. Trade, perhaps
the most corrupt and corrupting influence
of life—or, if second to any thing in evil,
second only to politics—is proclaimed to be
the great means of humanizing, enlighten-
ing, liberalizing, and improving the human
race! Now, against this monstrous mistake
in morals, we would fain raise our feeble
voices in sober remonstrance. That the in-
tercourse which is a consequence of com-
merce may, in certain ways, liberalize a
man’s views, we are willing to admit; though
at the same time, we shall insist that there
are better modes of attaining the same ends.
But it strikes us as profane to ascribe to this
EXCERPTS OF THINGS NEW AND OLD.

as the waters cover the sea." We may be far from that blessed day; probably are; but he has lived in vain, who has dwelt his half century in the midst of the civilization of our own age, and does not see around him the thousand proofs of the tendency of things to the fulfillment of the decrees announced to us ages ago by the pens of holy men. Rome, Greece, Egypt, and all that we know of the past, which comes purely of man and his passions: empires, dynasties, heresies and novelties, come and go like the changes of the seasons; while the only thing that can be termed stable, is the slow and sure progress of prophecy. The agencies that have been employed to bring about the great ends foretold so many centuries since, are so very natural, that we often lose sight of the mighty truth in its seeming simplicity. But, the signs of the times are not to be mistaken. Let any man of fifty, for instance, turn his eyes towards the East, the land of Judea, and compare its condition, its promises of to-day, with those that existed in his own youth, and ask himself how the change has been produced? That which the Richards and Sts. Louis of the middle ages could not effect with their armed hosts, is about to happen as a consequence of causes so obvious and simple that they are actually overlooked by the multitude. The Ottoman power and Ottoman prejudices are melting away, as it might be under the heat of divine truth, which is clearing for itself a path that will lead to the fulfillment of its own predictions."—Cooper.

THE GOVERNMENT OF THE UNITED STATES.

There is no government upon earth so free as that of our own glorious republic. In it every man, however humble, may aspire to the highest honors,—may select his own career and carve out his own fortune in his own way. Intelligence is not confined to a favored few but like the light of the bright luminary of heaven may be shed abroad equally upon the poor and rich.—The consciousness of independence awakens an inherent impulse and a feeling of self-reliance unknown to the timid subjects of despotism, and the collision of man with man excites a noble emulation that
brings out latent talents and energies, the pride and glory of human nature. Our government is looked upon by the European world as an experiment. It may be to them an experiment of a government made for man and of man for self-government, and if so, alas for humanity if it should fail. Certainly the eye of hope from its ruins would never be turned to the licentious, luxurious, corrupting and tyrannical dynasties of the crowned heads of Europe. Editor.

CIVIL AND RELIGIOUS REVOLUTIONS IN EUROPE.

This is unquestionably an age of remarkable movements, both in the religious and political world. Within the last ten years the moral, philanthropic and ecclesiastical relations of Christendom have been signalized by memorable incidents which must have a most powerful bearing upon the destiny of human society. Within that short period Puseyism has arisen in the church of England; the Free church of Scotland has come into being; the German Catholic church has arisen; China has been opened to the Christian world; Christian schools have been established in long-debased Egypt—civil disabilities have been removed from the Jews in England; and a liberal minded Pope, under the name of Pius the IX, has just succeeded an aged and bigotted pontiff who is kindling a volcano the explosion of which may reach the world's remotest bound. Meanwhile France is again in revolution, with an old, crafty and selfish king upon the throne, who values mammon more than royalty, and who, were his miserly hordes safely out of France, would himself leave it, before the tempest blast shall be heard in the Tuileries.* Besides, there is a movement ominous and eventful among all the great powers of Europe. Timid hearts and alarmed interests have combined to prevent it, but it draws them to a fearful end and their imprudent efforts to stop it will give it additional velocity; and no one knows what institutions may fall or rise, what revolutions it may lead to or what grand catastrophe may hurl the old worm-eaten thrones in dust and ruin. The wisest men of earth are in doubt as to the consequences. We are not of those who pretend to divine the future; but one thing we know—The fate of Roman Catholicism is sealed. The golden cup in her hand, long filled with the abominations of the earth, will be broken. The wooden, dingy effigies of by-gone superstitions, such as have taken the place of the true Christ, will be thrown down. The cumbrous remains of Pagan habits and customs must be buried out of sight; and Rome, "the niobe of nations," will yet be found the habitation of demons, the hold of every foul spirit and the cage of every unclean and hateful bird. The kingdoms which adhere to her or to her abominations shall fall; for their corruptions and tyranny have long since ripened them for vengeance, and it will be found that no aliied powers nor helpers can deliver those whom the Lord judges.

A dreadful conflict may ensue; the world may be baptized in blood, for the nations are wicked, and all need the corrective of Him who does his will among the inhabitants of the earth. Let the world tremble; let incorrigible wickedness be punished; let the nations revere their God; and let all people know that when they follow the criminal practices of Babylon, Egypt, Rome, they must share their fate, for "God is no respecter of persons." The career of guilt in nations is like it is in individuals; when once commenced it cannot, without the utmost resolution, be abandoned. The power of repentance exists only in the commencement, and despising it we must abide the consequences.

J. B. F.

RELIGIOUS FAITH.—The religious faith of multitudes may be summed up as follows:
1. I believe in the greatest congregation.
2. I believe in the greatest denomination.
3. I believe in the greatest popularity.
4. I believe in the largest meeting house.
5. I believe in the man of the greatest learning.
6. I believe in the most eloquent man.
7. I believe in attending the church that will put the most money in my pocket.

What do you believe, reader?

I recommend to you to have some religious and Christian sentiments, and be able to give some reason why you have them.

*Since writing the above we have news from France, that Louis Philippe has left, and the people are in an insurrection and have declared for a Republic. Verily, "the end is not yet."
"YOU ARE THE SALT OF THE EARTH."

For the Christian Magazine.

"YOU ARE THE SALT OF THE EARTH."—CHRIST.

This saying is full of significance, indicating the mighty influence which the truth and purity of the gospel were designed to effect upon the great masses of our earth's population. That men are in some sense dead—dead while they live, is often declared in the scriptures of truth. Salt, to prevent disorganization is applied to the dead, not the living subject. It is neither designed to impart or to prolong life, but to prevent putrefaction to which all dead bodies naturally tend. This, then, at once shows what Christianity, in the life of its professors, is designed to accomplish upon the face of society, independent of its saving effects. It is the great conservative of families, of States, of Kingdoms and of Republics. It is righteousness that exalts a nation, and we might add that saves it too from political destruction. The gospel not only saves the individual who comes under its influence, but its tendency is to hold the bands and ligaments of society together; to diffuse health throughout the body politic, and to anticipate and arrest decay in its members.

This republic had its origin in Christianity, as its history from the landing of the Pilgrim fathers, fully shows; and it can only be preserved by its influence. It is not the wisdom of her statesmen, nor the valor of her soldiers; it is not the intelligence of her people, nor the greatness of her commerce; it is the number of her righteous men that has saved the nation thus far, and we trust in God will yet save her.

Its presence among a people, is the sure indication of life, but let it be withdrawn, and dissolution will follow; the elements of decay which are slumbering among the masses, only need opportunity to do their work, and as sure as fire will burn and poison will kill, so will these destroy the fairer forms of society and leave behind nothing but a putrescent mass. We need only refer to the history of the past to find the most abundant proofs to sustain these premises.

Take one example, that of Rome; under the influence of Christianity, she might have lived in all her glory to this day had it generally prevailed. The church planted in that city would have saved her from ruin and decay, had she ever retained her pristine purity; but the corruptions of the State increased with the corruptions of the Church, and both sunk into the grave together. It is morally certain that Rome, would have been crowded with her millions to this day, and would have become the centre of religious and political power had Christianity maintained her hold upon the people and its reflex influence been felt upon her institutions.

The One Congregation of the Metropolis would not only have saved it from decay, but her fertilizing influences would have run in every direction, scattering health and life wherever they went. But as the church deteriorated in righteousness, the people sunk yet deeper in wickedness, and when the salt either had lost its saltiness, or proved insufficient in quantity, to hold together the weakened and diseased body, it fell a putrid mass, inviting the birds of Heaven to eat the flesh of Captains and of Kings, and to prey upon the dishonored and dismembered carcass.

Rome to be sure now stands, but she stands like the blackened walls of a sacked and ruined city, and thus she will stand; she is covered over with the leprous spots of an incurable disease, and is doomed to be taken to pieces and thrown into an unclean place to be burned with fire, for strong is the Lord God who judgeth her. The recollections of her past glory, and the mementos of her pride, scattered in magnificent ruins about her, cannot awaken her ambition; and the monuments of her civilization as found in the pages of her Livy, the eloquence of her Cicero and the poetry of her Virgil are not able to break the night of ages, which seeks to hide her hideous deformity and corruption.

The place in which philosophy had gained her brightest laurels, where poetry had sent forth her most harmonious numbers, where architecture had erected her most stately edifices, and where the painter and the sculptor had achieved the noblest triumphs of their art, presents a wilderness of ruin and decay. And why so? Because the salt has lost its saltiness, and has no power to stay...
Some object to co-operation with the Baptists because many of their leading men have shamefully slandered us and our principles, all over the land. This we have felt; but we should remember that but comparatively a few and these of the least respectable sort have engaged in this work. Many among them have as much fellowship for us as they have for their more immediate brotherhood. Many of them entertain the same views of Christianity. Besides, they have so amended the constitution of their Society as to remove all the objectional features of which we have complained. They have appointed our Brethren as their officers and agents. And if there was no other reason, they are efficiently engaged in a good and glorious work in which we may labor with our Brethren, with commendable liberality, have also engaged in this good work. This well corresponds with our profession. We are preaching the Bible as the only authoritative source of religious information and government, and we ought therefore, of all people, to be most ready and active in sending it abroad to bless mankind. It is a noble and God-accepted work to reclaim men from ignorance, superstition and crime; to remove from lands of darkness and moral death, the clouds which intercept the light and glory of that day-spring from on high which has visited us; and it is a one in which the wisest and best men of all ages have been engaged, and shall we refuse to co-operate in its success with those who are now at work in this noblest of causes? Shall we refuse to distribute the Bible at home and abroad? Shall we impede the current of Christian benevolence in sending forth the volume for the knowledge of which we have suffered and labored so much during the past twenty years? I know we will not, for hundreds of the most gifted, sincere and pious amongst us are already engaged, and all the conscientious, I have no doubt will be, when the claims of the Bible cause shall have been fairly presented.
the plans of county and state co-operation were approved, and on Lord's day a small contribution was made. We confidently expect that when the brethren at this point shall have a better opportunity they will signalize their benevolence by a hearty support of the plan. While there we enjoyed the hospitality of our much esteemed Bro. Curlee whose health for several years has prevented him from engaging in extensive Evangelical labors. The churches in Cannon have contemplated securing his services for that county the present year and we trust he will be able to meet their wishes. Leaving Brawley's Fork we passed through Millersburg and Fosterville preaching at both places, and likewise to the congregation of Berea, and on Saturday before the 2d Lord's day commenced laboring at

2. Columbia.—The brethren at Columbia were laboring under many untoward influences. Meeting irregularly and at long intervals, without a place of worship other than the Court-house and under the blighting operation of a lax discipline and the attendant reproach of disorderly members, as might have been anticipated they had fallen into a deep spiritual lethargy. From this condition we endeavored, with the valuable assistance of our beloved bro. J. K. Speer, to relieve them, and God be praised, were not without success. Steps were taken in the first place to restore the gospel discipline, and the effort was crowned with even unexpected results. All hindrances were removed and many who had been outstanding for months and years were brought into the fellowship of the congregation and rejoiced to be associated with those now solemnly pledged to a higher spirituality and deeper devotion to the interests of Messiah's kingdom. During the meeting two made the confession and one united from the Baptists, so that in all thirteen were added to the church. The subjects of State or County co-operation were urged and approved, and letters addressed by the brethren at Columbia to the different congregations in Maury—two on its borders—requesting a county co-operation meeting to be held in Columbia on Saturday before the 2d Lord's day in March by messengers prepared to state what funds each congregation will furnish for the general object. Efforts were likewise made for Columbia, towards raising means for building a suitable meeting-house, which have resulted, so far, in the donation of the ground and several hundred dollars towards building. May the Lord grant that the Church of Christ at Columbia may go on to perfection, and that the pure and radiant light of its holiness may shine with even increasing lustre on the community by which it is surrounded.—Leaving Columbia we preached at New Liberty on Thursday and Thursday night, presented the letter from Columbia, on which the brethren acted with commendable promptness. This church contributed liberally to State co-operation last fall. We preached at Williamsport on Friday night and arrived next day at

3. Dunlap, in Hickman county.—At this point we labored till Tuesday evening, presenting co-operation, general and local. On Lord's day a contribution was made to send the gospel to destitute regions of the State, and the proposition of the Columbia church postponed for future consideration. One united from the Baptists. While here we enjoyed the hospitalities of our energetic and esteemed Bro. Micks, who is slowly recovering from a severe illness. He is one of the old veterans of the Reformation in Tennessee, and we hope he may long be spared to do valiant service in the good cause. On Tuesday night we again preached at Williamsport, and on Wednesday and night at Blocker's school-house. Thursday morning we commenced meeting according to appointment at

4. Cathy's Creek, in Lewis county.—Continued laboring till Sunday night, preaching and teaching. Efforts will be made by the congregation towards co-operating with the Maury co. Churches, pursuant to the proposition from Columbia. On Lord's day contribution was made for general purposes to the amount of $23.25. It was encouraging to see old and young, bond and free, brethren and sisters all contributing according to ability. Whenever the mass of the brethren act, much good can be done, while
the system of imposing all the labors on a few strong-handed and strong-hearted brethren, while the majority do nothing, will greatly paralyze the best efforts that can be made.

From Cathy's Creek we returned to Columbus and preached to a very respectable assemblage on Monday night, and learned that all things were working together for good.

Your brethren in the Lord,

J. J. TROTT,
JNO. EICHBAUM.

RELIGIOUS INTELLIGENCE, ETC.

Brother A. GRAHAM, of Marion Alts., under date of March 1st informs us that his health—for which we, in common with his numerous acquaintances, have been exceedingly anxious—has greatly improved. He says, also, "Our little church is doing well. We meet every Lord's-day, and hold a Bible-class twice a week. The MAGAZINE is a most welcome visitant. I do hope the present character of the paper will be preserved. It is decent, yes, has something of elegance in its appearance, whilst the articles are sufficiently plain, yet written in good style. I like the spirit also very much. Let it continue manly, dignified, decisive and free from littie things, and it will succeed."

Brother JAMES E. MATTHEWS of Miss. writes that "within the past six months we have immersed nineteen of the convicts in the penitentiary and a number of others, respectable persons, in and around Jackson. I will write you particulars before long."

Brother T. J. WRIGHT, writes Bro. Fanning: "I see that Bro. Trott is employed to visit the churches in Tennessee, and I wish to inform him that there are several hundred disciples East of the mountains in Tenn. who would be glad to see him. Our co-operation meeting will be at Buffalo creek meeting house, in Carter co., including the fourth Lord's day in August. All the saints would rejoice to see him at that meeting."

Brother JAMES A. BUTLER, Hamilton, Miss., informs us that the venerable and pious S. A. McMEANS and Bro. KIRKPATRICK, now laboring in South Alabama. He calls upon the Brotherhood, who are rich in this world's goods, and who would escape the displeasure of the Lord when he comes to reckon with the Stewards, to disconnect these brethren from the world, and so aid them that they may go forth to the work of the Lord with all their powers. He says to the Brethren and he says truly: "There is but one way in which they can convey the goods of earth beyond the house of the dead, and that is in good deeds. He that gives as the Lord has directed will find it returned to him again in full patrimony, with good titles in the celestial inheritance. The reign of the wicked is short—the triumph of the righteous is certain. May our King speed the day when the flag of the cross shall wave over every land." We trust that the appeal of our long-tried and self-sacrificing fellow-laborer will not be in vain. The South is certainly the ripe field for the gospel sickle. We felt often, as we made a hurried trip along its mighty river, a few days since, that there was not a city or town, that might not be taken by any two faithful yokefellows in the gospel of Christ in a few months of proper exertion. We trust our Brotherhood will be alive to the demands of this great and growing country; the future centre of the world.

Brother J. R. FRAME, Lafayette, Ohio, gives us the encouraging intelligence, that "this morning (Feb. 9th) nine persons were immersed in that beautiful stream you so often troubled when you were here. Six of them are young ladies attending my school and one the eldest daughter of the late Brother Watson. I had labored anxiously to inculcate the principles of Christianity into their juvenile minds and I thank the Lord for the result of my labors. I think that now would be a most propitious time to plant a church in the city of Columbus. I know your interest in that city and we trust you will yet be able to make known the gospel there. There have been several immersed at the People's house in Clark county, but I have not learned the particulars."

Brother JAMES HOLMES, Murray, Ky., writes us that he is not able to speak on an account of an affection of the throat, but I hope by Spring to be able to engage again in the service. I expect by May or June to visit your country. I am exceedingly pleased with the C. MAGAZINE and will do all in my power to circulate it. So soon as it shall be able to travel, I think I can obtain many subscribers."

"[We feel assured that Brother Holmes can do much to promote the prosperity of the MAGAZINE, and we doubt not he will use all his efforts.]"

Brother W. W. STEVENSON, Little Rock, says—"The second number of the Christian Magazine has been received. I am very much pleased with the work. The original articles are in keeping with the expectations raised from the exterior. Such a work is much needed; for we need a periodical of respectable appearance that will become the medium of teaching the 'first things,' so necessary to young Disciples." We learned on our way to New Orleans that Brethren Johnson and Rice had quite a successful meeting at Little Rock, during the past month.

Brother P. B. LAWSON, Marion Alts. writes: "Your work is highly spoken of here by the Brethren who have read it. I am glad to see in your last that personal difficulties will have no place in it; for that I consider a dark spot in any periodical. Moreover, Christians ought not to have these difficulties, and if they are so unfortunate as to have them, a religious periodical ought not to herald them." So we think, Brother L., and so we act. We have always thought, that it gave evidence of a defect either in the judgment or the heart of a man to hold a personal difficulty either into the pulpit or the press.

Brother SAMUEL H. HARVEY, La Fayette, Ky., informs us that his brother Elder J. J. Harvey has removed from Kentucky to Illinois. "We are delighted with the MAGAZINE. We looked for something valuable and imposing, but our most sanguine expectations are more than realized. May the Lord bless and
MINERVA COLLEGE.

[Minerva College has our thanks for the fresh proofs he has given of an interest in the success of our periodical; and we hope his new subscribers will find it worthy of their patronage.]

Brother G. C. METCALF, Athens, Tenn., writes us, "I am more than pleased with the MAGAZINE and shall use all my influence to extend its circulation. The cause advances here but slowly. We have not yet quite paid for our house, and in the hope that we would be able to do so soon, I have thus long delayed an acknowledgement of our indebtedness to several of the churches in Kentucky for their liberality in assisting us to do so. I expect to commence teaching a private school in a few weeks, and of course can do but little towards proclaiming the word. We have not a preacher in the county—and have to contend against indifference, ignorance, bigotry and sectarianism in all its grades and forms. We need and must have help, before the cause can advance in Athens, or the surrounding country. Meanwhile, I shall try and do all in my power.—
The blessing of the Lord attend you.

Brother J. J. HARVEY writes us that he has removed from Elkton Ky. to Washington Illinois. May peace and prosperity attend him in his new field of labor. I hope that he now feels that the "Harbinger" has done him justice.

The March number of the 'Millennial Harbinger' reports nine hundred accessions to the Kingdom of our Lord—the result, in many instances, of last year's labor in the Evangelical field. The success of the proclamation, is by no means, what ought to be expected. Let us "search our ways;" and find out the reason why Zion languishes. Let us cease our complaints to man; "and lift up our hearts, with our hands to God, in the heavens." "Turn unto us, O Lord, and we shall be turned; renew our days, as of old; forsake us not for so long a time; O forget us not forever." For thou art our Father and we are thy people: say to us, once more, "Fear not, I am with thee, be not dismayed; I will strengthen thee, I will help thee; yea I will uphold thee by the right hand of my righteousness."

MINERVA COLLEGE.

FOR THE EDUCATION OF FEMALES.

Below will be found a report of the first meeting of the Trustees of this Institution. We take pleasure in seeing that our Brethren are awakening to the important interests of female education. There is as yet no sectarianism in our Institutions, and so long as this is the case, there is no good reason why we should not share in the honors and rewards of educating the youth of the land, of both sexes. Indeed, the principles we profess, should place us forward in energetic efforts to diffuse light and intelligence upon all subjects. Every well-regulated Institution, will include in a course of liberal education the great principles of Bible instruction, free from the dogmas of creeds, and sectarian badges of faith. The mind of the students will be directed to the fountain of all truth, the noblest branch of all science, and thus will learn whilst reading the book of science and nature to submit their reason and conscience to God, who is the author of all truth whether scientific or religious. We have already many noble Institutions, which we sincerely hope will ever be governed by such elevated principles, and will keep themselves exempt from all sectarian bias both in their government and course of instruction, and thus prove lights to the age and blessings to mankind.

Minerva College is a new and somewhat remarkable enterprise. For whilst it proposes to give a full course of English studies, such as is pursued in the best Female Academies in the country, it will offer to those that may desire it, as thorough instruction in classical and mathematical learning as is given in Colleges for males, bestowing degrees and honors equivalent to those received by the other sex. Its most favorable feature to us, is, that it will have an eye to the physical education of its students, affording such employment and exercise as will insure health, and promote their future usefulness. It is this feature which commends it to the patronage of all who have estimate the true interests of their daughters and of society generally.

The spirit which has dictated the enterprise and which animates its board of Trustees, gives a strong guarantee for its successful prosecution. Our friends, we trust, will see that it merits the exertions and patronage of the community in its behalf, and we do hope they will come forward with generous efforts to sustain those who have already embarked in this useful enterprise. We have wealth, and numbers, and influence amply sufficient. Let us consecrate these and our schools of learning will arise and flourish, making many glad for our commendable liberality.

MEETING OF TRUSTEES OF MINERVA COLLEGE.

The first meeting of the Trustees of Minerva College, under the charter granted at the last sitting of the Legislature of Ten-
OBITUARY, 

Died in Caso county, Texas, on the 15th day of November, last, William O. Matthews, in the 50th year of his age. The subject of this notice was the second son of Joseph Matthews, long known by the brethren as a devoted and zealous Christian, and who still survives his departed son. The deceased was also the brother of Manse Matthews who has long been an eloquent and devoted minister of Christ. William O. Matthews, at the time of his death was returning home from a journey; was seized with a chill about midnight and died the following evening. The writer of this had been much with him, and probably no person knew him better, and in his opinion he never knew a man possessed of a more warm and generous heart, or a more unyielding integrity. In the domestic and social relations of life, he was beloved by all, and as a Christian, he had many years enjoyed the confidence and love of the brethren. In his death, society, his family and the church feel that they have suffered an irreparable loss. They mourn a husband, a father, a friend and a brother; but they "sorrow not as those who have no hope." A few years since, he lost a lovely little daughter, to whom he was devotedly attached. He was not able to speak but a few words after he was attacked until just before he expired, when his speech and reason returned. He calmly looked upon his approaching dissolution, observing to his little sons who were with him, "I shall soon be with my little daughter," and shortly after fell asleep in Jesus.

OBITUARY.

Died, in the Christian faith on the first of February, Bro. N. E. Chandler, of Gainesville, Ala. The deceased was a native of Virginia; three years ago he was buried with his Lord in baptism; he was zealous in his Master's cause until called to his reward in heaven. His illness was protracted and painful, which was borne with Christian resignation. A few hours before his dissolution he exclaimed, "Come Lord Jesus, come quickly." In the death of Bro. Chandler, his family, the church, and the whole community have sustained an irreparable loss; but we sorrow not as those that have no hope, but can truly say with the faithful of old, "blessed are the dead that die in the Lord." Will the M. Harbinger, Christian Messenger and Bible Advocate please copy. T. W. K.

TO CORRESPONDENTS.-We have been deluged with communications of varied interest from the time we commenced. Many of them discuss subjects already before our readers—others are written in a murmuring, complaining mood, which never did and never can effect any real good—whilst a large number are on the file for publication and will appear as soon as a few of our serial essays shall be completed.
The imperfections in the otherwise unblemished character of Noah claim a passing notice. I would have you observe that the sacred history records the imperfections and crimes of its historic personages with the accuracy and fidelity with which it details their virtues; and those, too, which belong to the characters presented as our examples. It thus gives us a true picture of man—of man as we find him in all ages, exhibiting him as neither an angel nor a demon, but as liable to many follies and sins, as well as capable, in a high degree, of moral worth and veritable excellence. The sacred writers indulge in no eulogy upon the character of their moral heroes; no extravagant praises flattering to human nature ever fell from their lips or pens; but in simple language, they state simple facts, whether favorable or unfavorable to a high estimate and leave them to the reflection of the reader. This is no mean argument in favor of their claims to inspiration; for to say the least of it, it is unusual if not entirely unprecedented in the history which men give of each other. Never were men more deserving of eulogy than those whose history they narrate, view them in what light you will—never men who received less. "Noah was a just man in his generation and walked with God," is the statement concerning his character; but ere the history closes, the same narrator says, he was "drunken and uncovered in his tent." Matchless candor and simplicity! But it is not uncommon in this volume. David's falsehoods, Moses' indiscretion, and Peter's dissimulation are similar examples. And need I ask, which of his saints has not been guilty of that whereof he is now ashamed?

But who would think that crime would overthow him who had escaped from the waters? Who would expect the discomfiture of a man who had stood firm and unmoved in a time of general corruption and vicious habits? Neither the idolatry, debauchery, violence and injustice of the myriad of his contemporaries could divert him from confidence in the promise of God. But what these could not effect, wine effected. What an unheard of quality does this fearful agent possess! Eaten from the clusters it is sweet and nutritious, but fermented, it partakes of the nature of the "black waters of death and Acheron," turns the blood into liquid streams of fire, courses the veins, mounts to the head and dethrones reason from his sovereignty, and overpowering every faculty, leads captive the godlike mind. Ah! 'tis a sad sight and disgusting to look upon. The eye, radiant with intelligence, settles into a frenzied glare, the cheek of serenity is tinged with the flush of madness, and the form of majesty and strength, reels furiously before us or falls beast-like to the earth whilst the mouth, once streaming with burning words of wisdom and eloquence, now sends forth a frothy gibberish, which makes the astounded hearer blush to own himself a man.
But Noah sinned but once; and his ignorance of the effects of wine, then for the first time fermented, and the debility of his age unable to bear it, offered him an apology. I believe he was innocent, for he was gifted by prophecy, and described the condition of his descendants to the present generation. Still, his misfortune comes upon us with as much of warning instruction as if he were guilty, and we tremble whilst we know that he who could not be tainted by the sinful examples of the old world, in an unwary hour, begins the example of vice in the new. O Lord! abandon us not in temptation; for our only strength is in thee! But we invite your attention to the important part of our subject, viz: the origin of the nations of the earth.

I. The world was overspread, subdued and populated, from the three sons of Noah. This is what is claimed by the sacred historian, and laying so high a claim this section of his history must be, if true, a record of inestimable value, being as it is the most ancient ethnographic document we possess. Here is the fountain of that long stream of nations whose names and exploits fill the pages of the earth's unfolding records. Representing the three grand divisions of the earth, Asia, Africa and Europe, stand Shem, Ham and Japheth. It is impossible, however, owing to the changes in language that have obtained among their widely scattered descendants, to trace in minute detail, the various nations and tribes of the earth to each branch of the Noahic tree. We can state the general facts with confidence and accuracy, but farther we cannot go and feel that our feet are firm.

Japheth had seven sons, Shem five, and Ham four, making in all sixteen. We may from this fact with a degree of probability affirm that seven-sixteenths of the whole human race descended from Japheth—five-sixteenths from Shem and four-sixteenths from Ham. Nearly one half of the whole family of man may therefore claim Japheth for their primogenitor, whilst but one-fourth only look up to Ham.

The numerous progeny of Japheth, peopled the north-west of Asia and all Europe, and with strong probability, we may say they crossed the straits of Berring and scattered over the wilds of our own extended land. That of Ham settled the southern quarter of the globe, particularly Africa, and the Shemites central Asia, particularly those parts that border on the Euphrates. For the sake of perspicuity, we have made out the following table and present it as the result of much personal reflection and examination, coinciding, generally, with what the learned have said upon this valuable piece of ancient history.

I. The sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech and Tiras. From these nations descended as follows:

3. Madai of the Medes.
5. Tubal of the Iberians.
7. Tiras of the Thraceans and the inhabitants upon the Tiras and Dneister.

These took up their dwelling-place in North-western Asia and spread over all Europe, from whence they have ever gone forth, the conquerors of the world. These numerous swarms of a northern hive, beside the refined Grecian and Roman and modern European, are all doubtless of Japhetic origin. Their history is celebrated and renowned, and a mere reference to it is all that is necessary.

II. The sons of Ham were Cush, Mizraim, Phut and Canaan. From these nations descended as follows: From

1. Cush, the Ethiopians and Southern Arabians.
2. Mizraim, the Egyptians and many African Tribes.
3. Phut, Lybians and Mauritanians.

III. The sons of Shem were Elam, Ashur, Arphaxad, Lud and Aram. From these nations descended as follows: From

1. Elam, the Persians whose land was
THE PROPHECY CONCERNING THE SONS OF NOAH.

It is thought by some that the Hebrews received their name from Eber the grandson of Arphaxad. But this is evidently a mistake. Abraham is called a Hebrew because he had passed over the Euphrates, the word signifying a 'passer-over, a traveller. Gen. 14:13. Hence Joshua, also, says to the Jewish people, 24:2, 3, "the Lord God of Israel took your fathers who dwelt on the other side of the flood (i.e. the river Euphrates,) and I took Abraham your father from the other side of the flood."&c. All who passed over the Euphrates might properly be called Hebrews or passers-over, and the Jews are emphatically so called because their fathers are the most distinguished of the transplanted colonists. Besides, the Jews have been wanderers in every age, and they are to this day scattered over the earth, without home or resting place, and, like Abraham their father, they well deserve the descriptive name of Hebrew, a name prophetically given and marvellously characteristic of the whole nation.

We will now go back to notice,

II. The prophecy concerning these illustrious progenitors of the human family and their descendants. This prediction embraces the history of the world. Let us repeat it:

"Cursed be Canaan—
A servant of servants shall he be to his brethren,
Blessed of Jehovah, his God, be Shem,
And Canaan shall be his servant,
God shall enlarge Japheth,
He shall dwell in the tents of Shem
And Canaan shall be his servant."

As if addressing the assembled multitudes of his numerous progeny, Noah says, "Make room for Japheth—He shall dwell in the tents of Shem and Canaan shall be his servant." In exact accordance with this prediction we learn, in the subsequent and undisputed history of the world, that the Tartars, Greeks and Romans, Scythians and Britons have taken the tents or lands and dominions of Shem. Contests they have often had with the descendants of Shem and Ham, and oftentimes the conflict has been doubtful and even for a time decided against them, but in the end Japheth has proved victorious, and the dominion has passed into his hands. The Carthaginians, for example, descendants of Ham, long contended with the Romans, and their armies were headed by skillful generals, but Scipio was victorious over Hannibal—the white man triumphed over the black—whilst Carthage, as a republic, sunk to rise no more. Look at all the east even at this day, opening their lands, and yielding up the sceptre into the hands of Japheth in the persons of the Britains and Russian, and thus enlarging his already world-wide dominion. Babylon has fallen, Persia is but a name, Egypt, once the cradle of learning and the arts, is dimmed with age and robbed of her glory, whilst China and Hindostan turn their backs to the "isles of the Gentiles" and give their daring sons their tents and their kingdom. Japheth can only be conquered by Japheth. No Shemite or Hamite can long hold a sceptre over him when once his fury is stirred, and the rage of his roaring is heard as the Lion of the earth.

2. But Canaan shall be a servant of servants, (a Hebrewism for Canaan shall be a domestic servant.) He shall serve both Shem and Japheth. Let us note here that Canaan instead of Ham receives the denunciation of slavery, because at the time of the writing of this history, eight hundred years after its delivery, the descendants of Shem in the person of the Hebrews were waging a war of extermination against the Canaanites. There is but little doubt that both Ham and Canaan were embraced in the prediction, and some manuscripts read Ham. Many persons have fallen into an egregious mistake just here. They have
supposed that the conduct of Ham was the cause of this curse, and very justly demanded—why curse Canaan for the sin of Ham? It should be noted that Canaan is not cursed for Ham’s offence. The offence of Ham only becomes the occasion not the cause of the denunciation. Do we wish to know the causes of the curses that came upon the Canaanites, let us turn over and read the 18th of Leviticus and similar passages, where the black specifications of the crimes of the Canaanites are detailed. We shudder whilst we read them. But the ignorance, idolatry and beastiality of the other tribes of Ham have brought upon them similar punishments. We have another remark ere we call your attention to the fulfilment of the prophecy. The curses of God denounced against unborn generations does not effect individuals so much as nations; and a curse denounced against a nation as such, may prove the greatest of moral and spiritual blessings to the individuals of that nation who will prepare themselves for a blessing. Here is wisdom let him who readeth understand, and he that has read his Bible without discovering this truth has read it indeed to little profit. Remembered, it is not only confirmed by voluminous facts, but it illumines many pages of the history of God’s dealings with our race. We cannot enforce and illustrate it here. But to the fulfilment.

Eight hundred years after the delivery of this prophecy thirty kings of the Canaanites were subdued by Joshua, and thousands of those of their subjects that perished not became the bond slaves of the Jews “forever.” (See the law concerning them Lev. 25.)—The descendants of Shem took Canaan and divided it among themselves, but afterwards gave it up to those of Japheth who dwell in their tents to this day. Where is the Canaanite? He is dead or in slavery! And where are his enslavers? Scattered throughout the earth. And who possess their tents? The descendants of Japheth. Read Christian and acknowledge the God of Noah.—Read Sceptic, and remember that the scripture cannot be broken. Again:

The Carthaginians and Tyrians served the Greeks and Romans, and their descendants now serve the Saracens and Turks. “The whole continent of Africa was peopled by the descendants of Ham; and for how many ages have the better parts of that country lain under the dominion of the Romans, and then of the Saracens, and now of the Turks! In what ignorance, barbarity and slavery live most of the inhabitants! and of the poor negroes, how many hundreds of them are sold every year and bought like beasts in the market; and conveyed from one quarter of the world to do the work of beasts in another.”

Millions of their race in slavery at home; millions are in slavery abroad, and from all that we have seen in attempts to liberate them, we are warranted in the conclusion, that their national destiny is fixed. They were liberated in the West Indies, and St. Domingo from being one of the most flourishing, and highly important islands in a commercial point of view, can now barely support its home population, whilst frequent rebellions and brutal massacres turn the cheek of the Philanthropist pale as he beholds his fond visions melt into thin air. Fifty-six years ago the negroes were liberated but the independence of the island is not yet established. St. Domingo, the greatest and most flourishing of these islands, and containing nine thousand square miles of the most fertile lands and in one of the most productive climates of the habitable earth, and which in 1789 exported nearly 700,000,000 pounds of sugar and 87,000,000 of coffee, after the liberation of the blacks exported not one pound! This fact is unparalleled in human history. In less than forty years the wealth, produce and trade of St. Domingo dwindled to nothing. The industrious habits and prosperous aspect of the island has disappeared; the agriculture of the fields has ceased and from being the greatest exporting island it has ceased to raise any sugar; whilst the population is reduced to half the amount and have relapsed into the ignorance, misery and inactivity of savage life.

Even British historians admit, as they detail the horrors of their revolutions and the indolence which characterised their liberated State, that as a race they have shown
THE DESCENDANTS OF HAM INCAPABLE OF LIBERTY.

themselves incapable of the continued efforts, the sustained and persevering toil necessary to erect the temple of civilized freedom. They are proverbially inactive when left to themselves, and this is neither the result of pusillanimity nor the absence of virtue. They indulge their passions like the rest of mankind and are often engaged in hostile warfare with neighboring tribes. But their rude ignorance has never invented any effectual means of defence; they are incapable of forming extensive plans of government or conquest, and such is their obvious inferiority of intellect that they have been preyed upon by the sons of Shem and Japheth from the time of the first conquests. Thousands annually embark from the coasts of Africa, sufficiently numerous to overrun the whole world; but they embark in chains never to return to their own shores! Does any one dispute their inferiority with these facts before him?—Do they tell us that they are equal in vigor, courage and intelligence to the European race? Then why has it happened that for more than four thousand years they have remained at home in a savage state or have been taken as slaves to their fairer complected brethren? Why have not mighty empires arisen upon the banks of the Niger, the Congo and the Quana, as well as upon the Euphrates, the Thames, the Tiber, the Seine and the Mississippi? It will not do to say that the heat of the climate, the exclusive deserts and intricate forests have prevented; for these exist in the plains of Mesopotamia, Hindostan and America. Nor will it solve the problem to say that Europeans have held these tribes in their degraded condition by violence, injustice and the slave-trade. It is the holding in slavery that we are noticing. And we demand why have they been held? How has it happened that the inhabitants of that vast and fruitful region have not arisen in their might and avenged the wrongs of their enslaved and injured countrymen? Why have they not repelled with exterminating slaughter the ruthless invaders of their homes and firesides? So would the sons of Japheth have acted; so have they acted, as all history attests. But again: "Did not all nations start alike in the career of infant improvement? And was not Egypt the cradle of civilization, nearer to Central Africa than the shores of Britain? In the earliest representations of nations in existence, the paintings on the walls of the Tombs of the Kings of Egypt, the distinct races of the Asiatics, or the Jews, the Hottentots and Europeans are distinctly marked; but the blue-eyed and white-haired sons of Japheth are represented in cow-skins, with the hair turned out-ward, in the pristine state of pastoral life, while the Hottentots are already clothed in the garb of civilized existence. What since has given so mighty an impulse to European civilization and retained in a stationary or declining state the immediate neighbors of Egyptian and Carthaginian greatness? It is impossible to arrive at any other conclusion, but that in the qualities requisite to create and perpetrate civilization the African is decidedly inferior to the European race; and if any doubt could exist on this subject it would be removed by the subsequent history and present state of the Haytian republic.* When nations started they were equal; the descendants of Ham seem to have been the first in the road to civilization, but soon they yielded their thrones and their persons to the sons of Japheth and Shem and have served them ever since, in hopeless prospect of a release from the iron rod.

We are not of those, however, who justify slavery from the fact that it was predicted of Heaven. Many events have been predicted which God has not authorised. And all admit that were that perfect system of God, the Christian religion, to prevail universally that all slavery, oppression and misery would give place to a well-balanced liberty, justice and happiness. God caused Noah to foresee the fortunes of his descendants; but at the same time, although he has given over the descendants of Ham to their enemies to sell and enslave them, he will hold their oppressors accountable for the

* See Allison's History of Europe and the authorities he quotes for a confirmation of all we have said above, from which we have taken most of the language of the above paragraph. Vol. II, 231.
manner in which they afflict them. The covetous practices and barbarous tyranny of those who have enriched themselves from the sweat and blood of the African will tell a fearful tale in the day when Hamite and Shemite and Japhethite distinctions shall be swallowed up forever. Slavery may be made a mutual blessing to both master and servant and in many instances I know that it is so made; but this cannot be where no other principle actuates the slave-holder than avarice, and the moral and spiritual well-being of the unfortunate dependant are entirely neglected.

As a particular and astonishing example of how the descendants of Ham became and are now literally servants of servants, we need only to look to long-debased and down-trodden Egypt. Egypt, the glory of kingdoms, the fountain of knowledge and the oldest of monarchies, after having maintained a regular succession of native monarchs for near two thousand years, has for more than two thousand been doomed in her government, to slavery, in subjection to slaves. "The natives of the country," says the sceptical Gibbon, "are condemned to perpetual servitude under the arbitrary dominion of strangers and slaves." The Mamelukes, long the governors of this doomed country, were slaves bought and stolen from the Circassians (descendants of Japheth) who in time have become rulers of the land; and thus literally the Egyptian is a slave of slaves. For 2400 years has she been the prey of other nations, and her governors who were purchased as slaves having usurped the government, are replaced by slaves purchased from their original country. But enough. Let the sceptic ponder this fact and consult his own authority, Gizo's Gibbon, vol. II. page 355.

To conclude, we can say with confidence, that although other nations have been sometimes enslaved, they could not be retained in slavery, they burst the bonds and threw off the yoke that held them. Not so the descendants of Ham. They have remained in their servitude and will remain in it always unless released by foreign aid.

The prediction of our text was specifically accomplished, when the Hebrews subdued, destroyed or enslaved the Canaanites, and it should be remembered that the scattered remnants of these tribes, for the most part, were expelled by David from the land of Canaan, and settled in those parts of Africa, which first fell under the dominion of the Romans, the undoubted descendants of Japheth, and thus they were and have been in bondage to both their brethren. They bowed to the sceptre and whip of one, and centuries after, to those of the other, and they remain to this day a proof which no infidelity can withstand, that the words of Noah are sure words fastened by the master of Assemblies.

3. Blessed be the Lord God of Shem; or blessed be Shem of the Lord God. He received the inheritance of Canaan in the line of Abraham. "All the spiritual light that has ever beamed upon the intellect or heart of man has shone through the descendants of Shem. His family is most honorable of all the families of earth. For his are the fathers, all the Prophets and the Apostles, and of him as concerning the flesh has the God-man descended, the Christ, who is God over all blessed forever! Japheth received the largest estate of sea and land and the most numerous progeny; and his are the hardiest, fairest and most enterprising and skilfull of the sons of men. Still, Shem is blessed of Jehovah; for until the coming of Christ, his descendants comprised the vast majority of all the true worshippers of God and afterwards they became honored depositories of the rich blessings of Christian revelation and the happy instruments of preaching the gospel to all nations. Truly has Jehovah been the Lord his God; for in Judah (of them) has God been known, and his name has been great in Israel; in Salem also is his tabernacle and his dwelling is in Zion. But why need we speak of accomplishments of this prophecy when we remember that most signal of all facts in the history of man, viz: "the word which in the beginning was with God, and was God, was made flesh (literally pitched his tent, έγκατάστηκεν, tabernacled) among the Jews the descendants of Shem!"
But there is a fact here worthy of note. The consecration of temples, altars and other sacred places; seventh, the custom of worshipping God bare-footed; eighth, fasting and abstinence from all fleshly appetites before religious services; ninth, the order of the priesthood; tenth, the universal tradition of a deluge; the universal regard paid to the rainbow as a sacred sign. Many of these have been changed since the introduction of the Christian religion, but they have universally obtained among all nations, tribes and tongues.

2. We should never forget how fully the fulfilment of the above prophecies and the profound facts we have stated, demonstrate the divine original of our holy scriptures. This word stands upon an immovable basis, and therefore all its instructions and commands are authoritative. Learn then, your guilt and danger in neglecting them, and rejoice to know, that if you heed the invitations of the gospel, accept of its precious salvation and rely on its unchanging promises, that its exceeding great and gracious blessings will be certainly secured. Thus, and thus alone, may we escape the dangers of the curses of Jehovah; hide ourselves under his pavilion and realize the full blessedness of that man who trusteth in Jehovah, the God of Shem.

3. The prophecy was a calamity to Ham by giving him knowledge of the future character and lot of his descendants; but it has been a curse to his descendants because of their aggravated crimes and corruptions. The national curse, however, under which the descendants of Ham now rest, may be converted into an individual blessing to every one of them who will have a blessing; and thus, though doomed to slavery, it may be an honorable and a profitable servitude, if they remember their Master in heaven. It is easy to see how slavery may prove a mutual blessing to master and servant if regulated by the great principles of justice and benevolence on the one hand, obedience and faithfulness on the other, and though distinguished in color and station and capacity both may be equal in the redemption and glory of the Lord of all. Do we disregard these principles we should remember, that he by whose providence the distinctions...
now exist, lacks not means to visit upon us the consequences of our sins. Infinite are his ministers to humble the pride of the oppressor and to lift up the head of the lowly and fallen. Despotic thrones have always fallen and private oppression cannot long endure. Let the fervent and all comprehending philanthropy of the Christian religion lead us to remove the wrongs and evils of slavery as they may exist among us; let us not fear to morally educate and elevate our unfortunate brethren, and we will make them better servants, whilst he who will not wink at injustice and inhumanity, will look down with approbation and prepare both servants and master for a world of bliss and joy at his own right hand.

4. It will be noted that as the curses of God are national and may be blessings to the individual, so his blessings in our subject are national and prove curses to the individuals who despise them. Thus, although the posterity of Shem were blessed with a long line of moral heroes, Apostles and Prophets, and with the flesh of Christ himself, many of them were the worst criminals that ever disgraced human nature, and for their crimes they now are suffering the vengeance of Heaven. They killed the Lord Jesus and were contrary to all men, and his blood has been upon them even to our own generation. Learn, here, the sovereignty of God and the responsibility of man. Neither a blessing or a curse pronounced upon unborn nations can relieve any man from his individual accountability; and hence the gospel addresses all men in all conditions and circumstances and invites them to its rich and rapturous blessings upon equal conditions made equal to all. O blessed equality! How delightful to know that amid all the necessary and unnecessary distinctions of this earth; although we may be colored by the yellow sun of Asia, the red sun of America, the black of Africa or the fair light of Europe; though separated by tongues and customs and habits; however, elevated in civilization or fallen in barbarism we may have been, there is one place where we meet in the fellowship of a common humanity; one home, a father’s house, in which we have a common and glorious inheritance; one altar upon which we can offer the common sacrifices of contrite and grateful and fraternal hearts, and where together we may exult in a sympathy which is world-wide, and a love which regards man as the creature of God and the child of hope and immortality! Thanks be to God for his unspeakable gift.

J. B. F.

MIRACLES.—No. V.

I do not for a moment hesitate to admit that a greater amount of testimony is required to establish some facts than others.—An event of rare occurrence demands more evidence for its confirmation than one which is repeated every day. That there will be a total eclipse of the sun requires more evidence for its confirmation, than that the sun will rise to-morrow. Yet the former, by an accumulation of testimony, is as capable of being set in as strong a light as the other, and of being rendered as certain, but by a higher grade of testimony. But the greatest of all testimony is required when the event is miraculous. Yet, even this, by homogeneous evidence, may be rendered as certain as any other occurrence. The veriest sceptic would admit the truth of a miracle which he witnessed himself in circumstances which would utterly preclude the idea of imposition. Now what may be believed on the evidence of the senses, should be believed on the evidence of testimony. Suppose, for illustration, a man to have been witness of his neighbor’s death. He saw him breathe his last breath, and felt the effort of his last pulse. Long after the signs of life had disappeared, he saw a spear pierced through his heart, and buried and in a state of death two days subsequently. He goes to the grave and finds it empty. He converses with his once dead neighbor. He sees the wound inflicted.
ed in his side by the spear. He eats with him. Feels his pulse. He sees him forty days in succession in circumstances which preclude the possibility of illusion. He tests his eyes by other objects; his touch by other substances, his hearing by other sounds, and finds them sound, and incapable of being imposed upon. Now the question arises, Is this man justifiable in believing, on the evidence of his senses, that his neighbor, whom he saw dead, was subsequently alive? Would you yourselves believe it, had you witnessed such a thing? You tell me, doubtless, you would. You admit, also, that the man whom we have supposed to have witnessed such a miracle, was justifiable in believing the fact on the evidence of his senses. Then you admit that the testimony of this person, in the circumstances supposed, is entitled to credit. In other words you admit we should believe his testimony. How greatly would the testimony be increased if all these facts had been witnessed and reported by twelve men, or five hundred, instead of one.

Notwithstanding all that has been said, does the sceptic still hang upon the fact that testimony has often deceived us? We reply—so have our senses often deceived us. But the question is, Did the senses of an individual in the circumstances of the supposed case, ever deceive him? The answer must be in the negative. So, we affirm, that such testimony as we have supposed the individual to bear, has never deceived us—it has never been proved to be false.

Now just such testimony as the above, is that in favor of scripture miracles. It has been sifted and turned over, and examined, and tested in every way, but still it remains in all its force. Then we should credit the statements of the Apostles without requiring the additional evidence of our own experience. They are of such a nature, many of them, and such as stand at the head of the Christian Institution—the resurrection of Christ, for example—that they cannot be repeated. We are so organized as to believe any fact, however strange and miraculous on such testimony as is borne in favor of these miracles; and unless we violate the laws of our nature, we are compelled to yield our assent to the scripture statements.

The frequent occurrence of such events as the scriptures record, would utterly destroy their efficacy; because we would not discriminate between what was natural and what was miraculous—for they would be equally frequent, and, hence, equally unobserved.

If it should be still urged, as a set off to our arguments, that no experience has furnished another instance of such an event being true; our answer is, that no experience has furnished an instance of such testimony being false. Should it be said in reply, that the establishment of a miracle requires stronger testimony than an ordinary event; we respond, that if the stronger testimony only be multiplied as much as the weaker, the result would be that the miracle would be rendered more credible than an ordinary event. Just such an accumulation of testimony will be found to prove the resurrection of Christ. We may safely affirm that there never did occur in the annals of our race, the falsehood of such testimony as that borne by the Apostles and others to the fact in question.

It thus appears that no solid argument can be urged against this branch of Christian evidences. It has been the fate of Christianity to be opposed by sophistry and falsehood from the beginning. False witnesses were sought against its Author, as false arguments are now against the system. There is no more agreement between the latter than there was between the former.

Truth alone is consistent. Such is the Christian system. The arguments against it vanish when brought to the test of truth as the first witnesses against its Author returned abashed and confounded when questioned concerning what they knew evil of Jesus.

B. F. H.
equal prevalence, viz: *Time unimproved is lost forever.* In seasons of joy and festivity, as well as at times of grief and solitude, the truth of these sayings come stealing upon the surface of our thoughts and for a moment agitate them and plunge beneath with ruthless power and again arise and as suddenly depart, as sensitive visitors who fear their welcome. It would be well for us occasionally, at least, to pause and estimate their force and applicability. Suppose we bring the subject before us as a mathematical problem: “Life is short; required: how much of it is saved from loss?” About one third of it is absorbed in sleep; one twelfth inevitably appropriated to the other demands of nature; one twelfth to the tyranny of custom; one twelfth to superficial decorations of our body, and the reciprocations of civility; one twelfth is stolen from us by lassitude and languor; one twelfth by disease; two twelfths by petty cares that have only respect to the body,—and how much have we left, over which we have supreme control for soul-perfecting purposes? *Answer:* but one twelfth! Is it possible? I hear the serious man exclaim! It is certainly so, and the estimate is more favorable than one half the human race experiences. “Surely every man spends his life in a vain show.” It is a painful picture, and melancholy souls ought not often to look upon it. But we have another contrast, which if it does not bode equal discontent and grief, may assist us to a useful conclusion:

Look abroad over this land upon which we dwell and of and about which natural philosophers and great travellers boast so much and so entertainingly. Three fourths of it is covered by the uninhabitable waters of old ocean. A large portion of its dry land is encumbered by naked mountains, or embedded in burning, barren sands; another portion is locked up in eternal frost, whilst its opposite is scorched with uninterrupted heat. What a small portion is left for the production of fruits and plants or adapted to the habitation of man. *Reader!* does this true and unalterable view of the earth cause thee to despise it. Thy contempt is ill-spent, and thou wilt sooner make thyself a fool than show the earth without wisdom both in its plan and arrangement. This earth, however surrounded by waters and chained by mountains or deserts, is still capable of producing more than all its inhabitants can consume; and these very mountains, oceans, deserts, serve to make healthful and abundant the narrow home of man which they environ.

So is thy life. It is wasted in body cares and contracted by apparently arbitrary requisitions; but enough of it yet remains, even that small twelfth, for all the purposes of reason and virtue, of religion and God. But thou must be diligent; thou hast not enough of it to squander upon trifles or waste upon fortuitous amusements. The small portion of the earth which is left for man must be cultivated or the race will perish. So the short allotment of thy time must be improved or the thousand chances of disturbance or interruption that surround thee will steal all away.

To man, dwelling upon the islet home he possesses in this world, mountains and deserts are made tributary and serve for his knowledge, support and comfort. So may our necessary and apparently unsatisfactory employments be made tributary to our knowledge and religious improvement. We have but to reverse the maxims of the wasteful, the profligate and the Godless. Do they live to eat, we must eat to live. Do they set no value on minutes but allow all their lives to fall useless to the earth? We must remember that minutes make up our lives, and we should seek mental or bodily rest only to arise invigorated to prosecute its great designs, by performing assiduously the common duties of life.

But does my laboring brother—and all are laborers who are usefully employed, whether it be the mind work or the body work, or both as it ought to be, that occupies his time—does he tell me, that to attain the religious uses of life, he must dismiss his business, exclude his pleasure, and change the whole course of his pursuits? And does he wait for a favorable opportunity to do this? Is it after he has gained a fortune or become eminent in a profession, or otherwise established himself in the world? I tell him if he thus waits he will
never be religious. That the designs of life are attainable at a lower price. That Christianity, I mean the Christianity of Christ and not of the priest, of God and not of man, that does not consist in the love of power or worldly dominion or in useless griefs and unnatural exstacies; the Christianity that was intended for life—for this life just as it is when not perverted in its uses—this Christianity will sanctify your business if it is a proper one, and will save you from abusing it or yourself with it; will elevate, refine and purify your pleasures, will restrain their extravagance and will make them pure, cheerful and healthful; and will breathe a gracious influence over all your pursuits, and make them, however humble or exalted in the world's view, worthy of a high-born, rational creature. O, what a happy world even this would be, if we could only learn that our pursuits and conditions in life, that our professions and callings, our amusements and recreations, are ordained by heaven as the elements of good and may be prosecuted and enjoyed with cheerful innocence and devout gratitude. How our homes would be gladdened; our duties be rendered pleasant and the dark scowl of worldliness and pride be driven from the land. We would no longer look upon the world as a prison and our labor as a task; but the world would be to us a school for the training of our higher nature and our toils, as our heaven-sent teachers. And age to age instead of echoing sighs, groans and complaints, as though the abode of man were a gloomy penitentiary, would roll the songs of joyousness down the stream of time which would be echoed from mountain to mountain, by religious laborers, in strains of holy friendship and love, until the perfect day.

Let every man, then, remember that life is his estate; and an "estate that will produce nothing without cultivation, but will abundantly repay the labors of industry, and satisfy the most extensive desires, if no part be suffered to lie waste by negligence or overrun with noxious plants, or laid out for show rather than use." To the worldly it is a worldly life. To the indolent it is a wasted life; but to the man of faith and piety it is a theatre for noble, honorable and happyifying employments; a school in which to acquire patience and perfection, virtue and the favor of God; a church where every duty is an altar wherein we may offer the incense of gratitude to him who gave us liberty to live and the hope of life forever more.

Delay not then to use it properly. Begin the religious purposes of life ere so much of it runs to waste or is worse than wasted upon pursuits that injure thee or that might benefit thee if properly pursued.

"Begin; be bold, and venture to be wise; He who defers this work from day to day
Does on a river's bank expecting stay,
Till the whole stream which stopped him shall be gone,
That runs, and as it runs, forever will run on."

J. B. F.

THE GOSPEL OF CHRIST IDENTIFIED—No. v.

There is still another aspect in which our subject may be contemplated. The gospel proclamation contains Messiah's law of pardon to the sinners of our race. This commission to his Apostles may be regarded as the constitution of the kingdom of grace; and the preaching and acts of the Apostles under that commission, may be viewed, we think, with propriety, as forming the law of pardon to aliens in Messiah's dominion.—Now the law of pardon, like all other laws, to be valid and binding, must emanate from the proper authorities; it must issue from the right place; it must have the right date; it must be constitutional; and it must have the executive signature and seal. But has it all these marks of validity and obligation? We answer in the affirmative. The Apostles were constituted Christ's witnesses to the world; they were divinely inspired to preach the truth, and were endowed with miracle-working power to confirm the truth they preached. They were, moreover, promised thrones in his kingdom. And they were the first to proclaim the law of pardon to the world.

The laws of Kentucky must emanate from Frankfort; and those of Tennessee from Nashville. They would not be valid and

binding were they enacted elsewhere. And, to be constitutional, the laws of pardon in the kingdom of Christ, must come from Jerusalem. The date of laws is another important item. Have they been repealed, or superceded by subsequent enactments? or have they ceased to be binding, the time for which they were enacted, having expired? Nothing of this kind can be pleaded concerning the law of pardon enacted by the Apostles. It was for all the world, and for all time to come. There has been no subsequent enactment by divine authority, superceding or modifying this law. It is, therefore, still in force,—it is still binding—and will so continue till the end of time. The Apostles began to preach after they were endued with power from on high. That was the date of their authority.

But is it constitutional? And did it have the seal of Heaven? These questions we likewise answer in the affirmative. But to make this appear to the satisfaction of some of our readers, it may be necessary to present the matter in a somewhat different light.

We have been led, by our investigations of the subject before us, to Jerusalem—to the day of Pentecost—and to the first sermon of the Apostle Peter, for the gospel law of pardon. Here, all we need do to learn what the gospel is, is to read the sermon of the Apostle Peter delivered on that ever-memorable occasion. Hence the facts and the predictions all correspond. Did prophecy and promise fix on Jerusalem as the place, the day of Pentecost as the time, and Peter as the first person who should proclaim the gospel of Christ? They all find their fulfilment in the Apostle Peter's sermon.

The constituent principles of the gospel; the three facts, the death, burial and resurrection of Christ; the three commands, to believe, repent and be baptized; the three promises, the pardon of sins, gift of the Holy Spirit and eternal life; are all, all, either in form or substance, to be found in the Apostle Peter's address to the multitude and his answer to the question propounded by the three thousand. The order or relative position of the gospel items is observable also in this sermon; and the attributes of the gospel likewise. Behold the wisdom and the goodness of God! Reader, look over the Apostle Peter's discourse again. It is radiant with beams of light. It is the focus where all the rays of prophecy and promises meet in a blaze of glory. It is the living, crystal sea of love into which all the gushing springs and streams of living water empty! It is the focal centre from which radiate the ten thousand beams of gospel light, which shine out to the circumference of the whole earth! It is the first gospel sermon ever preached. It is the opening of the reign of favor. It is the concentration of the divine power in the glorious gospel of the blessed God. It contains the truth which is destined to effect the moral regeneration of the world. It has both wounded and healed many a heart. It has cheered many a weary pilgrim on his way to glory. It has guided many on the road through the valley of death, and led him up the hill of heaven.

No marvel, then, that we hang upon this sermon; that we linger about the sacred spot; that we cluster around this tree of life—this spring of living waters! It is the beginning corner of the king Messiah's great survey, which he commissioned and granted the Apostle Peter to make. Having before us on the map of inspiration, all the courses and distances, we find no difficulty whatever, in processioning out the original survey. Samaria, Cesarea, Philippi, Corinth and even Rome itself, are only so many line-trees. Jerusalem is the beginning corner, Pentecost the date of the first survey ever made, and Peter the man who made it. When tauntingly asked why we always fly to Peter's Pentecostal sermon to find our doctrine? Our answer is—for the same reason that a man goes to the beginning corner of a tract of land when he wishes to procession out the original survey. Then by following the original lines—in their courses and distances, he is certain to find the whole

plot. So shall we, provided we observe and adhere to the original landmarks. It is highly important to begin right, and at the right place.

Peter preached the death, burial, and resurrection of Jesus, God's Messiah. Three thousand believed what he said, and anxiously enquired what they should do. Peter told them to repent and be baptized, in the name of Jesus Christ, for remission of their sins, and that they should receive the gift of the Holy Ghost.

There is no ambiguity here; and after all the questioning and cross-questioning, and torture to which the passage has been subjected to make it speak differently from what it says, it still speaks the same truth that Peter, the Apostle of Jesus uttered on the day of Pentecost. In the great commission which Christ gave his Apostles, he told them to go, teach the nations, baptizing them into the name of the Father, of the Son, and of the Holy Spirit. He commanded them to preach repentance and remission of sins among all nations, beginning at Jerusalem. He told them to preach the gospel to every creature; saying, he that believeth and is baptized shall be saved. Acting under this commission, and in obedience to it, Peter began at Jerusalem to preach repentance and remission of sins in the name of Jesus Christ. Whatever Jesus commanded the Apostles to preach, Peter did preach.

The Apostle Peter, therefore, preached the very same things on the day of Pentecost, that he and his fellow-Apostles were commanded in the commission, to preach in all the world; of course, the same things which were preached in Samaria, in Corinth, in Rome, at the house of Cornelius, and every where else. The commission is a unit and was given to all alike. Those sent out by Jesus to preach, were all sent out under the same commission; they were all to preach the same things, and to preach the same things for pardon to the Jews, Samaritans, and Gentiles. Whatever, therefore, any one of them preached for pardon, at one time, in one place, they all preached, at all times, and in all places. This is a settled truth. 'Remission of sins' in Peter's sermon, therefore, is equivalent to 'saved' —and equivalent also to being baptized into the name of the Father, of the Son, and of the Holy Spirit,' in the commission.

Jesus told the Apostles to preach repentance and remission of sins in his name, among all nations, beginning at Jerusalem, Peter told the Pentecostians to repent and be baptized in the name of Jesus Christ for the remission of sins.

We propose in our next to examine the various expositions which are given of Acts 2:38.

B. F. H.

"JESUS IS THE CHRIST," EXPLAINED.—No. II.

The fundamentality of the proposition that 'Jesus is the Christ,' may be learned—

3. From the fact that the Church of Christ is built upon it. Upon this rock [la Petra] said Jesus to Peter, "I will build my church." He did not mean that he would build his church on Peter, as the Romanists erroneously imagine; but on the truth which Peter had just confessed—That Jesus is the Christ, the Son of the living God. This is the great truth which lies at the foundation of the Christian edifice; the chief corner-stone upon which the spiritual house of God rests. The scriptures no where intimate that he would build his church on Peter, nor on any human creed Romish or Protestant, but on the irrefragable truth that Jesus is the Christ. Against the church built on this foundation, the gates of hell shall not prevail. It will stand forever. No power shall ever be able to prevail against it.

Standing on this rock, far above the reach of all opposition, the church will smile at the inefficual efforts of her enemies to demolish it. It will stand—

"Like some tall cliff that lifts its awful form; Swells from the vale, and midway leaves the storm; Though round its head the raging storms may spread, Eternal sunshine settles on its head."

4. The church is to be increased by this truth. In other words, members are united with the church on the belief of it. It is the great fundamental article in the creed of Christians. It is not only by believing the truth contained in this proposition that persons are united to Christ; they are united to the church, and to one another by it. It is the bond of union among the followers of Christ, as far as faith is concerned. ‘No other foundation can any man lay [for Christian union] than that which is laid, which is [that] Jesus [is the] Christ.’ And it is reasonable that the principle of union to Christ, should be also the principle of connection with the church and of union with its members. The same state of the mind and heart that admits one to fellowship with Christ and to a participation of his blessings, should also be the state of the mind and the heart that entitle him to the fellowship of the church; and nothing else, as far as the heart is concerned, is necessary to fraternal Christian affection.

5. Christ died for this truth. He was arraigned without any very specific charge. Witnesses were suborned to testify to various false accusations, but, being contradictory, they could avail nothing.—The trial was brought to a pause. The malice of his enemies was bent on his condemnation, and their ingenuity was taxed to suggest some ground of further accusation. Then the high priest said to Jesus, ‘I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God?’ Jesus answered him, thou hast said,’ or it is as you say. He was then accused of blasphemy; and the people said, ‘What further need have we of testimony? We have heard him ourselves.’ He was then bound and led before Pilate, who said to him, ‘Art thou the King of the Jews?’ Jesus answered, ‘Thou sayest it.’ It is as you say. ‘On his own confession he was put to death. Without these confessions his condemnation could not have been secured. But the truth that Jesus is the Messiah, is a matter of such fundamental importance, and a knowledge of it is so necessary, that it must not be concealed, even if the murder of Jesus should be the consequence of its being made known. Hence he confessed it knowing that his life would be the forfeit. ‘I am the Messiah; I am the King of the Jews,’ and submitted to his fate! This event, better than language can express, shows the vital importance of this truth.

6. All the labors of the Apostles were performed to establish this fact—to convince the world that Jesus is the Christ.—This was the subject-matter of all their discourses. Whether they addressed the persecuting Jews, the reviling Greeks, or the exasperated Romans, this was the burden of their message. Though interrupted by the rage and clamor of the enemies of the cross—some of whom laughed and others mocked—they still preached that Jesus of Nazareth is the Christ, the Son of God; they preached it to the priests in the Synagogue, to the judges of the supreme court of Athens, in the midst of Mars Hill in polished Athens; they proclaimed it with trumpet-tongue in imperial Rome, the mistress of the world. With the name of Jesus on their floating banner the plighted band of Christ’s soldiers achieved the most signal conquests recorded in the annals of time. It was not by the power of numbers, nor by the force of arms their victories were gained; it was the Omnipotence of truth; by the power and name of Jesus. It was this which won their victories—victories, not over the arm of flesh, but over the heart. This marvellous truth subdued the stubborn spirit of proud man, and gained a willing surrender of the soul to Christ, and a ready submission to his government. What a mighty theme! And it is as lovely as it is mighty! O! it is a theme worthy the meditation of any heart, the employment of any tongue. For this the Apostles suffered and confirmed the truth with their own heart’s blood. And this new-known truth, first taught in the Judean desert, rolled on, like a cloud of glory; and it is destined yet to regenerate the world.

It will, doubtless, at once strike every mind that a truth of so momentous importance; of such morally revolutionizing power; of such wonder-working efficacy, should be understood. The proposition that Jesus is the Christ has in it no talismanic power,
no magical charm; its efficacy is in its truth, the ideas which it contains. All its influence depends on its being understood.—Hence the expressions, ‘If you know these things, happy are you if you do them;’ and ‘he who receives the word of God into an honest and understanding heart;’ and ‘understandest thou what thou readest?’ and ‘lest they should see with their eyes, hear with their ears, understand with their hearts, and should be converted and I should heal them;’ and ‘if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them who believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.’

From these and similar passages, we may learn that God’s truth, to have any effect upon us, must be ‘received into honest and understanding hearts.’

II. We come next to explain the import of the proposition, that Jesus is the Christ.

The word Christ in Greek and Messiah in Hebrew mean the same as the English word annointed. The word Christ was first used as an appellative, but afterwards as a proper name. To understand it, we must look into the Old Testament, where it is used in its primary significance.

Three classes of personal types of Christ under the former dispensation, were annointed with oil in the name of the Lord, at the time of their consecration to office. These were the prophets, priests and kings, and it is in allusion to these, as his types, that Jesus is called Christ, or annointed.—He, however, was not, like them, annointed with oil, but with the Holy Spirit. Persons, before they took upon them the responsible, the holy and the important office of Prophet, were consecrated to the work by being annointed with oil in the name of the Lord. It was a sort of oath of office; and designated them as public, inspired teachers of the people. So Jesus, before he entered upon the work of the public ministry, and began to announce the approach of his reign, and to teach the way of life, was annointed with the Holy Spirit. This took place at his baptism. The Priest, also before entering on the duties of their office, were annointed with oil, as in the case of Aaron and his sons. Ex. 8: 30. In reference to his office as Priest, Jesus is called Messiah in Dan. 9: 25, 26.

Kings were likewise annointed with oil before they ascended the throne, and had the sceptre of authority placed in their hands. Samuel was directed by the Lord to annoint Saul to be King of Judah. All these official annointings were typical of the anointing of the Saviour with the Holy Ghost before his entrance into the office of Prophet, Priest, and King. He is called Christ because he has been annointed with the Spirit.

All these types of Christ were God’s annointed prophets, priests, and kings; but Jesus is the annointed, the Christ, because he is the great antitype of all these types—the long-promised Messiah—the last great Prophet, Priest and King sent to the world, to teach, to atone for, and to govern and guide mankind to eternal joy.

B. F. H.
Sunset is glorious, and the break of day;
The walking wind, whose airy foolstep prints
Dimpling their sheen with her overpowering ray,
Her cooling kisses when the eve grows dull,
As the thick leaves of June she plays among.

Deep dimples on the wave, her whispering song,
The prime of summer, and autumnal tints,
The carol of young birds upon the wing;
Are beautiful—the infant life of spring;
And breath that stole its balms from buds half cleft,
And winter's hoary dew, are beautiful;
Or moon or stars, or music breathing wind;
When all the winds are wakened from their sleep,
That ever beats its angry wings in vain
As death, keep back the raging hurricane,
Of mountains huge, whose unclimb'd summits frown
That hurl themselves a thousand fathoms down,
Dread sublimity.

Jake thought ascend like flaming fire on high,
Or all the new-born life of dewy May,
Or tempest or the angry ocean's roll;
And thunder, or the lightning's crooked jag,
Or tears wither the angry ocean's roll;
And therefore, too I look on nature's face
With meditative eyes, and sense her grace
With looks of love, and listen to her voice
With deep attention, learning her sweet love,
And in her boundless loneliness rejoice—
The eternal mind of man can move us more.

THE CHRISTIAN'S RESIGNATION.
Father, thy will on earth be done
As it is done in Heaven,
Be all our daily wants supplied,
And all our sins forgiven.

When dearest friends are snatched away,
And we are left alone,
May we in sweet submission say,
Father, thy will be done.

-Of life or feeling's rod,
But when the blow was given,
We meekly said thy will on earth
Be done as 'tis in Heaven.

Teach us, oh, Father, day by day,
To read thy holy word,
To live like Christians ought to live
Like Jesus Christ, the Lord.

Teach us no longer to repine,
When earthly ills shall come,
But calmly say, with thy dear Son,
Old Lord, thy will be done.

Father, thy will on earth be done,
As it is done in Heaven,
Be all our needful wants supplied,
And all our sins forgiven.

[Clara.

"DEATH IN HIGH STATION.—There is a peculiar solemnity and mournful grandeur inspired by death in high station, which adds much to the moral impression made by mere grief or regret. Through such visitations of the mighty ones and rulers of the earth death speaks to all beneath them, and gives a warning which reaches alike to the humblest subject and the greatest rulers and leaders.

The strange and stately verses of Shirley (which are said to have chilled the heart of Cromwell himself, by moving some mystic sympathy,) marked as they are by an obscurity that deepens their gloomy sublimity, suggest themselves here as they often do in similar circumstances."

The glories of our mortal state
Are shadows, not substantial things,
There is no armor against fate,
Death lays his icy hand on kings.

Some men with swords may reap the field,
And in the dust be equal made
With the poor crooked scythe and spade.

The garlands wither on your brow;
Who can now move your mighty deeds;
Upon death's purple altar now,
See where the victor victim bleeds

All heads must come;
To the cold tomb.

Only the actions of the just
Smell sweet and blossom in the dust.
The Church of Christ.—No. V.

"The gate of Hell shall not prevail against it." Mat. 16:18.

The next and by far the most successful effort of Satan to destroy the church, was that of Fraud. He failed when he stood opposed to it as an enemy. The violence of his opposition but gave it power against its destroyers, and carried it to the utmost ends of the earth. Seeing the folly of his efforts as an enemy, with the most masterly policy, he veers about and approaches the once persecuted religion, in all the soothing, winning arts of a friend; and he would find, in the persons of Roman Emperors and lordly Popes, insinuate himself into the bosom of that very church he had vainly sought to destroy. A master stroke of this policy was the union of the civil and religious power in the elevation of the Christian Emperor—Constantine. The strong arm of governmental policy and power were thus stretched forth to bring the whole world, with all its superstition, idolatry and crime, into the embrace of the once pure and purifying church. Princes, Philosophers, Warriors, Senators and mighty men, with all their unsanctified ambition, were brought into it. And as these could not be made to bow to pure and genuine Christianity, Christianity was corrupted; its primitive purity and simplicity were supplanted by vain philosophy and superstition, so that in a few years, such was the likeness of the church to the world, that it would have been difficult to distinguish them. The name of the Church of Christ remained, but its glory had departed. The very spirit to which it was most hostile—the passion for power, dominion, pomp, preeminence, became its governing principle. It became the seat of the very lusts, vices and crimes which its true spirit most abhorred; and its history thereafter is a melancholy record of persecution, torture and bloodshed, under the direction of inflamed, bigoted and powerful sectarian chiefs.

By establishing Christianity as the Religion of the empire, the Paganism of Greece and Rome, which it came to supplant, was brought into it and sanctified by its holy name. In place of the demi-gods or deified heroes of the empire, dead Statesmen, Poets, and Philosophers, we soon had deified Apostles, Prophets and Martyrs;—for the vestal virgins of their mystical worship, we had nuns secluded in monasteries;—for their sacred fanes, we had gorgeous temples, erected under the patronage of some tutelary saint. Even the sacrifices of the Heathen were imitated and as they were in the habit of propitiating the manes of their departed friends by costly festivals so the Christians built up the tombs of Martyrs and established costly festivals in their honor, to which thousands of pious worshippers resorted; and nearly one half of the whole year was spent in these idolatrous past-times.

We survey a long period of history under the influence of the frauds of Satan, called in the Scriptures the deceivableness of unrighteousness. We cannot particularize, but the general facts will not be questioned. A long night of apostacy, desolation and spiritual death followed the influence of the world thus introduced into the church. The elements of Paganism, Judaism and Christianity were blended together and the abominable mixture palmed upon the world by ambitious, dissolute and rapacious Bishops and Clergy. From being unpretending and world-renouncing ministers of the cross, they became, when advanced to power, fanciful lords ministering in a Pagan or Jewish ceremonial, and ready to assume and exercise all civil offices. They professed the power of sealing the eternal destiny of man. They ruled not by the force of Christian virtue but by the inalienable authority of a divine office. They held the keys of heaven and opened and closed its doors to whomssoever they pleased. They sent forth the sentence of excommunication which cast back whoever opposed them to the hopeless condition of the anathematized heathen.

Under the influence of this fraudulent policy speculative controversies were introduced, which so far from settling any practical truth, amused or enraged the world with orthodox or heterodox theories explainative of mysteries never revealed, and beyond the ken of mortals to unfold. With
discussions concerning the triple division of human souls; the nature and power of invisible families of genii who presided over and directed the destiny of individuals and nations; whether man was the offspring of primal light or the great principle of darkness; whether Christ was the efflux of the God of Light as Light of Light, or was he self-subsistent,—I say, with such foolish, speculative and absurd discussions, the Trinitarian and Arian controversies commenced, which have agitated the world for ages and are to-day as near their final adjustment as they and their kindred subjects were the day that Pagan philosophy first introduced them into the church. Controversies which never can be settled, and which always offered a melancholy example of the triumph in the mind of man, of the shadowy over the real, of the speculative over the practical; of his vain ambition and insubordinate presumption, when unhumbled by his ignorance, and unabashed by the limited boundary of his observation.

Only think of man, ignorant, short-lived and circumscribed man, attempting to define the nature and mode of existence of the Almighty, self-existent and incommunicable One who inhabiteth Eternity, dwelling in light inaccessible! But the world was diverted from practical godliness by these senseless and arrogant controversies—heresies were produced in the church—the servants of God and of Christ became inflated despots ruling the world and the church with the rod of iron—the flood-gates of disunion, persecution and crime of every name were opened and Satan effected his purposes! The primitive Christians were content to worship with undefining ardor, their Heavenly Father as revealed in the gospel of his Son. They believed and repeated with devout adoration, the names given to Christ in the language of the Sacred Writings, and knew nothing of the nice discriminations which philosophers pretended to make between each manifestation of the Godhead. And thus in their simplicity they knew more than all the boasted learning of a corrupted Theology, for they knew that every attempt to define the Almighty Creator, served only to circumscribe him to the limited and ignorant bounds of mental conception. To them it was sufficient to know the character of God as revealed in the words of the Holy Spirit, and to acknowledge him by such a faith, walk and hope, as was condensed in a holy, lovely and Christ-like behaviour. Admirable simplicity! which adored a common Father, in peaceful harmony, in the freedom of the purified sanctuary of their own hearts and in the equal bonds of an everlasting love. When the Christian world shall become wise enough to learn from the simplicity of Primitive Christians, they will see that the Trinitarian controversy, originated in the abuse of philosophy and was more the result of corruption and passion than of reason or faith.

Under the early influence of these fraudulent corruptions of Primitive Christianity, infant membership and infant baptism originated. In order to tax the whole world, it was necessary that the whole world should be brought into the Church. And as the world could not be brought by force of reason under the dominion of an ambitious priesthood, the initiatory ordinance of the Church was given to infants, under the sanction of the idea that all the race of Adam were polluted and the ordinances of Christ were the means of effecting, as by magic, the purification of all. It is certain, as all the unprejudiced admit, that neither Christ nor the Apostles ordained infant baptism.

But we cannot in a general survey dwell upon particular instances of frauds imposed upon the church. It is sufficient to know that the world degenerated—the ages of superstition and darkness were brought on; the sun of science had set upon the fairest portions of the earth, and was casting its last lingering rays on all lands,—and it would seem that Christianity with decayed and corrupted learning and philosophy was fast seeking a grave in those leaden epochs of the annals of mankind. The man of Sin described by Paul; the Woman upon a Scarlet Beast painted by John, and the powerful dominion of corruption and tyranny
predicted by Daniel,* held universal sway—

made war with the saints and truth of God; took the temple of God for a possession and dwelt in it as though it were a God, ruling over the kingdoms of this world with temporal and spiritual authority such as no human dominion has ever assumed.

But I am asked again, did fraud so corrupt as to destroy the church? Did the corruptions of the early centuries which eventuated in that mountain of iniquity, blasphemy, idolatry and crime, ycleped the Papacy, swallow up the pure faith and obliterate it utterly? Did the gates of Hell prevail by fraud, having failed by violence? We are prepared to answer. This policy was more efficient and successful than the first, and its influences extend even to our own day, but it did not succeed! The corruption of the Church by the introduction of all manner of deceit, rage and violence, supported by the most powerful monarchies of the earth, prospered and prevailed for a long and dismal period; but it drove the true church into the wilderness; where amidst all its trying vicissitudes the Lord prepared a place for it, and during the time of its obscurity and distress he fed it, and gave it power to obtain a victory through faith and patience, over the beast, and over his image, and over his mark, and over the number of his name. (Rev. 15: 2.) During all this period we find men who bore a uniform, united and courageous testimony against the impositions of Satan, and who, if they did not in their often-times desolated condition enjoy the ordinances of the gospel according to their original appointment, still worshipped God and honored Christ and were owned of him as his appointed ones.—Theirs was the inner, if not the outer Temple, the spiritual and real if not the external worship. From caves and dens of the earth; in garrets and cellars; among tombs and deserted ruins, in the fastnesses of mountains, or the seclusions of deserts, their voices of thanksgiving and their anthems of praise went up to God, whilst the blood of millions streamed upon the altars of the desolated church in testimony of their faith. Frequently they were reduced to a mere remnant, perhaps not larger than that which had not bowed the knee to Baal in the days of Elijah, but their doctrine, worship and conduct bore the measuring of the reed of the angel and were accepted of God; whilst the outer court was given up to the unclean who were formal, superstitious, idolatrous and persecuting worshippers.—Are we still asked did Satan prevail? Ask the Novatians, the Donatists, the Cathari, the Albigenses, the Waldenses, the true Protestants of all ages. Ask the Reformation of Wickliffe, of Huss and of Luther. Ask every advancement back to Primitive Christianity since their day. Ask the word of God translated into almost all languages; opened at the hearth-stone of all Christendom, free from comment or addition, in which all are pointed to the way of life thro' its own ordinances and divine preparations. Ask the right of 'private judgment,' subject only to God in matters of religion, now secured to many, and asked for all people.—Ask the hatred of tyranny, the love of liberty, the knowledge of the rights of man, the broken arms of oppression and superstition and the tottering thrones of despotism! Ask the pure and enfranchising gospel now publishing throughout the land as erst it was preached by the holy Apostles, before the Jewish and Pagan corruptions of Christianity were known or the Man of Sin was born! Ask your own soul, as it surveys these mighty facts, and as it now recollects that as revolution has succeeded revolution, it is made to see more clearly and imposingly the bright, pure, glorious truths of Him who said full eighteen hundred years ago:—"Upon this rock I will build my Church and the gates of Hell shall not prevail against it!"

The violence of earth and Hell have not destroyed it; the frauds, heresies and corruptions of ages of darkness and desolation have not destroyed it. Jerusalem has fallen; its temple is buried and its worshippers are scattered without priest, teraphim or ephod. Rome Pagan has been desolated—Rome Papal is consuming; but this day Christianity is as fair and full of promise as ever;

*2 Thess. 3d, Rev. 13th, 17th, and Daniel 7th chapters.
and she will stand until the sainted dead shall be raised; her worship, discipline and communion be restored in their primitive purity—until the knowledge of her Lord shall cover the whole earth; the Jews be converted and partake of the blessings of her kingdom—universal peace, tranquility and safety over all prevail, and the kingdom and dominion and the greatness of the kingdom under the whole heaven be given into the hands of the Saints of the most High. Preceding which great and glorious events, we look for the Messiah to come with vengeance upon the incorrigibly wicked and take up his abode with his people.—

Even so, come, Lord Jesus!

J. B. F.

TEST OF BEING CHILDREN OF GOD.

A DISCOURSE—BY JOHN R. HOWARD.

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."—1 John iii. 13.

The Apostle has here set before us the greatness of the love of God to us, in condescending to call us his sons and to become our heavenly Father. To be a child of God, a member of his spiritual family on earth, a citizen of that kingdom over which the Lord Jesus Christ reigns as the "king eternal, immortal, invisible," is the most exalted privilege on earth; and superior to all earthly distinctions, however wise, or noble or honorable. By coming into this high state of honor, we become "heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

Now to know whether we are the children of God or not, is a most important point, and one upon which greatly depends our degree of spiritual enjoyment here. The solicitude, the deep and restless solicitude, the earnest desire, to arrive at this knowledge, manifested by those whose minds are not properly enlightened on the subject of the Christian salvation, are evidences of its importance. How often is it sung by such:

"Tis a point I long to know,
Of it causes anxious thought;
Do I love the Lord or know
Am I his, or am I not?"

Now we must either be the children of God, or not his children. We are not left in doubt here. The Apostle uses the language of certainty: "Now are we the sons of God." How are we to ascertain? Before entering upon the inquiry, we will remark, that we have two classes of evidences; first, the evidences to be found within ourselves, in our own bosoms, and connected with our own consciousness; and second, those to be observed by us in others, and evidenced to us by their character and conduct. In the discussion of our subject, we will observe,

1. What are not tests of being children of God, but are regarded by numbers as such.

1. Faith alone is no test. Mark, we do not say that faith is no test, for it lies at the very foundation of all tests, and without it there could be no such thing as any test; but that faith alone, or merely of itself, is no test or evidence. Paul says, "we are all the children of God by faith in Jesus Christ," but he does not say by faith alone, as the part immediately succeeding that just quoted will abundantly show. Again he says, "though I have all faith so that I could remove mountains, and have not love, I am nothing." Here love is made just as essential a principle in the Christian character as faith itself.

2. Feelings alone are no test. One of the great errors of the religious age in which we live, is the great prominence which is given to the religious feelings. With many they seem to be the alpha and omega of their religion. They are the evidences of their acceptance with God as his children, and the tests of their Christian character.—Their religious enjoyments seem to be graduated entirely by these; and to increase and diminish, rise and sink, with the thermometer of religious feeling. Hence they have their seasons of "joy and rejoicing," and
of gloom, despondency and darkness; one day, revelling in shouting ecstasies, and the next, perhaps, wading in the “slough of despond.” And such must be the state of all those who rely upon mere feelings as tests. We wish the reader to observe that we do not exclude the religious feelings, but that we say that these alone are not tests. We are as much in favor of feeling in religion, as are any. We go further, and affirm, that without feeling, man cannot be religious.

A religion that does not address itself to the feelings of man, as well as to his intellect, and engage the affections as well as the understanding, will never benefit him in a spiritual point of view. But while faith alone is too barren, cold and speculative, feeling alone is too blind, erring and speculative. That our feelings alone cannot be a proper evidence of our acceptance with God, is plain from the fact, that a lie believed will excite the same and as deep feeling as the truth itself, until it is detected.

3. Doubting is no test. Absurd as it may seem to make doubting a test of the certainty of sonship with God, such has, nevertheless, prevailed to a great extent among some classes of religionists, and still prevails among many. Doubting a test of certainty! It is like a thing being true and false at the same time. A sensible writer has well observed on this subject: “These doubts are regarded as proofs of a given proposition; and this power is claimed for them in reference to no other. But the application of these doubts, as proofs, to the proposition, establishes its truth. It is now to be regarded as proven. All doubts touching its verity must now cease. But when these doubts cease, the truth of the proposition ceases. Thus, the doubts confirm the proposition, and this being done no more doubts can exist; and when doubts cease to exist, the proposition is no longer true.”

II. In the second place we will now notice what are really tests of being children of God, so no one may be at a loss here—may have any doubts of his being in this state; but may be enabled to say in the language of John, “now are we the sons of God;” and may thus, being in Christ, and “having Christ in him the hope of glory,” be enabled to “rejoice in the hope of the glory of God.”

1. The knowledge of God and of Christ: “This is life eternal, to know thee, the only true God, and Jesus Christ whom thou has sent.” John xvii. 3. The Christian has within him the principle of eternal life. This is plain from various passages of Scripture. “He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.” 1 John iv. 24. Again, “He that believeth on me, hath everlasting life.” vi. 47. Once more: “God hath given unto us eternal life; and this life is in his Son. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life; and that ye may believe on the name of the Son of God.” 1 John 11:13. But as man has to be born of water and of the spirit into the kingdom of favor, to enjoy the spiritual life that he previously possesses, so he must be born from the grave, of the spirit to enjoy this “life eternal.” To know God and Christ, is eternal life; but how are we to ascertain that we know God? The answer is at hand; and to find it we need not travel out of the epistle of John: “And hereby do we know that we know him”—how?—“if we keep his commandments.” 1 John ii. 2. All others—those who obey not his commandments are liars: “He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.” ii. 4.

We will examine, and see what are his commandments, necessary to be obeyed in order to become a child of God, when we get through with our other tests of being children of God.

2. Love of the brethren is another test: “We know that we have passed from death unto life, because we love the brethren.” 1 John iii. 14. This is a test often appealed to; and many imagine that if they can merely feel the sensation of love to the brethren, it is evidence enough that they are pardoned, and in a state of acceptance as
children of God. But as we asked how were we to ascertain that we knew God, so now we enquire, how do we know that we love the brethren? Does the Scripture furnish us with an answer? Let us hear John again: “By this we know that we love the children of God, when we love God, and keep his commandments.” 1 Jno. v. 2. So this test is resolved into the same as the preceding.

3. This brings us to the love of God as a test. Love to Him is also a test much relied on; and many think that if they can just feel the sensation of love to Him, it is sufficient. And hence they err as greatly as those to whom we have just now referred. Now how do we know that we love God? “For this is the love of God, that we keep his commandments; and his commandments are not grievous.” 1 Jno. v. 3. So this also resolves itself into the same test as both the preceding. Like so many converging rays, they all meet at the same point.

4. Righteousness another test: “he that doeth righteousness, is righteous, even as he is righteous. In this the children of God are manifest, and the children of the devil: whoever doeth not righteousness is not of God, neither he that loveth not his brother.” 1 Jno. iii. 7-10. This test also resolves itself into obedience.

5. The witness of the Spirit, another test: “The Spirit itself beareth witness with our spirit that we are the children of God.” Rom. viii. 16. “Now if any man have not the spirit of Christ, he is none of his.” 9 v. Mark, that the Spirit bears witness with, not to, our spirit or consciousness. According to the popular theory and common idea, it witnesses to our spirit by some secret inspiration or indescribable operation on our feelings. But it not being to our spirit it bears witness, how does it witness with our spirit? We will illustrate. In court a witness does not bear testimony to another witness, but with him; and to the facts testified. Now here are two that testify: the spirit of God and our own spirit; and to one fact, namely, that “we are the children of God.” Hence “the spirit itself bears witness with our spirit, that we are the children of God,” by our faith and obedience. And as in court, one witness bears evidence with another by his words, so the spirit of God witnesses with ours; by the word—by faith. “He that believeth on the son of God hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his son. 1 Jno. v. 10. By receiving the record as true in his mind, he receives the witness, and has it in himself. The disposition and character must both accord with those of Christ; must be evidenced by the fruit of the spirit: “The fruit of the spirit is love, joy, long-suffering,” &c.

The Holy Spirit is not given to us to make us sons, but because we are such, as we must become sons before we can receive it: “Because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father.” Gal. iv. 6. Now how do we become sons? It is on the principle of faith, as we have shown, but not by faith alone: “Ye are all the children of God by faith in Jesus Christ. For as many as have been baptized into Christ, have put on Christ.” Gal. iii. 20, 27. Thus we become children, not by faith alone, but by faith and baptism; and are thus “born again,” of “water and of the spirit.” Jno. iii. 3, 5. Hence the necessity of obedience to receive the spirit: “And we are his witnesses, as is also the Holy Spirit whom God hath given unto all them that obey him.” Acts v. 32. Repentance and baptism for remission are both necessary to the reception of the Holy Spirit: “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 Spirit.” Acts ii. 38.

III. The commandments of God. We have adverted to keeping, or obeying, the commandments of God as tests of being his children. We now consider those necessary to be obeyed, in order to sonship, or to become “the children of God.”

We observe in the first place, that the gospel may be resolved into facts, commands, and promises: Facts to be believed—commands to be obeyed—and promises to be received.
I. Facts three—(1 Corinthians, xv. 3, 4.)
1. "That Christ died for our sins according to the scriptures." Isa. liii. 3.
2. "And that he was buried, and"
3. "That he rose again the third day, according to the scriptures." Hos. vi. 1, 3.

II. Commands three—
1. Believe on the Lord Jesus Christ, and thou shalt be saved," Acts xvi. 31, &c. "And this is his commandment, that we should believe on the name of his Son, Jesus Christ, and love one another, as he gave us commandment." 1 Jno. iii. 32.

Here then we have the commands to be obeyed, and that too in the arrangement in which we have laid them down, in order to become children of God.

The first command, "Believe," relates to facts, and is dependent upon them. Obedience to it is that act of the mind by which we assent to the testimony or record of facts, and trust or confide in the subjects or objects of them. Hence faith comes by the word of God, (Rom. x. 17,) and the Corinthians, "hearing, believed," &c. See also the case of the Samaritans. As to the measure, or necessary quantum, required, of faith, to justify a man, and make him a child of God, we remark, that when his faith is strong enough to produce a change of heart, and cause him to feel his confidence and trust in God and obey him, he has faith enough.

The second command, "Repent," relates to motive. To cause men to repent or reform, we must place motives before them. See Rom. ii. 4. 2 Cor. v. 11. Acts ii. 38. iii. 19. Repentance produces a change of conduct; and when a man has sorrowed enough for sin to induce him to forsake it, he is penitent enough, and has agonized and mourned long enough and deep enough.—This is the true measure of repentance.

The third command, "Be baptized," relates to state. In obeying it we pass out of the unpardoned into the pardoned state, Acts ii. 38. xxii. 16; out of the unsaved, into the saved state, Mark xvi. 16. 1 Pet. iii. 21. Tit. iii. 5; out of the unjustified and un sanctified, into the justified and sanctified state, Eph. v. 25. 1 Cor. vi. 11; out of the un regenerate, into the regenerate state, Jno. iii. 5.—Thus it produces a change of state.

III. Promises three—

IV. "It doth not yet appear what we shall be." We may understand this in two ways: first, although now the children of God we know not yet what will certainly be our final destiny. We may be saved, or we may be lost eternally—be "a cast away." Hence the necessity of unremitting perseverance. "The race is not always unto the swift, nor the battle to the strong." The unfading crown is to be the reward of perseverance.

"Be thou faithful unto death, and I will give thee a crown of life," is the conditional promise of Christ. The reward of eternal life will be only to those who by patient continuance in well doing, seek for glory, honor and immortality. Or, we may understand it as having reference to the kind of body that we shall have in a future state of existence. It is to be a spiritual body, immaterial and indestructible. We see nothing around us in nature resembling it, and hence "it doth not yet appear what we shall be." But, continues the apostle, "when we see Him, we shall be like him, for we shall see him as he is." We shall behold him, in that bright and glorious spiritual body, he now wears, before which Paul fell to the earth, and John in Patmos was prostrated as dead; and we shall put on a body like it. This is enough for us to know. It should stimulate us to holiness, for, "without holiness no man shall see the Lord." We must be pure, and holy, and spotless, in this world; to wear that body in the next. Hence, "every one who has
this hope purifies himself even as he is pure." But those who refuse to obey his commandments, who thus know him not, and who remain finally impenitent and disobedient,—ah, what will be their eternal doom? Will you, hear it, O trembling sinner? It is written, as with a sunbeam, as with fire, on the divine page. "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power; when he shall come to be glorified in his saints and admired in all them that believe." May you obey the Lord and escape from eternal ruin, is my prayer.

THE IMPROPERITY OF PARTIALLY FORSAKING THE COMMUNION OF A CHURCH, ON ACCOUNT OF A PRIVATE OFFENCE.

It is not uncommon to find members of churches, who, whenever they meet with any thing that offends them in the conduct of their brethren, or hear of such a thing in the form of surmise, immediately withdraw from the communion, till their difficulties be removed. Now, this practice appears totally indefensible, from any thing either in the express precepts, or general spirit of the word of God. What has come to the knowledge of an individual may not yet have come to the knowledge of the church. If so, the communion of the church is not defiled; and we are not to renounce the communion of the whole church, on account of what we know about one of their number. If, from unavoidable circumstances, a case of discipline be delayed, the spirit of the gospel seems to require, that I consider my brother innocent, till he be proved guilty. We may here remark, however, by the way, that churches ought to guard against any unnecessary delays, in following out cases of discipline; and where the guilt is manifest and gross, exclusion should not be delayed at all. If there is want of evidence of a person's criminality, we have already seen a church cannot proceed. If there is evidence, and the law of Christ is applied, as soon as that evidence is brought forward, no plea for partially withdrawing from the communion, is to be found.

Two passages of scripture have sometimes been urged in defence of this practice. The one is, 1 Cor. xi. 17, where the members of the church at Corinth, when they met, under the pretence of eating the Lord's supper, are said to come together, not for the better, but for the worse. But this has no connexion with the point before us. What the apostle is here condemning, is the irregular and tumultuous manner in which they assembled, and by which they perverted a solemn ordinance of Christ, to a scene of feasting and drunkenness. This is apparent from the following context. The other passage is, Matt. v. 23. "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." It has been supposed from these words, that if one member of a church is offended with another, he is called to stay away from the communion, till his offence be removed. The import, however of the leading clause in this passage, is overlooked. It is not said, and there rememberest that thou hast ought against thy brother, but that thy brother hath ought against thee. It points out the propriety, not of the offended party abstaining from the communion of the church, but of one who has given cause of offence to another, going immediately and having it removed. If any one has done so, we will allow he can with no propriety join in the communion, while this plain duty is neglected. But if he should do so, the guilt lies with himself. The offended party is not to blame in being there, nor is the church blameworthy in the offender being present, while they are either ignorant of the offence, or after they know it, lose no time in getting it substantiated if it can be proved; and in applying to the delinquent the discipline of the word of God. In this way, the passage before us very much corresponds with the admonition the apostle gives to the church at Corinth, 1 Cor. v. 8. "Therefore, let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness,
but with the unleavened bread of sincerity and truth."

There appears then, to be no scriptural authority for occasionally withdrawing from the communion of a church. If we are connected with a professedly Christian society, we can only withdraw from it, from a conviction that it is not a church of Christ; that it is a Society, either originally resting on an unscriptural foundation, or whatever it may have been at first, that it is now incorrigibly obstinate in neglecting or opposing some of the commandments of the Lord Jesus. In such a case, we are called, not occasionally to abstain from its fellowship, but completely to separate from it, that we may not be partakers of other men's sins.

We need hardly remark how unseemly it is, to see brethren absent from the communion, while few or none know the cause of it; and how little this is calculated to exhibit to the world that mutual affection, harmony and confidence, which a church of Christ ought to present. Nay, it ought to be remembered, how much such a practice may tend to impair the discipline of a church. If we inquire after one, who is absent from carelessness, is there not something very wrong, if such a person can find a cloak for his carelessness, by quoting the example of others, who are frequently absent likewise, though their absence may arise from another cause? We hope then, that Christian brethren, who have hitherto proceeded on the supposition, that such a practice was a proper one, (and I have no doubt many have observed it conscientiously), when they find it unsupported by scripture, and apt to be accompanied with consequences so pernicious, will feel their obligations unrestrainedly to relinquish it. — Wm. Innes.

REVOLUTIONS IN EUROPE.

Within the last month, events have accumulated which would have filled the history of antiquity for hundreds of years. A powerful monarchy under the direction of one of the most shrewd, worldly-wise and successful kings; having unlimited resources of wealth under his control; a subservient house of Peers and Deputies to do his bidding; 300,000 of the best disciplined troops in the world at his command; his throne and city begirt with fortifications that seemed to bid defiance to the world; sustained and favored in all his schemes of royal aggrandizement by the powerful governments of Austria, Russia, and Britain; his children prospective heirs to the thrones of Belgium, Spain, and other dynasties—a monarchy thus supported and swaying an unrivalled Sceptre over millions, has been swept away in a day—its monarch a fugitive from home, destitute and deserted, in a borrowed coat and with the aid of a fishing boat seeking an asylum on a foreign coast! We are forced to moralize:—What is honor after this? A breath of air. What are riches? A bird of passage whose course no one can calculate. What is the splendor of kings? A childish pageant, their thrones and crowns the toys of fickle multitudes. Louis Philippe, is the last king of the French!

But it is an interesting, sublime and wonderful spectacle to behold 40,000,000 of people arise in the majesty of their strength and peacefully destroy the throne of a king, convert his palace into a hospital for the poor, and at the same time respect the sacred rights of life and property, and deliberately go to work to form a Republican government!

The toiling millions of all Europe seem to be awakened to a sense of their rights, and no political Soothsayer is wise enough to tell what a day may bring forth. Already we hear of revolutions in old, time-honored and despotic Austria, and if the throne of the Caesars trembles, who can tell what shall abide? Beneath all Europe the giant of popular freedom is at work, upheaving her mountain dynasties, and threatening the overthrow of the last vestiges of all those kingdoms, which thirteen hundred years ago, overrun and divided the Roman Empire and afterwards lent their power to the dark tyranny of the Pope. The mind, guided by the lamp of divine prophecy, as it traces the chart of human governments knows that the ten kingdoms of Europe—the last remains of the iron empire of Rome; the tocs of the foot of the metallic image of the Despot of Babylon, are like the golden, silver, brazen and iron dynasties of Babylon—Mede-Persian,
Grecian and Roman origin to be ground to the dust of the summer threshing-floor and carried away by the winds of Heaven. However unable to describe the detailed results of Revolutions, he who is enlightened by the word of God, has no doubt of the final consequences. The ten kingdoms of Europe are doomed and their glory must pass away.—They gave their power to the Beast—(Rome Papal)—in turn, they turned against that Mother of abominations and have eaten her flesh [her riches and authority] as with fire; and they, with her, are to be smitten and ground to powder. Read you, out the book of the testimony of God, and learn these facts; “for the wise shall understand.” For 1370 years have therosses of the image of Nebuchadnezzar (Dan. 2nd, 7th.) held the government of Europe—some five hundred years longer than either of the governments which they have succeeded were allowed a universal empire. The government which sprang up amongst them, the Roman Papacy, (the little horn spoken of in Daniel 7th—the Beast of the Apocalypse,) was to last but 1260 years. Who that can look upon these facts and not know that the end draws nigh? Rome Papal must fall; the ten kingdoms of Europe must go down to the dust; the destroyers of the earth must be destroyed; and the kingdoms of this world must become the dominion of the Lord and of his Christ, whose kingdom is an everlasting kingdom—and whose dominion shall not pass away.—Let all who fear the name of the Lord, both small and great, rejoice in the knowledge of the final, triumphant and glorious issue.

We cannot forbear to cry out—All hail! to uprising and revolutionary Europe! The signs in her political heavens are ominous. Watchmen! upon old Zion’s walls, what of the night? What ‘coming events’ are now casting their shadows before? Does the morning seem to dawn upon the mountains? Do its stars of promise betoken joy or grief? The following private letter from a former companion and a true-yoke-fellow in the gospel, accords with our feelings and views, He speaks as one who holds the testimony of Jesus and looks for the reward of his servants:—

DEAR BROTHER FERGUSON:—

Well, sir, 1848 brings with it the most astonishing events. “The Ides of March are come.” When they have past, we shall know “who killed Caesar.” Methinks the spirit of Brutus has awakened from its slumber. But let us drop these paganisms and pagan reflections, and look a moment at the state of affairs. What events in the annals of nations are equal to those that have transpired, and are now transpiring in Europe? A monarchy is swept away in a day! Public opinion has proved more powerful than fortresses and fire-arms. The vestiges of Royalty have disappeared from France. The spirit of freedom possesses Italy, the Sicilies, Switzerland, Germany. A revolution has taken place in Vienna, that centre and heart of Despotism. Metternich has fled, the Apostle of Despotism. Like Joab of old, perhaps, his hoary head may not descend to the grave in peace. Hungary declares herself independent. The freedom of the press is proclaimed in Vienna. The citizens and students have possession of the city. Berlin has similar troubles. Magdeburg has experienced the same. Dublin has her monster meetings. What means all this? Each Government has to look to its own affairs. Yet in the midst of all these movements, when there is no appearance of attack from any quarter, France is arming and equipping her tens of thousands, rapidly organizing a vast force, as if the allied powers were at her borders. In England the House of Commons have voted £1,425,308 for employing a naval force of 43,000 men.—These are omens of war, methinks. France talks of, and hopes for peace, and yet prepares for war. The spirit of the French people is warlike. There are signs in all these things that are not to be mistaken.—Old Rome has run her course of 1260 years, and these are but the beginning of troubles. How like the risings and tumults in Palestine, which preceded the overthrow of that country by Titus. But who can tell now what a day may produce? Ere these lines shall reach you, other governments may be overturned and changed. What power can resist the voice of the people? It is the
voice of God, the sound of mighty waters, the confused roaring of seas agitated by the winds. Crumble ye despotisms, remove ye kings, give place O Rome, to the Sceptre and the crown of him who was born in Bethlehem. This is the issue of the whole.—Messiah must sit on David's throne and rule over the house of Jacob forever. Prepare your bands, O Russia, and let your Cossack horsemen sweep the fields of Asia and drive the baleful crescent from the promised land.

Politicians are lost in wonder and amazement. They are at their wit's end. Their wisdom avails them not in this day of trial. They know not what is coming. They are like seamen in an unknown ocean, carried by an unknown tide, driven by fierce winds, their compass and their reckoning lost.—What will come? The overthrow of Popery. Let us who are of the day and not of darkness, turn to the book and read. 'The ten horns which thou sawest are ten kings. These have one mind, and shall give their power and strength unto the Beast. And the ten horns which thou sawest upon the beast, these shall hate the Harlot, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.'

How did the church of England bring this to pass in the subversion of all Romish establishments. How did France verify this in her hatred of the Romish Clergy and in disposing of their property. Spain also in applying church funds to state purposes. Look to what is now doing, and where is the property? The money, the jewels, the silver and gold of the clergy must pay the expenses of the people in their wants and in their wars. The people have labored and toiled, and the great have heaped up the price. It must go back to the people. Hated against Rome, will give place to the former renovation on the part of the people, and she must be stripped of her costly garments, her wealth and her power. The uprising of nations, the people's voice must and will destroy that crown of abominations and Mother of Harlots. 'The Ides of March have come': Come forth thou spirit of Brutus, rouse your Romans, and plant the seed of your vengeance in the bosom of the Man of sin, who has so long trod to the dust the

victorious of the earth. Well, sir, it will come, and will not tarry. No human power can stem the torrent which now pours its despotism-desolating flood through the nations of Europe. Onward let it roll and sweep from earth the last vestige of a tyrant's sway. The words of * * A. are ended.

CALL FOR PREACHERS.

There is scarcely a mail that does not bring a call upon us to visit some part of our widely extended country in the character of a preacher. The past week has laid upon our table, a call from Memphis, one from Ohio, and another from New York City.—The latter desires that we visit the city with reference to a residence there, urging the importance of the place and the unanimous wish of the church that we should make it our home for years if not for life. To all such calls we have to say, that we know no field of usefulness in which we can do more good than that of Nashville; that there is a church here of over five hundred members which needs constant teaching and oversight; that our congregations are now so large that our house will not accommodate them; and that the church with great unanimity and liberality are willing to sustain the permanent teaching of the word. So long as these things are so, we do not believe, that the Providence of God would bless us in leaving, however consonant it might be to our wishes, to do so; and, therefore, we must be excused.

Our great cities, however, are much neglected. We need laborers in almost every city of the West—men of industry and devotion; men who will work whether encouraged or discouraged; who will disentangle themselves from all worldly cares and be willing to being sacrifices to the labors and sufferings of an Evangelist,—and I have yet to believe that such men will not be sustained! The work is of great self-denial, but it holds out a glorious reward; and a few men of ordinary capacity, with the proper views of Christian obligations and ministerial warfare could build up a large church in any of our cities. We have recommended a Brother, without his knowledge, to the church of New York, of the above character.
I cannot, Dear Sir, pretend to give the answer why others of my fellow-laborers have attached such importance to the passage you refer to; but I will give you, in brief, seven reasons why I so frequently refer to it when attempting to preach the gospel of Jesus Christ.

First.—It was delivered on the day of Pentecost, the last under the old dispensation, a feast which was kept as an anniversary of the giving of the law; and may, therefore, be regarded as the new law of the new Law-giver, Jesus Christ, made known according to the typical indications of the preceding economy. The law of the Mosaic dispensation, was delivered upon Mount Sinai, in commemoration of which the Feast of Pentecost was kept. This law of the Christian dispensation was delivered, when that feast had fully come, and embodies the Christian institution in a preceptive form.

Secondly.—It was delivered in answer to a most solemn question, involuntarily pronounced by thousands, under the influence of such sensible displays of the divine presence, as had never before been seen since the creation of the world. It should be remembered that these thousands were of the most devout and pious out of every nation under heaven; the best representatives of the living world.

Thirdly.—It was delivered by a person—Peter—to whom the Lord Jesus Christ had committed the keys of the kingdom of heaven, sustained by the presence and countenance of all the Apostles to whom, just before, the Lord had given the charge of converting the world; of binding and loosing, of remitting and retaining sins.

Fourthly.—It was delivered in perfect accordance with the arrangement of the Lord Jesus Christ, who with reference to this very occasion had said: 'Repentance and Remission of Sins shall be preached in my name, beginning at Jerusalem.'

Fifthly.—It was delivered in accordance with the appointment of God himself, as revealed by the Prophets Isaiah, Joel and Micah; and is, therefore, the law of the Lord which he promised should go forth from Jerusalem.

Sixthly.—It is the first precept promulgated
upon the earth after the descent of the Comforter which Christ had declared, would lead into all truth.

Seventh.—It is the first command promulgated upon earth after Jesus Christ had taken his seat as Prince and Saviour, on the throne of God.

You will allow me to add that it corresponds with the general tenor of the Apostolic teaching.

Such facts and such incidents have never attended any precept delivered by the God of Heaven to man. Do you wonder, then, that as a preacher of the gospel expecting to be condemned or acquitted by the teaching of the Apostles, that I should lay such stress, upon this divinely appointed, divinely expressed, and divinely authorized precept of that economy of Christ, which promises to sinful man forgiveness and eternal life upon the condition of faithful obedience? Will, you, my Dear-Sir, ponder these reasons, and then allow me to ask in turn the following questions:

Do you believe, that any man can clearly and conscientiously discharge his duty as a preacher of the gospel and not give prominence to this precept? And

Secondly.—Can you reasonably expect the forgiveness of your sins without complying with its requisitions? Please give me a full, definitive and candid answer; and may God protect the right.

With becoming respect,

Yours, sincerely,

J. B. FERGUSON.

QUERY 2.—How often should we partake of the Lord’s Supper? N.

I will let a learned and pious Baptist answer, for he gives his answer from the word of the Lord:

When the Apostle says, "as often as ye eat this bread and drink this cup," &c. he intimates, that this ordinance must be often celebrated; and the expressions, "when ye come together into one place—to eat the Lord’s supper,"* plainly import, that one main end of their coming together was to observe this ordinance. And if it be asked, how often they assembled for that purpose? the example of the church at Troas will solve this question: ‘Upon the first day of the week, when the disciples came together to break bread.’† If this passage proves that the first churches statedly assembled for worship every first day of the week, as is generally admitted, it proves more clearly that it was for the purpose of breaking bread. Accordingly, we find that the church at Jerusalem continued as steadfastly in the breaking of bread as in the other social ordinances of divine worship.‡ And if we only consider the nature and ends of this comfortable institution, it cannot well be conceived how any real Christian should object to its frequency, or think it either burdensome or improper to observe it every Lord's day.

The Lord’s supper does not, like baptism, belong to single individuals by themselves; for it is an ordinance of visible communion. Nor does it belong to a number of disciples occasionally meeting, and not properly united or set in order; nor to parts of a church meeting in different places; but only to a church regularly constituted as a visible body, with its proper pastors, and coming statedly together into one place to eat it. The bread and cup are the communion, or joint participation, of the body and blood of Christ; and as the bread is one, so the many who all partake of that one bread must be one visible body.§ And this body is described as organized like the complete body of a man, and furnished with all the necessary parts for performing the various offices.‖—Archibald McLean.

* 1 Cor. 11:7, 20, 32.
† Acts 20:7. ‡ 1 Cor. 11:16,17. § Chap. 32.

LETTER FROM H. T. ANDERSON.

In order that we may produce lasting good, it is necessary so to act, and so to speak, as to impress our own image and likeness on the minds with which we are associated.—

In the principle, which I have expressed in the above sentence, is found the origin of the various movements, political, religious and military, which have given character to any age or nation. He who acts, or speaks, or writes, must possess energy and power, firmness and decision, so that, in each department, wherein his powers are developed, he may exercise a controlling influence over
SPEAK AND WRITE WITH ENERGY.

souls must be fired, that we may kindle the flame in others. Away then ye prozy, ye dull, ye slothful, ye lazy writers and speakers. Lay down your pens and write no more. Ye dull, ye stupid speakers, close your mouths and let your voices be heard no more. Arise ye men of life and vigor and let your voices be heard in the streets, the highways and wheresoever the sons of men will give an ear. We must make an impression. We must put on righteousness and knowledge and holiness and be clad with zeal as with a cloak. The people must feel the truth which we have. Their hearts and souls must be melted like wax, that they may receive the seal, the impress of truth. Vigour and energy are always effectual whether in good or bad men. They are powerful in the captain of a company of robbers, or in the leader of a great reform. They stop not to find set phrases or beautiful forms wherewith to clothe themselves. Their own life often bursts through the rules of artificial language; nor will even the lover of art condemn them for this. Life and power must develope themselves. For my part, I would rather look on the rude and stupendous magnificence of nature, displaying undying strength and vigorous life, than on the most exquisite devices of art. Mountains, rocks and forests, roaring and thundering cataracts, are nature's works, giving evidence of the existence of life and strength. Luther's heart was full, his soul was big with thoughts, and they rolled forth over Germany from its superstitious slumber, and shook Europe to its centre. There was no sloth, no laziness and drawl of voice, no languishing and womanish looks—but armed with the truth, and clothed with its puissant majesty, he went forth mighty and invincible. The great fabric of Romish abominations was struck and tumbled. Fear took hold of the Lion of the seven Hills, and though his roarings were terrible, a mightier voice was heard—twas the voice of nations and multitudes waked from their slumber and arming themselves for the conflict. Luther had spoken with energy, and written fearlessly, and acted with decision, promptness and vigour. See the mighty effect of the words and writings of that man John Calvin. I speak not of the truth or falsity of his system, but of that power which bound his hearers and readers, and which binds them now. Like begets its like in every department of life. Men will hearken to him who calls them earnestly and powerfully. Let interest be felt and men must feel. To what did Mahomet owe his success? If to one thing more than another, it was his zeal, his boldness, his perseverance. Our souls must be fired, that we may kindle the flame in others. Away then ye prozy, ye dull, ye slothful, ye lazy writers and speakers. Lay down your pens and write no more. Ye dull, ye stupid speakers, close your mouths and let your voices be heard no more. Arise ye men of life and vigor and let your voices be heard in the streets, the highways and wheresoever the sons of men will give an ear. We must make an impression. We must put on righteousness and knowledge and holiness and be clad with zeal as with a cloak. The people must feel the truth which we have. Their hearts and souls must be melted like wax, that they may receive the seal, the impress of truth. Vigour and energy are always effectual whether in good or bad men. They are powerful in the captain of a company of robbers, or in the leader of a great reform. They stop not to find set phrases or beautiful forms wherewith to clothe themselves. Their own life often bursts through the rules of artificial language; nor will even the lover of art condemn them for this. Life and power must develope themselves. For my part, I would rather look on the rude and stupendous magnificence of nature, displaying undying strength and vigorous life, than on the most exquisite devices of art. Mountains, rocks and forests, roaring and thundering cataracts, are nature's works, giving evidence of the existence of life and strength. Luther's heart was full, his soul was big with thoughts, and they rolled forth over Germany, like a torrent rushing from a mountain. There was no time for tameness and sloth of idea. The work must be done. The regeneration of nations was a mighty deed. Nature must exhibit its own resources in its own way. Luther was a man in the full proper import of that term; and his sons were like him. Those whom John Calvin have begotten bear his image to this day. The impress was made powerful, deep and lasting. Such must our energy be, if we would accomplish a world's redemption. We must be felt. Our image will be impressed either for good or bad. The generation to come will speak of us as we ought to be spoken of. They will estimate our works and our words. If the impression we
HOME.—What a solace there is in a cheerful home! The bright fire-side, if it be made bright but by a single pine-knot—the cleanly spread table, if it contain but one dish—the contented wife and happy children, made so by the kindly tone of the father, who in his business transactions may be hard, cold, stern, yet correct! How cheaply may such a home be purchased, by a uniform show of kindness, or sympathy, and by a slight yielding to the whims and caprices of its inmates. That man who makes his will law, and exacts implicit obedience to it, has no home, properly so called, but merely a petty kingdom, of which he is the ruling tyrant.

What a thrill of pleasure is given by words of kindness spoken by one whose heart is full of the true milk of humanity! Happy the children who have such a father, and joyful the wife with such a husband!—But there is no man without his "crusty" moments; the wear and tear of business, the irritation consequent upon it, must, sometimes, give rise to harsh conduct, when at home, in the domestic circle. Then comes the test of the good wife—the looks of affection, the assiduous cares, the cheering words, the smile, the tear of sympathy, and the honest common sense and useful advice.

Ah, if we could bear in mind how necessary it is to bear and forbear, how much more profitable are the words that turn away wrath, than those that annoy, irritate and engender quarrels, our sum of happiness would be increased a hundred fold.

make is feeble, then our work will soon be forgotten. If otherwise, our work will last forever. Write with vigour, speak with life, act with promptness and decision, and the victory is ours. The confidence of men will be gained, and glory will crown our efforts.

H. T. A.

ETERNITY.

Thou rollest on, O! deep unmeasured sea, Thy length and depth a mystery profound; Days, weeks, years, centuries—in immensity Pass on, no leave a footstep nor a sound. Thou liftest up thy smooth unrippled brow, Beyond the limits of our utmost thought, A shoreless space—where ages mutely bow Like bubbles on thy bosom, and are not! We hear a tramp of feet, we see a throng Of generations lashing through the gloom; They fade, and others rise, and far along The caverns, yawn, and nature finds her tomb In thee—but thou, nor young, nor old, art evermore One all pervading space—a sea without a shore!—Matthew Mead.
FRANKLIN COLLEGE.

We are not of those who puff Colleges without knowing any thing of their character or usefulness. But where merit exists it ought to be known and recognized. The distinguishing features of this institution commend it to the attention and patronage of the community; and they need only to be stated to present it in a most favorable attitude before all those, who have seen the evils of the present popular system of Collegiate education.

1. It is generally true that young men who seek an education in our most reputable Colleges return home either with diseased constitutions or dissipated habits, or both. If they have been diligent students they generally undermine or greatly impair their constitutional health. If they have not been, they return with debased minds, the plague of society and disgrace of their race. Who that has looked upon the sallow-faces, languid bodies, and disgusting manners of most Collegiate graduates, has not seen this?—Franklin College by making labor honorable and attractive, provides for the physical health of all its inmates. And as all—President, Professors and students—are required to work in the open air, provision is made for the physical health of the body upon which both that of the mind and morals greatly depends.

2. It differs from ordinary manual labor schools in the fact just mentioned: All labor—there are no casts in it—all work because it acts on the principle that all need physical exercise for a proper development both of body and mind. It continues these exercises throughout the whole course of education, which is as thorough as any given in our best Institutions.

I do not hesitate to say, therefore, that the principle upon which Franklin College is founded is conceived more in the spirit of the age, promises more for the rising generation and better deserves to be regarded as an advance upon all past systems of education than any practically recognised in any College in the United States. To its President and Professors belongs the credit of successfully carrying out the great principle of uniting physical, intellectual and moral culture, so as to make one as attractive and as desirable as the other.

I have no doubt a few years will raise up similar institutions all over the land. Already, I see, that one is proposed for the latitude of New York, taking Franklin College as a model; whilst every session it has opened has been so crowded as to cause it to refuse a large number of applicants it could not accommodate. We make these remarks after mature observation and reflection, which are as unsolicited as they are true, and with the sole desire of calling the attention of the wise and good to an example which deserves imitation; and of which we feel some pride, as it originated with a Christian brother and fellow-laborer who well deserves the name of a Reformer of the 19th century.

ED.

RELIGIOUS NEWS.—Brother S. W. Leonard, under date of April 11th, writes:—Brothers Challen and Jamerson are preaching in Madison Ia. Four persons have been added to the church of God by immersion at the meeting, and prospects are very flattering for more additions. Brother W. P. Clark has just closed two meetings, one in Louisville, Ky., and one in Jefersonville, Ia. One Methodist, and eight or ten from the world have been immersed.

Six persons were added to the Church of God at Charleston, Ia., recently; and seventeen at Mt. Byrd, Ky.

ENCOURAGEMENT.—A gentleman in our city, not a member of any church, has set sufficient estimate upon the "MAGAZINE" as to send us forty dollars for his subscription; and another, a brother of a distant city, handed us twenty-five for his. We confess that such early, unexpected and cheerful evidence of an interest in our enterprise are peculiarly encouraging, and especially so when calculated not only to give our time and labor to the work without pecuniary reward, but also to expend not less than $100 extra to secure a neat and respectable paper for the first year. Our prospects now are, that the work will pay for itself, although in the style in which it is printed it costs more than any of our periodicals. We have flattering testimonials of its character and usefulness from many of our distinguished Brethren, and also from the literary and political press of the country. For all of which we thank Him to whom we at first committed the work, and take courage.

OBITUARY.

Died—after a short and painful illness, at his residence in Jefferson county, Arkansas, on the night of the 27th of March, Brother Daniel F. Salley, in the 50th year of his age. Brother Salley was for several years a member of the Baptist church in Orangeburg Dist., S. C., but finding it unsuited to abandon the Baptist creed and take the Bible alone as its rule of faith and practice, he left it and by letter united himself to the Christian Church. He was a lover of the brethren; noted for his hospitality, liberality to the destitute and the orphan, and his consistent conduct as a professor of the Christian Religion. He has gone to his reward, believing that as Jesus died and rose again, even so those who sleep in Jesus will God bring with him.
JACOB'S LADDER.—A NEW AND INTERESTING EXPOSITION.

“And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put them for his pillow, and lay down in that place to sleep. And he dreamed, and behold, a ladder set upon the earth, and the top of it reached to heaven: and, behold, the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham and of Isaac.”—Gen. 28:10-13.

We remark upon this history:

1. That we entertain a different view of his ladder which Jacob saw, than that which is generally received. We doubt, very much, whether the idea of a ladder was in the mind of the Patriarch at all. We are told by Hebrew critics, that the word here translated ladder, occurs only in this place in the Hebrew Scriptures. The verb from which it is derived, however, is of frequent occurrence and uniformly expresses the idea, to cast up, to heap up, as in a pile, to elevate, like mountains. Thus, in Isa. 57:14, it is translated “cast ye up, cast ye up, prepare the way.” 62:10 “Cast ye up a highway.” Jere. 50:26, “Cast her up as heaps and destroy her utterly.” The view of a ladder is never once found in the usus loquendi; and the word in our text would never have been thus translated, but that the bare idea of “rising up” was in it. Mountains are sometimes called ladders for the same reason. Josephus speaks of a mountain called the ladder of the Tyrians. Nehemiah also speaks of the klimakes, literally ladders, of the city of David which were stone steps excavated in the side of the hill.

Are we asked, then, what it was that Jacob saw in vision, according to this rendering of the word? I answer he saw a heaped up Mountain upon the Summit of which rested the Lord himself, and ascending and descending the declivities of which were the Angels of Glory.

Are we asked for an interpretation; we are ready to give one but are diffident in a matter so universally interpreted otherwise. Still, our interpretation coincides with the general tenor of Scripture, and gives additional meaning to the words of the patriarch and to the whole proceeding. It is, that Jacob had a vision similar to that of Daniel, Isaiah and Micah, as recorded Dan. 2nd, Isaiah 2nd, Micah 4th. He saw a heaped up mountain with several gradations representing the great and mighty governments of the earth, on the top of which was the Messiah, whose authority and glory overshadowed them all: and, hence, when he awoke he was willing to be content with food and raiment for the favor of Him who is exalted above all earthly power and grandeur, and who commands the ascending and descending angels having charge of earth's mountains or governments. Isaiah saw the mountain of the Lord's house established on the tops of the mountains and all nations flowing to it in the latter days. So did Micah. Nebuchadnezzar saw four successive monarchies and the fourth divided into ten intimately connected with the Lord's people; but from a mountain he beheld till a stone was cut without hands which in turn became a mountain and filled the whole earth. Every Bible student is aware that mountains in the Bible are the emblems of superior governments, as hills and islands are of inferior ones. And, hence, John, in the Apocalypse, when he beholds in vision the Messiah appearing in the glory of his everlasting kingdom, sees every mountain fall and every hill bow, and every island flee away in honor of the Lord of Lords and King of Kings. So Jacob, one of the Fathers of the church, and the one after whom rather than Abraham or Isaac it is named...
(Gal. 6:16.) and whose life is no mean representation of its revolutions and persecutions, is allowed a vision, which his honorable descendants the Prophets and Apostle also see, of the glory of the Lord and the Mountain from of his everlasting Monarchy.

Jesus Christ, in the flesh, is the representative and personification of that Monarchy in its suffering state. Christ in his glory and the glory of his Father as he comes upon the clouds of heaven, is the representative of that kingdom in its Mountain strength and triumphant glory. Hence he said to one who was just becoming his disciple, and who, too, was a guileless Israelite, in the very language of Jacob's vision, "Hereafter, you shall see heaven open and the angels of God ascending and descending on the Son of man?"

2. We remark that the phrase "behold the Lord stood above it," is translated by those who have given most attention to the subject, "the Lord was firmly established upon it." This translation affords a confirmation of the interpretation we have given above: For the vision is made to declare that the future mountain kingdom of Christ, will not only rise superior in glory to all earthly kingdoms, but it will be firmly and everlastingly established above them. Daniel had the same view, when he said the kingdom shall stand (shall be fixed, grounded or established) forever—it shall never be destroyed or left to other people, Dan. 2:44. And so also Isaiah says the Mountain of the Lord's house shall be established (immovably placed) on the top of the mountains.—The idea of the phrase "stood above it," then, is, that it was both pre-eminent and established, in honor, glory and duration above all the kingdoms of the world. Jacob was immediately taught that as the heaped-up mountain which he saw infinitely exceeded the little heap of stones beneath his head, so would the kingdom of his descendant, the Messiah, exceed all the grandeur and honor, upon which mortals can rest. He also saw that his own seed would be multiplied with reference to that kingdom, and hence he afterwards acknowledged the truth shewed him when with his wives and his children he returned to this land. And when predicting the coming of the Messiah in the days of the authority of Judah, he says unto him shall the gathering of the people be. That is, interpreting both together: I shall have an immense progeny but they shall be gathered to Shiloh.

What the mountain mass was to the heap of stones, so would the countless multitude of his descendants be to himself, as alone, an exile, he sleeps upon the field at Bethel, beneath the cloud of night.

3. "He called the name of the place Bethel." The name Bethel, signifies house of God and by this name the patriarch, perpetuates the character of his vision, and also establishes a monument of the divine goodness there manifested. He had lain down in a desolate spot; he awoke as in the temple of God, having dwelt all night, as it were in his presence, attended by the bright and holy retinue of angels. A visitation which seemed to him as opening the gate of heaven, was worthy of being commemorated, and what more appropriate memorial could be given than to name the place with the awful name of God. He sets up a pillar also which he anoints with oil, and thus consecrates as a monument of the grand and glorious vision with which he had been favored. Here he makes his covenant with the God of his father Isaac and his grand-father Abraham and vows allegiance and devotion such as induces his Almighty Protector to rank him with these holy men whose names have become a part of the divine memorial to all generations; for from this day, God is not only the God of Abraham and Isaac but also the God of Jacob. Higher honor could not be conferred upon man, than to be called by the name of God, and yet this honor is made free to all, who are born of God, under the new and everlasting covenant. "Beloved, now are we the sons of God and it doth not appear what we shall be, but we know that when he shall appear we shall be like him for we shall see him as he is." John 3:1, 2.

The people of God are called after the name of this Bethel under the new dispensation: Some sixteen times do the Apos-
Christian as forming a house of God a temple of "living stones;" a "holy temple," "a spiritual house," none other than a sacred and consecrated "habitation of God, through the Spirit." Christians then are themselves Bethels or houses of God, where his word and promises should be deposited, and from which his praises should ascend, upon the voice of thanksgiving and with the incense of prayer; whilst their hopes ever look forward to an everlasting kingdom.

We notice that wherever the ancient servants of God pitched their tents, they erected altars to Him and called upon his holy name. "The voice of rejoicing and salvation is in the tabernacles of the righteous" was the sign of the celebration of Jehovah's praises under the Mosaic dispensation.

And under the Christian dispensation, the house of every believer, becomes a place from which resounds a voice of thanksgiving and melody, transporting hymns and solemn prayers in honor of that Great Redeemer, who has crushed our strongest enemy and has exalted us to the high privilege of offering praise "continually." Heb. 13:15.

Such grow in all their capacities for piety and humanity. Such realize with pleasure that over them, also, is the gate of heaven, from which the angel of the Lord descends to encamp round their habitations, and that theirs is the house of God in which he descends to dwell by his Spirit. This thought serves to heighten in interest and excellence all the inmates and duties of their houses and sweeten all their enjoyments. Who that has such a home could ever again desire his house to be like the house of the wicked and those who know not God?

J. B. F.

STRIVINGS OF THE SPIRIT.

Our subject is trite, but important. It is not our expectation to offer any thing new; we are in search of old truths. We would revive the teachings of the holy apostles and prophets on this subject. We have no darling theory to support, either old or new. We shall aim neither to oppose nor to support any man's views. We shall endeavor to present the truth, for the truth's sake. May we do it in the love of the truth?

"My spirit," says Jehovah, "shall not always strive with man." This passage suggests several ideas: 1st. There is such an agent as the spirit. 2nd. This agent is the spirit of God. 3rd. This spirit strives with man. 4th. He will not always so strive with man. And from the connexion in which the text is found, we may learn, 5th. That his strivings are not irresistible.

1. There is such an agent as the Holy Spirit. Gen. 1:2. "And the Spirit of God moved upon the face of the waters." "As many as are led by the spirit of God, are the sons of God." Rom. 8:14.

"If the spirit of him that raised up Jesus Christ from the dead dwell in you, he that raised up Christ from the dead will also quicken your mortal bodies by the same spirit that dwelleth in you." v. 11.

This divine agent is called the Holy Ghost Holy Spirit, in contradistinction to other Spirits which are unholy, Heb. 10:15. Luke 3:22. He is called also the Spirit of God, Mal. 3:16. The Spirit of Christ, 1 Pet. 1:11. Spirit of God and of Christ, Rom. 8:9. The Spirit of truth, John 14:16, 17, 26, 15:26. These expressions teach us clearly, that although the Holy Spirit is divine, and in some sense One with the Father, yet he is not in all respects identical with the Father. Personal actions are ascribed to the Spirit. The Apostle Paul and others were forbidden by the Holy Spirit at a certain time to preach the word in Asia; and were not suffered to go into Bithynia. Acts 16:6, 7. He is represented in the scriptures as speaking. Acts 13:2; as striving, Gen. 6:3; as testifying, or bearing witness. Acts 20:33. 1 Pet. 1:11. He is, in reference to important events and circumstances, associated with the Father and the Son. Mal. 28:19. 2 Cor. 13:14. 1 Cor. 12:4-6. 1 John 5:7.

From the above, and many other passages which might be cited, we perceive that the Holy Spirit is not a mere disposition, temper, or attribute of character. Moreover, personal affections are ascribed to him. He is represented as being grieved. Eph. 4:30; provoked. Heb. 3:7-9. The scriptures speak too of the love of the Spirit. Rom. 15:13.

* Gen. 6:3.
The Holy Spirit, moreover, is not the word of God. The word is in the mind and heart before one is a child of God—before he confesses Christ, Rom. 10:8; but the Spirit is received after he becomes a child of God. Gal. 4:6. The word is received when it is believed; but the Spirit is not received till afterwards. Eph. 1:13. The word of God is the sword of the Spirit, and not the Spirit itself. Eph. 6:17. What havoc would such an idea make of the word of God?

Substitute word for Spirit and read the scriptures! 'And [the word] the Holy Ghost descended in a bodily shape like a dove upon him.' Luke 3:22. 'This spake he of [the word] the Spirit which they that believe on him should receive, for [the word] the Holy Ghost was not yet given, because Jesus was not yet glorified.' John 7:39.

The above may serve as specimens. Such reading makes the scriptures an unmeaning jargon, a bundle of contradictions, the very essence of foolishness. And yet in this way some persons read the sacred scriptures!—Suppose we apply this new idea to a few other tests of scripture. 'And because you are sons, God hath sent forth the Spirit [the word] of his Son into your heart!' Gal. 4:6. 'In whom, after that you believed, you were sealed with the Holy Spirit [word] of promise!' Eph. 1:13. Such is the unintelligible, false and contradictory reading of the scriptures according to this novel theory.

The scriptures teach that the Holy Spirit is ever present with the church; that he dwells perpetually in Christians: 'Know ye not that you are the temple of God, and that the Spirit of God dwelleth in you?' 1 Cor. 3:16. 6:19. 'But you are not in the flesh, but in the Spirit; if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.' Rom. 8:9.

'Ye are built together for a habitation of God through the Spirit.' Eph. 2:20. I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive because it seeth him not, neither knoweth him. But you know him; for he dwelleth with you, and shall be in you.' John 14:16, 17. The churches,'walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.' Acts 9:31. These texts cannot be misunderstood. No one will attempt to apply them to the word alone.

The following injunctions prove that the indwelling of the Spirit is a perpetual blessing to the people of God: 'Walk in the Spirit, and you shall not fulfill the lusts of the flesh.' Gal. 5:16. 'Be filled with the Spirit.' Eph. 5:18. 'Quench not the Spirit.' 1 Thes. 5:19. 'Grieve not the Spirit of God.' Eph. 4:30. 'My Spirit is upon thee, and my words have I put into thy mouth.' Isa. 59:21. The Spirit in these passages cannot be explained to mean the word, nor a temper, or disposition of mind. They must be understood of that mighty and wonderful, divine agent, the Spirit of God, who is mentioned also in 1 Cor. 14:4-6. (Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all.)

The Spirit, 'Lord' and 'God' are used in the above quotations interchangeably.

We understand the scriptures to teach—
1. That Divine Influence is exercised in the conversion of sinners—in turning them from the error of their ways:
2. That the Holy Spirit is the agent by whom this energy is put forth.
3. By 'Divine Influence' we mean that energy, tendency, and adaptation to produce effect, which God has communicated to the action of causes, agents, and means, in their respective combinations.
4. By the Spirit's striving with sinners, we understand that he operates on them according to the laws of mind, by employing truths, agents, principles, and facts adapted to change them from the love of sin to the love of God, and practice of holiness.

Now the question arises: 'How does the Spirit strive with man?' To this question three answers have been returned.

1. That the Spirit strives with man by a direct and immediate operation on his mind and heart, apart from the word of God, and wholly independent of its truths, evidences, and motives: That the Spirit operates on the
mind by an inward impression, without the employment of any means whatever; and that the word of God has no more tendency to convert the soul than an Almanac.

We are not prepared to receive this idea for the following reasons:

1. We have not been able, by the most vigilant search, to find it anywhere taught in the word of God.

2. In our humble judgment it detracts from the sacred Scriptures; destroys confidence in the word of God; and makes it of none effect, and renders it in the salvation of man, utterly worthless.

3. It makes salvation, not of faith in the word of God, but in new revelations, and the evidence of pardon to consist in feeling, impulses, and rhapsodies. Whereas the Bible teaches us that we are saved by believing in Christ, as the scriptures reveal him to us, and upon scripture evidence, and make the evidence of pardon to consist of faith in God's promise to pardon when we shall have complied with his specified terms of pardon.

4. This idea also opens the door to all kinds and degrees of fanaticism; and is the hot-house in which have been nurtured, and where alone can live Quakerism, Shakerism, Mormonism, Millerism, and all other systems of delusion which have bewildered the shattered brain of apostate man. Each of these sects supposes that God teaches their people directly from Heaven, without the intervention or means of the word. Why go to the scriptures to prove that God does thus speak, and address communications to them?

We have just as much authority for believing that God communicates directly with one of the above classes as another. But no one can believe that he communicates directly with all of them, and leads them in contradictory ways. Nor do we understand how we are to believe he so leads and teaches them, unless we can suppose that he teaches men to believe and act in opposition to what he formerly, in the days of the prophets and apostles, taught them to believe and do. Nay, unless we can suppose that he now teaches persons contradictory ways and principles! Who, for instance, can believe that the Divine Spirit teaches one man to be a Quaker, another a Mormon, another a Millerite, another a Shaker, &c! Yet one class of these errorists has just as good reason to believe they are guided by the immediate agency of the Spirit as another, and can give to others just as much evidence of such guidance as any other class can give.

The only rational conclusion, we think, to which we can come is, that these persons are all mistaken, that they are under the influence of fanaticism, or delusion.

5. The opinion that the scriptures teach the doctrine of the immediate guidance of the Spirit in religion, is a fruitful source of Infidelity. If he so leads one, it is reasonable to conclude that he will so lead all. But all do not feel that he so leads them; those who profess to be so led, go in different directions, and entertain contradictory sentiments, and observe conflicting principles. Such a state of things is well calculated to make thinking men reject the Bible, which they have been taught to suppose teaches such a doctrine, rather than to adopt the more difficult, because less reasonable conclusion, that a wise, benevolent, and all-powerful Being would so deal with his creatures.

6. The idea of the immediate guidance of the Spirit engenders a spirit of intolerance and persecution. Let a man be satisfied that he is infallibly guided in his principles and practice, and what toleration can he possibly feel for those of an opposite character? And this intolerance will be in proportion to the strength of his conviction that he is infallibly right. And in proportion as he is devoted to his principles, and believes the adoption of them by others is essential to their salvation, and as he loves the souls of men, will he do all in his power to make his principles universally prevalent. And in the action of these will a spirit of persecution be engendered.

7. After all, the Spirit's direct guidance is by no means satisfactory even to those who entertain the sentiment. They have their period of light and darkness, of joy and sorrow, of satisfaction and dissatisfaction. During the period of sunshine, and prosperity, and quiet, all does very well; they are contented and satisfied with their guide; but
when storms arise, and darkness gathers about the horizon, and difficulties press, the scene is changed, and they fancy themselves deserted by their guide and left to grope their way alone and unaided. Such persons too, are given to change. Their feelings are like the ebb and flow of the sea, only more frequent and irregular. They are restless, and apt to exchange one set of schemes, and fancies for another, more visionary and untenable than the former.

8. Facts are opposed to the idea of the direct teachings and guidance of the Spirit. He does not teach the heathen. They are shut up in ignorance of God and the way of salvation. They are not even taught that there is one God, for they suppose there are hundreds, and thousands. The Spirit tells them nothing of the crucificial death of Christ; for they, many of them, offer the fruit of their body for the sin of their soul, and in various unnatural and unscriptural ways attempt to appease the wrath of their supposed offended gods. If the Spirit, without the Bible led, and taught any people under heaven, reason, philanthropy, and Christianity say it should be the heathen, who have no revelation; for those who are blessed with his holy word are required to make it the man of their counsel.

Again: Where the Bible is not, we hear of no conversions to God. There the way of salvation is unknown. The people live without God and without hope. Desire for ultimate happiness they may have, and some undefined, vague ideas of another state of existence, the result of the far-off scintillation of God’s revelations, which all the nations once enjoyed. But they chose to forget God, to reject his written word; and as they did not like to retain a knowledge of God, he gave them up to their own will to work all abominations with greediness. And having rejected God’s method of teaching and leading mankind, they are left without a knowledge of God.

9. The Scripture history of the Spirit’s operations shows the idea of his instantaneous instructions to be incorrect. We might refer to the whole Bible in proof of the correctness of this position. But we will limit our references to a few cases. All the conversions from Judaism and Paganism recorded in the Acts of Apostles show that the Spirit did not instruct, or strive without the word. The people heard the word, obeyed, and were converted to God. In no instance did the Holy Spirit instruct the people except by the words spoken by the Apostles. The Pentecostians heard Peter preach the word of God, and were thus pierced to the heart. So in Solomon’s Porich. The Samaritans too, heard Philip preach the things concerning the Kingdom of God and the name of Jesus Christ, and were baptized. In all the instances recorded in the Acts, the people heard the word before they were turned to the Lord. The Spirit taught them by the preaching of his Ministers.

With one Scripture quotation, confirmatory of what we have said, we close this article. ‘For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.’ Acts. 28:27. B. F. H.
DIALOGUE ON THE NAME CAMPBELLITE.

ing and Christian courtesy to call such by the name of any man however distinguished or worthy.

S. Well, Sir, I call you Campbellites because you preach and practice according to the teaching of Alexander Campbell, and I do not think I commit a breach of Christian politeness in so doing.

D. Without discussing that point at present, will you answer me a few plain and respectful questions.

S. Certainly.

D. Suppose a stranger should visit your city for the first time, and should, after delivering a discourse upon the claims of Jesus to the Messiahship, of such power and such evidence, as to convince twenty persons that he was the Son of God, and induce their willingness to obey him, and should the same day baptize them every one upon the confession of their faith, what would you call him? Would you have any difficulty in knowing where to place him?

S. Not the least. I would call him a Campbellite.

D. Suppose after leaving our city he makes his way to a neighboring village, and whilst journeying on he overtakes a fellow-traveller, and, after the usual civilities, he presents the same subject upon which he had preached. Whilst interchanging their views, they come unexpectedly to a stream of water, and the traveller demands baptism. The preacher baptizes him, and we hear of the circumstance. What more would you call him?

S. I fear, Sir, you wish to entrap me.

D. Not at all. You promised to answer my questions. I hold you to that promise.

S. Proceed, I will do so.

D. By what name would you speak of the two travellers?

S. Campbellites!

D. Suppose that in another city you hear of a stranger visiting a Methodist prayer-meeting, and after looking on for some time he is called upon to know if he is a religious man; and if so, has he any thing to say. He responds to the call, and after stating his understanding of the Christian religion, a devout woman present is taken by him and baptized: What name would you give the administrator and the subject?

S. Campbellites; and I would say he had acted very unmannerly to interfere with a religious meeting where he ought not to have gone.

D. Suppose, another is reported in our city papers as having visited the most pious and benevolent amongst us, and learning that he had not submitted to the authority of Christ as he understands it, he commands him to be baptized.

S. You need not go further. They are all Campbellites; and that is just the way your brethren do. They take advantage of such persons; tell them they have never obeyed the gospel; and they ought by no means to delay, and thus steal many good persons from the churches of their fathers, and lead them down to destruction.

D. You say all such are Campbellites?

S. Certainly; I know not what else you would call them.

D. Then were the Apostles and Evangelists of our Lord and Saviour Jesus Christ, all Campbellites. Then were all those churches and individuals, whose history is recorded in the New Testament, Campbellites! Then—

S. Stop Sir! Tell me how you make that out.

D. Did you ever read the 2nd of Acts?

S. I have always heard that your people represent as preaching the claims of Jesus and when thousands asked what they should do, he commanded them to repent and be baptized in the name of the Lord. He acted exactly as the man to whom I first alluded acted. If the one was a Campbellite so was the other. The history of Phillip and the Ethiopian presents just such a case as that of the travellers to a neighboring village. Acts 8th. That of Cornelius will answer to the pious and benevolent man I just referred to. Now, Sir, can you, as a Christian gentleman, call any man a Campbellite who follows such illustrious, and heaven-authorized examples?

S. I have always heard that your people have the Scriptures on your tongue's end and it is not 'worth while' to talk with you. But
THE GOSPEL OF CHRIST IDENTIFIED—No. VI.

In order to the full and complete identification of the Gospel of Christ, it remains only to ascertain the import of the Apostle Peter’s instructions to the Pentecostians. He had preached to the assembled nation the Gospel of Christ—that Jesus had died for their sins, was buried and rose again for their justification. The listening multitudes became interested in the proclamation. As the inspired preacher detailed fact after fact, and piled evidence on evidence of the truth that Jesus of Nazareth was the promised Messiah, three thousand believed, and in great agony of Spirit, anxiously inquired of Peter and the rest of the Apostles, Men, and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized for the remission of sins, and you shall receive the gift of the Holy Ghost.*

The bare reading of the text cannot fail, we think, to suggest to the unbiassed mind the true idea inculcated by the Apostle; but so wonderful has been the perversion of God’s truth, and so numerous and contradictory are the ideas which have been instilled into the minds of men from the earliest dawn of their intellect, that when they arrive at the age of discretion, their minds are so bewildered and perplexed with conflicting sentiments—and not having quietly and independently seated themselves down to an undisturbed and patient investigation of the Scriptures for themselves, with an anxious desire to know what they teach—that they find it difficult to see the plainest truths, and are unwilling to trust their own judgment upon God’s word without the aid of some spiritual guide. In these circumstances persons are very likely to understand the Scriptures to teach what their parents and ministers have before taught them to believe. Thus generation after generation lives, and matures, and passes away, and thousands, in religion stand on the very spot where their ancestors stood centuries ago.

Some translate, or rather paraphrase, the text thus: “Repent for the remission of sins; and be baptized for the sake of Jesus Christ, in respect of remission of sins”—not to receive remission of sins or pardon, because they are supposed to have been in actual possession of it when commanded to be baptized.

This we suppose to be the most common understanding of the text by those who reject the doctrine of baptism for remission of sins. Let us examine this interpretation.

In the first place, we observe that this interpretation overthrows the notion of justification, pardon, or remission, by faith only—the cherished doctrine of all who favor this rendering of the text. Peter does not command the Pentecostians to believe. Faith and repentance do not mean the same thing. They hold that justifying faith follows repentance. They tell us that Peter taught these.

* Acts 2:38.
persons to repent in order to pardon, and
as the condition on which they were to re-
ceive it, and yet they hold that pardon is
promised to faith, and not to repentance!
2. The advocates of this doctrine teach
also that faith is the gift of the indwelling
Spirit, and that no one can believe until he
first has the Holy Spirit to give him faith;
and yet the Apostle Peter promised the three
thousand the gift of the Holy Spirit on con-
dition of repentance and baptism. Now if
remission of sins be promised to faith and
if faith be an immediate operation of the in-
dwelling Spirit; and if this operation was
promised to the Pentecostians on condition
of repentance and baptism and not before,
does it not follow that their sins were not
remitted until after they were baptized?
3. No one supposes that the Pentecost-
ians were pardoned when they instituted the
inquiry to Peter and the rest of the Apostles
—'Men and brethren what shall we do?'—
Nor does any one suppose they were par-
doned when Peter commanded them to re-
pent in order to pardon; for had they been
pardoned, he would not have told them to
repent that they might be pardoned. In the
same breath in which he commanded them
to repent, he commanded them to be bap-
tized also. If they were to repent in order to
pardon, and to be baptized forthwith because
they were pardoned, they must have been
pardoned after Peter told them to repent
and before he commanded them to be bap-
tized. Yet, not a moment had elapsed, and
they had no time to comply with the first
command—'repent'—before he added the
second—'and be baptized.' And yet, if they
were commanded to repent in order to re-
mission, and to be baptized because their
sins were remitted, this remission must have
taken place during the time—if there was
any—that elapsed between the Apostle's
pronouncing the two commands! This is
unreasonable, if not preposterous, and in the
circumstances, impossible.
4. A distinguished writer deduces from
the popular question the doctrine, that 'per-
sons are to repent that they may be pardon-
ed, and afterwards to be baptized for the
sake, or on account of Jesus Christ as Sa-
viour, not for remission of sins, but because
their sins are already remitted, that the fact
may be symbolically represented.'

We are not certain that we understand
what the writer means by the phrase—'for
the sake, or on account of Jesus Christ as
Saviour.' It cannot be that persons are to
be baptized because they believe Christ to
be Saviour; for he assigns quite a different
reason for their baptism, viz: 'believe their
sins are remitted, and that this fact may be
symbolically represented.' But why be bap-
tized as an evidence of pardon rather than as
a means of pardon? To whom is baptism
an evidence of pardon? to the subject, or to
others? If to the subject, does it apply
equally to infants, and adult believers and
unbelievers? Then there can be no evi-
dence to any one, or to that class, whomso-
ever it may include, to whom it is such an
evidence. And if they have no evidence of
pardon before baptism, in what sense can it
be true that they are baptized because they
are pardoned? And what evidence have
they of pardon before baptism? If they have
any other satisfactory evidence of their par-
don before baptism, why be baptized to ob-
tain such evidence? The evidence, or
knowledge of pardon, or salvation, is obtain-
ed at the same time the pardon itself takes
place. 'To give knowledge of salvation un-
to his people, by the remission of their sins.'
Abel obtained witness or evidence of his ac-
ceptance with God, by complying with the
conditions on which God promised to ac-
cept him. The Jews under the law, when
they sinned, offered the prescribed sacrifice,
and God, according to his promise, pardoned
them. How did a Jew know he was
pardoned; what evidence had he of it? The
answer is: God prescribed the terms of par-
don, and promised whenever those terms
were complied with, that he would bestow
the pardon promised. The evidence of
pardon, therefore, consisted in the knowl-
edge of having complied with such condi-
tions. John reached the baptism of repen-
tance for the remission of sins. When the
people repented and were baptized, God

‡Lev. 4:1-35. §Luke 3:3
pardoned them, and their having complied with known conditions gave them a knowledge that they were pardoned. Such too, is the doctrine of the text under consideration. But let us examine it a little more carefully.

When the meaning of any text is doubtful, or any word in its susceptible of different and opposite explanations, and where persons differ in their interpretation of the passage, the correct method to be pursued to ascertain its meaning, is to have recourse to other passages, where the word or words in dispute occur. Let us adopt this course in the present instance. Jesus once said to Simon Peter, ‘Launch out into the deep, and let down your nets (eis) for a draught.’ Does not every one understand the design to be that he might catch fish? ‘For a draught’ means, then, in order to obtain a draught.—So (eis) for the remission of sins, means in order to—that you may obtain remission of sins.

There are, however, several other passages in which the phrase (eis apheas amartion) for the remission of sins, occurs. Let us examine them, and see whether we can arrive at any satisfactory conclusion from them concerning the import of the phrase in the text in question.

It is said of John the Baptist that he preached the baptism of repentance (eis apheas amartion) for the remission of sins. Did he preach that the people should repent and be baptized because their sins were already remitted, or that they might be remitted? The latter doubtless. It is said, the people were baptized confessing their sins. Unless their sins were remitted before they repented (which no one will affirm) they were not remitted before they were baptized; for their repentance and baptism were simultaneous. ‘For remission’ here, then, means, not because of, but in order to.

Christ’s blood was shed (eis apheas amartion, for the remission of sins). Did Christ die—was his blood shed because the sins of the world were already remitted, or

that they might be remitted? All answer, the latter. In all other places where the phrase—for remission of sins—occurs, it means in order to the remission of sins, and why should the place in question form the only exception, unless good reason can be shown for it? Can such reason be found in the text? Let us examine it:

The Repentance commanded in the text implies such a change of mind as to involve sorrow for past sins resulting in future reformation. The Apostle Peter told the Pentecostians to do two things—to repent and to be baptized; and to do these for the same end—for the remission of sins. Now, whatever be the meaning of the phrase here, repentance and baptism stand in the same relation to it—they as means and remission of sins the end. In other words, the Apostle told the three thousand to repent for the same reason for which he told them to be baptized; and he told them to be baptized for the same end for which he told them to repent. This cannot reasonably be denied. Now for what purpose—for what end did he tell them to repent? What end was to be gained by their sorrow for past sins, and a reformation of life? All answer—the remission of their sins. For what end did he tell them to be baptized? Was it because their sins were already remitted? If so, he told them to repent because their sins were remitted! Is this true? What! tell persons to be sorry and reform because they are pardoned! A strange command this! Become sorry because your sins are pardoned! No one supposes the Apostles gave them any such command. Neither, then, did he command them to be baptized because they were pardoned. He told them to repent in order to remission, and he told them to be baptized in order to remission. Were the people forgiven before they repented? If not, they were not pardoned before they were baptized, for they were told to do both—to repent and be baptized—for the same purpose—for the remission of sins.

This view of the subject harmonizes perfectly with the commission under which the Apostle Peter was acting. ‘Go ye,’ said the risen Saviour to his Apostles; ‘Go ye into
all the world, and preach the gospel to every creature; he that believeth and is baptized, shall be saved." He does not say, "He that believeth and is saved may be baptized." We have seen before that "saved" in the commission is equivalent to remission of sins in Peter's sermon on Pentecost. The commission then means—"He that believeth and is baptized shall receive remission of sins; and Peter's sermon—Repent and be baptized in the name of Jesus Christ—and you shall be saved—pardoned, forgiven.

The subject is now before our readers.

B. F. H.

THE RELIGION OF LIFE.

"What from this barren being do we reap? Our senses narrow, and our reason frail,
Life short, and truth a gem which loves the deep,
And all things weigh'd in custom's falsest scale;
Opinion and omnipotence,—whose veil Mantles the earth with darkness, until right
Mantis the earth with darkness, until right
And wrong are accidents and men grow pale
Lost their own judgments should become too bright,
And their free thoughts be crimes, and earth have too much light."

There is nothing beneath the heavens so full of mystery as human life. True, there are profound and unfathomed mysteries in Creation, Providence and Redemption, and in this view the mysteries of human life are seen not to be singular, but to form a part of the unfathomable designs of Him whose ways are "past finding out." But like the mysteries of physical nature, religious teachings, and superintending Providence, they should not deter us from understanding what may be understood, or from remembering that while secret things belong to God, revealed things come within the province of human investigation. There are mysteries in human life; but there are also revelations, clear, manifest, and instructive revelations, which no man can disregard without serious loss to his own dearest interests.

The mysteries of human life, like the mysteries of religion, have led oftentimes to scepticism—not a scepticism in its existence—though some have been insane enough to deny their own being—but a scepticism in the religious capacities and eternal destiny of that being. This scepticism manifests itself sometimes in a disgust of life; sometimes in dark, gloomy misanthropy; sometimes in increased, impenetrable worldliness; and often takes the form of philosophy and manifests itself in that most lamentable of all dispositions, indifference. But however manifested, the spiritual designs, the religious uses, and the eternal perpetuation of that life are either disregarded or denied.

Religious teachers are engaged oftentimes in substantiating the claims of the Bible and developing the evidences of the truth of Christianity; and it is an honorable engagement. But alas! how many disregard evidences however convincing; proof, however overwhelming. They hear them not; for away back, beyond the point at which these evidences attack them, is deep-rooted scepticism not a scepticism in its existence—though some have been insane enough to deny their own being—but a scepticism in the religious capacities and eternal destiny of that being. This scepticism manifests itself sometimes in a disgust of life; sometimes in dark, gloomy misanthropy; sometimes in increased, impenetrable worldliness; and often takes the form of philosophy and manifests itself in that most lamentable of all dispositions, indifference. But however manifested, the spiritual designs, the religious uses, and the eternal perpetuation of that life are either disregarded or denied.

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such a man you may preach and he will hear you if he believe you are capable of teaching him; he will hear you though you never entered a pulpit, never read a homily; whether you be white or black. Yes; convince a man he has a soul and make him feel its wondrous power, and you will have but little difficulty in convincing him there is a God, a Heaven, a Redeemer.

But I am told that man exhibits himself in human life in so debased and gross a condition that we cannot make him believe he may be an heir to immortal crowns divine. Hast thou tried, patiently, honestly, faithfully tried? And failed? Hast thou taught him, how in the very nature of thoughts the meanest things suggest the noblest—the humblest, the mightiest? Can he think of the finite, and not conceive the infinite? Can he discern the limited and not have suggested the unlimited? Can he believe in things seen and deny the unseen? Can he credit the existence of time and deny eternity?—

Can he believe in creation and not in a Creator? And here, the views we would impress have been so much better expressed than we are able to express them, that we beg leave to lay before the reader an extract or two from a living author who writes like one who feels the moral significance of life:

"In man the humblest instruments reveal the loftiest energies. This is not enthusiasm, but philosophy. Modern philosophy has distinctly unfolded this principle; that all our mental conceptions suggest their opposites; the finite, the infinite; the seen, the unseen; time, eternity; creation, a God.—

The child that has tried his eye upon surrounding objects, soon learns to send his thought through the boundless air, and to embrace the idea of infinite space. The being that is conscious of having lived a certain time, comes to entertain as correlative to that consciousness, the conception of eternity. These are among the fundamental facts of all human experience. Such, to a man in distinction from an animal, is the instrumentality of his very senses. As with a small telescope, a few feet in length and breadth, man learns to survey heavens beyond heavens, almost infinite; so with the aid of limited senses and faculties does he rise to the conception of what is beyond all visible heavens, beyond all conceivable time, beyond all imagined power, beauty and glory. Such is a human life. Man stands before us, visibly confined within the narrowest compass; and yet from this humble frame, stream out on every side the rays of thought, to infinity, to eternity, to omnipotence, to boundless grandeur and goodness. Let him who will, account this existence to be nothing but vanity and dust. I must be allowed on better grounds, to look upon it as that, in whose presence all the visible majesty of worlds and suns and systems sink to nothing. Systems and suns and worlds are all comprehended in a single thought of this being, whom we do not yet know."

Stir up the soul within a man and he will look out upon the universe with new emotions, and have awakened within him the power of eternity. Sights most common become grand, magnificent and glorious, where once he saw nothing as it should be seen. The Heavens of night, as they stretch themselves over his head with measureless canopy, and reveal the bright gems that deck the azure crown above him, will lead his thoughts from human insignificance and infirmity to contemplations of divine power and wisdom, and teach him to trust a Being who promises immortality and glory to his earth-bound creature. The earth beneath him, whether it wear the opening beauty of vernal youth or the mellow tint of summer, or the sober hue of autumn, or even the dark mantle of hoary winter, will, in its ten thousand adaptations and arrangements, call forth his admiration of the wisdom of its Creator, whom he can learn to love as the Preserver of man and beast. In man we will see new charms. No longer the drudging slave of care and toil; the disappointed tool of suffering and want; the selfish, plotting disturber of his fellow's happiness,—for while we may see all this in him and more, we will also behold the object of Almighty affection and interest, and the heir apparent to thrones of honor and immortality, in "the boundless regions of his Father's dominions."

*Dewey's Discourses on Human Life, page 127.
ration, new beauties and new sources of delight everywhere will unfold themselves to the mind alive to its own sublime existence, whilst a cloud of sense spreads its dark mantle over all the fair face of nature to the soul deadened by sensuality, or dumb to the voice of its own divine teachings. A sort of creative power is thus given to the soul of man by which it makes its own world, its own happiness indeed, its own self. The gloomy live not in the world that God made, but in their own world. The despreading, the sensual, the worldly live not in God's world but in a prison of their own erection, whose incarcerating walls become thicker and thicker by the additions of gloom and sorrow or servility by which they surround them. When I see such men I am ready to say to them, brethren, break down your prison doors, and come forth and walk abroad in God's world. The Heavens beaming in glory invite you; the earth teeming with plenty spreads her board to welcome you; society, friendship, and love wait for you with extended arms;—come forth, then, and enjoy them; come forth and be a man! But am I asked what is it to be a man? I answer,—Does the world insult thee? be above insult, and thou wilt be a man. Does it frown upon thee? heed not its frown and make thine own smiles, and thou wilt be a man. Does it affect state, and pomp and circumstance? or look down upon thee with contempt? Then look thou up and thou wilt not see the scowl of narrow contempt, for it is lower than that look, and thou shalt be a man. But forget not to be humble in thy looks for thou art weak and worm-like and wilt belie thy condition if pride take hold upon thee and be just the being thou would'st avoid. Let thy dealings be just, thy walk be humble and thy hand benevolent, and thy reward the approbation of thine own conscience and thy God, and thou wilt be a man—a Christian man, a part of a new creation called the family of Christ, whose destiny cannot be prevented by all the powers of earth and Hell. This life will be a religious life; its labors will teach thee patience and long-suffering; its pleasures will elevate and exalt thy soul; its sorrows will wean thee from a love of a world that passes away; and from thy loneliest dwelling a voice of thanksgiving may ascend that thou dost now live and hope to live forever. O, let us live our life with courage, whatever ills be-tide; let us struggle amidst its difficulties with an eye fixed on heaven, and when its labors are ended, and its responsibilities are over, we may resign it into the hands of Him who gave it with confidence that we shall find more than its blessings or sorrows in mansions of eternal joy.

J. B. F.

JESUS IS THE CHRIST, EXPLAINED—No. III.

III. What is implied in believing that Jesus is the Christ?

1. It is not merely to admit that there was once a personage on earth whose name was Jesus Christ. This was admitted by Paine, and Voltaire, and Volney, and most other Deists and Infidels; but yet none of them believed the saving truth of God's word.

2. Nor is it simply to admit the proposition to be true, that Jesus of Nazareth is the Christ, the Son of God. The most of Christendom, Romish and Protestant, do this; and yet alas! how few comparatively are Christians! The truth of the proposition may be admitted, without being understood. But an 'understanding heart' is essential to a profitable reception of God's truth. Simply to believe in Christ is not enough; this is not what God's word requires; it is to believe in him as the Scriptures speak of him. Nor is it enough to believe in him on human testimony; the testimony of our parents, of our minister, of our neighbors. This is inadequate, and leads to no practical good results. We must believe in him on the testimony of the Father, of Christ himself, and of his inspired Apostles. It will not do to believe in him on account of a dream, nor the secret whisperings of an unknown Spirit; Christ prayed for those who should believe on him through the word of his Apostles.*

Very little preaching and religious instruction generally at the present day is calculated to convince the world that Jesus is the Christ, or to lead to intelligible views of the proposition; hence comparatively few are able to give a reason for their hope, or the nature of their faith.

* John 17:30.
3. To believe in Jesus Christ, is to believe the truth affirmed in the proposition that Jesus is the Christ.

The apostacy of man has involved the race in ignorance, in guilt, and in slavery. Jesus—and the very word means Saviour—has come for the purpose of delivering mankind from all these; for sin includes them all, and Jesus has come to ‘save his people from their sins.’ To believe then that Jesus is the Christ is to receive him as the Divine personage sent of the Father to save us from the ignorance, guilt, and slavery in which sin has involved us. To believe, therefore, that Jesus is the Christ is to believe that, apart from the teachings of Christ, we are ignorant of God, and of the way of salvation; that we are unable by our own efforts and wisdom to search out the way, and that we rely unreservedly on the teachings of Christ to obtain salvation. In other words, we know nothing of ourselves, and can know nothing, and take his teachings as the infallible instructions concerning the way of life, and therefore betake ourselves to the diligent study of his word that we may be saved. It implies also that we reject all the uninspired teachings of men; all professedly new revelations, and all human instructions on the subject of salvation. We receive the teachings of Jesus; and cast ourselves unreservedly upon it, and it alone, for information concerning the way of life.

We receive him, however, not only as our Prophet, but as our Priest also. This implies guilt, and a knowledge of it. When, therefore, we believe in Christ as our Priest to atone for us, we feel, we acknowledge ourselves guilty before God; we acknowledge, moreover, that we can make no atonement for ourselves; that nothing we can do will either make God propitious or ourselves better or more acceptable in his presence. Nay it implies that we rely alone on the blood of his atonement for salvation; for so he as a Prophet teaches us.

To believe that Jesus is the Christ implies also confidence in Christ as King. The sinner views himself in slavery, the slavery of sin; and sees that he cannot extricate himself from its bondage. Liberty, the liberty of God’s children, he desires to enjoy. He sighs for the fountain of living waters. He is like the caged eagle that beats against the bars of its prison, and pants to be free. He groans beneath the weight of Satan’s galling yoke, and sighs for the liberty of the children of God. In this condition he looks off from himself, and the eye of his faith rests upon the Lamb of God, who is also the King of Kings and Lord of Lords. He beholds his banner unfurled, and flies to it for deliverance and protection. He renounces his own judgment for the teachings of Christ. He relinquishes his own will for this law and guidance. Wise in the wisdom of Jesus, righteous in his righteousness and pure in the blood of his atonement; and strong in his strength, and secure under his protection, in vain do hell’s battalions hurl at him their fiery darts, and their barbed arrows fly in vain!

Thus does the mind yield a sincere and hearty assent to the truth contained in the proposition before us. But it is possible for one to have his intellect merely excited on the subject: to admit with a cold indifference the truth of God. But evangelical faith effects the heart. ‘With the heart man believeth unto righteousness. A deep, pungent conviction and sorrow for sin is excited, resulting in a hearty, thorough change of life. Under the influence of this sentiment, he casts himself on Jesus for deliverance, protection and guidance. He accepts his sacrifice as his propitiatory. He cheerfully complies with the Saviour’s requisitions for pardon, and obtains the boon of Heaven.—He thus receives Christ, and relies upon him as his Prophet, Priest and King. He receives Christ fully, and has his very heart stired within him. His hatred of sin is aroused, and the pure, holy, ardent love of the soul is fixed, firmly and steadily on Christ as the only Saviour of guilty, helpless sinners. He casts himself, soul, body, and spirit on Jesus. He trusts in Christ alone for salvation. B. F. H.

Let the laws of thy condition be thy study, and learn only to govern thyself and thy dependants.
INScribed To A. DEAR FRIEND, WHO DIED her ONLY CHILD,

* Ivy-wedded love.
* Daisy—beauty and innocence.

Well pleased, a rare gift were fain to bestow,
The ivy* and holly encircled her cot,
The angels that watch o'er mortals below,
And said in her heart 'it never can fade,

She
With transports of joy she saw it expand,
A sweet little daisy they laid in her hand,
But soon it was claimed by the angel of flowers,
He bore it away—but by heavenly powers,
As meet to adorn Eden's lovelier bowers,

But place them on those of celestial birth,
Cried the mother; God is living,

Worthing out his Maker's plan.

If his heart be large and tender,
Rust will gnaw it through and through,
If his heart be small and stony,

Cried the mother, God is living,
For a gauntlet race of strife.
Living shall be full of joy,

I will trust him that the boy,
If his heart be large and tender,
Rust will gnaw it through and through,
If his heart be small and stony,

Cried the mother, God is living,
For a gauntlet race of strife.
Living shall be full of joy,

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THE REVOLUTIONS IN EUROPE.

Attention directed to the Rev. xvii. 17-21.—the last conflict of Despotism with all its terrible calamities portending;
—convulsions, revolutions and wreck of nations to an extent never before unloosed, foretold by the prophets; the seven vials—and the final triumph of the kingdom of Christ.

“Come and see

The cypress, hear the owl and plod your way
Our steps of broken thrones and temples, ye
Whose agonies are evils of a day
A world lost: our feet as fragile as our clay.”

The revolutions in Europe are progressing with fearful rapidity. Led on by France, the pivot upon which the crisis of the world now turns, the kingdoms of Europe have all been placed in a transition state, which not only threatens the downfall of despotism, but portends a new partition between the profits of capital and the wages of labor—and a change in the whole social system of the world. We presume our readers are conversant with the newspaper reports of the rapid progress of events. We will not further burden their attention with a narrative of these, but we cannot forbear to remark upon their relation to the prospects of those who hold the testimony of God and look for the time when “His wrath shall be finished.”

Five years ago we wrote and published as follows:

“I will not burden the reader with an attempt to show that there is now a convergence of great and small circumstances to a crisis. I will not attempt to prove to him that Italy, the seat of the last power that shall destroy the earth, is now placed upon the very verge of a smouldering political volcano; and that, as she subsists not by opinion, but by suppressing opinion—her tenure is short. The governments of the Papacy are old in corruption, and the success of their old and infernal plans has benumbed their faculties, so that they cannot discern coming events. Every nerve is straining to extend her superannuated and hysteric dominion; but her nerves will break, I fear—I hope—in the struggle. Nor will I speak of the present critical situation of all Europe. If I only wish to awaken reflection, by a simple suggestion. To my mind, the materials accumulated within the last century, taken in connection with the present political and religious state of things, are more ominous of extraordinary events—of rapid and radical changes—than those of five hundred years preceding. I will not speak of the two French Revolutions of the past century—of Greek emancipation—the humiliation of the Ottoman empire—of the Political or great Religious Reformations of the same period—of the unparalleled advances of the physical sciences; but certainly I may say, that a silent, rapid, and irresistible preparation has been making—making, perhaps, for a sudden, subversive, and universal change. What will it be? The battle of Armageddon? The Millennium? The new Heavens and Earth? Perhaps all of these, preceded by the coming of the Son of Man in the clouds of heaven. Nothing in the prophecies withholds his coming, that I have seen. The events we expect to precede that great event, may follow it. The character of the second, as was the first advent, may have been mistaken. Nothing withholds the revelation of this great period, but the long suffering of Messiah, if I have read Peter and Daniel and John aright. I expect no reign of peace, till human passions and human interests shall once more have expended themselves in a grand convulsion—until the nations who have given their power to the Beast, shall have made a battle-field of the globe, and the earth be once more drenched in the blood of her presumptuous and haughty sons. The result will, nevertheless, be glorious. Messiah directs the storm, as it sweeps the land, not only as a destroyer, but also as a renovator. The great sea of nations, upon which the power of the Apostate Mother has been seated, will be alike the scene of his majesty and her destruction; for by his almighty power, he will penetrate to its very depths, and roll its abominations in thunder to the shore, changing its whole motion, its aspect, and its uses; giving it a grandeur in its convulsions, equalled only by the grandeur of its ultimate serenity—when every nation and kingdom under the whole heaven shall bow to his authority, and that of the saints. He will drive the waves of human commotion, lashed into fury before the rolling mountain of his kingdom, to a calm like that which fell upon the dark sea of Galilee, when he said, ‘Peace, be still.’

We refer to these expressions of our
views, formed by a dilligent study of the prophecies and an occasional observation of the state of the world, not to boast of any superior sagacity; for we have expressed what hundreds believed, and what any ordinary observer might have prognosticated. But we wish to arouse the attention of our Brethren to the study of the words of the Apostles and Prophets. Our attention has been too much engrossed by what we call the facts of the gospel to the neglect of its promises. These ought we to have studied, and not to have left its glorious promises neglected. We have, too, from an overweening love of systematizing, spoken of the promises of the gospel as being three to correspond with the three facts spoken of by Paul, 1 Cor. 15th, and we have seemed to believe there were but three. The promises of the gospel are more than we can number. They spread themselves over the whole Bible, old Testament and new; and for my own part I have never seen any difference between receiving a human creed and receiving such a narrow prescription of the joyful promises of Prophetic and Apostolic gospel, as would confine them to any specified number. This overweening desire to systematize leads to many absurd and fatal mistakes of which we cannot now speak particularly. We introduce the matter only to advise our readers that there is such a Book as the Apocalypse in the new, and such Prophets as Isaiah, Daniel, Ezekiel, &c. &c., in the old Testament, whose words are still the words of God and must be studied and regarded if we would be recognised as believers in the testimony of Jesus. Let us now read the 16th of Revelations. Read the whole chapter for it is short. Let me advise you to care nothing for the popular distrust, manifested whenever you apply the prophecies to modern and existing events. You will be told that men have fallen into very extravagant and foolish errors by so doing. Admit it. And have they not fallen into errors upon other subjects? Let this question silence all the suspicions which world-calculating prudence may suggest, and seeking to adopt nothing without evidence, fear not to read the words of the Apostles. There are seven vials. I have thought I had seen at least six of them poured out; and it may be the seventh is now opening. Without giving the reasons here, I will say I have been want to regard the First vial, as answering to the French Revolution of 1792 and its grand effects upon the Roman Catholic world.

Second. To the naval warfare, the most wonderful in the history of time, which succeeded.

Third. The severe battles of the Republican Armies of France and the Piedmontize, Austrians, &c., which annihilated whole imperial armies and made the "rivers and fountains of water" in northern Italy run with human gore.

Fourth. The scourge of Europe by Napoleon which resulted in his elevation to be the Sun of Empire, to scorch mankind.

Fifth. The sore affictions laid upon Rome—sacking the city, confiscating vast amounts of papal property and taking the Pope himself as a prisoner, by the armies of Napoleon.

Sixth. The gradual decline of the Turkish Empire, foreshadowing its speedy overthrow.

This is but a mere sketch of the manner in which I view the 16th of Revelations. He that is well read in European history can carry it out. But let us look to the seventh vial:

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, it is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail: for the plague thereof was exceeding great."

It should be recollected that the events of
one vial are never finished until those of another commence. We hesitate to speak of events yet to come. But does not the fall of the French monarchy and the commotion it has produced in the world, appear like the first shock of a political earthquake, which may result in the destruction of nations and kingdoms, and may lead to convulsions, and revolutions “such as has never been witnessed by men upon the earth?” The kingdoms of Europe are becoming enraged and are preparing for battle. Men may prophesy peace, peace, industrial reforms and the dawn of the age of human perfectibility. But I have no prospect of peace for the world till Messiah comes to smite the Despotisms that either now bestride the earth or in the changing revolutions shall gain the ascendency, and to give to Mystery Babylon the “cup of the wine of the fierceness of his wrath.” We will have an age of peace; we will see the downfall of all spiritual and temporal Despotisms, and we will behold the only true perfectibility of man, but it will not be yet, nor need we expect either fully to come until the sign of the Son of Man shall appear upon the clouds of heaven.

The Revolution in France is tending to socialism. The poor are arrayed against the rich, and government is vainly attempting to appease them by using the treasures of Royalty to meet the demands of an idle and clamorous multitude. But the treasures of Royalty will fail. The funds of the government and all its resources will soon be exhausted. The multitude will clamor, a nation of impoverished millions will rise again, and there will be no power to restrain their appetites for plunder and conquest. They will demand employment; the State will be unable to give it without opening to them a career in the army; numbers will be arrayed against property and no man can divine the result. In vain may we calculate that the visionary theories of Fourier will save them. They may, and no doubt they will, make a grand Fourier association of the whole government, but they will find the old Adam in Fourierite governors as well as in kings and nobles, and they will equally fail to fulfill the expectations of a people who are not yet able to know what they want. New schemes of government, under the direction of men never so enthusiastic, cannot meet the wants of human nature which is manifested by its restless, longing, unsatisfying demands; for they can be met only by the appliances and hopes of the Christian Religion. Human government transcends its province whenever it attempts to provide for that for which God will alone provide. Fourierism, no more than Monasticism, St. Simonianism, Mohamedanism, Roman Catholicism, can never satisfy the demands of a being whose relations respect two worlds, and whose restless hopes are always chafed and disappointed whenever directed to human wisdom for relief. I sympathise with Fourierites and with them look upon the selfishness and corruption by which they are surrounded, and sigh for relief. But their organization of Society will not, cannot relieve us, and it is disregarding the lessons of all history to expect it. This effort in France, therefore, to establish a Fourierite government will only lead to greater and still greater results; producing a crisis in finance, threatening the rights of all property, and for a time setting all society adrift from its ancient moorings. The present attempt to organize labor against capital in France, we look upon as an event calculated to bring on more wonderful results than any which has yet occurred.

But whilst the thrones of all the kingdoms of the world are trembling and falling; whilst the very foundations of the social system are threatened and calamity is succeeding calamity upon the great theatre of prophetical geography and the days of vengeance seem to be drawing nigh—while political earthquakes are shaking the world and “ponderous hailstones” may dash to pieces everything upon which they shall fall, and the day approaches when every mountain and island [i.e. inferior and superior governments] shall flee away,” let us with renewed interest turn our attention to the Book of the testimony of Jesus, and learn to rejoice that though the political and literal heavens and earth shall fall, not one word of all the exceeding great and precious promises of God shall fail until all are accomplished. The king-
The present age is one of progress. We find men everywhere dissatisfied with things as they are. No organization, whether civil or religious, has within it a sufficiency of promise for the high hopes of the moral Reformers of the times. New elements and agencies are at work upon the great fabric of society and their rapidly increasing influence, will soon make for us an edifice of exquisite strength and beauty. A new age is dawning upon the world, and already its gleams of promise may be seen upon the upper clouds as they betoken the rising of a brighter day. Knowledge has opened and is opening its vast and unfathomable treasures; art is developing and will develope its magical powers; science will gain and spread its mighty triumphs, and the whole will lead to a social system which will give permanent additions to the inheritance of mankind. The principle which promises so much is the principle of human perfectibility. It teaches that there is an indefinite progress in human affairs, not only in scientific acquisition but in moral and religious elevation and social advancement.

In common with my race, I delight to contemplate the future as brilliant with advancement, perfectibility and social bliss. I have never despaired of my species, and I can in truth say that I believe there is just ground for the most cheering anticipations with regard to the future destiny of the human race. Man will survive every catastrophe, however dark and portentous it may appear, and from age to age he will transmit a sacred fire that will burn with additional lustre until it illuminates the whole world. But whilst I thus freely express my faith in social progress, I cannot shut my eyes to numerous evils attending many if not all the associationist schemes of the present day.

I believe a community of goods to be a day-dream; for it would ruthlessly sever the sinews of industry and cloud the eye to that sight which is the price of every blessing of our present state. In its very efforts to procure harmony, it would multiply dissensions. It would destroy the natural and innocent pleasure of saying “this is mine,” and would preclude the idea of benevolence; for where all are equal there can be no gifts. Take away the idea of property, and the right to it, and where is the virtue of liberality? It would not only check self-interest, but it would destroy all interest. Yea, verily, I believe I can show, irrefragably show, that it would preclude home education, and extinguish all natural affection.

I love to see good men united, but I know of no unity where all are alike. Sameness and unity are two things. Harmony and measure in music are good, but both harmony and metre are destroyed when changed into sameness of tune and time. Preserve the chords of each note, and the greater the variety of tones the richer the music.

So preserve the individuality of men and I
care not what variety you may have, if harmony be maintained.

I sympathise with those men who look upon the corruption and selfishness by which they are surrounded, and sigh for relief. I weep when I behold them laboring for society with martyr zeal, and yet find themselves unable to arouse their countrymen to activity and virtue. I know, all know, that hundreds of men in every community, who, in the possession of property, hold in their hands immense influence, are blind to the lights of the age and deaf to the calls for the advancement of their species. I know also, that neither wealth, power or prosperity are standards of intellectual, much less of moral excellence. But such men will exist, and may they not exist but to require more virtue and Christian fortitude in the good citizen of their communities? So I think and so I would act. But more anon. J. B. F.

REVOLUTIONARY STORMS IN EUROPE.

A coincidence.—The Apostle John says the seventh vial of the wrath of God shall be poured out upon "the air." In the notices which the press of the world take of the present revolution in Europe, we are surprised to meet constantly with such expressions as these: "The gathering storm," the "Hurricane at last." "It seems that the news from Paris, must have set men's minds all astray, and filled the air with ominous shadows of preparation." "Orators of liberty are not wanting; lawyers, students, artizans, mount a tribune at the corner of every street. They use sharp, double-edged, nimble piercing volleys of sarcasm, which fill the air with strange sounds, and make kings and thrones ridiculous." "The Austrian air is not want to hear such words." "Viva la Republique, goes forth thundering like the voice of a tempest into the astonished world. Over the Rhine they hear it, it reaches Vienna, it rings over the Alps, and echoes on the Po!" "Like a convulsion of nature, so is this convulsion of society. The hurricane of Reform sweeps over the land, and thrones topple before it. One thunder peal follows another from this overloaded atmosphere in such rapid succession that one has hardly time to note one shock before another and another follows, and the mind becomes confused and the sense weary in following the course of this fearful tempest." The eloquent language of Byron descriptive of storms in the cloud-capped Alpes, is also used:

The storm is up. Far along
From realm to realm the rattling thrones among,
Leaps the live thunder. Not from one lone cloud
But every nation now hath found a tongue
And kingdoms answer through their misty shroud
Back to the joyous France, who calls to them aloud.

I might fill a page with similar quotations. Still, it is from Russia, by far the most extraordinary power on earth, whether we regard the extent of its territory, the character of its population or the greatness of its power—I say, Russia is the region from which Southern Europe, Asia Minor and Syria are to expect the most tremendous storms. An empire which extends from the Sea of Kamchatka to the Baltic, which holds an iron sceptre over sixty millions of human beings, and has resources enough to sustain one half of the whole race, may well be looked upon with dread; and, especially, when we know her to be possessed with an all-swallowing gluttony, which would regard Egypt and the Ottoman Empire as but an ordinary meal.

Ezekiel speaks of Magog much like the description given of the effects of the pouring out of the seventh vial. Magog was the son of Japheth. The Septuagint takes the word Rosh from which we now have Russian, as a proper name. To the Turks or Russians the prophecy in ch. xxxviii. evidently refers. What we would have the reader now to observe, is, that the imagery of John concerning the seventh vial and that of Ezekiel with reference to Magog is similar:

"Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee; and I will plead against him with pestilence, and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hail stones, and fire and brimstone." Let the Bible student mark these coincidences.
Dear Bro. Ferguson:

Please give me an explanation of the Scripture, “The Lord added to the Church daily such as should be saved,” Acts 2:47. A preacher in our village has recently stated that the passage should read, “the Lord added the saved to the church;” and he says, as baptism is the door into the church, we must be saved before we are baptized.

It is admitted by all modern interpreters, that the passage should read: “The Lord added the saved to the congregation.” The whole phrase is the translation of a particle, [τοὺς σωτηρίας ἔφερεν], which literally signifies, those saved, or those who have obtained salvation. The verb (Σωθήσω) is used in the 40th verse, “Save (i.e. deliver) yourselves upon the whole earth. Whence the whole matter may be presented in the following questions and answers: What was the church? The company of baptized believers who had been added to the hundred and twenty. Whom did the Lord add to this church? The saved. How were they saved? “He that believeth and is baptized shall be saved,” see 38th v. How were they added? Of the particular manner we are not informed, for it is not important, but it is simply stated they were added.

Baptism adds believers to the Lord, not to the church, and all added to the Lord will soon join themselves to his church. A man added to the Lord has become a Christian. A man added to the church by the Lord, has joined himself to other Christians to serve the Lord, and keep his ordinances. Every child can see the difference.

J. B. F.
enough or too much. I know of no one of our preachers who receives more than a compensation for his services, or who by his salary is enabled to live better than a majority of the people for whom he labors; whilst I know many who do not receive half enough to maintain them comfortably. We should remember, that it has been foreordained of heaven, “that they who preach the gospel shall live of the gospel; and every sentiment of honesty concurs with the word of God in teaching, that “the laborer is worthy of his hire.” Christian preachers are called “soldiers;” and we all know that no soldier goes to war on his own charges, whilst all experience teaches that no man can war successfully either for Caesar or Christ, who is not “disentangled from the affairs of this world.” No people under heaven prosper, no people ought to prosper who will allow the unhallowed love of property or money to prevent their liberality for the extension of the gospel of Christ; who will neglect those who serve them faithfully and assiduously labor for their welfare as men who must give an account.

Where there are difficulties upon this subject, the fault is frequently chargeable to both preacher and people. The preacher is exorbitant, or majesterial. He will not labor—nay, he will not even do his own part—unless he is supported. He throws himself upon his independence, and demands that all bow to his measures. Whilst in turn, the people are selfish, equally stubborn, and determine that as they cannot consistently support one so haughty and so destitute of the Spirit of Christ, they will do nothing—both are wrong; for all such ultrasim is as anti-Christian as it is unwise. A little more of the self-denying Spirit of our profession would correct all such evils.

Again: Preachers often act very unwisely in constantly pressing their claims. The people come together to hear the gospel of Christ,—which, if it be proclaimed properly, will make them feel all their obligations—but instead thereof, they hear denunciations of the selfishness and covetousness of the church, which disgusts them with the preacher, if not with the church itself; and the Brethren, so far from desiring to sustain such a man, would pay him to abandon the field. He defeats himself, disgruntles the people, shames the church, and gratifies a few murmuring cynics, who are never pleased with any body or any thing that satisfies other people; and their misanthropic gratification is all the reward the preacher has for his public censures. I need not say that this is unwise; I was about to say, for I have often felt, that it is a prostitution of the proclamation of the gospel of Christ. Such men never will be sustained, for they take the best method they can select for their own defeat; and although in their vanity they may suppose themselves numbered with the many benefactors of men who have been neglected, no reflecting person will ever so regard them.

Still, the preaching of the gospel is a work of self-denial, and no man who has succeeded in it, but what, if gain were his object, could have realized more by some other profession than that of preaching. This is my observation. Besides, taking preachers as a class, in the United States, of all denominations, I feel prepared to say, that they are more liberal—actually give more money proportional to their ability, than any other class of men. Their names are upon every benevolent list; they meet more of the distressed and give more to them; for, from their very position, they are forced to see more suffering, and hear more of the demands upon Christian benevolence. As an instance amongst us, I will state that a Brother who travels as extensively as any, and who never did receive a fixed salary, told me that much the larger part of his support was received from the hands of preachers.

But to answer your last question directly, it is owing to how you use the word hireling. If you use it so as to mean one who preaches only for wages—who has no higher motive in view than the dollars and cents he receives, and if we have any such hirelings, I say we are, so far as they are concerned, degenerating. But it is as ungenerous as it is unjust to apply the word in this sense to one who labors diligently for the honor of his Master, simply because he receives a proper support. I have no squeam-
ism dislike to the word hireling. The holy Spirit has used and sanctified it. And if the reasonable maintenance of a man who spends his days and nights, his strength and money in preparing himself to discharge the duties of a minister of the word, be called a "hireling system," I hesitate not to say, that I am in favor of it. There is no degeneracy in going back to Apostolic usages and divine appointments. The Apostles call such a maintenance, hire. We may do the same. It gives evidence to the minds of reflecting men, of a narrow mind and deep-seated prejudices, to be offended by a word, and especially by one which is applicable to every ploughman, Mechanic, or school-master who receives wages, or food and clothing for his labor. Allow me also to remark: If I understand what you mean by "hireling system," our Brethren no more, so far as I am informed, have any other than that which justice, the honest sentiment of the community and the word of God authorizes, except where they neglect the law and ordinance of God, that "the laborer is worthy of his hire." But there are many places where men, to excuse their idolatrous covetousness, or to appear great by denouncing great and good men, or to wantonly gratify their disposition to murmur and complain—men whom Jude describes as clouds without water, or raging waves of the great sea of human selfishness, who foam out their own shame—who talk of "hireling preachers" and large salaries to which they never contributed a dime; the failure of the Reformation, and the direlections of the Brethren; and these, I suppose, will exist so long as sin exists, to test the temper and try the faith, and love of all good men. To teach such their error and danger is one of the duties of an Evangelist, which he is commanded to perform with all long-suffering. May we all—both preacher and people—be able yet to learn that "we are not our own;" that all we have and are, whether of talents, education, or substance, has been given us as the Stewards of the Lord, to whom we must give an account; for surely most, if not all, have received more than we have used for his glory. So I believe and so I teach. Read 1 Cor. 9th. Gal. 6:4—10; and if you have any further difficulty, we would be glad to hear from you.

J. B. F.

CHRISTIANS OUGHT TO GUARD AGAINST TOO EASILY TAKING OFFENCE.

When an offence takes place between one Christian and another, from what appears a personal injury, the spirit of the gospel will dispose the offended party to explain that part of his brother's conduct, which is the ground of the offence, in the most favorable way. He will see, if it can be imputed to a deficiency in the knowledge of some part of divine truth, or to a casual neglect, or to some view which, though false, was conscientiously held by the aggressor, or to some peculiarity in his temper, or situation in life, which particularly exposed him to temptation. This is the manner in which love naturally operates. We discover this every day, in the attempts which the partiality of friendship makes, to apologize for those parts of the conduct of one to whom we are attached, which really may in themselves be in a great measure indefensible.

We may go, indeed, too far in justifying a friend's conduct to the world; and if we do so, it may have a pernicious effect: it may have the appearance of sacrificing truth to partiality. But I question if it be possible to go too far, in endeavoring to mitigate, in our own minds, what appears to us a personal injury. One thing is certain, that if there be an extreme on this side, it is one into which men very rarely fall, while they almost universally fall into the opposite one. It is equally certain, that while such a disposition to take the most favorable view we possibly can of a man's conduct, who has offended us, is evidently that which the spirit of the gospel inspires, it tends greatly to prepare the mind for the removal of the offence, and for the complete restoration of mutual confidence and affection.

But, of all considerations, that which is calculated most effectually to subdue every improper feeling here, is a deep conviction how much we ourselves need forgiveness. There must be a great deficiency in our impression of this truth, if we do not discov-
er the utmost readiness to promote a recon-
ciliation. Our Lord taught his disciples to
pray, “forgive us our debts as we forgive
our debtors;” and on this part of his prayer
we have his own infallible commentary:
“for if ye forgive men their trespasses, your
heavenly father will also forgive you. But if
ye forgive not men their trespasses, neither
will your father forgive you your trespasses.”
Wilson, in his Hebrew Grammar, says, “the
name JEHOVAH, in the original, is expressive
of the self-existence, independence and eter-
nity of God. It has been said, and perhaps
justly, that its full meaning and energy can-
not be conveyed by a single term in any lan-
guage. It appears that, even in the time of
Josephus, the custom obtained, which still pre-
vails among the Jews not to pronounce the
sacred name, from the reverence which seems
to savour of superstition. ‘God revealed to
Moses’ says the historian, ‘his proper and pe-
cular title, never before made known to men,
which it is not lawful for one to mention.”

LOVELINESS.—It is not your neat dress,
your expensive shawl, or your golden fin-
gers that attract the attention of men of
sense. They look beyond these. It is your
character they study. If you are triviling and
loose in your conversation—no
matter if you are as beautiful as an angel—
you have no attraction for them. It is the
true loveliness of your natures that win and
continue to retain the affections of the heart.
Young ladies sadly miss it who labor to im-
prove their outward look, while they bestow
not a thought on their minds. Fools may
be won by the gew gaws and fashionable,
showy dresses; but the wise and substan-
tial are never caught by such traps. Let
modesty be your dress. Use pleasant and
agreeable language, and though you may
not be courted by the top and the sap, the
good and truly great will love to linger in
your steps.

CHARACTER INDICATED BY THE LAUGH.
—How much of character is there in a laugh?
You know no man till you have heard him
laugh—till you know when and how he will
laugh. There are occasions—there are hu-
mors, when a man with whom we have been
long familiar, shall quite startle and repel
us, by breaking out into a laugh which
comes manifestly right from his heart, and
which yet we had never heard before.
Even in fair ladies, with whom I have been
much pleased, I have remarked the same
thing. As in many a heart a sweet angel
slumbers unseen till some happy moment
awakes it, so there sleeps often in gracious
and amiable characters, deep in the back
ground, a quite vulgar spirit, which starts
into life when something rudely comical
penetrates into the less frequented cham-
bers of the mind.—Blackwood.
REVIVALISTS AND REVIVALS.

I was once conversing with a very intelligent and decidedly pious Methodist gentleman, on the general character of Revivalists. His father kept a large house, and ever had an open door for all strangers, but especially for preachers of all denominations, which gave to my friend the opportunity of observing the disposition and character of a large number of this genus homo.

Said I, "What is your candid opinion of Revivalists generally? I know you will not hesitate to tell me, whether it be favorable or unfavorable."

Said he, "Mr. F. I have known many—and here he mentioned the names of the prominent Revivalists in the U. S.—"I have seen them under all disguises and with their masks off—and whilst I have known some arrant scoundrels, I never knew one good man among them! I have known them sincere and honest men when they commenced their revivalist efforts; I never knew one to remain so. The flattery of their friends, the deceptive means to which they are compelled to resort to get up a revival; the high excitement of the animal passions which inevitably accompanies a revival; the power they gain over the weak and ignorant—all, have a tendency to tempt and corrupt them. I have known many—I never knew one who was proof against the temptation!"

The observation of my friend is my own observation; and when we consider the means resorted to to get up a revival, there is no wonder that its public agents are wicked men.

I am not opposed to revivals of Religion, where religious zeal and devotion have died out; but I am opposed to religious revivals, to mere momentary excitements, gotten up to add numbers to a particular church, which is generally effected at the expense of truth, of decency and of good order—by appeals to the baser passions of human nature, and trespasses upon the ignorance, superstition and servility of the multitude. Let no one understand us as advocating a cold and formal religion, because it is orderly and respectable. This is the other extreme. One is the heat of the tropics; the other the frost of the poles. The temperate region is that one where our feelings, regulated by knowledge and judgment, swell into admiration, gratitude and praise, the result of an active faith in the great realities of Religion.

The convert made by such forced influences and the incorrigible sinner both falsify the divine purpose in man. The one, cowards before God, as before a devouring pestilence, which is only to be escaped by costly offerings and self-imposed penances;—the other, exalts himself above God as though there were none. The God of the convert is a chimera of a diseased imagination; that of the sinner, sheer pride. But to the man who intelligently submits to the God of the Bible, there is a ceaseless spring of true enthusiasm, because a spring of intelligence and life. The motives which move such a mind to action are ever living, young and powerful, and need no hypocritical cant to fan them into flame, but they expand with the infinite expansion of human reason, and the ceaseless progress of Christian perfection.

The religion of Christ addresses itself to the whole man: to his head and to his heart; to his understanding and to his affections, and sanctifies each to God.

We were reminded of these thoughts by hearing, a few nights since, a beginning effort, of a man excluded from a respectable Christian church for gross immorality, to get up a revival. He talked of the “emerald cedars of the City of Rocks”—of “telegraphic despatches from heaven”—of “camera obscura, Daguerreotype likenesses of the Savior upon the sinner’s heart”—of “hell-fire and brimstone”—of “individuals rolling upon a fiery ocean”—interspersed with the usual anecdotes of the conversion of my loves and my doves, etc., etc.—which made the weak minded weep; the sceptical smile and the profligate laugh, and all open their eyes with different feelings of surprise and disgust, that such a man, with such materials, should have the support of a respectable people and be able to make sincere and respectable men do his bidding.

The following very judicious remarks,
from a worthy Presbyterian, though presented in the form of a caricature, are true to the life. Let the lovers of sincerity, purity and truth, read and ponder them. They show how to get up a modern revival, and if their directions are followed there can be no doubt of success:

"Have a systematic and stereotyped process of dealing with saints and sinners.—Bang Christians until they weep and confess, and "break down all before God," (you need confess nothing yourself); then declare them fit for the work and urge them forward continually, to pray and exhort, and "bring everybody in to partake in the glorious work." Urge sinners, whether convicted and anxious or not, press them by public and private appeals, to put themselves in the way of a blessing; to come to the gospel pool; to submit themselves to God's method. Tell them of scores and hundreds who have found mercy by coming to the anxious seats, and thus breaking down their pride. Assure them that none have been blessed at such a time, however anxious they may have been, who refused to come. It is God's way and he will not deviate from it. Rejoice openly in every instance of outward compliance; encourage the first indications of hope and peace; and when they will open their mouths for God, pronounce them converted.

Strengthen your own heart, keep alive the faith of working Christians, strike sinners with wonder and alarm, by proclaiming every day the number converted or awakened. Tell the Lord and the people how the interest is continually rising, how intense is the feeling manifested, and what a glorious work is going to be wrought, if you but hold on to the arm of the Lord. If you should hear of opposition or disapprobation from any quarter, proclaim it as another token for good. Say "the devil has got mad, as he always does when his kingdom is shaken," and his minions are exceedingly vexed. If the work at any time should flag or stop, you can charge the blame on the Pharisees and hypocrites; and when you depart shake off the dust from your feet as a testimony against them. You are clean, and they are responsible for the ruins of hundreds that would have been converted if they had not hindered.

Move the minds of the people by anecdotes, startling stories, your own great achievements in other places, and vociferation in preaching and praying. They must know that you are filled with the Spirit, endowed with the power from on high, and so familiar with the Deity that the usual indications of humility and reverence are out of place. You will be aborning of your strength, if men should fail to know that you were an eminent "revival preacher," and how shall they know it, unless you assume the attitude and perform the functions of one? How, unless you assert your appropriate prerogatives, and proclaim your abundant qualifications?

Your vocation and work are solemn, and you must persuade men by the terrors of the Lord. But many minds are better reached by something facetious or ludicrous, therefore becoming all things to all men, be occasionally theatrical, and act the stage-player.

When you can reckon a number of converts, be prompt to teach them how natural it is for them to feel a strong attachment to those who have been so earnest for their conversion. Bring out the peculiarities of your sect, and get them into the church.

And, now, if examples and counsels like these are Scriptural and judicious, adopt them. If you hesitate, read the life of Christ, the Acts of the Apostles, together with Paul's counsels to Timothy and Titus, and learn a more excellent way. The memoir of Nettleton, also, may be useful, and aid you in winning souls. An Observer."


For the Christian Magazine.

VAGRANT THOUGHTS.

SOLITUDE.—BY R. P. F.

The poets saying, that, "God made the country and man made the town," has become trite from continued repetition; but the fact, the feeling, the constant realization of its truth is not trite; but liveth ever in the bosom of him, who has alike attempted to make friends in the crowded mart, and the fair fields; of the hum of the city, and the hum of birds; of the paved walk, where the hurrying passengers jostle and elbow each other, and the untramped wood, where the calm footstep is hindered only by the broad-armed oak, or hastily drawn back from the fair face of some beseeching wild flower; blushing till then, unseen, but on no desert air. Many enthusiastic pens, and wild, withal, have descanted on the pleasures of solitude; but, in my estimation, they have placed solitude where she is not—in the valley, or the field, the mountain crest, and the ocean-shore.

Not in the vale—where the rivulet, now moaning over some gentle ripple, now mut-
muring through some tedious winding-way, 
now bursting over some precipice with the 
heart's roar of liberty, and then laughing on-
ward in its unimpeded course until swal-
lowed up in its happy fruition of waters.—
Solitude dwells not there.

Not in the cultured field—where the bee 
among the clover tops shameth man forever; 
among the cattle of a thousand hills, low-
ing their granulatary deep bass, in that never 
ceasing concert, of which, the many fami-
lies of birds, perched on the scattered trees 
spared by the merciful woodman, take the 
high tenors, and the bleating flock, during 
some casual intercession, throw in an ever 
mournful solo. What if the swine grunts 
forth, from jaws unmusical, his grating dis-
cord? Is not the concord that follows the 
sweeter? and is there not a lesson wrought 
with meaning in his guttural teachings—that 
discord jars life's sweetest melodies, that the 
"train of the serpent" is over all, the whole 
footstool of God.

Solitude on the mountain top?—Any 
where else but there. There—where the 
mind takes in the immensity of creation, 
and the heart struggles within, like a strong 
man, in the omnipotence of its feelings, 
and both rise higher, up, with the mountain 
itself, into nobler thoughts, emotions, and 
aspirations. Where the bold rocks heave 
up their awful forms to the clouds, and the 
clouds, rushing to the embrace pour forth 
their thundering diapason, or rest, glory-
sunned, upon the rocks' uncovered heads 
till night provides her diadem of stars.

Nor on the resounding shore:—Not where 
the billows with sparkling crests, sportive-
ly chase each other to the line where their 
proud waves are stayed, on sands "red rib-
bed" or iron-bound shores. Nor yet in the 
midst of old ocean himself. The Ancient 
Mariner was mistaken. He was not,

Alone, alone, all, all, alone, 
Alone on a wide, wide sea! 

The billows with sparkling crests, sportively 
chase each other to the line where their 
proud waves are stayed, on sands "red rib-
bed" or iron-bound shores. Nor yet in the 
midst of old ocean himself. The Ancient 
Mariner was mistaken. He was not, 

Even the Mariner soon found "a thousand 
living things." God is in the sublimest of 
his works—there, as the strong ship ploughs 
his way through the waste of waters—there, 
in the storm that engulps her, when up-

raise from sea to sky the wild farewell," 
and the brave and the timid alike descend 
to the abyss of waters, in mingled blasph- 
emy and prayer—there, with the curtain of 
the sky out-hung with lamps to bear, whom 
he will, safely over—there, as every where 
else, forever!

But to the man deeply impressed with 
the wants of poor, depraved human nature, 
Solitude, a desolate feeling of loneliness, 
falls over him more desparingly in the city, 
than any where else. It is that acute feel-
ing of utter isolation of mind and affections, 
striking into his heart, as he surveys the hur-
rning crowd before him, caused by the spon-
taneous reflection, that none of these mov-
ing shapes, fashioned in the image of God, 
have a single aspiration beyond the business 
of the present hour; that the Gods of Com-
merce, of Pleasure, and of Fashion rule su-
premely here; and that he, whose thoughts 
would penetrate the God's Eternity; whose 
eye would even pierce, from this low point 
of observation, into the spirit-land—into the 
Everlasting-Life-Kingdom; pierce to the 
shoreless domain of Infinity, even to the 
"Dismal Death Kingdom;" and whose voice 
even here would fail join in the song of the 
grand orchestra of the universe, aye, fancy 
its notes heard by spirits of more glorious 
bovies—that he, were he to cry reform to 
these people, would find his voice sound-
less, when rung against the breath of Com-
merce. This Solitude? No: this is hard by 
to Despair. Happy he, who with strong 
and lungs, and world-wide affections, 
shall raise his voice, in such a place as this, 
midst this living desolation; this splendid 
desolation of columned palaces glittering 
with riches, and soul-palaces untenanted; 
glorious desolation of moving God-shaped 
figures, even under Fashion's caricatures, 
travelling whither they know not and care 
ot—happy he, I say, who shall erect him-
self in front of this travelling column of 
would-be immortals, and raise his voice for 
the truth and right, unappalled in the Fiend's 
Empire around him; who shall despair not, 
in this noisy solitude; for strong perseve-
rance will break the enchanted canopy 
raised by the Devil's clamour to hinder man, 
made upright, from looking upward; it will
crack, and the voice will break through it in the end, and ascend, and be heard, and be answered.

For the "Christian Magazine."

DIGNITY OF CHRISTIAN CHARACTER.

In all ages of the world, there have been grades in human society; and these owe their origin to, and are regulated by circumstances arising from the nature of the case. At this day human society is composed of several grades or castes, the lines of which are so distinctly drawn as to be easily distinguished by the most superficial observer. These may be designated thus:—The highest, or first class; medium, or second; lowest, or third class. These are not unfrequently subdivided; and the lines of sub-division marked by peculiar circumstances, the abrogation of which would prove disastrous to the caste. The above classification embraces the whole human family, with a single exception, of which we will presently speak. So distinctive are the lines of each that it is a principle of primary education, to infuse into the mind of the young, the importance of preserving them inviolate. As soon as a child is capable of comprehending the meaning of words, it is urged upon not to disgrace itself, and the circle to which it, by birthright, belongs, in crossing the line of demarkation in the scale of society. Thus the first class are not to look upon the second, as equals; nor the second to look upon the third, as such. It is not our intention to complain of these divisions. We view them as necessary, in a great degree, to the harmony and peace of society. We have called attention to them but to show that there is another caste in society—overlooked and forgotten by many it is true—and which is, every way, pre-eminently superior, above all others. This fourth class or caste, is CHRISTIAN SOCIETY. To show wherein its superiority exists, is the object of the present essay.

Divine History informs us that, the Creator took of the dust of the earth, shaped an image, placed within it a principle of life; and this image became a living soul, and received the name, Adam. From a bone of this being, God created another, who was named Eve. From these two—male and female—have sprung all human beings who now inhabit the earth. There is, then, primarily, no distinction, no castes, no privileged degrees, among their descendants. The flesh and blood of the most worthless vagabond on the face of the earth, is as pure, and as noble, as is the flesh and blood of a king upon his throne, swaying the human destiny of a nation. Now, though this is true as regards mere flesh and blood, there is a distinction in human society, which the creator recognizes, growing out of the relation between cause and effect, to be observed. This distinction, however, is not based upon any classification of human society as given above; but upon the formation of such a character as accrues from an obedience to the laws of God. In the following passages, God is said, not to be a respecter of person, viz: Deut. 10: 17; 2 Ch. 19: 7; Job 34: 19; Rom. 2: 11; Ga. 2: 6; 1 Pe. 1: 17. The contexts show, however, that he is a respecter of character. With God, then, the standard of good society is—Christian character; and the means of attaining to that character, are an obedience to the laws of his revealed religion.

This, then, is the Christian's duty—by a continual observance of the laws which regulate the sphere in which he moves, to keep himself separate from all such other influences of society, as are, in their character and tendency, calculated to bring a reproach upon the society to which he belongs. If the different grades to which we have referred are to be preserved pure and uncontaminated, by their respective members moving within their proper sphere or circle, we contend that christian dignity of character is to be preserved, in like manner, by an obedience to the same character of laws that govern the others—that is, moving within its own sphere, and preserving its dignity by refusing to incorporate any of the rules of action which govern those circles so manifestly inferior. If the first class of human society cannot, without evident danger of compromising its dignity, condescend to place itself upon a level, and receive into social compact and fellowship, the second class, or the second the third, neither can
Christian society welcome to its embrace the governing rules of the others, without evident danger of compromising its dignity, and insulting the wisdom and benevolence of its author. There can be no compounding,—no equalization,—no levelling of Christian character to that of either of the divisions we have named. They are as antipodal as opposite sides can be—as truth is to falsehood—as light to darkness—as day to night. To coerce a fellowship between Christianity and humanism in any, or in all of its phases, which will meet the approbation of high heaven, without detracting from the dignity of the first, is as impossible as to coerce the incorporation of oil and water without destroying the quantity or quality of either. It cannot be done.

True, people do say, a Christian is but a man—therefore he is no better than one of the world. But we say, that a Christian is more than a man—is more than humanity itself. In what does that superiority consist? It consists in being “a son of God,” and if “a son, then an heir.” Can you comprehend the superiority of christian character above every thing human? You cannot. It is impossible for the mind of man, comprehensive as it is, to determine the magnitude of the dignity of the Christian above that of all other stations in human society. The hope of the Christian reaches beyond the grave—far, far into the endless ages of eternity. Human life is but the first moments of his existence. Death, for him, hath no terrors. The grave is but the anti-chamber to his eternal felicity. Angels, “bright shining as the sun,” will be his future companions. God’s everlasting kingdom will be his home. His “God is the rock of his salvation.” The God of the universe is his God. Jesus, the Christ, will be his leader, commander, witness, friend, brother and protector. His acquaintance-ship with sorrow and grief will come to an end. All traces of grief will be wiped from his eyes. Trials and afflictions will no more impede his way. Dark and lowering clouds will no longer bedim his horizon.—His pathway will lay through one eternal region of glory. The music of heaven, from golden instruments, will salute with sweetest tones, his immortal ear. The wine, now in the kingdom of heaven, will gladden his heart. The songs of the innumerable host will cheer his spirit forever and ever. But the mind is not competent to even faintly describe the joys and blessings of the meek and lowly, but dignified follower of Messiah.

In view of all this, what is the difference between the dignity of the Christian, and human standards of merit. All—more than we can possibly describe. “High as heaven, broad as earth, deep as hell.”

May all christians see the importance of maintaining their true dignity of character pure and inviolate; and then do it.

We may, at some future time, resume the consideration of this subject.

RELIGIOUS INTELLIGENCE.—EXTRACTS FROM LETTERS.

Brother G. W. H. Smith, New Orleans, April 17th, writes us: “I have immersed several in different parts of the South since I left your city; a worthy man in this city last night, from Lafouche. A few servants made confession in St. Francisville last Lord’s day. I immersed a lady in Whiteville, Miss., on the Lord’s day before. My efforts in Texas, I trust were not in vain. I leave this evening for the Yazoo country.

“I was glad to bear from bro. Reeves (S. C.) and and that he so zealously exerts his powers in the Redeemer’s cause. I learn with great delight the success of bro. McCall. Truly, we have many worthy brethren strewed over the South. I hope the Christian Magazine will reach every neighborhood where the Lord has a follower. But, Oh! the drooping tidings of departed friends—bro. Earle is gone—and another in the same state (S. C.) at Erwinton, amiable and in the morn of life. My dear bro., I condole with the friends for the loss of worth and innocence, benevolence and purity.

“We have a building enterprise in this city worthy the ambition of every man of might. Jerusalem needed aid and obtained it. Christianity might find a city in our land where a house might be erected and a door opened for thousands and hundreds of thousands to hear the word of life. But “charity begins at home” and, ends! As I am a traveller, ‘going about,” it is not strange that I should admire benevolence as extensive as the broad earth, and as boundless as the philanthropy of him who left home (in heaven) to bless man and bestow an eternal inheritance; he was rich but has divided his patrimony.”

Brother John R. McCall informed us, as he passed through our city, of a large and respectable Baptist church in Alabama who have declared against the human name, Baptist, and have resolved to keep the ordinances as they were delivered to the primitive church, and to hold fellowship with all who conform to the re-
RELEGIOUS INTELLIGENCE.

quisitions of the New Testament. This denomination have published some works which are working like leaven in many of their congregations. And whilst many of their authors and people would regret exceedingly to be ranked with us, owing to the reproaches we have suffered at the hands of some of their teachers, at the same time, we recognize them as advancing to the very same point where, twenty years ago, our Brethren took their position. In this we rejoice, and as we ask no one to come to us, but to return to the foundation laid by the Apostles of our Lord, we will continue to rejoice at every movement which tends that way, whether we be acknowledged or not. For my own part, I belong to no party under heaven but the Lord's party, and I am free to recognize his people everywhere and in every gradation of their advancement to that Jerusalem which is the mother of us all.

Brother McCall in conjunction with Brother Hooker, Rives and others immersed over one hundred during his recent tour to the South.

Brother James K. Allen, Todd co. Ky., 18th April, informs us "that under the labors of Elder R. F. and brother John D. Ferguson, the Brethren had a delightful meeting at Allensville, where the cause has been languishing for some time. Two were added and some restored to the fellowship of the church, and all were strengthened and encouraged, and were made to partake of a spiritual faith." One was added in Elkton also. [We rejoice in the reconciliation of the difficulties at Allensville. For this end we have labored and prayed and suffered reproach for two years. The Lord enable us ever to follow the things which make for peace and whereby we may edify one another.

Elder James A. Butler, Hamilton, Miss., April 18th, writes: "I delivered three discourses in the Masonic Hall, Aberdeen, on yesterday, to full houses. In the morning I attended the Baptist Sunday school, and by request heard a class, and delivered an address to the school. I was never treated with more christian respect. The school numbers, as Dr. Dunklin informed me, one hundred and thirty. The principal, bro. Walton, seemed to be a perfect gentleman and christian.

"May the mantle of Heaven be over every institution destined to theamelioration of man. May the broad streams of honor issue from the Apoineses of God's philanthropy, and run swiftly through all lands.

"The devoted, liberal and influential bro. J. M. Anderson and his most amiable consort, are much stirred up to the good cause. Sister Manly is a walking luminary in the firmament of Zion. The cause will triumph.

"A letter before me from bro. B. Cooper, Marion Al., April 2d, says, 'Bro's. McCall, Hooker, Reeves and myself laboring in the south. Thirty-six have recently been added to the good cause.'

"O Lord remember thy Zion in Ala. Go on brethren. Sow the good seed, broad cast.

Brother B. B. Washburn, Gainesboro, Tenn., 13th April, writes: "Having closely read the Magazine from its commencement, and believing it is just such a paper as we need in promoting the great and important truths of Christianity, I will use every exertion in my power to promote its circulation in my county.

Brother A. S. Gray, Mount Pleasant, Texas, Feb, 20th writes: "The editorial ability and mechanical execution of the Magazine are of the most excellent stamp, and their reward among an enlightened people ought to be an extensive patronage."

Brother Jeremiah Duckworth, Portland, Ala. writes: "Our affairs touching the Lord's business get along slowly. We need efficient help. Brother Hooker, an excellent man and a preacher calculated to do much good, gave us a visit some months since. He has been successful in Lownds and Greene counties. We are very anxious to have the labors of Bro. Hall."
QUESTIONS ON TEMPERANCE.

REPORT OF EVANGELISTS.—No. 7.

DEAR BRO. FERGUSON:

In the month of March we had the pleasure of visiting the following churches:

1. Cedar Creek, Marshall co.—Met with the brethren but once; presented the importance of co-operation, general and local, both of which enterprises were approved so far as we could learn. They resolved to address a circular to the churches in Marshall requesting a meeting at Lewisburg, to consult on sustaining the gospel in the county. We here met with our beloved bro. Cone who has since been called by the Maury co. co-operation to labor in that part of the Lord's vineyard. This church is under the care of bro's. Hardison and Fox who seemed much interested in co-operation.

2. Lasea, Maury co.—This congregation is old, numerous and influential, planted and trained chiefly by bro. J. K. Speer, and at present under the oversight of Elders Hardison and Shires. Entered fully into the spirit of gospel effort, contributing some $16 for general purposes and likewise united with the brethren throughout Maury for local evangelizing. While here we had the pleasure of hearing the confession of a daughter of our estimable bro. Speer who has since been called by the Maury co. co-operation to labor in that part of the Lord's vineyard. This church is under the care of bro's. Hardison and Fox who seemed much interested in co-operation.

3. Berea, Marshall co.—One of the oldest churches in the state, and estimable for piety, intelligence and zeal in sustaining the good cause. Though visited in the week and not under favorable circumstances, they manifested their liberality by a contribution of over $14, for state co-operation. Bro's. Maniere and Thompson, members of this congregation, occasionally labor in the word and doctrine.

4. Liberty, Marshall co.—On Friday we reached the meeting house, found doors closed, and soon learned to our great regret that our letter containing appointment had not come to hand. Efforts were made to secure a congregation next day—met and suggested the subject of co-operation. The brethren were not then prepared to contribute, but gave a cordial sanction to the plan proposed. After discoursing on Lord’s day we journeyed next day to

5. Shelbyville.—The congregation at this point was scanty organized, embracing some twenty names. They appeared to be “of one heart and of one mind.” They meet every Lord’s day in a humble school-room to keep the ordinances and improve in Christian knowledge. At these meetings bro. Anderson usually presides and teaches. We labored in the fundamental principles of Christian doctrine for several days before very respectable and increasing audiences and trust that the good seed was sown in many hearts, hereafter to bring forth an abundant harvest unto eternal life.

We commend this point to the attention of all travelling proclaimers who may have it in their power to give a call. Efforts will probably be made at an early date to build or otherwise secure a suitable meeting house.

The following Lord’s day, or last in March, was spent at Woodbury, where it was our intention to have made an effort on co-operation, but the great confusion into which things were thrown by the destructive freshet of March, induced a postponement to a more favorable period. We here met with bro. Curlee, who, in all probability will, consent to Evangelize through Cannon, so far as his health will permit.—Next month, the Lord willing, we shall visit White, Overton, Jackson and Smith counties.—Yours in hope,

J. J. TROTT,
JNO. EICHBAUM.

[The above report was not received until after the May No. was issued.—Ed.]

TEMPERANCE.

Bro. Ferguson:—Please give the following queries a place in your valuable paper.

1. Are not Christians, in view of the present Temperance reformation, called upon to take decisive ground upon the question of total abstinence?

2. Admitting that they have the abstract right (and this only for argument) to use ardent spirits, should they not sacrifice this right, if its exercise manifestly bring a reproach upon the church of Christ?

3. Is it not true that in the eyes of a large portion of even the unprofessing world every drop of liquor drunk by Christians, brings their religion into disgrace and contempt?

4. Is it practising those things which are pure, lovely, honest and of good report, for professors of the Christian religion to drink ardent spirits?

5. Does not the principle which Paul avows in Rom. 14: 4. “It is good neither to eat flesh, nor to drink wine nor any thing whereby thy brother stumbleth, or is offended, or is made weak;” apply with full force to those members of churches who are now offending not indeed their weak brethren but the strongest, by persisting in a practice which public opinion unequivocally condemns?
6. Is not Christianity the purest, most reformatory, civilizing and refining institution in the world, and is not the vice of drunkenness a legitimate object of its reformatory influence and if so, are Christians doing right in withholding their influence from the present Temperance reformation?

7. How shall Christians give their influence—through human organizations or through the Christian organization? If through human organizations, will not this be detracting so much from the glory due to Christianity and is not the proof of such detracting tendency to be found in the very common assertion so triumphantly made, that the "Sons of Temperance" are doing more for society than Christians?

8. If members of churches, now Sons of Temperance, would devote the extra time, money and electioneering influence, now consecrated to their order to the advancement of the Christian religion and the creation of a proper public opinion on Temperance throughout the churches, would not much more real good be effected and that without offence?

9. Is there any probability that a man-devised institution, based upon purely selfish and carnal principles, can be of permanent duration? Is it not certain, that Christianity will abide forever, and, therefore, is it not wise in Christians to give their influence to Temperance, a real good, through the everlasting organization of Christ's Church?

10. Can any good reason be assigned why all Christian churches should not be substantially, though not formally, "Divisions of Sons of Temperance," and every individual member of every Christian church voluntarily pledged to total abstinence?—Do not the times demand this? Can less be done and the prosperity and honor of the Christian Institution remain unimpaired?

Other questions suggest themselves but enough for the present.

In search of truth, yours,

J. E.

[Let every servant of Christ who seeks those "things that are acceptable to God and approved of men," answer. "Happy is he that condemneth not himself in the things that he alloweth."—En.]

LETTER FROM ELDER E. A. SMITH.

Athen, Tenn., 6th May 1848.

Beloved Bro. Ferguson:

Health, peace and prosperity! I see in the last "Magazine" that special meetings have been appointed by the brethren for next month at Clarksville and Ohiadelphia. With the blessing of the Lord I hope to be one amongst them. Hope I shall be able to reach your city by the 4th Lord's day of this month.

Thanks to you for your kind notices of the Am. and Fr. Bible Society, which is doing a good work. I hope the brethren everywhere will prepare themselves to furnish liberal assistance. "The Lord loveth a cheerful giver." I am assured that such will be greatly blessed. O that the hearts of God's people may be truly opened to do the will of the Lord!

Yesterday, I received a letter from the corresponding Secretary; and from a printed notice accompanying it, I see with joy, that more has been done through this society during the year, than in any preceding, by several thousand dollars. Still, the demands for the good book, increase. The Baptists in the South have greatly fallen off in their contributions. Cannot the Disciples supply the deficiency; and, also, greatly increase the amount? I feel to hope they will.

In my rapid journey through Georgia the few Disciples whom I met tendered me nearly $150, besides promises for more.

The example of the Brethren in New York city—where they have the best opportunity of knowing the operations of the Society—is worthy of imitation. Several have made themselves life directors and life members by the payment of 30 and $150. —A letter from one of the Elders, informs me that the church recently, unanimously resolved to take up collections for the Bible Society on the first Lord's day of each month. May the Good Lord greatly bless them in their labors of love!

Cannot you consent to act as bro. Hen shall of Richmond Va. is doing? To wit: receive whatever the brethren of Tennessee, Alabama &c., may collect, and send it on to the Society, at the same time, receiving the amounts on the cover of the Christian Magazine? I trust there are many brethren and churches in this section who may, through this channel, act. I rejoice in knowing that a number of preachers are giving the tenth of what they receive in their labors. May the Lord greatly bless them! Hoping soon to be permitted to see you.I close.—Your brother in Christ,

E. A. SMITH, Ag't.
Now we beseech you, brethren by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in your mind, or be troubled, neither by spirit nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means, for [that day shall not come,] except there come a falling away first, and that man be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God sitteth in the temple of God, claiming himself that he is God. Remember ye not, that when I was yet with you, I told you to give them those true notions of his character and government so necessary to their Iniquity doth already work: only he who now letteth will let until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth; and shall destroy with the brightness of his coming: [Even him,] whose coming is after the working of Satan, with a power, and signs, and lying wonders, and with all the deceivableness of unrighteousness in them that perish; because they received not the love of truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they standing the chief design of our Saviour's discourse, and will be saved from many of the perplexing difficulties of the Commentators. Let me here say, that, the chief design seems to be to withdraw the minds of his disciples from their mistaken notions of worldly power and prosperity. In doing this he predicts the righteous judgment of God upon their city, land and nation; forewarns them of the calamities they themselves should suffer, from the persecutions of infidels, the treachery and fraud of false brethren; that his kingdom, in all ages of sin, would exist in a suffering condition, liable to violence without, and corruption within; and, therefore, he lays it down as a rule to govern their conduct in all ages that, in their patience they must possess their souls. There is, in my opinion, no view of the subject so erroneous, and so calculated to mislead the mind of the candid student, as that Christ came, in any sense in which the words that express his coming indicate, at the destruction of Jerusalem. This was
the error of the disciples that both Christ and Paul labored to correct; and it has always appeared passing strange to your speaker, that reasonable men should use the very passages in which the error is corrected, for the purpose of fastening it upon themselves and others. It can be accounted for only, in the general disposition of men to find all the judgments of God visited upon others, and expect his blessings upon themselves;—forgetting that our God is no respecter of ages or persons, but in all, and upon all, his blessings and judgments come alike, according to the character of each.

It would seem that this error of the disciples was so wide-spread, that even the expressions of the Apostles with respect to Christ’s coming in the future judgment, in their letters and speeches, were calculated to favor it. To prevent this misconstruction of his letters and speeches, the Apostle wrote the epistle to the Thessalonians from which we have selected our subject. He warns them to be neither shaken in mind nor troubled in spirit by anything that he had said or written. Nay, that the opinion that the Lord was at hand, would be not only deceptive but highly injurious. "Let no man deceive you by any means, for the falling away must first come, and the Man of Sin be displayed."

The design of our remarks shall be to consider the prophecy contained in the text—to present its fulfillment as a moral demonstration of the divine inspiration of the Apostle, and thus seek to elicit and confirm the faith of all who hear us this day. The prophecy is very remarkable, and may, very naturally, be divided as follows:

1. An apostacy, or falling away from pure Christianity would take place.

2. It would be of such magnitude and duration as to claim the distinguishing names of "the falling away;" "the Man of Sin;" "the Son of Perdition" coming with all the power, signs, miracles and lying wonders of Satanic agency.

3. It was at work in the Apostolic days, but it could not be revealed until some hindrance was taken out of the way.

4. It would arise in the temple or the Church of God; claiming divine honors; nay, exalt itself above all that is called God or is worshipped.

5. Its adherents would be visited with strong delusions.

6. It would be gradually consumed, and finally destroyed.

1. We assume that all these particulars except the 6th, have been fulfilled, and that the fulfillment stands out before this generation as a confirmation of the truth of Christianity which no man can gainsay. There were many apostacies in the primitive church—even in the Apostolic day the mystery of iniquity was at work. The names of many heresiarchs are given in the New Testament, and all history assures us of the existence and character of these and many others. But they all concentrated in one—a concentrated and stupendous fabric of corruption, idolatry and crime, such as never was before, nay, nor ever shall be again. I refer to the Roman Papacy as the Apostacy here described, and the Pope as the Man of Sin.

2. This is the grand Apostacy—the Apostacy predicted by Daniel the Prophet. A king is often used in the sacred style, for a succession of kings. (Daniel 7: 38.) And thus Paul speaks of a High Priest for a succession in that office. Thus a woman also represents the bride or Church of Christ, and also the harlot of Babylon. So the man of Sin represents that succession of corrupt princes, claiming civil and spiritual authority, known by the name of one man, as it is of one office—the Pope of Rome. He is the son of Perdition; for Judas-like, he has betrayed the cause he professedly espoused, and though a man, he has ever affected divine prerogatives.

3. The Apostacy existed in the primitive days, but it could never assume the control and government of the church and world, while the Roman Empire swayed a sceptre of universal dominion. This empire was the hindrance of which the Apostle spoke, for it curbed all authority but its own, and kept the church in abeyance under severe and repeated persecutions. But in the days of Constantine the Great, this empire became nominally Christian, and thus the way...
was opened for the avarice and ambition of the Bishops of the Church which finally led to the Papal usurpation. So that when this empire was subverted by the incursions of northern barbarians, who also came under the influence of the Church, the hindrance of the Apostolic day was entirely removed. A total change came over the manners and habits of a majority of Christians, when their Religion arose from the darkness and blood of persecution, to be the mistress of the Roman world. That which existed in embryo was then developed in vigorous manhood. The infant apostacy became a man. The venerable Paganism of antiquity did not die without terrific struggles, which the pregnant church beholding, received its expiring impress and image to be marked upon the Son to which she gave birth. The power of the Bishops of the primitive Church was exercised over one flock, and was persuasive, amiable and exemplary; but when they were dazzled by the prospect of civil authority over states and kingdoms, an unshaken hierarchical authority arose, which caused princes to tremble and all men to fear. As their power increased, so also, in an equal ratio increased their insolence, their wealth and their pomp. Festivals in honor of the martyrs took the place of the attractive and bacchanalian banquets of Pagan ceremonial. The wealthy heathen had been accustomed to propitiate the manes, or spirits, of their illustrious dead with the most costly festivals; and their gayity, excitement and luxury were imitated and often excelled in banquets made to saints whom their fathers had crucified. Paganised idolatry and worship, with simply a change of duties, prevailed everywhere; so much so, that one of their own day charged them with substituting their love-feasts for the sacrifices of the heathen:—"In the place of their idols, you have set up your martyrs, whom you worship with the same ceremonies as the Pagan Gods.—You appease the manes of the dead with wine and drink offerings." Nearly one hundred days of the year were set apart to these festivals, besides those occasioned by extraordinary circumstances. Pious frauds were invented,—"the deceivableness of unrighteousness"—and Christian legends were fabricated to work upon the popular minds; and the doctrine was universally recognized, that, to deceive a man into Christianity, as the object was good, was to hallow the deceit. Day dreams and night visions were palmed off as the revelations of God; and a shadowy period was gradually formed, in which reality melted into fable, and fable into sober truth. The Bible became a book of fanciful mysteries and influences, and its clear, historical, moral and spiritual truths, were made to minister a rich harvest of imagine teaching, secreting in its hidden meaning all the reveries of enthusiasts and politicians. Statues and images were worshipped, and with lights and frankincense men appeared before them as tutelary gods. The Virgin mother became the subject of Christian art, and her statue the representative of a Deity of popular worship. The world crowded to the tombs of the saints with costly oblations, and precious ointments, and a superstitious veneration of relics, and veneration of mortal men, took the place of a rational respect for the dead, and the true and proper worship of God. So that, in a great degree, while the Roman empire became Christian in name and outward appearances, it remained heathen in fact; and worse in later times than heathenism, so far as gentleness, social virtue, benevolence and peace were concerned. Christianity, instead of being as she was intended to be, the minister of all earthly and heavenly good, became the serving maid of fraud, idolatry and the most corrupt tyranny. John, in the Apocalypse, saw the Dragon, or the Pagan empire, give up his seat, his power and his great authority, to a terrific beast; and this apostacy set up its throne in Rome, and swayed a Roman Sceptre, civil and religious, over the subverted empire.

We have thus the origin and character of this Apostacy. Adopting the graphic language of one of the closest observers of our times, we may say: the man of sin was an embryo in Paul's time; an infant in the time of Victor, A. D. 195; a bold and daring
lad in the time of Constantine; a sturdy stripling in the days of Leo I., when auricular confession came in; nineteen years old in the days of the Justinian code; and a young man full twenty-one, when Boniface III. received from Phocas the title of "Universal Bishop." This is a very clear view of the case, and I would only suggest that, Gregory I., instead of Boniface, was the man of sin aged twenty-one, to which this same author, in a recent tract,* has consented. In examining the history of the Popes some five years since, I was compelled to this view, and I have felt much confirmed in my opinion by the recent statement of one whose name is a bulwark of authority on such a subject. What is remarkable, this very Gregory, whom all historians, Infidel and Christian, style Pope instead of Bishop, the name given to all his predecessors, pretended to the very works of the apostacy given in our text. He declared that he had seen a celestial light warning him to take the papal power, and he even sought to confirm that power by the testimony of ghosts and miracles, which his credulous adherents fully believed. Thus, "he came after the working of Satan, with all power, and signs and lying wonders." I need not tell this assembly that the Papacy has been propagated and maintained by the same means from that day to this.

4. The Papacy has ever claimed divine honors. The very name Pope is blasphemous. "Call no man father on earth," said Christ. But Popes have not only been called Pope, or Father; but Lord God the Pope; a God of Gods; a Lord of Lords. Catholics have claimed divine prerogatives for him, and have said that his power was greater than all created power, extending to things earthly, heavenly and infernal; over angels, men and devils. Truly he sits in the temple of God, and claims to be a god, and "exalteth himself above all that is worshipped." So spoke the Apostle; and I know not how it is with others, but when I look at the profile he has given of this Man of Sin, and call up a tithe of the history of this unexampled power, I am overwhelmed with the evidences of his inspiration.

5. Its adherents were to be visited with strong delusions. And where, I ask, in all the world, has there been a people more basely deluded than the poor Catholics?—Among whom have there been such forgeries of revelations, frauds and impostures? Have not the very senses and understandings of the people been deluded? They have believed the pretended miracles of Priests and Popes. They have worshipped the same relic in different quarters of the earth, at the same time! They have sold and bought wood enough, as the wood of the true cross, to build up your city, thrice over. In a word, with a stupid admiration, a blind reverence and a servile submission, they have bowed before the arrogant claims, and multiplied superstitions, that all human ingenuity and Satanic stratagem could devise and propagate, and they continue their subjects unto this day. I ask, then, in the conclusion of this portraiture—In whom do these marks of "the Apostacy" meet if not in the Roman Papacy? Other apostacies there have been, there are now, and there will be; but is not this, emphatically, "that Apostacy"? Could any thing more exactly coincide than this prophecy and its fulfilment? Look at their legends, their pretended miracles, their worship of images, saints and angels; their doctrine of penances and purgatory, transubstantiation, and absolution; the character and power and place of their Popes; in a word, to any marked feature of their character or history; look at these, with this prophecy before your eyes, and tell me, if you do not believe, would you believe if one rose from the dead?

So remarkable was this prediction, that the Fathers almost exactly concur with the modern interpretations of this passage.—They anticipated for the prediction just such a power as has since arisen; and although they could not make an exact application of every particular, yet their general view has been fully borne out by the facts of the history. We give but a few examples, where we might give many: Justin Martyr lived five hundred years before the full establishment of this Apostacy, and he was able by the use of the Prophecies to consider, "The man of sin, or as he elsewhere
calleth him, the man of blasphemy, as altogether the same with the little horn in Daniel: and he affirms that he who shall speak blasphemous words against the Most High, is now at the doors. Trenans, who lived in the same century, hath written a whole chapter on the fraud, and pride, and tyrannical reign of Antichrist, as they are described by Daniel and St. Paul in his second epistle to the Thessalonians. Tertullian, who became famous at the latter end of the same century, expounding those words "only he who now letteth will let, until he be taken out of the way," says, "who can this be but the Roman state, the division of which into ten kingdoms will bring on Antichrist, and then the wicked one shall be revealed? And in his Apology he assigns it as a particular reason why the Christians prayed for the Roman empire, because they knew that the greatest calamity hanging over the world was retarded by the continuance of it.

"Origen, the most learned father and ablest writer of the third century, recites this passage at large as spoken of him who is called Antichrist. To the same purpose he likewise alleges the words of Daniel as truly divine and prophetic. Daniel and St. Paul, according to him, both prophesied of the same person.

"Lactantius, who flourished in the beginning of the fourth century, described Antichrist in the same manner, and almost in the same terms as St. Paul, and concludes, 'This is he, who is called Antichrist, but shall feign himself to be Christ, and shall fight against the truth.' A shorter and fuller character of the vicar of Christ could not be drawn even by a Protestant. Cyril of Jerusalem in the same century alleges this passage of St. Paul, together with other prophecies concerning Antichrist, and says that 'This, the predicted Antichrist, will come, when the times of the Roman empire shall be fulfilled, and the consummation of the world shall approach. Ten kings of the Romans shall arise together, in different places indeed, but they shall reign at the same time. Among these the eleventh is Antichrist, who by magical and wicked artifice shall seize the Roman power.' Ambrose archbishop of Milan in the same century, or Hilary the deacon, or the author (whoever he was) of the comment upon St. Paul's Epistles, which passeth under the name of St. Ambrose, proposes much the same interpretation, and affirms that after the falling or decay of the Roman empire, Antichrist shall appear.

"Jerome, Austin, and Chrysostome flourished in the latter end of the fourth, or the beginning of the fifth century. St. Jerome in his explanation of this passage says, that Antichrist 'shall sit in the temple of God, either at Jerusalem (as some imagine) or in the church, (as we more truly judge,) showing himself that he is the Christ and the Son of God: and unless the Roman empire be first desolated, and Antichrist precede, Christ shall not come—'And now ye know what withholdeth that he might be revealed in his time,' that is, ye know very well, what is the reason why Antichrist doth not come at present. He is not willing to say openly, that the Roman empire should be destroyed, which they who command think to be eternal. For if he had said openly and boldly, that Antichrist shall not come, unless the Roman empire be first destroyed, it might probably have proved the occasion of a persecution against the church. Jerome was himself a witness to the barbarous nations beginning to tear to pieces the Roman empire, and upon this occasion exclaims, 'He who hindered is taken out of the way, and we do not consider that Antichrist approaches, whom the Lord Jesus shall consume with the spirit of his mouth.' St. Austin having cited the passage affirms, that 'No one questions that the Apostle spoke these things concerning Antichrist: and the day of judgment (for this he calleth the day of the Lord) should not come, unless Antichrist come first.—'And now ye know what withholdeth.'—Some think this was spoken of the Roman empire; and therefore the apostle was not willing to write it openly, lest it should incur a prevarication, and be falsely accused of wishing ill to the Roman empire, which was hoped to be eternal.' St. Chrysostome, in one of his homilies upon this passage, speaking of what hindered the revelation of Antichrist, asserts that 'when the Roman empire shall be taken out of the way, then he shall come: and it is very likely: for as long as the dread of this empire shall remain, no one shall quickly be substituted; but when this shall be dissolved, he shall seize on the vacant empire, and shall endeavor to assume the power both of God and men.' And who hath seized on the vacant empire in Rome, and assumed the power both of God and man, let the world judge."—Bishop Newton.

6. But this power was first to be consumed and afterwards destroyed. It was to be consumed by the word of Christ, which has been the most powerful weapon ever used against it. This is the weapon which all Protestants, both before and since the days of Luther, have wielded with such signal success, against the 'mystery of iniqui-
ty." Before it, in conjunction with the principal kingdoms which at first lent their power to aid, but have since been turned against it, the tiara upon the head of the Pope has trembled, and as I write nods to a fall. From the day in which the proud successor of the fisherman bowed before the majestic mandate of the Corsican, the talismanic power of his holiness over princes has passed away, never to return. The Pope was taken Prisoner by Napoleon, and the power of the Pope is no longer a terror: it is "consuming away."

And as I write, the Jesuits, the armed-guard of his power, the main artery of his life, are being banished from Rome. The horizon of all the papal states of Europe is thickening with clouds and evey steamer brings alarming tidings. All its proud monarchies, which have held their sceptres obedient to the Papal nod, lo! these hundreds of years, are threatened with the visitation of a hurricane, which under the providential dispensations of heaven, will clear the heavy atmosphere of nations, and whilst it spreads deplorable calamities over the scenes of wickedness and corruption, still, like storms and earthquakes, it will but advance the designs of God, perhaps amid the smoke of cannon and through rivers of blood, and lead the way for the downfall of all spiritual and political despotism, and the establishment of a glorious refuge for all the saints of God in the all-subduing and everlasting kingdom of Messiah: For it is written and cannot be reversed, that the Man of Sin shall be utterly destroyed by the brightness of His coming!

SKETCHES OF SERMONS—NO. IV.

Text—Col. 3:1-4.

If [ei.] does not always express doubt, nor imply contingency. It often occurs where no doubt exists, to express the idea more forcibly, and is equivalent to an affirmative.

See John 13:31,32. In Acts 11:17, it is rendered for-as-much. "For-as-much [ei] then as God gave to them," &c. Such is the meaning of the word in our text, as is clear from the 12th v. of the preceding chapter, where the Apostle affirms that the Colossian Christians had 'risen' with Christ.

Knowing, and having affirmed that the saints in Colosse had risen or been raised with Christ, we cannot suppose he would, a few moments afterwards, express a doubt concerning the fact. The idea, then, is—"for-as-much then as you have been raised with Christ." On the fact of their having been raised with Christ, he bases an exhortation to them to set their affections on things above.

The phrase "risen with Christ" does not imply that the persons spoken of had been raised at the same time nor in the same way that Christ was raised; but raised in a way similar to his resurrection. In other words, there is a point of resemblance between the resurrection of Christ from the dead, and the raising of the persons spoken of.—Hence the phrase, 'Crucified with Christ.'


We submit the following proposition for present discussion:

I. It is a law of the kingdom of grace, that all its subjects are persons who have been buried and raised with Christ in baptism.

By the 'kingdom of grace' we do not mean heaven, the final abode of saints, but the present dispensation of favor on earth; the institution called in the scriptures the 'kingdom of God'—the 'kingdom of heaven'—the approach of which the Baptist, Jesus, and the seventy disciples, all announced, the reign which was set up on the day of Pentecost, and the door of which was first opened by the preaching of the Apostle Peter on that ever memorable occasion.

This is the kingdom of which we say the above is a law.

What evidence have we that such is a law of this kingdom? We have what may be called Prima Facia evidence of it; which may be found in the fact that the Apostle addresses the Colossian saints—the whole of them—as persons who had been buried and raised with Christ in baptism. He was not personally acquainted with them; he had never seen them—Col. 1:4; 2:1. How then did he know they had all been buried and
raised with Christ in baptism? The answer must be, because they were in the kingdom of grace and acknowledged as members of the Church of Christ; and inasmuch as none were so acknowledged except those who had been thus buried and raised, they, therefore, had been buried and raised with Christ in baptism.

He addresses the saints at Rome in the same way—chap. 6: 3, 5. He had then never been in Rome—chap. 1: 13. Moreover, he says here that all who have been baptized into Christ—himsel among the rest—had been buried with him in baptism.

It is true, then, that all persons who can claim scripturally to be in the kingdom of grace, have been buried and raised with Christ in baptism. The only question, therefore, that remains to be settled is, What baptism is meant? What baptism is it in which they were buried and raised with Christ?

The scriptures speak of but four baptisms:—of suffering—of fire—of the Holy Spirit and of water.

1. Is it the baptism of suffering? See Mat. 20: 21. Luke 12: 50. This includes suffering and death. This is not the one, for the persons who are spoken of as having been buried, and in baptism, were alive on earth. Reverse of the truth.

2. Is it the baptism of fire? This consists of suffering. See Mat. 13: 40, 42.—Mark 9: 43, 47. It is hell-fire; see also Mat. 3: 7, 12. This then is not the baptism meant.

3. Is it the baptism of the Holy Spirit? This was first spoken of by the Baptist.—He speaks of it prophetically. It was fulfilled on the day of Pentecost. See Mat. 3: 11. Acts 1: 4, 5—2: 1, 4. Those who understand it to be Holy Ghost baptism in which all christians have been buried and raised with Christ, understand spiritual baptism to consist in the converting and sanctifying influences of the spirit.

Look at some facts with this explanation before you:

1. There never was a baptism of the Holy Ghost before the day of Pentecost. If Holy Ghost baptism consist, in the converting and sanctifying influences of the spirit; then it follows that no one was ever converted nor sanctified before that day. Or if there were persons converted &c., before, it must have been effected without the Spirit!

Hence none were saved before that day; or if so, were saved without having been converted, or else converted without the Holy Spirit!


There was no such thing as the gift of tongues before the kingdom of grace was opened, because there was no necessity for them before. The Jewish was not a proselyting religion. The Jews had their oracles in their own language. But the Christian religion was intended for all mankind of all nations and all languages. Therefore the gift of tongues.

This gift of tongues or the baptism of the Holy Spirit was to cease. 1 Cor. 13: 8.

Observe, persons are raised as well as buried with Christ. If it be spiritual influence in which they were buried, they must be raised from under the same influence when they become christians!—The very reverse of the truth.

Our Paidobaptist friends say—many of them—that the baptism mentioned in Rom. 6: 3, 4, and Col. 2: 12 is Spiritual baptism. This they admit is a burial and resurrection. I would ask them what they understand to be the design of water baptism? They uniformly tell us it is to represent spiritual baptism.

Well then, if spiritual baptism is a burial, and water baptism is like it, must it not be a burial likewise?

3. There is but one other baptism in which Christians have been buried, and with Christ; i. e., Water baptism. This must be the baptism alluded to in our text, because it cannot be either of the other three. Our being buried and raised from under the water resembles the burial and resurrection of Christ from the grave.
To this Paidobaptists object, and say if we attempt by our baptism to represent the burial and resurrection of Christ, we should remain three days and nights under the water.

In reply, we would ask, 1. What design have our Paidobaptist friends in sprinkling or pouring water on their subjects? They tell us it is to represent spiritual baptism—the converting and sanctifying influences of the Holy Spirit. Then, as remarked before, they should bury the subjects under water, for they admit spiritual baptism to be a burial.

2. They should not baptise infants, unless they can make it appear that they are thus the subjects of spiritual influence.

3. How long do they suppose the spirit continues to operate or influence the souls of the righteous? Their answer is, all their lifetime. How is it, then, that they can in a moment, by sprinkling or pouring a little water on the face or head of the subject, represent the influences of the Spirit, which continue for many years, and we cannot by immersion, in a moment, represent the burial and resurrection of Christ!

4. The Lord’s supper is intended to represent the sufferings and death of Christ. But he was six hours on the cross. Yet no one thinks it necessary to remain that length of time at the Lord’s table in order to show forth the Lord’s death acceptably.

5. But we do not commemorate the time—three days and nights—that the Saviour was in the grave—the intervening period between his death and resurrection; but his burial and resurrection. This can be done as soon as the act of burying and raising the subject from under the water can be performed.

Recapitulate the baptisms.

II. The exhortation: “Seek the things.”

Things on earth—Fleeting—Unsatisfying—We shall soon leave them.

Things above—Durable—Satisfying—we may gain them. — B. F. H.

Man commences his pilgrimage through life in tears, and their spring never dries until frozen by the impenetrable frosts of death and the grave.
Son and Spirit, manifested in the gospel; the other is indemnity for the future, in the holy life of the believer, thus forgiven. These grand truths are briefly—there is no sin into which our race has fallen, to which the gospel does not apply a veil of forgiveness, whilst at the same time it positively prohibits a future life in sin: it proclaims oblivion for the past and a war of extermination against all future sinfulness. On this second point the Apostle argues from various considerations:

1. From the fact that in their baptism, they professedly die to sin and are buried and raised with Christ. As he was literally buried to the living world around him; and as he was raised up from that burial to die no more, even so we were raised from the waters of our burial to a perpetual life of holiness: "that like as Christ was raised from the dead by the glory of the Father, we also should walk in newness of life."—The obligation of Christians to be holy is shown in the impressive and solemn manner, in which they become Christians: They die to sin, are buried in the waters of baptism, from thence they arise as though they were arising to another life. In the act of burial they give up the old life; in the act of arising they take upon them the new. The old life was a life of sin on account of "The wages of sin is death"—and by the resources of a life of righteousness—"The gift of God is eternal life through our Lord Jesus Christ." Throughout this connection the Apostle states as a truth, that in becoming a believer, we are represented by our baptism we should live with reference to the life of purity upon which we shall then enter. If Christians could be made to feel the power of this argument, and engage in the service of God after their solemn profession in baptism as they did engage in the service of Satan, the temple of God would arise in grandeur and glory in every quarter of the earth, and the world would soon be filled with the knowledge of the Lord. And it is a source of just grief, that so many who had professed to die to this world, are still alive to all its influences, and are using their powers for the increase of its wealth and luxury, whilst every holy consideration ought to urge them to be alive unto God and the advancement of that kingdom which cannot be shaken.

2. From the fact that we have professed to be servants of God, the Apostle argues that we should yield ourselves to him in holy living.

3. From an appeal to our own experience. "What fruit had you in those things whereof you are now ashamed." And a solemn declaration that the end of them is death.

4. By the consequence of continuing in sin—"The wages of sin is death"—and by the resources of a life of righteousness—"The gift of God is eternal life through our Lord Jesus Christ." Therefore the Apostle demands, if there be no resurrection of the body why are they baptised for the dead or the resurrection from the dead? 1. Cor. 15: 29. As, therefore, our faith in a future resurrection from the dead, is represented by our baptism we should live with reference to the life of purity upon which we shall then enter. If Christians could be made to feel the power of this argument, and engage in the service of God after their solemn profession in baptism as they did engage in the service of Satan, the temple of God would arise in grandeur and glory in every quarter of the earth, and the world would soon be filled with the knowledge of the Lord. And it is a source of just grief, that so many who had professed to die to this world, are still alive to all its influences, and are using their powers for the increase of its wealth and luxury, whilst every holy consideration ought to urge them to be alive unto God and the advancement of that kingdom which cannot be shaken.
brance of me” and “you do show forth my death until I come.” Paul accordingly declares that the cup of blessing and the loaf which we bless is, to us, a joint participation in his death. And to keep this fact viz: the fact of his death and our joint death with him to sin, in memory, will preserve us from sinning against him. Hence, he says we are saved by the gospel if we keep it in memory; i.e., the death, burial and resurrection of Christ will save us from reminding us of our death, burial and resurrection with him: our death to sin, our burial to the world, our resurrection to a new life of holiness, the end of which is eternal bliss. Who can live in sin thus reminded? And who will fail to be thus reminded that will sincerely keep the ordinances of the Religion of Christ.

The Saviour declares that whosoever believes on him has everlasting life. Paul teaches us the same truth when he shews that the believer in his baptism is raised to a life of holiness; and death, natural death, to a holy man, a man already dead to, or separated from, the world and alive to God, is a mere circumstance, however horrible to his natural feelings, for it interrupts not his life in God upon which he has already entered. Every holy man, then, has passed from death unto life.

If, then, by faith in the Son of God we have passed from death to sin unto life in holiness; if the end of a continuance in that life is eternal bliss from which even natural death cannot debar us; and if we had no fruit in our former conduct, the end of which was death, how can we as children of God allow “sin to have dominion over us”? “Let not sin, therefore reign in you mortal bodies.”

J. B. F.

EXCERPTS OF THINGS—NEW AND OLD.

Reader, did you ever feel thankful that you are a man—a mortal? You answer, no.—Hear then what one of your race says in answer to the same question:

“I rejoice that I am a man—a sensitive, intellectual, social, moral being: above all, that I am a moral being. I rejoice that I have a conscience, and a knowledge of God. I rejoice that I am a being subject to a great moral trial. I lament that I have fallen, but all the more am I thankful that I can rise. I thank God that I can spiritually sorrow and struggle, and spiritually can gain the victory. But now shall I surprise you—shall I seem to say too much if I say, I thank God that I am mortal. I thank God that he has put a limit to this earthly probation. Not with grieving but with hope, do I recognise the solemn truth that one day—what day I know not, and for that too am I thankful—that one day, appointed in God's wisdom I shall die!—that I shall lay aside this body for another form of being! I would not live always. I would not always feel the burden and barriers with which mortality has surrounded and overlaid me. Some time or other, I would part hence; some time or other, I would that my friends should part hence.—Oh! could we go in families! But that too, I see, would not be well. For then how bound up in our families should we be—how selfish and how reserved and exclusive!—No, I take the great dispensation as it is, and I am thankful for it. All its strong bonds all its urgent tasks, all its disciplinary trials—I accept all, and accept all with gratitude. Sweet, angel visits of peace are these also; thrilling pleasures in my sensitive frame; lofty towerings and triumphs of intellect; blessed bonds and joys of society; the glorious vision of the infinite perfection; I am thankful for them all. I am thankful that every age of life has its character task, and hope; that childhood comes forth upon the stream of life, in its frail but fairy and gay vessel—with its guardian angel by its side—the bunks covered with flowers, and the vermilion tints of morning upon the hills; that youth stands amidst the bright landscape, stretching its eye and its arm to the cloud-castle of honor and hope; that manhood struggles amidst the descending storm, with resignation, with courage, with an eye fixed on heaven; and that although shapes of wrath and terror are amidst the elements, the guardian angel too is there, holding his bright station in the clouds; and that when age at last comes, life's struggle over, life's voyage completed—that light from heaven streams down upon the darkness and desolation of earth, and
the good angel is by its side, and pointing upward says, 'thither—thither shalt thou go.'”—DehuY.

A character moulded in firmness, shows most to advantage in adversity, when it seems akin to those trees which beautify our forests by their heaven-ward and fair proportions, produced by their scorn to be biased in their mode of growth, even by the influences of the prevailing wind, but shooting their branches with equal boldness in every direction, show no weather-side to the storm, and may be broken, though never bent. This, however, has no application to stubbornness which refusing either to break or bend, is not unfrequently torn up by the roots without prospect of ever sprouting again.

Goodness and worth are not limited to any single form of religious observance.—Under the rigor of the strict Calvinist, whose religion seems to consist more in Judaical observance of Sunday as a Sabbath and a supercilious condemnation of all manly past-times and innocent recreations, for which narrow-spirited doctrine they cite various texts of Scripture, all detached from their context—even among these you will find marked instances of piety and resignation to the divine will and often all active benevolence which commends itself even to those they so bitterly denounce. I have seen pious Catholics, sedate Methodists, devout Presbyterians, humble Episcopalians, and pure-minded men every where, which has taught me not to confine goodness and worth to any religious system.

May I ever be ready to forgive all who offend against me, reconciled to this course by a prospect claiming all my attention—a prospect of a happy exchange of frail dust and ashes for the company of angels and the spirits of the justified—of darkness for day—of mortality for immortality—of earth for heaven!

It is not only by misfortunes overwhelming our worldly estates and subjecting us to corporeal wants and infirmities, that men of talent are oftentimes levelled with the common mass of our suffering race.—

“There are periods also of mental agitation when the most gifted of mortals must be ranked with the weakest of his brethren; and when in paying the general tax of humanity, his distresses are even aggravated by feeling that he transgresses in the indulgence of his grief, the rules of religion and philosophy, by which he endeavors in general to regulate his passions and actions.”

“The instinct of self-preservation seldom fails, even in the most desperate circumstances to recall the human mind to some degree of equipoise, unless entirely overawed by terror, and hence sense of danger will sometimes bring us to our self-possession when nothing else could.”

“Let the tide of the world wax and wane as it will, enough will be found to fill the places which chance renders vacant; and in the usual amusements and avocations of life, human beings will succeed each other, as leaves upon the same tree, with the same individual difference, and the same general appearance.”

Have you ever heard a bounding stream, murmuring among the stones or clefts of the rock, that intercept its onward course, through the savage scenes of some dark ravine? Remember, when thou hearest, that there is a sea, which will receive it into its bosom, and hush all its murmurings in its own dreadful sounds. And there is an eternity for man, when his fretful and hasty course through the race of time shall be ended; and what the petty foaming of the stream is to the vast billows of a shoreless ocean, so are our cares, hopes, fears, joys and sorrows to the objects that must occupy us through the awful and boundless succession of ages. Why chafe, then, with the rocks that stop thy course for a moment? Try and resemble the tranquil flow of a stream through plains of fertility, beside palaces of splendor—for all tend to the same ocean.

There are certain presentiments of misfortune; for I have often been harrassed by oppressive and indistinct fears that all was
not right, immediately preceding the greatest calamities of my life. I remember one wherein these fears produced a sickly sensation of my whole frame. The effect of those fears and the succeeding calamity have never forsaken me—have been the ruling events of my life.

"The human mind is to be treated as a skein of unreeled silk, where you must cautiously secure one end before you can make any progress in disentangling it."

"I have read explanations of all that is clear and dark, and all that is neither dark nor clear, but hovers in the dusky twilight of the regions of Caledonian darkness."

As deep calls unto deep, so does one bad passion awaken another; the fiend of avarice invokes that of pride; and pride must be supported by cruelty and oppression.

So nearly does the mental portion of our feelings resemble those of our physical nature, that the first severe blows that we receive, bring with them astonishing apathy, which renders us indifferent to those that follow. Thus have we all felt upon whom successive afflictions have descended with continued and reiterated violence.

They are the happiest men who act as mediating spirits and endeavor by the alkaline smoothness of their disposition to neutralize the ascidity of angry controversy.

To the complaints of all they lend an unprejudiced and attentive ear, and endeavor to excuse rather than defend either.

When the novelty of our fashionable amusements is over we show too plainly that the gaudy coloring with which we have veiled our unhappiness, affords us as little real comfort as the gay uniform of the soldier when it is drawn over his mortal wound.

Any religion, however imperfect, is better than cold scepticism, or the hurrying din of dissipation which fills the ears of worldlings until they care for none of the purity of virtue or the resignation of rectitude.

Guilt though seated in a temple of splendor and crowned with a wreath of roses, can never confer real happiness; the evil consequences of our crimes long survive their commission, and like the ghosts of the murdered, forever haunt the steps of the malefactor. But the history of the world proves that the paths of virtue though seldom those of worldly greatness, are those of pleasantness and peace.

The Christian who, though he may be alone and separated from all earthly counsel, in the most arduous and distressing situation, may have recourse to a friend and an adviser whose ear is opened to the cry of the poorest and most distressed of his people. He may kneel and pray with fervent sincerity; and although he may not receive a special answer, "borne in upon his mind," to his earnest petition, yet laying open his doubts and distresses in prayer, with proper feeling will necessarily in the act of doing so, purify the mind from the dross of worldly passions and interests and bring it into that state where the resolutions adopted are likely to be selected rather from a sense of duty than from any inferior motive. Ah! nothing can so fortify the heart to endure affliction and face difficulties, as sincere, fervent, and never-ceasing prayer—"I would that men pray everywhere lifting up holy hands without wrath or doubting."

LETTER FROM DR. B. F. HALL.

PHILADELPHIA, May 24, 1848.

DEAR BRO. FERGUSON:—I am here in the city of "brotherly love," alias the "Quaker city;" and I find more Quakerism, so to speak, than brotherly love, even among the so-called Friends.

Almost every thing flourishes here but pure, primitive Christianity; it has a hard struggle to keep its holy head above the proud waves of sin, sectarianism and infidelity. But still it struggles on midway between hope and despair. The brethren here have many difficulties to contend with. They are few in number, and generally poor. They have a house of worship, it is true, but it is in a bad location—an out-of-the-way place, and otherwise unfavorably situated. It is difficult for strangers to find it,
THE CAUSES WHICH IMPEDE REFORMATION.

and many will not visit it who know its location. The brethren, finding it difficult, if not impossible to build up a church in their present location, have, as I think, wisely concluded to sell their house and build in a more suitable place. But they are not able to build in a suitable location without help from abroad. How shall this help be obtained? A thought has been suggested to me.

We number in the West and South-west among our brethren from a hundred and fifty to two hundred merchants who purchase each annually from the merchants of Philadelphia from five to twenty thousand dollars worth of goods of one kind and another. Those of our brethren have been many of them, for years, and are yet contributing to the wealth of these Philadelphia merchants. Our brethren, (the merchants,) are in the habit of visiting this city twice a year to purchase goods. Now suppose each one of these one hundred and fifty, or two hundred merchants solicit from the merchants here from whom they purchase goods, a contribution for the purpose of building a good house for our brethren in this city. I firmly believe that from ten to twenty thousand dollars could be obtained in this way. This, together with what the church here could raise by the sale of their present house, and otherwise, would buy a suitable lot and put up a good house, creditable alike to the cause and to the city.

I need not mention the advantages that would result from getting a house of worship by the means suggested. They will readily occur to the reflecting who are at all acquainted with the customs of this city.

If the editors of the Millenial Harbinger and others approve the foregoing suggestions, will they please copy them into their papers, with such remarks as they may think proper to make? And if they can suggest a better plan, we should be happy to hear it.

B. F. H.

GREAT MISTAKE CORRECTED—THE WRONG BOOK.

Bro. Ferguson: You are aware that a few years since a Baptist house in Boston re-published a book entitled "The Union of Holy Spirit and the Church," by Jenkins, D. D. of England. This book was for some time extensively circulated and, I believe, approved by the Baptists generally. In the mean time a number of our brethren got hold of the book, and were pleased with it in the main, and recommended it to others. All at once the principal Baptist houses quit selling it. This I observed and regretted. I have just found out the cause.

Since I have been in this city, I have been to the Baptist Book Depot, enquiring for Jenkins' on "The Union of the Holy Spirit and the Church." I was answered, rather crustily, that they did not keep that book for sale! "Why," said I, "you recommended it highly a year ago and sold a number of copies to my knowledge?" "True," said the person, "but we have ceased to sell it." "Why so?" I enquired. "Because," I was answered, "we found out it was an erroneous book!" "Then you did not know what was in it a year ago," said I.—"No"—was the answer. "How then could you so earnestly and conscientiously recommend it at that time as a good book?" I asked. "To tell the truth about it," said the person, "a copy of that book and an other on the subject of Spiritual influence were sent us about the same time for examination. The Rev. John M. Peck examined the other book and approved it. He thought that book was Jenkins'. This is the way the mistake occurred!"

I am not aware that the Baptists have, by their editors, been informed of the above mistake. I think it should be corrected, that the brethren who might otherwise read the book and approve it, may know it is erroneous and does not contain their sentiments!

H.

THE CAUSES WHICH IMPEDE REFORMATION.

Why is it that your society does not succeed so well in some of our cities as in others?

This arises from many causes, some of which are removable and some are not.

1. There are causes of sectarian prosperity which a church of Christ are not allowed to bring to bear. The fashionable worldly-minded, and those who have the weakness to love the attentions of fashiona-
ble people, are frequently attracted to a church for the sake of making fashionable, acquaintances, and mixing in fashionable society. Such persons seek those societies which are most popular for the resort of such classes. The same influence, also, which led them to join them, leads them to support them; to contribute largely to have things in what they call fine-style. Whilst, therefore, all Christians are taught to love order, propriety and decency, they are not allowed by their Lord to encourage the pride of life, and, consequently can never expect to influence the slaves of fashion, and the lovers of pleasures, such as cushioned pews, gaudily tresselled pulpits, and simpering hypocrisy, to their associations. A man of ordinary discernment can see how any people can build up popular societies. We need only to make the church sufficiently worldly to bring in the whole world; sufficiently fashionable to bring in all the foolish patrons of show and parade; sufficiently Satanic to introduce Belial, himself.

2. The popular churches are sustained by the ignorance of their adherents. I do not mean that they are ignorant men as the world accounts ignorance. For the world has its way of accounting men wise or foolish, as it has of estimating them by their coats, the extent of their wardrobes, or the heads of their canes. But I mean, and it is beyond dispute, as many of their best men will acknowledge, they are lamentably ignorant of the Bible. This ignorance of the Bible gives their preachers a decided advantage. Many of the people think their eternal salvation depends upon supporting their particular church, and in the manner pointed out by their Clergymen. They are accordingly whipped into measures. Our own societies, in proportion to their ignorance of the Bible and their devotion to the pride of life are subject to like influences. But truth—that is, not the preacher's truth, but God’s truth—seeks no such support.

3. The system of home missions affords them support. This is a wise machinery; for it makes the old and strong societies uphold the young and the weak. We have none such.

But, these, though often the reasons why we do not succeed, not only in cities but in country-places, are not always the hindrances. There are others equally powerful, which we will also enumerate.

1. We have advocated in a rancorous, self-important, and denunciatory spirit the great principles that distinguish us.

2. These have called together bad men; bad preachers and bad people. We speak plainly, in plain language, for we wish to be understood. I do not allude to the imperfections of human nature to which all men are subject. But we have had men who were careless about their obligations; some who have no dignity of character; some preachers who, with the aid of a Latin and Greek dictionary, could spout Greek to the disgust of all sensible men, pretenders to what they were not; and some who have lived in the violation of more than one of the commandments of the Decalogue. No cause can long prosper under the advocacy of such men. Whilst I hesitate not to write the above as a true though sorrowful picture, perhaps I ought to say that the members of our churches are second to no class of men for honor, industry, justice, truth, temperance, love. A large proportion of the best men I have ever known, are amongst us; and I thank God, I have been placed where I might know them.

3. We have sometimes managed badly. Have organized churches with improper materials; have placed tyrannical, self-willed and presumptuous men in the offices of the church, who have ruled them so as to dash them to pieces, vainly supposing that the wrath of man would promote the righteousness of God.

4. We have not always been favored with good teachers. We have had great (?) men, who have caused multitudes to stare and wonder that one small cranium could contain all they knew. They have held a few meetings until their capital was exhausted; collected a few dollars for colleges, papers etc. etc., and have left with the decided impression that they are extra men in
their own estimation, and sometimes in that of a few of the odd and eccentric they have left behind them.

These are a few of the causes removable, and as the first three are perhaps irremovable. Let the good and the true set their face against all wickedness, and strive to learn how to "please all men to their good, to edification, following those things which are acceptable to God and approved of men," and the cause will succeed anywhere. That is, we will succeed in saving ourselves, and a few, and sometimes many, of those that hear us.

We humbly submit the above as "home truths for home consumption." We could have written more flatteringly, but perhaps not more conscientiously in answer to your important question.

RULES FOR READING THE SCRIPTURES, WITH THEIR DESIGN AND EXCELLENCY.

"Never open the Word of God, without remembering that you must be tried by its rule at the judgment seat of Christ. When you read the Scriptures, let not your attachment to the systems or the sentiments of men obscure their meaning, or induce you to prevent them. When you discover any truth in the Bible, receive it with candour, maintain it with meekness, and avow it with courage.

When you discover any duty in the Bible, meet the discovery with a cheerful obedience. In your daily perusal of the Sacred Volume, receive its doctrines with a lively faith, practice its duties with holiness and virtue, that these doctrines and these duties may become the fountain and the stream of genuine Christian discipleship.

This book contains the law of the most High God. It founds its claim to this divine origin on the harmony of its facts with the records of universal history; on the moral character of its inspired penmen; on the sublime, yet simple majesty of style; on the excellence of its doctrines; on the purity of its morals; on the rapidity with which its truths were originally promulgated, under circumstances the most unpromising; on the evidence of undisputable miracles.

To the Christian, this volume supplies a surer guide than the Israelites enjoyed in the pillar of cloud by day, and the pillar of fire by night. It unfolds the consoling doctrine, and the directing precept; the warning threat, and the cheering promise; it exposes our guilt, proclaims our danger, and reveals our duty; it condemns to woe and to eternal loss; it justifies and justifies to condemn no more.

To the dead it speaks life, and to the living it unfolds immortality. It makes the weak strong, and to the strong it increaseth strength; it invites inquiry, and supply rewards the honest inquirer; it holds up a guiding star through the pilgrim age of life, and extends the horizon of our moral existence into the boundless ocean of a happy eternity.

THE DESIGN OF THE SCRIPTURES.

The Scriptures are especially designed to make us wise unto salvation through faith in Jesus Christ. I. To reveal to us the mercy of the Lord in Him. II. To form us after the likeness of God our Saviour. III. To build us up in wisdom and faith, in love and holiness. IV. To make us thoroughly furnished unto good works, enabling us to glorify God on earth; and V. To lead us to an imperishable inheritance, among the just; and, finally, to be glorified with Christ in the heavenly age.

Oh, then! If such be the great design of the Holy Bible, how necessary it must be for every one to pay a serious and proper attention to what it reveals. The word of God invites our attentive and prayerful regards, in terms the most engaging and persuasive. It urges us to press forward eagerly to our high calling—to the hope set before us; and then closes its gracious appeals by proclaiming, "Whosoever will, let him take the water of life freely."—Rev. xxii. 17. The infinite tenderness of the divine compassion to sinners flows in the language of the inspired writers with which they address the children of men, and the most gracious promises of the Lord of Glory accompany the divine invitations.

Neglecting the Bible, under the Christian dispensation, is despising the pity and tender mercy of God and the blessings of his gracious covenant. Then neglect not these precious truths, for the Bible will be thy stay, and the guide of thy pathway—it is the sacred word of the most high: and—"How shall we escape, if we neglect so great salvation?"—Hebrews ii.3.

It is to be feared, we are so much accustomed to the sight of a Bible, that we are in danger of looking upon it merely as a common book; but every time we cast our eyes upon the Sacred Volume, our minds should be impressed with its character, and that it is the inspired revelation of the Lord God Almighty!

THE EXCELLENCE OF THE SCRIPTURES.

More to be desired are they than gold, yea, than much fine gold; sweeter, also, than honey and the honey-comb.—Psalm xix. 10.

The Bible is the only book which teaches every thing that our Creator requires of us, either to know, or believe, or do, that we may escape his deserved displeasure, obtain his sovereign favor, and dwell forever in the bliss of his immediate presence.

In the Scripture, we are taught the purest morality, perfectly accordant with the dictates of sound reason, and confirmed by the witness of enlightened conscience. In the Scriptures we see described all the secret workings of the human mind, in a manner which demonstrates the inspiration of Him who is the searcher of hearts. They give us a particular account of all the spiritual maladies of man, with their various symptoms and the methods of their cure. From this source flow all the pure streams of spiritual and healing knowledge, to bless mankind with recovery from their fallen state—with salvation from sin and immortality.

Although many hundreds of thousands of books have been written in different ages by wise and learned men, even the best of them will bear no comparison with the Scriptures, in respect either of religion, morality, history, or purity and sublimity of composition.

The fairest productions of human art, after a few perusals, like Gathered flowers, wither in our hands and lose their fragrance; but these enduring plants of paradise become, as we are accustomed to them, still more and more beautiful; their bloom appears to be daily heightened; fresh odors are emitted, and new sweets are extracted from them. He who hath once tasted their excellence may well desire to taste them again; and he who tastes them oftener, will relish them best."
POETRY—REMEMBER, O LORD—THE NATIVITY—FEARLESS AND FAITHFUL.

REMEMBER, O LORD.

Remember, O Lord,
The reproach, and the shame
That has gathered for ages,
On Israel's old name:
Our land is the stranger's,
Our hamlets are theirs,
And thy Mount, and thy city's
Defied with their prayers!
And the maiden's lament,
And the fatherless wait,
And the widow's moan float
On the world-drifting gale;
Must we all be called
Of all nations still low?—
Must the slave yet rule on
Where Thou governed but now!
And our hearts have grown faint,
And our eyes, they are dim,
And our voices refuse
To Jehovah the hymn;
For our Princes and Elders
Lie cold in their graves,
And thou, God, hath left us,
The servants of slaves!
Remember, Jehovah,
The moaning request,
Of the infant that hung,
On its dead Mother's breast!
Remember the virgin's
Maid cry on Thy name,
When death came in mercy,
To cover her shame!
We have sinned: but in terror
Our lives wear away—
We have sinned: but if suffering
E'er can repay,—
If a broken up heart,
If the bitterest tears;
Can avail us, give back
The lost joy's of old years?
Tis vain! there is blood
On the brow of the hill,
Of old Calvary yet,
Unrepented of still;
And the cry of that blood,
Shall evermore ring
In your ears, till you worship
Your crucified king!
But God will have mercy:
The oppressors are torn
From their thrones, and their crowns
But as playthings are worn!
HAIL KINGS OF THE EAST!—
Know ye not that the spray
Of Elephants, is falling,
And wasting away?

For the Christian Magazine.

THE NATIVITY.

A couple sprung from Galilee,
Wandered on to Bethlehem,
Cesar's summons to obey,
Humbly—who should notice them?
And the village Inn was full,
Where dwelt the righteous Pharisee,
Told his worth to listeners dull,
And talked of charity,
Long centuries ago,

FEARLESS AND FAITHFUL.

Labor fearless, labor faithful,
Labor while the day shall last,
For the shadows of the evening
Soon thy sky will overcast.
Ere shall end thy day of labor,
Ere shall rest thy manhood's sun,
Strive with every power within thee,
That the appointed task be done.
Life is not the traceless shadow,
Nor the wave upon the beach,
Though our days are brief yet lasting
Is the stamp we give to each.
Life is real, life is earnest,
Full of labor, full of thought:
Every hour, and every moment
Is with living vigor fraught.
Fearless wage life's earnest conflict,
Faithful be to thy high trust,
If thou have a memory cherished,
In a path bright as the just.
Labor fearless, labor faithful,
Labor until set of sun,
And the welcome shall await thee,
Promised plaudits of "well done."
REMARKS ON THE APOCALYPSE.

REVELATION V. AND VI.—THE OPENING OF THE SEALS.

Nor to pander to idle curiosity, not to encourage an unbridled imagination, not to raise high expectations we cannot gratify, do we direct attention to the fulfilment of some of the remarkable predictions of this wonderful book. We are not so bewildered by the tremendous events of this year as to be able to see everything the world has ever expected in them. We expect the Seine, the Rhine and the Tiber to flow on in their usual channels to the great ocean that swallows up all. The threatening waves of commotion, that are now mounting high in terrific fury and threatening to engulf thrones, states, and people, will find their level, and advancing time like the streams referred to, will roll forward conveying all that now agitates them into its silent sea, where all is dumb. The condition of the world from the time of the delivery of these prophecies down to the present hour, so far as it affects the Religion of Christ, may be seen in the graphic delineations of the prophets. And now that the whole fabric of human government seems insecure; now that the throne of the Capets has already fallen, one of the most powerful of the ten which the judgment of Jehovah has threatened, and its fall has made the signal of revolutions from Paris to Constantinople, so that not a nation on the wide continents of Europe and Asia that does not tremble for its power—it would betray an indifference, to refuse to look at the Prophetic scroll, which would savor more of infidelity than of a faithful keeping of the sayings of Jesus; itself perhaps the most wonderful as well as fearful sign of the times. The Lord brings not evil upon the nations without having previously threatened it. He hath set a limit to the revolutions and convulsions of the human ocean, as he has to the physical, and it would be well for us to learn the tendency of these tempestuous commotions that now shake the earth, till we can with confidence say:—

"Hitherto shalt thou come and no further and here shall thy proud waves be stayed."

Besides, amid all the bewildering fancies of the interpreters of this Book, there is one thing we know and to which attention cannot be too frequently directed. We know that since the triumph of our king over Death, Hades and the Grave, he has been invested with all power in Heaven and upon Earth, by which he will as certainly make way among the nations for the ultimate, triumphant and universal establishment of his kingdom, as that he is King of kings and Lord of lords. With this truth ever present in the mind and regulating the conduct, we fear not the gathering storm. Let it come, says the voice of faith as it turns its eye to the Heavens and to their king—let it come—let the old and time-honored institutions fall; let fierce and wild and thundering commotion spread everywhere, where there will yet be a calm; for a spirit like that which brooded over old chaos, permeates the world and soon a voice will be heard, like the fiat of Omnipotence which spoke the first heavens and earth into being, whose omnific mandates shall never cease until the New Heavens and the New Earth shall come forth, arrayed in the imperishable glories of God and the Lamb.

1. Our first remark upon the book of Revelation, is—that it is to be understood literally as every other book. When it speaks in symbolic language we must leave it to interpret its own symbols. When it does not deal in symbols, we must understand it literally as we would every other composition. For example: we read of seven stars and seven candlesticks. Now, no human sagacity could understand what is meant by these magnificent symbols. But the Apostle does not leave us in doubt. The seven candlesticks, he says, are seven churches, whose names and character he gives us. Again: He is made to behold a woman seated upon a hydra-headed dragon, having in her hand a cup filled with the wine of fornication and on her head a significant name written; and to her the kings of the earth bow down.
We would be at a loss to know what was intended by this imagery, but he removes our doubts by saying, "This woman is that great city which reigns over the kings of the earth." Examining this book therefore, in the light of the meaning it attaches to its own terms, we may be able to give such a general view of it as shall amply repay us for all the pains and trouble we may expend upon it.

II. It was promised by Jesus Christ, that when the Holy Spirit should be received by his Apostles, it would show them things to come. In this book are things in which we are particularly interested. The book, however, is divided into three chapters: (1) The things which had been; (2) Those that are; (3) Those which must be hereafter. The things stated concerning the seven churches—if we except the promises to him who overcomes, were the things that had been and were then existing. With the fifth chapter commences the things that were opened to the mind of angels and men, by Him who has the keys of David and is the Lion of the tribe of Judah.

III. We notice the opening of the first seal. "And when the Lamb opened one of the seals, I saw and beheld a white horse, and he that sat on him held a bow; and a crown was given unto him, and he went forth conquering and to conquer."—The imagery here is that of a white horse, of the seals, I saw and beheld a white horse; and in the stone a new name written, which no man knoweth, saying him that receiveth it. Rev. 2: 17.

With all these passages before us can we be in doubt as to the White Horse and his rider? It is unquestionably a description of Christ and his church. White is the emblem of his character and of that of his people whom he has purified in his blood. He himself was holy, harmless and separate from sinners, and he died that he might redeem to himself a people not having spot or wrinkle or any such thing. Eph. 5: 26. It is for this purpose he has given himself for us that he might redeem us from all iniquity and purify unto himself a "peculiar people zealous of good works." Titus 2.—The clean white garments which will entitle his saints to a seat at the marriage supper of the Lamb, are declared to be the righteousness, or the righteous acts, of the saints. Making the white horse with his conquering rider to refer to the church or kingdom of Christ, comports both with the imagery of the Prophets and with the character of Him who shall reign and conquer until all his enemies are subdued. Zechariast 1st and 6th describe kingdoms and rulers under the figure of horses of various colors denoting the character of the several governments described. David addresses Christ and says—

"Gird thy sword upon thy thigh, 0 thou mighty One! Thy glory and thy majesty. In thy majesty ride forth successfully. For the cause of truth, of clemency and righteousness, And let thy right hand show thy admirable deeds. Thy thrones are sure: thou shalt not make them to退. They pierce the hearts of the king's enemies."—Thus the inspired Psalmist contemplated the illustrious One as an invincible warrior,
OPENING OF THE SEVEN SEALS.

wielding the two-edged sword of his word with mighty energy and warlike prowess.—But that no doubt must rest upon the mind of the reader upon this subject, we have only to turn to Rev. 14: 14, already quoted, where the Son of man is represented with a triumphant crown; and in the 19th chapter, after his conquests are gained and his warfare ended, we behold him again upon the white horse wearing the name of the faithful true witness, judging the nations in righteousness and followed by the armies of heaven upon white horses.

Christ then is the all-conquering rider which John saw upon the white horse, or government so called from its truth, purity and love. By means of his gospel, he went forth among all nations, and glorious were the conquests of his warfare. Satan, like lightning, was seen to fall from heaven.—Light triumphed over darkness, righteousness over iniquity, purity over corruption; the idols of the Gentiles fell, and Jerusalem herself was a conquest of his power. Thousands upon thousands—multitudes both of priests and people became obedient to the cross. Upon the wings of every wind the breezes of salvation were wafted to earth's remotest bound. Thus were his conquests commenced and they will continue until all his enemies shall be subdued, and the kingdoms of the world shall be embraced in one universal, all-conquering and everlasting dominion.

The contest for the victory was not to be of short duration. Other horses are seen painted upon the opening roll, as its seals are broken. The bloody conquests of the Mohammedan Religion which destroyed a third part of men, has his course as the Red Horse whose rider wears a great sword with which to take peace from the earth, that men may slay each other. Then follows the Black horse—the Papacy—whose rider appears with balances (or literally rendered a yoke, Math. 11: 29, 30; Acts 15: 10;) who produces a famine of the hearing of the word of God so great that it may be compared to a death wherein a grain of wheat is sold for a penny. Then we behold the pale horse of Infidelity which follows hard upon the corruptions of Christianity. From France, Infidelity assumed a power which killed with the sword, with spiritual hunger and by the use of kingdoms (or beasts) under its power, in a manner unprecedented in the history of civilized nations.

The fifth seal opened, represents the martyred host of God's elect, who have been slain for his word, with one consent crying out in the enquiry, How long shall their judgment be delayed, their blood be avenged, and the persecuting powers of the earth remain unsubverted. The sixth seal brings on a dreadful earthquake, which in its effects seems to promise events which the final judgment alone can accomplish; whilst the seventh evidently describes the results that will terminate the spiritual history of the world.

The seven seals, therefore, present before us:

1. A white horse and a crowned rider, representing Christ and his all-conquering kingdom.

2. A red horse who took peace from the earth, representing Mohammedanism and its bloody conquests.

3. A black horse and his rider with a yoke in his hand, representing the Roman Papacy and its spiritual bondage; the exact counterpart of Christianity, as white is to black or freedom to the galling yoke.

4. A pale horse who is followed by Death and Hades, representing Infidelity and its awful slaughters and the spiritual hunger or death it creates, especially as seen in the reign of terror, in France, and by means of its dependent governments, here called beasts.

5. These marked and distinct powers being described, the fifth seal represents the martyrs of all ages demanding the time of vengeance which they are informed will be brought on so soon as their fellow servants shall also be killed. Let Christians not be astonished if they are yet called to bear witness to Jesus even unto death.

6. The sixth shows the great judgments of God ending, at last, in the final downfall of every power that has disturbed the church.

7. The opening of the seventh shows how
the final victory shall be obtained and gives us the manner by which Mohammedanism, the Papacy, Infidelity and all corruption shall be exterminated from the earth. Seven trumpets and seven vials poured out upon the governments of the earth complete the mystery of the seven seals and show how all the enemies of Christ must bow before him. Hark! Did you hear that noise? It is the driving of a moral whirlwind sweeping over the states of Europe and Asia, beneath which thrones are creaking and falling, the superstitions of ages are passing, and fearful labyrinths are opening to receive all these massive powers that have destroyed the earth. Do you tremble to hear? See then, that your robes are white, washed in the blood of the Lamb, and that you keep your garments clean, for when the last note of that trumpet is heard, the marriage supper of the Lamb shall be spread and all shall be there who have on the wedding garment.

J. B. F.

To our argument on modern revivals—that they are gotten up by crafty and discreditable management, partaking more of simulation than sincerity, of love for power and influence over the weak-minded and gullible, than for the salvation of souls; and, that they are generally either originated or directed by irresponsible men—we add another, and to us, weighty objection: Their direct and striking tendency is to overwhelm the mind of the seeker with foreign influences, so as to take from it its self-control and self-direction. The themes of Religion are powerful themes. Its terrors are awful terrors, and used by unscrupulous hands, they overawe the mind, and carry all before them as before a resistless hurricane. Means are always at command, whether of good or of bad report, by which the excite-
ment is urged onward until all power of deliberation and dispassionateness is subverted, and many who were once regarded as calm and temperate men, are lost in the sweeping sensation, and carried away as by a whirl wind. They come under the magnetic influence of the prevalent passion, which is generally a mixture of enthusiasm and terror, and all the former fortifications which reason, knowledge, and a sense of propriety had established for the regulation of the conduct, are broken down, and the citadel is taken by storm. This passion is kept alive by skilful management—the multitude are not allowed to escape its influence; every one who objects to, or reasons against it, is denounced as a scoffer, and the rage of the phrenzied is excited against them, whilst the preacher is careful to condemn or threaten them with the damnation of Hell. The persons brought to the anxious seat are never allowed to escape the grasp of the leaders, or their subordinate agents. All the private or public misfortunes of their lives are sought up and used as perpetual stimulants which are made to bear upon the diseased subjects, until their mental capacity is exhausted, and they yield themselves to whatever impressions their leaders choose to make upon them. If left in this state they would, inevitably, become raving maniacs, as alas! is often the case; but nature, more kind than their leaders, comes to their relief, and as the influences of the revival ebbs away, a dull, cold doubting season flows in, which providentially affords time for calm and deliberate thought. Then they doubt, and anon they fear. They doubt the necessity and utility of their conversion. They fear that they have been duped and led into unnecessary, into foolish extravagances; and happy are they, if they have moral power enough left to renounce their delusions, and seek a more rational way. But many turn sceptics—not only in the propriety of such extravagances, but in all Religion, and rush as headlong into sin, as they were driven into the church, and become decidedly more wicked, blasphemous and licentious, than before they thought of "getting Religion."

The doubting season, which invariably succeeds the excesses of Revivals, we regard as a benevolent provision of nature for the relief of the unnatural tension of the mind; being the counter working which brings back the calmness, collectedness, and dignity of reason, and relieves the unfortunate enthusiast from a partial insanity, which, but for its neutralizing effect, would be confirmed.

We regret that Religion is thus used. That system which was intended to secure the individual liberty, responsibility and virtue of all men, should be abused to destroy personal independence, and cause the honest seeker of salvation to yield his mind to the exclusive influence of leaders and teachers who contribute nothing to the intellectual advancement or moral strength of those who bow before them. But, we do not wish to be misunderstood. We are opposed to those excesses, and we know that they are often gotten up and carried forward by vagrant, irresponsible, and self-seeking men, but we are not opposed to a temperate enthusiasm, or a sincere earnestness in Religion. I love to see the heart warmed, the soul kindled and brightened with strong and generous emotion, provided we understand what moves us, and our reason is not dethroned from that government which it must ever exert over our actions and feelings if we would be rational creatures. A delightful sympathy will ever spring up between those who are united in common labors or mutual sufferings. Besides such an union calls forth new forces, moves new interests, and imparts new strength to all our powers, which, when properly directed, leads to efficient and vigorous exertion. It is by such union, and such community of feeling and interest, that all the mighty works of man are accomplished. Nature, herself, bows before the power thus concentrated. Mountains are leveled; oceans are diked, pyramids are raised, and earth, air, and sea are made subservient to our purposes. But all this is calmly and deliberately, though often rapidly accomplished. It shows the propriety and efficiency of union, but it argues nothing for its abuses, or for the ill-conceiv-
ed, irrationally planned, and dangerously executed schemes for modern revival-making. Religion is the business of life; the sooner entered upon the better; but if entered upon by a storm, life itself must be made a continual whirlwind, or between the intervals of its calms the Religion will die out.

Our remarks upon this subject we believe are seasonable. The time for revivals is rolling on; the stirring events of the times, the most remarkable since the ascension of Christ, may easily be used to produce them, and it would be well, whilst our religious communities are preparing for the religious awakening that usually prevails at this season of the year, to stop and calculate how much their efforts will contribute to the real good and permanent welfare of the community. In these suggestions we are not alone. We have received many testimonials of approval for the remarks in our last, some of which we would publish but for the flattering manner in which their approbation is expressed. We are encouraged to go on; and though our views may meet with much opposition, and some abuse, yet, conscious of the purity of our motives, and assured of the correctness of our observations, we respectfully submit them to all who are sincerely interested in the prevalence of correct, reputable and exemplary practices in Religious Society.

That it is the duty of the wise and good to enquire into a matter which affects the well-being of every community, no one will deny. But this duty becomes imperative when a subject of such vital importance as Religion is laid liable to such manifest abuse. This is the forty-eighth year of the nineteenth century, and it is high time, in Protestant communities, that the foolish penances of Revival meetings should give place to a rational inculcation of religious principle. Our superstitious sight should be unsealed and purged, and we should not be afraid to look the evils of our Religious practices full in the face, without that nervous sensibility which betrays the narrowness of our prejudices, and causes us to seek to injure a man or a people who kindly tell us of the injurious as well as ridiculous faults of our systems. Better declare our incapacity to think and act for ourselves, and like the ignorant Catholic, bow down our reason before the Priest, however criminal his conduct, or absurd his arguments, than to refuse to know and expose the servile, superstitious, and often iniquitous working of modern Revivalism.

J. B. F.

For the Christian Magazine.

USEFULNESS IN THE CHURCH.

Every disciple of Christ possesses faculties of usefulness, which, by the law that governs the Church, he is required to exercise upon all suitable occasions. All however, have not the same powers; nor do those who may possess the same gifts, possess them in the same degree; for their qualifications are as diversified as the occasions which demand their exercise.—Some have the gift of teaching—others that of prayer; some the power of exhortation—others that of singing. These are all necessary for the building up and edification of the congregations; but these powers are confined to a few among the many. There is another, and wider, and not less important field of usefulness, in which all can, and where all are required to participate—i.e., a due regard to the influence of action upon the world. This is the theatre of the greatest amount of good or evil. Here all can work. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." He that fails to discharge his duty in this field, and indolently buries talents that should be profitably employed, falls short of his privileges in this life, and will come far short of the glory of a good and faithful servant in that which is to come. In this field the hungry are to be fed, the naked clothed, the sick visited, the mourner comforted, the weak upheld, and the strong strengthened. Here, too, the wayward and erring can be gently admonished; the turbulent curbed, and many won from ignorance and superstition, by the kindness and meekness of a devoted disciple of Christ. This is the great field of action, and all true soldiers are expected to be vigilant. Here, by a steady adherence to the
great principles of Christianity—faith, hope and charity—are to be gained crowns of immortal glory. This is the theatre of action which tries the souls of men as by a fiery furnace, and happy he who passes through, unscathed by the many evil influences which surround him, and by a steady adherence to principle, an unwavering discharge of duty, wins for himself the welcome applause—Well done thou good and faithful servant, enter thou into the joy of thy Lord."

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TAUGHT OF GOD.

No man can come to me, except the Father which hath sent me draw him, and I will raise him up at the last day. John 6:44.

How are men drawn to Christ by the Father? Ans: By the testimony the Father has given concerning his Son. How is this testimony received? Ans: By faith.

"Faith cometh by hearing, and hearing by the Word of God."—Paul. Having heard the testimony, and believed it, they are taught of God; and, "Every man, therefore, that hath heard, and hath learned of the Father, cometh to me."—John. Now, man cannot be taught of God unless there is a lesson to be learned; but there is a lesson on this subject, and it is this,—Jesus Christ is the Son of God, and the Savior of his people. Where do we learn this? Ans: In the Word of God. The reading of this Word, then, produces faith; faith (which is thus the gift of God) draws man to the Father in contemplating his goodness, and elicits love for the Savior. Thus are we drawn by the teaching of the Father to the Son, and to an obedience of the faith of the gospel of our salvation.

For the Christian Magazine.

BAPTISM FOR REMISSION OF SINS.

Jesus Christ says: "He that believeth and is baptised shall be saved." Peter says: "Repent and be baptised 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." Again: "Can any man forbid water that these [the Gentiles at house of Cornelius] should not be baptised . And he commanded them to be baptised in the name of the Lord." When Paul found disciples at Ephesus who had known only John's baptism, he said unto them: "John verily baptised with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard [this] they were baptised in the name of the Lord Jesus." Again: "Know you not that so many of us as were baptised into Jesus Christ, were baptised into his death. Being then made free from sin you became the servants of righteousness." Again, Peter: "The like figure whereunto 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."

These several passages are faithfully quoted. 1. The Savior says that faith and baptism shall save those who believe and obey. 2. Peter says to the Jews who believed, repent and be baptised in the name of Jesus Christ for the remission of sins; and he commanded the Gentiles to be baptised in the name of the Lord. 3. Paul caused the baptised disciples of John to be baptised in the name of the Lord Jesus. 4. Paul declares the Romans were baptised into the death of Christ and thus obeying from the heart that form of doctrine, were made free from sin. 5. Peter says the like figure whereunto baptism doth also now save us. Connecting these passages thus, and taking their contexts, who can doubt the design of baptism? Baptism cannot have two or more designs. It must be for remission of sins, or for some other purpose. Who, with the force of these passages before him, will say that it is not for remission?
God you Jews and Gentiles are saved through faith; and this salvation is no work of yours: it is the free gift of God. This view of the passage certainly comports more with the original and harmonizes with the design of the Apostle. His object was to show their indebtedness to God for their salvation. He had just shown that they had been involved by their sins in a state of death. To save them and all thus involved, the kindness or grace of God had provided forgiveness, salvation and life in the gospel. This salvation came not to them by their own seeking or wisdom, but was freely provided by God for all nations, was clearly his gift, which gift they had received through faith in God's arrangement, and not by works of their own appointment. But lest they should mistake, from this declaration, that because it was not by works that, therefore, they had nothing to do, he assures them in the next verse, that they were the "workmanship of God created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." The salvation was of God, for the very principle (faith) by which we received it and the very works to which it leads us, are according to his appointment. Being entirely indebted to God, he goes on to teach them not to forget that indebtedness, but remembering their former ignorance and alienation, and the high honors now conferred upon them, they should, in all humility and meekness, keep the unity of the spirit in the bond of peace.

Were we to admit, however, that our translation is a good one, still there need be no difficulty in the passage. Do you ask, how, then, is faith the gift of God? I answer: Just as food, health and friends are his gifts. He gives us seed, soil, and the ordinances of nature, with power to sow, reap, and gather our harvests, and thus he gives us bread. And so of every good and perfect gift that comes from above. He gave us a Savior and the testimony concerning him, and capacity to understand and value that testimony, and thus, when we believe, it may be said, he gives us faith. In a word, he gives us faith by giving us his word and the capacity to hear it. And thus, whilst faith is the gift of God, at the same time Paul declares that he gives it by hearing, and hearing by the word of God. Romans 10: 17.

A similar passage to the one under consideration is Phil. 1: 29, "For unto you it is given in the behalf of Christ not only to believe on him, but also to suffer for his sake." That is, an opportunity or privilege to believe was granted them by the preaching of the gospel. In the same manner Christ grants or gives repentance. Acts 5: 31, and 11: 18. The whole church at Jerusalem rejoiced that "God had granted to the Gentiles repentance unto life." Do you ask how he granted it? He established a system of salvation, which Peter preached to the Gentiles, which they received, and, by an institution of which, they came into the name or under the authority of Christ, in which name both repentance and remission of sins are preached to all nations.

Summarily we may say, A system of grace and mercy has been provided by God by the knowledge of which, faith may be produced and room made for repentance; and as God has given the capacity to believe and the right to repent, when we do believe and repent, our faith and repentance may be called his gifts, seeing that without his gospel we could have done neither.

J. B. F.
EXPOSITION OF ROMANS XI.

bliw their trumpets, and I heard the sound. The Layman had the advantage, I thought, except on one point. The exposition of the iii. chapter of Peter gave the advantage to the Reform'd Clergyman. I laid aside all preconceived sentiments on the whole subject, and like a child, I listened to them both. I have also paid equal respect and attention to others who have spoken. Still there are some things which lie in the way, and of these I will here speak.

Let it be conceded that a proper exposition of Peter leads to the belief of a universal conflagration. In the widest sense, the earth and the things on it will be burned up. Then I turn to the language of the Apostle Paul relative to the Jewish nation contained in the xi. chapter of his letter to the Romans, an exposition of which I will endeavor to give. I will begin with the eleventh verse. Have they stumbled that they should fall? by no means. But through their fall, salvation is come to the Gentiles, to provoke them to jealousy. [The meaning of which I take to be this. It was not determined that they should stumble, so as to fall; but if they did stumble over that stone, which God laid in Zion, it was determined that they should fall: and as this had taken place, now is the salvation of the gospel given to the Gentiles in order to provoke them to jealousy and cause them to receive it also.] But if the fall of them be the riches of the world, and the diminishing of them be the riches of the Gentiles, how much more their fullness. [That is, how much more shall the world be enriched when the full time allotted them shall come.]

From this I reason thus: It became necessary because of their stumbling, to take from them the gospel, and give it to the Gentiles. Now if this fall of theirs has become the means of enriching the world, how much more will the world be enriched when they are grafted into their own olive, after the full time shall come.] Now I speak to you Gentiles, inasmuch as I am the Apostle of the Gentiles, I do honor to my office, if I may thus provoke to emulation my (own relations in this) flesh, and may save some of them. For if the casting of them away be the reconciling of the world, what shall the receiving of them be but life from the dead? [It being necessary to cast them off in order to reconcile the Gentiles, how much greater the benefits arising from their reception. Their reception again will be a life from the dead. The nation has been in a state of death for some 1800 years. Now to bring them again to their own will be a life from the dead.] If the first fruit be holy, so is the lump. If the root be holy, so are the branches. [This is a most striking fact. The first fruits were gathered by the Jews and offered to God. The first fruits being taken from the whole mass, if these were holy, so was the mass, the lump, the remainder. The first fruits of which Paul here speaks are the first converts from the Jewish nation. These first converts are taken from the whole body of the nation. If then, the first fruits are holy, the whole nation is also holy. We are not to understand the term holy as used by Paul in such a sense as to lead us to suppose that the unbelieving part of the nation was accepted through Christ. No: but the nation, as a nation, is holy as being beloved on account of the fathers, as Paul speaks in the latter part of the chapter. That this is the sense in which we should take it, becomes evident from the whole of his reasoning, as we shall see. If the root be holy, so are the branches. Here the same national holiness is spoken of again. I regard Christ as the root, and the whole nation as the branches, “καταφθαιν,” natural, or according to the nature of the whole institution. John says of Christ, he came to his own home, and his family did not receive him. The land of Palestine was his home—the Jews his family. Now, as we speak of a family and its branches, so may we speak of a tree and its branches. The Jewish family was of the flesh and blood of Christ, and he partook of the same. In a family relationship this figure is most simple and natural. As a tree
of which he is the root, the figure remains equally simple. He calls himself the root and offspring of David. Now, such being the case, some of the branches were broken off by unbelief. The branches were his "kata phusin" according to nature: that is, according to the nature and design of that whole institution. "To the Israelites pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service, and the promises." And Christ himself came from them according to the flesh. He being the root of David, and David being king over Israel, and the whole family of Israel thus being his, we have no difficulty in the figure used by Paul. Now, some of the branches being broken off because of unbelief, the nation still remains in a holy relationship to God, and the promise is, that these branches, the Israelitish nation, will yet be grafted into their own olive tree. In other words, they will come back to Christ when the fullness of the Gentiles comes in.

I will now continue the examination of the chapter.] If some of the branches were broken off, and thou being a wild olive wert grafted in among them, and with them art partaking of the root and fatness of the olive, boast not against the branches; but if you do boast, do not boast that thou bearest or sustainest the root; but that the root bears thee. Thou wilt say then, the branches were broken off that I might be grafted in. You say well. Through unbelief they were broken off, and thou standest by faith. Be not high minded, but fear; for if God spared not the natural branches, take heed lest he spare not thee. [This is a warning which the Gentiles have utterly forgotten. Oh! that the church had given heed to it. But the time is come now in which God will not spare; but he will cut off the wild branches of this wild Gentile vine, which has produced the fruit of iniquity and sin. The clusters of the vine of the earth are ripe, and the angel is about to put in his sickle and reap. See the movements in Europe.] Behold then the goodness and severity of God; on them which fell, severity, but on thee goodness, if thou continue in his goodness; otherwise thou shalt be cut off. [Here is another warning—thou shalt be cut off, if thou continue not in his goodness. The Gentiles have not continued in God's goodness, and must, for that reason be cut off.] If thou wert cut out of an olive tree wild by nature, and wert grafted, contrary to nature, into a good olive tree, how much more shall these, which are the natural branches, be grafted into their own olive tree. For I do not wish you to be ignorant brethren of this secret, (lest ye be wise in your conceits) that blindness in part, has happened to Israel, until the fulness of the Gentiles be come in: and so all Israel shall be saved, as it is written, "there shall come out of Zion the Deliverer and turn away ungodliness from Jacob." [How ably and wisely does Paul continue this argument. First, he supposes it possible for the Jewish nation to be grafted in, then the probability, and then quotes the scripture which boldly says that all Israel shall be saved. Let no one here say, that this is the spiritual Israel of which Paul speaks. He is speaking of the natural branches throughout; and the natural branches form the subject of his argument. The natural branches shall be saved, that is, the whole house of Israel. Why should he go about to prove that the spiritual Israel should be saved, when that needed no proof? And, could he apply to the spiritual Israel, that scripture,—"the Deliver shall turn away ungodliness from Jacob"? But so stands his argument, and we read in this portion of his writings the fates of the sons of Abraham, and of the Gentiles. Were there no other portion which gives information, this would be enough. The Gentiles will be cut off, and the natural branches will be grafted in again when the fullness of the Gentiles comes in. But I must notice the conclusion of the whole.] For as in time past you have not believed God, but now have obtained mercy through their unbelief; even so these have not now believed, that, through your mercy they may obtain mercy. [Just so certainly then will the gospel return to the Jewish nation, as that it was taken from them and given to the Gentiles. Such is the statement in this last quotation which I have made from Paul.]
But, one will say, what has all this to do with a general conflagration? Be patient and we shall see. The gospel of Christ will be restored to the Jewish people, and their being grafted in upon their good olive will be the riches of the world. Let us leave this, and take our observation from a different point. Did you never read in the scriptures, the stone which the builders rejected, the same has become the head of the corner. This is the Lord's doing and it is marvelous in our eyes. Wherefore I say to you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever falls on this stone shall be broken; but upon whomsoever it shall fall, it shall grind him to powder? The Jewish nation falling upon this stone have been broken. Thus they have stood for 1800 years. But they have never been ground to powder as yet. Is there anything in the scriptures that will answer to this expression, 'grind to powder'? There is. The little stone cut out of the mountain without hands, smote the Image of Nebuchadnezzar upon the feet and toes; and they became like the chaff of the summer threshing floors, and the wind blew them away. This I take to be the fulfilment of that saying of our Savior. The Ten Toes are the Ten Kingdoms of Western Europe which, though professedly Christian, have not continued in the goodness of God. They must be ground to powder by that stone which represents the kingdom of this Messiah. But the stone became a mountain and filled the whole earth.

Now let it be noted that, while this stone smites the Image and grinds it to powder, the sons of Abraham, being no part of this Image, are untouched. Moreover, this Image comprehends the regions formerly occupied by the Assyrian, Medo-Persian, Macedonian or Grecian, and the Roman Empires. The whole of these regions are visited with severe judgments; for not the feet and toes only, but the iron, brass, silver and gold, are all reduced to powder and taken away. Do not the Romish and Mohametan religions flourish in these regions? and are they not the enemies of Christ, standing opposed to the progress of the gospel? It is even so. Then I believe that, as far as that Image extended its influence, so far will the severe judgment of God extend. But this Image was smitten on the feet and toes. The smiting has begun on these very toes. Look at Italy and France particularly. The influence is spreading itself far and wide, and the Russian Autocrat may, as the hammer of the Almighty, smite the whole Image in a few years, and bring it to the dust.

Now as the kingdom of the Messiah will fill the whole earth; and as all nations will become his, and the whole earth will be subject to his government, I confess I know not where to place Peter's burning. The Lord will come and destroy the wicked; and gather out of his kingdom all things that hurt and offend, and them which do iniquity. All the nations of the earth are to become his, the kingdoms of the world are to become his, and I know not where to place this universal conflagration. If there is such a burning, what becomes of the nations, and where are the Israelites? But you see my difficulty. Dispose of it as you may be able.

The whole may be reduced thus:

The kingdoms of this world will become the kingdoms of our Lord and of his Christ. The whole earth will become subject to his government after the overthrow of the present existing kingdoms.

Such a state supposes the human race to remain on the earth, particularly the race of the Jews.

Should there be a universal conflagration, all the nations of the earth must be destroyed. Therefore, either no such universal conflagration will take place; or, no such universal subjugation of the nations of the earth to the Messiah's government.

I readily admit, and cordially believe, that God will make use of fire to destroy his enemies. But a universal fire, I doubt.

In truth and love, H. T. A.

I would respectfully ask my studious and discriminating brother, Whether all he has said may not be true, and there still be an universal conflagration? May not the natural branches, the Jewish nation, be grafted into the Christian Church, the ten kingdoms, in all their division, together with
RELIGIOUS INTELLIGENCE.

Bro. J. A. BEALL, Lynville, Tenn., writes:— "We are getting along here as well as could be expected. We have additions occasionally." [At this point it appears the truth meets with much opposition (and where does it not?) but it will finally triumph over all to the glory of God the Father, and the discomfiture of its enemies.-Ed.]

Bro. JAMES E. MATTHEWS, Jackson, Miss., writes May 25: "Brethren Clark, Caskey and G. W. H. Smith have just closed a meeting at Brandon, 12 miles east of this place, at which 21 were immersed and 4 Baptist brethren united with us. Previously there were but 11 members; now there are 36. When we reflect that this place was much under the control and influence of the Sects, we must regard the result of the meeting as a great triumph of the cause of Truth. Two others were recently added by immersion, to the church in this place."  

Bro. S. BRADFORD, Memphis, Tenn., writes, June 1st: "Our congregation, which was partially set in order less than one year ago, now numbers between 60 and 70 members. We meet regularly every Lord's day for worship—though often without a preacher. This does not, nor will it likely soon, prevent the meeting of the brethren on the first day of the week, for the purpose of attending to the ordinances of our Master's house—prayer, praise, fellowship, and breaking of bread."  

Bro. T. W. CASKEY, Gainesville, Ala., writes: "I returned home a few days ago, worn out with the incessant labors of the last month. In Benton, Miss., I labored alone eight days; four obeyed the Gospel. This is the first fruit in that place." [For the remaining church news in his letter, bro. Caskey will please see bro. Matthews' letter above.—Ed.]

Brother A. G. BRANNHAM, Union, Sumner county, Tenn., June 10th, writes: "A meeting was commenced at this place by bro. W. P. Clark, on Saturday last, and closed on Wednesday following, with 4 additions, all by immersion. Bro. Clark preached twice each day, much to the edification of the brethren and the conviction of aliens. May the disciples long cherish the good impressions made upon their hearts, and so live that others may be constrained to glorify our Father in Heaven."

Brother Clark, during his labors last year as an Evangelist, obtained two hundred and eight additions; and during this year, up to April, sixty-two more. Bro. C.'s labors have been blessed in almost every part of the Lord's vineyard. Ed.

The "Bible Advocate" for June, reports 1 addition at Fayette, 1 at Randolph, and 3 at Boonville, Mo., under the labors of brethren Allen, White and Gaines; 5 at Fort Madison, 11 at Lost creek, and 20 at Green Bay, Iowa; 9 at Grind Stone Fork of Grand river, Mo., under the labors of S. S. Trice; and 2 at Linville, Ill.

The "Ecclesiastical Reformer" of June 10th, reports 8 immersions at Columbia, Ky., under the labors of W. G. Swinney.

Bro. W. H. HOOKER, Richmond, Ala., May 23d, writes: "On yesterday I closed a meeting of two days at this place at the water's edge, where I buried five bodies. We have just closed a meeting at Brandon, 12 miles east of this place, at which 21 were immersed and 4 Baptist brethren united with us. Previously there were but 11 members; now there are 36. When we reflect that this place was much under the control and influence of the Sects, we must regard the result of the meeting as a great triumph of the cause of Truth. Two others were recently added by immersion, to the church in this place."
RELIGIOUS INTELLIGENCE.

PARIS, TENN., JUNE, 1848.

Dear Brother Ferguson:

I discover in your last Magazine you made a small mistake in giving the account of a conversation had while in Nashville, touching a Baptist Church, who avowed their determination to be governed solely by the word of God in name and practice. The Church was in Georgia, near the Alabama line, composed of about 120 members. After bearing some five discourses by one of our teachers, they unanimously (as far as we learned) determined on such a course. I also learned that several preachers and congregations were determined to come up to Apostolic Christianity in Georgia. Some of the most devoted preachers in the Baptist connexion are preaching and writing in the South, as well as North, urging a “Pure Christianity as the world’s only hope.”—such being the title of a work circulating among them. Also a work by President Jenkins, on the Holy Spirits, in which he treats the subject in a clear and tender manner, as well as a very pure and scriptural style, and added to this a splendid work from present number of members 45. Organization imperfect. Meet 1st day of each week.

Church of Christ at Union meeting-house, Shelby county, Tennessee. M. W. Webber, Joseph P. Daval, C. A. Starr, Delegates. Organized about 9 years ago—about 45 members—2 elders—3 deacons—meet monthly—a weekly prayer meeting—a good house of worship—M. W. Webber, minister—promised $90 or $100 to co-operation.

Church of Christ at Republican meeting-house, Yalabusha county, Mississippi. H. Wilcox, Delegate—50 members—1 evangelist—2 elders—2 deacons—tolerable prospect of doing good—not willing to stipulate a certain amount of money, usually contribute about $200—meet weekly.


Church of Christ at Nonannah M. H., Fayette county, Tennessee. 37 members—1 elder—2 deacons—meet monthly—have a good house.

On motion of bro. B. W. Stone, the following resolution was adopted, together with a preamble suggested by bro. M. W. Webber.

WHEREAS, The contributions received at this co-operation meeting, being insufficient, to enable us to commence the benevolent work of evangelizing in this county; Therefore

Resolved, That the brethren of this meeting be instructed to visit the Churches and brethren in their respective vicinities, and solicit from them collectively and individually, contributions for the purpose of evangelizing—subject to the action of the meeting when assembled; and urge them to give according to their several abilities, as directed or instructed by this meeting.

The meeting adjourned to meet at Thyatira M. H., Desoto county, Mississippi, on Wednesday before the third Lord’s day in September, present A. D.—where we hope to meet with delegates from every congrega-

Old Bethel, three miles east of Woodville, Mi.; they number about 35, who meet regularly to acquaint themselves both in the theory and practice of Christianity. They say in a late letter, as good a house to worship God in as any society in that section. They express their thanks as follows: “The Lord be praised for a house among so many of America’s Nobility.”

If some devoted and intelligent brother Evangelist would visit Lafayette, Chambers county, Alabama, he would be received with pleasure by the brethren at that place; and about thirty miles below, he would find bro. Prior Reeves, a devoted disciple, with several congregations to whom he speaks, who would also be glad to see him.

Yours, in the Lord,

JOHN R. M’CALL,
tion, feeling an interest in this great work and individual brethren also, not connected with any congregation, coming up liberally and mightily to the help of the Lord.

Will the Editor of the Christian Magazine please publish this sheet and request our venerable old brother of the Harbinger, together with the brethren editing our other journals, to copy.

MATTHEW W. WEBBER, Mod'r.

STARRK DEUPY, Sec.

CO-OPERATION MEETING.

Brother William W. Purcell informs us that "A co-operation meeting of the churches at Bagdad, Jennings' creek, and Line creek, was held at Red Boiling Springs, Macon county, Tenn., on the 4th Saturday in May last, having for its object to provide a fund to sustain an Evangelist within their bounds. These churches invite the assistance of Red Springs and Trace's creek churches. Bro. Samuel Dewhitt consented to become their Evangelist for nine months; and to receive from $125 to $150 for his labors. There was an addition on Lord's day."

[The want of room compels us to make a synopsis of the report of this meeting. Ed.]

APPEAL IN BEHALF OF NEW ORLEANS.

To all who call upon the name of the Lord, in the United States, in sincerity and in truth—

BELIEVED BRETHREN:

In behalf of the Christian congregation of this city, your serious attention is respectfully called to, and your generous liberality invoked in behalf of, the subject matter mentioned in the sequel.

It is known to most if not all of you that a congregation of Disciples has been formed here upon the Bible and the Bible alone; and it is also known by all who are acquainted with the pecuniary circumstances of its members that, they are utterly unable of themselves to obtain a suitable house in which to worship. Indeed they have manifested great liberality, under all the circumstances in relieving the distressed, and in contributing from year to year, for the rent of an obscure upper room, in which they have not neglected to assemble themselves since their organization. From this it will appear obvious that, in asking your aid in the procurement of a permanent and suitable place of worship, we are not actuated by motives of selfishness, but rather by an ardent desire to be the better able to throw around the same shrine. We who are here and who realize the frequent departures from the paths of piety by strange brethren from the country—led on step after step by various and seductive allurements—may weep and mourn over the neglected cause of Zion here, but unless some assistance is rendered, unless you who can and will determine to heed this our Macedonian cry, we may continue to shed the unavailing tears of inability to do as we would wish, until in the Providence of our Heavenly Father, we shall all be called to render an account of the manner in which we have used the talents confided to us trust.

Let it not be said, we pray you, brethren, in that great and final day, that this priest-ridden and spiritually blessed city has invoked your aid in vain. Nor are you asked to contribute for the cause of Christ here, as did the poor widow who gave all she had. No you are only entertained to bestow of your abundance, some small pittance that the congregation may be enabled to purchase a lot and erect a house in which to worship, and to which they could not only affectionately invite, but induce many to visit who otherwise would not attend the preached word. When you consider the importance of this point—the rapidity of its growth—already the great emporium of the South and West—and reflect that this appeal is made in behalf of innumerable souls tending to the bar of God—and then imagine that the amount you would to the Lord may cause many in after ages, and in eternity to call you blessed; we can but hope that such reflections will excite your speedy and liberal action.

We would adopt the language of one of Louisiana's most gifted sons, and say that with your sufficient aid, the congregation here would "plant a tree the shade of which it may not be given us to enjoy, but we should cherish the conviction that our children's children would one day nestle under its goosly branches, blessing the memory of their provident sires."

May the Lord incline your hearts to do his entire will, is the ardent desire of your brother in Christ.

P. W. R.

WHEN AN OFFENCE MAY BE CONSIDERED AS REMOVED.

Where an offence has taken place we should never suppose it removed, till love be restored. Never let false delicacy, or a wish to avoid trouble, lead any one in such a case, to disguise his sentiments. Let the matter be fully examined, without delay.—

Better take a little more time and trouble too, that the difference, if possible, may be effectually done away, than huddle up the business, by professing satisfaction when it is not real. If a difference be thus superficially patched up, merely for the sake of peace, or to avoid the discipline of the church, or the censure of such of the brethren as may be acquainted with it, it will prove like a wound not properly healed.—

When it meets with the most trifling injury, it is perpetually apt to break out afresh.

One way, in which an old offence is thus sometimes revived, is by referring to it, if any new cause of difference between the parties should afterwards take place. This is exceedingly improper. Wherever a profession of repentence for an offence has been made on the one hand, and accepted on the other, it should never be touched
upon afterwards, whatever subsequent differ-
ence may happen. I have sometimes found, when a member of a church had oc-
casion to reprove a brother, though the re-
proof be allowed to be just, if anything had ever occurred in the history of the re-
prover, which served to afford matter of crimi-
nation, recourse was had to it, in order to take off the edge of the reproof that was 
given. This plainly shewed, that it was not 
received in a proper spirit. Such a person 
had no more title thus to recall what was 
past, than a member would have to resort to 
an old account, which had been settled long 
ago, in adjusting some new debt. If what 
is thus mentioned by the reproved party be 
something of a private nature, which was 
known to him, but which he never brought 
forward before; by introducing it now, he 
condemns himself. If it was really an of-
fence, why did he not bring it forward so-
oner? He was surely chargeable with a crim-
inal violation of the law of love, in not ta-
king notice of it earlier, and making it the 
subject of admonition or reproof. We shall 
only add, that mentioning any thing of this 
kind to others, though not to the person him-
self, by whom the reproof is administered, 
is equally improper.—Wm. Innes.

ENVY OF GOOD MEN.

It would seem that some individuals, even among professing Christians, are so 
under the influence of the Spirit of Satan, that they hesitate not to adopt any method 
to destroy the influence of a good man. If 
his exertions are not made in favor of their 
party, they feel the sanctuary of their pride 
and prejudices invaded; they envy his good 
name; the admiration, which the rich and 
the love, which the poor and the respect, 
which all give to him; and like lonely owls 
under the thick shade of their selfish and 
un godly feelings, they hoot if it were only 
to disturb the harmony of those who sing 
more melodious notes. They leave no 
stratagem unattempted to bring him under 
their power. Their pride is alarmed at ev-
ery advance he makes; their jealousy at ev-
ery attainment the community recognize; 
and frequently stung into resentment when 
their base conduct is put in contrast with 

his, their angry and intolerant passions are 
invoked to aid in his destruction. All this 
have I seen in a few weeks, and it has caus-
ed me to thank God for the consolation of a 
Religion that teaches love even for enemies, 
and enables its votaries often to be associated 
with holy Apostles and Prophets in filling 
up what is behind in the sufferings of the 
saints. The reign of the wicked is short; 
but the righteous man shall abide forever, 
saith my God. 

J. B. F.

YOUNG MEN SHOULD READ GOOD BOOKS.

—We have never known a young man who 
was not fond of reading become either as 
telligent, or moral, as those who, with a 
fondness for reading chaste and useful 
works, indulged such a taste whenever op-
portunity offered. We have always hopes 
of a young man when we see him purchas-
ing books instead of cigars or tobacco.— 
Mark such a young man, and you will see 
him certainly become one who is looked up 
to when he becomes a man. Three cents 
spent every day for cigars, or other non-
sense, if treasured up for books, will pur-
chase eleven dollars, worth of books in the 
course of a year, and just look at the dif-
ference of the application. Money spent 
for books, is like purchasing that kind of 
food which invigorates the soul, and nour-
ishes it for noble actions, while money spent 
in the ball-room or theatre, or for the grati-
fication of an evil physical taste, is like pur-
chasing that which takes away the proper 
nourishment of the mind, and certainly 
is injurious to the body. Young men should 
read good books.—Scientific American.

THE DOOM OF OUR WORLD.—The North 
British Review says: "What this change is 
to be, we dared not even conjecture, but we 
see in the heavens themselves, some traces 
of destructive elements and some indica-
tions of their power. The fragments of 
broken planets—the descent of meteoric 
stones upon our globe—the wheeling com-
ets wielding their loose materials at the so-
lar surface—the volcanic eruptions of our 
own satellite—the appearance of new stars 
and the disappearance of others, are all a 
foreshadowing of that impending convulsion
to which the system of the world is doomed. Thus placed on a planet which is to be burnt up, and under heavens which are to melt away, thus treading as it were on the cemeteries, and dwelling on mansions of former worlds, let us learn the lessons of humanity and wisdom, if we have not already been taught in the school of revelation."

REVIVAL CONVERTS.

The converts of a modern revival meeting, seem so pure and happy for a short time, that some are almost tempted not to regret their early death, pretty much upon the same principle, which actuated the Judiciary of Spain, of the 16th Century. The law then was, that the convict doomed to execution, "should receive the sacrament like a Catholic Christian, and after that be executed as speedily as possible, in order that his soul may pass the more securely!" It is a great misfortune to be larger at birth than at any other period of our religious life. The converts to Primitive Christianity, were born infants and grew to the perfect stature of men and women in Christ; whilst the modern convert is born full grown, and lives to dwindle back to the littleness from which he so suddenly and unnaturally emerged.

A CHECK TO ARROGANCE.—I never yet found pride in a noble nature, nor humility in an unworthy mind. Of all trees, I observe that God hath chosen the vine, a lowly plant, that creeps upon the helpful wall; of all the beasts, the soft and patient lamb; of all fowls, the mild and guileless dove.—When God appeared to Moses, it was not in the lofty cedar, nor the spreading palm; but a bush, an humble, slender, abject bush, as if he would by these selections, check the conceited arrogance of man. Nothing produceth love like humility; nothing hate like pride.

"A soft answer turneth away wrath: but grievous words stir up anger.

A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife."

THOMAS J. FISHER—THE REVIVAlIST.

In an article, in the last No. of the "CHRISTIAN MAGAZINE" on "Revolutions and Revivalists," I alluded to Mr. Fisher as having been excluded from a Christian Church for "gross immorality." That allusion was made from my recollection of published statements concerning him, which I had supposed were supported by unequivocal testimony. Since writing that article, from a careful examination of the publications against him, I have been made to regard them, as extraneous and contradictory; and I have learned that they were made eight years after the offenses were said to have been committed, during a part of which time Mr. Fisher lived in the fellowship of the Baptist Church in Pittsburgh, not more than forty miles from the place where the offenses were said to have been committed; and that seventeen years have since elapsed and Mr. F. has all that time, been sustained by the Baptist community, who regard him as a gifted and successful preacher. As, therefore, I know nothing of Mr. F. personally, with reference to these charges, and as he is sustained by the Religious community, with which he stands connected, who are responsible for his conduct, having no desire to aid in his injury, with the above facts before me, I cheerfully withdraw my allusion to him. My object was to expose the indefensible management and folly of modern Revivals, and to that end, I have endeavored to prove that we do injustice to Mr. F. with reference to his most recent history; and, therefore, it affords me pleasure to prevent so far as it is in my power any injustice to Mr. F. that may grow out of my allusion to him.

I have had several interviews with Mr. F. both before and since his leave of Nashville, which have enabled me to form an accurate judgment of his character. I have examined the whole matter impartially, and, therefore, it affords me pleasure to prevent so far as it is in my power any injustice to Mr. F. that may grow out of my allusion to him.

The Brethren at Republican, Clark county, Georgia, have appointed their annual meeting. It will begin on Wednesday night before the second Lord's day in September next.

The CHRISTIAN PSALMIST—A few copies of the above work for sale at this office. Price 75 cts.
LECTURES ON GENESIS—LECTURE XIII.

GEN. 14th chap.—ABRAHAM IN WAR—THE OVERTHROW OF THE PENTAPOLITAN KINGS—WHO WAS MELCHIZEDECK?

WITH REMARKS UPON THE SUBJECT OF WAR, &c.

In this chapter we open upon a new era in the life of our patriarch, which differs materially, from all that preceded it. We have beheld him, when constrained to depart from his home, his country and his kindred, cheerful and prompt to obey, and willing to become an exile, under the full assurance that his Heavenly friend could, and would, indemnify him for all the sacrifices he would be called upon to make. Again, we have seen him, when compelled to separate from a near and beloved kinsman, to whom he was bound by the double ties of nature and fortune, with admirable condescension, give up to his inferior, the most fertile and lovely part of the land which the Lord God had given him—a land watered as the garden of the Lord. But we look again, and we behold him who was ready to sacrifice every worldly advantage for the sake of peace, putting on the armor of the warrior, and at the head of his trained servants and allies, wage a short and successful conflict against the confederated princes who had invaded Canaan. His conduct as already contemplated, is noble and dignified; but upon this occasion, and throughout the transactions here detailed, there are other and important and interesting traits which must also command our admiration. So eager and strong in his natural affections as to be led to forsake the happy plains of Mamre to rescue his captive nephew from the hands of strong and powerful conquerors, we behold him honestly indignant at tyranny and oppression; skilful in his plans, and vigorous and intrepid in their execution; moderate in the uses of victory; disinterested in refusing a share of the fruits of his warfare; just in supporting the claims of his allies, and altogether venerable and exemplary in his age, and throughout all the succeeding ages of human history.

1. War is a strange, and awful, and always a sinfull work, though all engaged in it may not be sinners! It undervalues and condemns the true worth of man; it is blind to all the claims of his nature, and plants its vulture foot upon all the principles of virtue, religion and God. It is usually, if not always, selfish, mercenary, hard-hearted, fraudulent and heaven-daring. But men have, from motives the most honorable and conscientious, entered into its dreadful conflicts. Heroic and disinterested Abraham thus engaged in it, and however we dislike its very name, we cannot withhold our approval and admiration of his conduct. To repel aggression—to rescue the innocent captives from the heaviest sufferings and the worst of slavery—to succor the weak, and secure the great ends of peace, were the motives which actuated him in his arduous undertaking; and hence, he extends not his possessions, he takes no spoils, he receives no reward. Thus, in anticipation, his conduct condemns that infamous trade in war which makes the staple in human history; which engages man in mortal conflict with his fellow for profit or for promotion; which concentrates all the varieties of human misery, murder, pestilence and famine, infamy and beastiality; which covers the fertile earth with mangled corpses, fills the life-giving air with the groans and shrieks of the dying, distracts and breaks the exquisite workmanship of God, and fills society with infernal passions.

The causes of the battle in which Abram was engaged were, tyranny on the part of
Chedorlaomer, and rebellion on that of the Kings of Sodom, Gomorrah, Admah, Zeboim and Zoar. Twelve years had they served their conqueror, but in the thirteenth they rebelled, which caused Chedorlaomer and his confederates to come up against them. He and his allies smote the Re- phaims, (or giants) the Emims (who occupied the eastern bank of the Jordan from near its source to the desert,) the Horites, (or dwellers in caves) the Zuzims, the Amalekites and the Amorites. They approached the plains of the Jordan, and were met by the five Kings above alluded to. They fought in the vale of Sddim, and fared no better than the other tribes; for they were compelled to hide themselves in the salt-pits, whilst their forces were scattered upon the mountains, and many taken captive including their women, and Lot, their new ally. A salt sea now covers the place of their struggle. The conquerors pillaged the cities of Sodom and Gomorrah, carried off all their goods and provisions, not unlike the predatory bands of the Arabs, who, to this day, unexpectedly surprise a city, or a caravan, and with but little slaughter, carry off the booty into the wilderness, where it is often impossible to pursue them. But one of the friends of Lot escaped the general captivity, and brought the evil tidings to the tent of Mamre, the Amorite, the friend and confederate of Abram. Abram hears the catastrophe, collects his trained servants, and placing himself at the head of these and the forces of Mamre, Eschol and Aner, with whom he was associated for mutual protection, he set out on the perilous expedition of recovering Lot, and restoring peace to the land of Canaan. He skillfully divided his troops, surrounded the encampment of the enemy at night, surprised their victorious armies with his slender companies, and smote them with a great slaughter. He killed the royal commander and his allied sovereigns, and pursued the retreating army as far as Hobah, on the north side of the far famed city of Damascus. He recovered his nephew, and restored to the painful and distressed husbands and fathers of the pillaged cities, their wives and daugh-

 ters, rescued from the hands of a victorious, ferocious and licentious soldiery. And such was the judicious disposal of the attack, the prompt execution of his measures, that ere, upon the swift camels and dromedaries, the booty could be carried away, all the baggage was captured and restored to its owners. The King of Sodom, who doubtless escaped by concealment in the slime-pits, hastens, with exultation and joy, to meet and congratulate the returning general. Learning that all they had given up for lost, was, without their own efforts, recovered, and the spoilers spoiled, he not only hails Abram and his little forces as the deliverers of their country, but very reasonably and gratefully proposes that if Abram will return him the recaptured persons, he will give to him all the spoils of the successful conflict. But behold the just and

magnanimous patriarch!—"I have lifted up my hand to the Lord, the most high God, the possessor of heaven and earth, that I will not take from a girl's fillet, to a man's shoe-latchet, and that I will not take anything that is thine, lest thou shouldst say, I have made Abram rich. The possessor of heaven and earth had engaged to provide for him; and, besides, he would not allow his motives of benevolence to be misconstrued by receiving a reward from the possessions, even of earthly potentates. In justice to others, however, whilst refusing every thing for himself, he asks that the portion of the spoils which the young men had eaten, and Aner, Eschol and Mamre, had taken of the booty, might be left to them.

He went to war, then, neither for spoils, nor fame. He divided his troops skilfully, and selected a proper season for the surprise and attack, and then depended upon the divine blessing for succor and success. He interposed for a kinsman, avenged his wrongs, and rescued him as well as his associates, and asked no other reward. To God he looked for victory, and in the use of all his own faculties, he obtained it. The conflict over, he returned with his faithful and triumphant servants to the happy scenes of their pastoral life, unencumbered by the corrupting influence of avarice, ambition, or the thirst for unlawful dominion.
II. But Abram, the Hebrew, was met by another, and a more illustrious King than Bera of Sodom, whose name affords an agreeable contrast to the task he was compelled to perform: Melchisedeck, King of Righteousness, and King of Peace! There are a number of idle and foolish opinions concerning this King. Some have supposed him the Holy Spirit—others, one of the dana-
mii, or emanations from God—the logos—
an angel—a man formed before Adam out of spiritual instead of earthy matter—
Enoch sent back to earth—Job and Shem.
It is only necessary to recite these opinions, I apprehend, as no one of them has ever been defended upon tenable grounds. Indeed, they but serve to exhibit the avidity with which curious man seeks to dive into what are considered mystical or abstruse subjects, whilst the plain and valuable truths of God are neglected or despised. Self-
conceit is its first principle, and it not un-
frequently leads to presumption, imperti-
nance and contempt. The only opinion above that has any claim to plausibility is the prevalent hypothesis among the Jews, that he was Shem. But I ask, why call Shem, Melchisedeck? Why veil his identi-
ty, seeing that he has been called by his proper name all along? Besides, Paul says that Melchesideck has no genealogy. This is not true of Shem. We know his father, the beginning of his days, and the end of his life. We know not either of Mel-
chesideck. It is impossible that Shem should be a reigning King in the land of Ham, and Ham still in the possession of it, as he continued to be for hundreds of years afterwards. But there is still another rea-
son, which must forever settle the claims of Shem. On this hypothesis, Melchisedeck and Levi are of the same descent, for Levi was a descendant of Shem; whereas the whole reasoning of Paul is upon the hyp-
thesis that their descent is widely differ-
ent. Heb. 7 ch.

The opinion which I consider most prob-
able, and which certainly stands out upon the face of the narrative, is—that he was a righteous and peaceful King, a Priest of the Most High God in the land of Canaan, whose genealogy is not given by Moses, and is involved in mystery; who had neither predecessor nor successor in his priestly of-

cice; and was thus, in rank, above Abram, and a most eminent type of Christ. As there was no record of his descent, no limit to his office, and as he was in dignity above Abram, the highest of the Jewish ancestors, he excelled in superiority all Abram’s de-
sendants, among whom were the Levitical Priests, and, therefore, he better serves to show the superiority of Christ’s Priesthood over that of Aaron; and he is thus used by the Apostle Paul. Abram, the father of Aaron, paid tithes to Melchisedeck; and, therefore, acknowledges his superiority of rank and dignity.

He met Abram with bread and wine, and refreshed him when exhausted from the fa-
tigues and toils of his late battle. He also blessed him, saying—“Blessed be Abram of the Most High God, possessor of heaven and earth; and blessed be the Most High God, which hath delivered thine enemies into thy hand.” Doubtless Abram regarded this benediction of far more value than the captured spoils of war. Already blessed of God in a rich inheritance, in the es-
tem of Kings, in the deliverance of a rel-
ative, and a victory over his enemies. But that blessing of God, which maketh rich and addeth no sorrow—which descends from heaven, and leads upward again—was now pronounced upon him; and, perhaps, in the notable personage before him, he saw a type of his more illustrious descendant, who has neither beginning of days, nor end of life, and who imparts blessings without re-
ceiving any thing in return but the offerings of a grateful heart. Truly is he blessed whom the Lord blesses. My hearers, we also have a King of Righteousness, a Priest or Prince of Peace, and of the Most High God. Let us submit to his authority, and we will be blessed of him in life, and after our victory here, where he is, there may we, as his servants, be.

In conclusion, I have a few reflections upon the momentous subject of war, which are suggested by this history, and to which I beg leave to call your attention.
III. The causes of most wars have been, booty, plunder and fame. But we have seen that these were not the principles which actuated Abram. We learn from his history, as well as from the dictates of reason, that an enlightened and just man or nation may sometimes go to war. A nation that submits to wrong from timidity, or the sordid love of gain, or the voluptuous pleasures of ease, is more culpable than one who judiciously repels insult, and maintains its right from the aggression of invaders. A faint-hearted, self-indulgent people, covering under menaces, and shrinking under peril, and willing to buy repose by tribute or servile concession, forfeits their self-respect, and deserves the chains which they cannot escape. But a civilized and enlightened people will bear much and long from a principle of humanity and love; and nothing but moral blindness—a blindness to the interests of man, and the sympathies of humanity—will induce them to see higher glory in the triumphs of arms than in a dispassionate forbearance.

The dignity and safety of a nation may require that, when its spirit of justice, humanity and forbearance, instead of securing the great interests of peace, provoke fresh outrage from an unprincipled foe, this outrage ought to be met and repelled by force. But I am asked—Does not the Christian Law require that we resist not the injurious? or, how far may a man be allowed, by the Christian Law, to defend his property, his liberty and his life, when assailed by an illegal assailant? I answer, that he is not only allowed to preserve these against all such assailants, but he is actually required to do so. He is required to provide for his family; and is said to have denied the faith, if he do not. He is required to hold his property as the Steward of God. And such is the estimate set upon his life, by its Almighty giver, that he is regarded as offering contempt to its author and his image by throwing it away.

But: Are we not commanded not to resist evil? I answer—We are. But it should be remembered, that the legislation of our Lord has respect to the principle, or spirit, that should actuate us, more than to any regulation of outward conduct. The exceptions and limitations, therefore, to his general rules are left to the self-love of man to make, he being held responsible for making them in accordance with the spirit and tenor of his master's teaching. That exceptions and limitations would be made, our Saviour expected, as is evident from the nature of the regulations themselves, as well as the subsequent teaching of himself and his Apostles.

There is a distinction, however, that should be ever kept in view, and that is: That while we are required to submit to the powers that be, even should they demand our property, liberty, or life, for Christ's sake, at the same time, we have an unquestionable right to the protection of the laws; and in questions of great importance, there are imperative duties that require us to avail ourselves of that protection. Justice to creditors, requires that we should not yield our property to the demands of unreasonable men; justice to our families, that we should protect them in their rights; and justice to our lives, that we defend them when assailed. Not in a spirit of revenge, but from a love of justice, and a proper appreciation of the blessings bestowed upon us. It is true—and we should be thankful that it is so—a Christian will seldom have occasion to prosecute a criminal, there being always men of the world enough to do this; but at the same time, neither right reason, nor the teaching of Christ, prevent his doing this, if he has a proper cause before him, and is actuated by a Christian spirit in the prosecution. “The law was made for the lawless;” and was made in vain, unless executed.

It is also certain that, the whole spirit of Christianity is opposed to the spirit of war; and that it is one of the purposes of the mission of Christ, to destroy it from the earth. His disciples are, therefore, men of peace, and they are bound to concur in the great work of restoring peace to the dominions of their King. To effect which the spirit of Christianity strikes even deeper than this. It makes the interests of men one, and, thus, does away with necessity of legal
prosecutions; it calms and controls the passions that lead to invasion of rights, to violence and force; and the struggles for property and distinctions, the exasperated neglects, jealousies and reproaches, the injuries both of word and deed, would all be done away, were its spirit universally to prevail.

But its spirit does not prevail. Meanwhile governments are instituted, tribunals of justice are erected, legislatures are clothed with a law-enacting power, and the sword is put in the hand of the civil magistrate, pledging the whole force of government for the administration of justice, and the security of life, liberty and property to its rightful possessors. Happy that government that secures these ends by the administration of its laws according to the spirit and principles of Christ—the principles of all correct government.

I do not say that governments are governed by these principles. By no means. They partake of the depravity of man; and their history is blackened by crime and crimsoned by blood. Pride, selfishness, revenge are the principles which, alas! too often control their counsellors and enact their laws. False ideas of honor, a bewildering glare of glory, and not unfrequently a love of booty and plunder, urge on the spirit of war, and fill the earth with deeds of violence, and generate a spirit destructive to all that is just, benevolent and good. But these melancholy truths prove the necessity of government—the necessity of a defence against aggression, of vindication of right, and make the stern necessity for war of a righteous and wisely ordered war. Such was the war of Abram and his allies against the murderers of Canaan, which resulted in restoring the property stolen, and the captives enslaved; and such have been many of the wars of subsequent history.

There is such a thing, then, as an honorable war—a righteous war. It should be engaged in with sentiments of unfeigned sorrow, under a consciousness of not only the righteousness of our cause, but also of its wisdom; by which I mean that more good will be secured, and more evil restrained, by engaging in it, than by tame submission to repeated aggressions. The government that engages in it should marshal its armies as the champion of truth—as the minister of a righteous God—and as the appointed vindicator of moral right, without which life is not secure. It should never go to war in a doubtful cause.

I have to say, then, I am a son of Peace; I long for the day when peace shall spread her blooming olive over the earth; when the blasts of the war trumpet shall be no more heard; and that I am bound as an individual, a citizen, to be a peace-maker; but at the same time, I believe that there is often a painful necessity for war, which should be entered into as a solemn duty, and prosecuted with vigor, to secure the great ends of righteousness, justice and truth.

We have some practical lessons to enforce, and we have done. 1. Abram is presented before us as a good master, one to whom his servants were so much attached, that they were willing to buckle on the armor and lay down their lives in his service. Such ought we to be, and then our servants would be equally attached to us, and we could, in full confidence, commit to them the defence of our property, reputation, or life. Think you our slaves could be armed against an invading enemy? Verily, I believe I know some that could be, but they are a small minority of the many sons of Ham committed to our solemn trust. All could be thus confided in, if, like Abram, we were just and benevolent masters, commanding our house-holds that they keep the way of the Lord, and illustrating that command by a holy example. No tie under heaven so attaches men to their fellow as the consciousness of their holiness. It may not be an attachment of awe and reverence, but it is an attachment stronger than all the bands of iron, coercion and oppression. Slavery may be a blessing to both master and servant. Let it be so made with us after the example of the patriarch Abram.

2. Let us pause often to reflect, when we read this part of the divine record, and other parts that detail the history of wars, that
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it is a strange work for human beings. What countless millions have been swallowed up by the foolish and bloody contests of nations! How is the way of the historian marked with streams of blood, as he fills his pages with the details of desolation that make up earth's records. Exquisite suffering, and fiendish guilt, every where exhibit themselves. But a nobler contest is before the Christian—may he prove victorious:

"He braves the world's low sneer,
The faggot and the flame
The taunt, the ribald jeer
The loathed, though deathless name,
He falls as one should fall
Who owns a Lord in heaven,
Not one of all his foes
Is left to be forgiven.

We're a conquest here,
Our passion and our pride
Our ridiculous pate fear
Resistance raging tide
All me, no worldling's fight
The saint's cut heart can cure
At me! how easier 'is
To strike, than to endure!"

3. There is but one righteous government, and its king is the King of righteousness and peace. He is the Apostle of God, the high Priest of our holy profession; exalted higher than the heavens, that he may save and succor all who come to him. Are we under his government? Have we bowed to his unlimited authority? Then let us imitate his spirit, follow his example and look off, amid the conflicts of sense of passion and of sin, to the glorious rewards which he has promised to him that overcometh! We have enemies more fearful than the Kings slaughtered by Abram; and a more glorious Benefactor than Melchisedek, awaits our return from the war to refresh us with the bread and the wine of the Paradise of God. We must conquer ignorance and superstition with truth, vice with virtue, hatred with love. We must extract the root of bitterness from our own hearts and rise victorious over arrogance, presumption, revenge. We must show that it is not fear but love which makes us friends of peace. That it is not to avoid the sacrifice the hardship, the toil, the exposure, that we oppose war. And to do this we must be willing, in the cause of Christianity, the cause of human happiness, to make us many sacrifices, show us much unshaken courage, and undaunted resolution, as the men of the world show. Let us war against human misery, let us struggle in the diffusion of truth and virtue, and the principles of our King will take the world and banish all wars of violence and blood. Let us be willing sacrifices to the principles of our holy Religion and we will display a moral heroism, the triumphs of which will be seen in their propagation throughout all lands and their transmission through all time, making a spiritual conquest upon earth to be compared only with the triumph of the martyred millions in the descent of the New Jerusalem and the tabernacle of God amongst men!

J. B. F.

CHRISTIANITY A SYSTEM OF PHILANTHROPY.

"It was the great purpose of Christ to create the world anew, to make a deep, broad, enduring change in human beings. He came to breathe his own soul into men, to bring them through faith into a connexion and sympathy with himself, by which they would receive his divine virtue, as the branches receive quickening influences from the vine in which they abide, and the limbs from the head to which they are virtually bound.

It was especially the purpose of Jesus Christ to redeem men from the slavery of selfishness, to raise them to a divine, disinterested love. By this he intended that his followers should be known, that his religion should be broadly divided from all former institutions. He meant that this should be worn as a frontlet on the brow, should beam as a light from the countenance, should shed a grace over the manners, should give tones of sympathy to the voice, and especially should give energy to the will, energy to do and suffer for others' good. Here is one of the grand distinctions of Christianity, incomparably grander than all the mysteries which have borne its name. Our knowledge of Christianity is to be measured, not by the laboriousness with which we have dived into the depths of theological systems, but by our comprehension of the nature, extent, energy, and glory of that disinterested principle, which Christ enjoined as
our likeness to God, and as the perfection of human nature.

This disinterestedness of Christianity is to be learned from Christ himself, and from no other. It had dawned on the world before in illustrious men, in prophets, sages, and legislators. But its full orb rose at Bethlehem. All the preceding history of the world gives but broken hints of the love which shone forth from Christ. Nor can this be learned from his precepts alone. We must go to his life, especially to his cross. His cross was the throne of his love. There it reigned, there it triumphed. On the countenance of the crucified Saviour there was one expression of calm, meek, unconquered, boundless love. I repeat it, the cross alone can teach us the energy and grandeur of the love which Christ came to impart. There we see its illimitableness; for he died for the whole world. There we learn its inexhaustible placibility; for he died for the very enemies whose hands were reeking with his blood. There we learn its self-immolating strength; for he resigned every good of life, and endured intensest pains in the cause of our race. There we learn its spiritual elevation; for he died not to enrich men with outward and worldly goods, but to breathe new life, health, purity, into the soul. There we learn its far-reaching aim; for he died to give immortality of happiness. There we learn its tenderness and sympathy; for amidst his cares for the world, his heart overflowed with gratitude and love for his honored mother. There, in a word, we learn its Divinity; for he suffered through his participation of the spirit and his devotion to the purposes of God, through unity of heart and will with his Heavenly Father.

It is one of our chief privileges as Christians, that we have in Jesus Christ a revelation of perfect love. This great idea comes forth to us from his life and teaching, as a distinct and bright reality. To understand this is to understand Christianity. To call forth in us a corresponding energy of disinterested affection, is the mission which Christianity has to accomplish on the earth.

There is one characteristic of the love of Christ, to which the Christian world are now waking up as from long sleep, and which is to do more than all things for the renovation of the world. He loved individual man. Before his time the most admired form of goodness was patriotism. Men loved their country, but cared nothing for their fellow-creatures beyond its limits, devoting themselves to public interests, and especially to what was called the glory of the State. The legislator, seeking by his institutions to exalt his country above its rivals, and the warrior, fastening its yoke on its foes and crowning it with bloody laurels, were the great names of earlier times. Christ loved man, not masses of men; loved each and all, and not a particular country and class. The human being was dear to him for his own sake, not for the spot of earth on which he lived, not for the language he spoke, not for his rank in life, but for his humanity, for his spiritual nature, for the image of God in which he was made. Nothing outward in human condition engrossed the notice or narrowed the sympathies of Jesus. He looked to the human soul. That he loved. That divine spark he desired to cherish, no matter where it dwelt, no matter how it was dimmed. He loved man for his own sake, and all men without exclusion or exception. His ministry was not confined to a church, a chosen congregation. On the Mount he opened his mouth and spake to the promiscuous multitude. From the bosom of the lake he delivered his parables to the throng which lined its shores. His church was nature, the unconfined air and earth; and his truths, like the blessed influences of nature’s sunshine and rain, fell on each and all. He lived in the highway, the street, the places of concourse, and welcomed the eager crowds which gathered round him from every sphere and rank of life. Nor was it to crowds that his sympathy was confined. He did not need a multitude to excite him. The humblest individual drew his regards. He took the little child into his arms and blessed it; he heard the beggar crying to him by the wayside where he sat for alms; and in the anguish of death, he administered consolation to a malefactor expiring at
his side. In this shone forth the divine wisdom as well as love of Jesus, that he understood the worth of a human being. So truly did he comprehend it, that, as I think, he would have counted himself repaid for all his teachings and mighty works, for all his toils, and sufferings, and bitter death, by the redemption of a single soul. His love to every human being surpassed that of a parent to an only child. Jesus was great in all things, but in nothing greater than in his comprehension of the worth of a human spirit. Before his time no one dreamed of it. The many had been sacrificed to the few. The mass of men had been trodden under foot. History had been but a record of struggles and institutions which breathed nothing so strongly as contempt of the human race. Jesus was the first philanthropist. He brought with him a new era of philanthropy; and from his time a new spirit has moved over the troubled waters of society, and will move until it has brought order and beauty out of darkness and confusion. The men whom he trained, and into whom he had poured most largely his own spirit, were signs, proofs, that a new kingdom had come. They consecrated themselves to a work at that time without precedent, wholly original, such as had not entered human thought. They left home, possessions, country; went abroad into strange lands; and not only put life in peril, but laid it down, to spread the truth which they had received from their Lord, to make the true God, even the Father, known to his blind-ed children, to make the Saviour known to the sinner, to make life and immortality known to the dying, to give a new impulse to the human soul. We read of the mission of the Apostles as if it were a thing of course. The thought perhaps never comes to us, that they entered on a sphere of action until that time wholly unexplored; that not a track had previously marked their path; that the great conception which inspired them, of converting a world, had never dawned on the sublimest intellect; that the spiritual love for every human being, which carried them over oceans and through deserts, amid scourgings and fasting, and imprev-
means of rising to a better condition and a higher virtue, such as has never been witnessed before. Amidst the mercenariness which would degrade men into tools, and the ambition which would tread them down in its march toward power, there is still a respect for man as man, a recognition of his rights, a thirst for his elevation, which is the surest proof of a higher comprehension of Jesus Christ, and the surest augury of a happier state of human affairs. Humanity and justice are crying out in more and more piercing tones for the suffering, the enslaved, the ignorant, the poor, the prisoner, the orphan, the long-neglected seaman, the benighted heathen. I do not refer merely to new institutions for humanity, for these are not the most ambiguous proofs of progress. We see in the common consciousness of society, in the general feelings of individuals, traces of a more generous recognition of what man owes to man. The glare of outward distinction is somewhat dimmed. The prejudices of caste and rank are abated. A man is seen to be worth more than his wardrobe or his title. It begins to be understood that a Christian is to be a philanthropist, and that, in truth, the essence of Christianity is a spirit of martyrdom in the cause of mankind.

W. E. C.

MISSIONS—BY JAMES CHALLEN.

BRETHREN: Permit me to call your attention to the duty and importance of engaging in the great work of Missions, for the conversion and salvation of the Heathen.

I am ashamed to mention the fact that hitherto we have done nothing in this field, absolutely nothing. By the Disciples, by us Christians, no portion of the territory, beyond Christendom has been entered, much less occupied, for the Evangelization of the Heathen. We have certainly been strangely neglectful of duty on this head; if not spell-bound by some fatal infatuation in relation to the duty itself. It has not occurred to us, that we have anything to do, beyond the little field of labour on which we have already entered. The ambition of an Apostle to enter upon untrodden fields, where the Gospel is not known, we have not as yet caught. Perhaps we think that until we have exhausted all our means here, and have worked up all the material about us, we ought not to seek any other field of labour; so reasoned not the Apostles, and the primitive Evangelists. The field with them was the world—and it should be so with us, as we profess to have restored original Christianity, let us have its spirit, its enterprise, its zeal, as well as its field of labour.

And 1st. Efforts to convert the Heathen, by sending them the Gospel, are not to be regarded as extra work. It is not to go "beyond our line" in reaching them with the word of life. It is not magnifying the work of the Evangelist to send him where the Gospel is not known. It is his appropriate work, his appointed task, his proper field of labour. Consider, that the whole world lay in the wicked one, when Jesus, the Great Missionary, came to earth on his errand of mercy. There were in his eye no favored, choice spots, on the earth, no pre-occupied ground, except Palestine, and whatever verdure was seen there, was the verdure of the thorn and thistle. The wild boar of the forest had devoured every precious thing; the vineyard was laid in ruins, its walls prostrated in the dust, and the ground all run to waste, and beyond, in Gentile lands, lay a wilderness of ruins, a valley of dead men's bones, and of all corruption. And yet Jesus came to seek and to save the lost and redeem the world.

2d. Look at the field in which the Apostles entered, and what was it—the world—and every creature in it. They were sent by the Saviour "into all the world, to preach the Gospel unto every creature." Inbread
with the spirit of their Master, they went everywhere preaching the word. So that from the Hill of Zion to the banks of the Tiber, and from thence to the western ocean, and among the islands of the seas, they fully announced the message of the Redeemer and made the Gentiles obedient by word and deed.

At first they lingered about Jerusalem and among their own countrymen, the Jews, just as we are now doing; but at length the grandeur of their mission was opened up before them, in the house of Cornelius, and from thence they entered upon untrodden shores, and proclaimed the Gospel of the blessed God. And do we need another angel to summon us to our task; or must another sheet, knit at the four corners, be let down from heaven, with symbols of all nations in it, to awaken us to our duty? Or shall we not rather, as God has graciously honored us in the re-proclamation of the ancient Gospel, carry the blazing torch to the nations that sit in darkness and in the region of the shadow of death? I think that we will. I have some presentiment that the day is at hand. And it will be a day of joy, and of triumph, and of glory. I cannot but think that the patriarchs, and prophets, and apostles, and the spirits of all the good in the world beyond, are looking down upon us, and anxious to know what we will do in these premises.

And 3dly. Look at what has been done for those lands now blest with the light of Christianity. What was the condition of the fairest portions of them previous to the introduction of the Gospel? Were they not all idolatrous and Heathen? But a few centuries past England was in a state of barbarism given up to the most brutal superstitions and horrid idolatries, and by what means has she become civilized and Christianized? By the means of the Gospel, and by missionary efforts. And see what has been done in the Sandwich Islands—whole tribes and nations have been brought under the influence of the Christian religion, even in our own day. And what have not Ward, and Marrhman, and Carey, and Morrison, and Judson and his missionary wife, accomplished within less than a century? And shall we hesitate to emulate their example?

Were the lands they visited, and in which they laboured, better than other lands? Was there something more favorable to success appearing in their fields of labor, than is to be found elsewhere? By no means. They chose the darkest regions, the most sterile fields; and with a faith that never failed them, they laboured on and on, until the light began to spread out on the mountains, and the wilderness began to blossom as the rose, and the desert in weary places has become as a garden which the Lord has blessed.

Suppose that no Missionary had ever visited the lands which are now civilized and Christianized, would they not have remained in a state of incurable ignorance and barbarity? Would they not have been to this day what the inhabitants of Africa now are, and the inhabitants of Terra del fuego?

And what if no cry is heard for aid from heathen lands? what if they send no messengers to our shores imploring our assistance? What if they are perfectly satisfied with their hoary superstitions? Their very blindness and stupidity should awaken our tenderest and deepest sympathies. It was the wretched condition of the world that brought the Redeemer into it; that moved him to send, as his ambassadors, the Apostles to plead with them to be reconciled to God. And this is the true missionary spirit, that knows of no favored spots to be specially taken care of—of no geographical lines to limit our labours but what takes as its wide domain, the world as the territorial limits of the Messiah's kingdom, and the field of our Evangelical effort; and no more right have we to keep back the word of life from the perishing millions, than to keep in our storehouses the precious fruits of the earth, after our own wants are supplied, when the wail of grief is sweeping over the waters on every gale.

Special honors and rewards are promised to those who turn many to righteousness. It would seem from this, that it would be a
work demanding great sacrifices, much self-denial, and unwearyed toil, for these are the conditions of success in any enterprise, and the virtues, when cultivated, which are sure of reward. If in the fulfilment of the daily duties of the Christian life, the world about us were to be converted, then no special rewards would be held out to those who turn men from the evil of their doings. It indicates a loftier purpose, a nobler aim, a more generous and enduring spirit, than is seen in the common walks of Christian life. It is the equipment of the soldier with the whole armor of God; it is the moving the arm with all its strength, and the heart with all its courage. It is the cry of the battle word "victory or death," which only can be uttered by those who feel that all is to be won or lost by the impending conflict.

We are in the habit of appropriating those encouraging Scriptures to the labours of the faithful minister, or the self-denying missionary. But why may we not apply them to a congregation or to a community of Christians, who may band themselves together to do good; who by their zeal and liberality send the Gospel to the destitute, and by their agents visit every clime, and by their mission-ships, freighted with the Gospel, whiten every sea, and touch at every port, bearing the rich cargo of life and salvation to the perishing and the lost?

Suppose that all the Disciples in this western valley should engage in the work of Evangelizing the world—with the unadulterated Gospel in our hands—what mighty results would follow! Surely the experiment ought to be made, if it were only to test the efficacy of that instrument whose power we scarcely know anything of, in the midst of a sectarian and half christianized population. Let the pure light of truth come in direct conflict with the garnered darkness of centuries, and it would be like the pillar of fire, that shot up to the heavens on the night in which Israel departed from Egypt. It would be like the sun bursting from between the clouds and pouring the light of day on all around.

And how great would be the reflex influence of such a movement on our own hearts? We would feel it radiating in ten thousand different points. Its beneficial effects would be felt in giving a deeper tone to our piety, a steadier light to our zeal, a broader and more extensive spirit of philanthropy would be awakened among us. It would quicken our devotions in the chamber, it would enlarge our hearts at the family altar, and it would put fresh incense upon the golden altar of the sanctuary.

Let us but start a mission to some destitute region, I care not where—in Texas, in Oregon, among the Indians west of the Mississippi, on the coast of Africa, in China, in Burmah, or in any of the islands of the seas—let a suitable corps of laborers be set apart by us, and sent to some destitute region as a mission family, and let us pledge ourselves to sustain them by our money and our means, and the effort would produce such a pulsation at the heart of this great community, that it would be felt to the remotest fibre.

A mission family should be composed of one or more Evangelists with their families, some two or three teachers, a physician, farmer, artisans of different kinds, among whom should be a practical printer, so that the arts of civilized life might be introduced along with the Gospel.

It would seem to me that God has put into our hands his oracles, and the true Gospel, in order that we might bestow those precious gifts upon the destitute now given up to the vilest superstitions in heathen lands. Let us then, Brethren, as good stewards of the manifold favors of God, be faithful to the trusts reposed in us. Doubtless there are those among us, who when the question is asked "who will go?" will respond, "Here am I, send me." The rising up of our people to this noble enterprise, will impart the true missionary spirit to many who would gladly enter upon the good work.

And as for the means, we have them in abundance. I speak not extravagantly. Our gold and silver are heaped up so enormously, that I fear for the want of active employment, it will be eaten up with rust, and the very rust will rise up to heaven and witness against us. In fact the very rust,
A CHURCH CRISIS—BY J. DU VAL.

would be sufficient to support a half dozen missions.

There are men among us who could give from one hundred to one thousand dollars per annum, to support foreign missions, and scarcely feel it. In truth, they would then have left in their hands more unappropriated means than enough, to ruin their children by ministering to their pride and voluptuousness.

And now, Brethren, let us have a convention called at some suitable point to meet this fall, say in October, to take this matter into consideration, in connection with the Bible cause, and other kindred enterprises. Let us meet in Louisville, in Madison, in Maysville, or in Cincinnati; I would prefer the latter; but will go any where, so that the meeting can be had. And let us look at all these measures, and enter upon the work, before us, as with the heart of one man.—The editorial meeting could be held at the same time and place.

Will the different publications of our Brethren, and all friendly to the above proposal, give this an insertion and speak out in relation to it.

In hope of that day when the kingdoms of this world shall become the kingdom of our Lord and his Messiah, I am affectionately yours in the faith,

JAS. CHALLEN.

Cincinnati, May 10th, 1848.

For the Christian Magazine.

A CHURCH CRISIS.

As in the lives of individuals, so in the existence of churches, we not unfrequently meet with times of agitation—trouble—discontent—alarming difficulties; which may become so great as to jeopardize the very existence of such churches. Sometimes a dangerous faction will spring up, threatening immediate destruction—at another time, lesser difficulties originate among members producing alienation of feeling, and by degrees threaten virtual if not open dismemberment. This state of things may arise from numerous causes, both great and small in their beginnings. When the water is once troubled, it is hard to tell how far the ripple may extend. I have frequently found in the course of my observations, that questions before the churches, requiring the voice of many,” are particularly apt to produce the state deplored. Even while it is admitted by all, or nearly so, among us, that this is the highest decision of the kingdom of Christ, it is still lamentably true, that all are far from being satisfied with it. The disaffected will always find occasion to resort to the common maxim, that majorities are often wrong, perhaps at least as frequently as minorities, if not oftener. But the objection is misplaced—affords no remedy of the evil complained of—and never can become a rule of action to the churches of Christ. He has ordained otherwise, with the interests, as well as the frailties of all in his eye. And here, were I allowed to put the question in hand, to every Disciple of intelligence in the United States, the answer would be without dissenting voice.

All would reply—every question which is legitimately submitted to the whole body, must be decided by “the voice of the many.” If this be so, then should the minority, under the fair operation of their own approved rule, as divinely ordained, act accordingly with all possible cheerfulness. Who can say nay? We may be dissatisfied, upon grounds substantial and true;—we may feel all the conviction and force of right and truth, and yet be called on by these striking and imposing circumstances, to bear and forbear, trusting in God, who knows our frames. Contrary to our convictions and most deliberate judgment, we derive far more good ultimately by thus submitting to an apparent evil, than to be unduly pertinacious by wrong means, in having it corrected.

Then again. The majority may be supposed to be as candid—sincere and honest in its conduct as the minority;—so that the latter can only, fairly charge upon the former, greater intellectual weakness;—an infirmity, to which both must be ever more or less subjected. If the charge be more gross, then it becomes a new question of discipline, by due course of action. I have had some experience in church difficulties, and after many years of trial, can honestly
Here we have God—his people Israel—his servant Moses—his tribunal, and his final decree against the sin of presumption. How awful! how imposing! But it is God’s ordinance—it is right—it is the best for his creatures—they must submit to it—it must stand.

But says an objector, “we are not under Jewish government—we are under Christ, who has brought light and bestowed greater liberty.” To him then let us go. Moses, in prophesying of Christ, says by the Holy Spirit, “I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.” Deut. Peter’s paraphrase of the last verse reads, “and it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people.” How striking the parallel! Destruction awaits the rebellious, whether under Moses or Christ. It could not be otherwise, while God and man remained the same. But this all-pervading divine prerogative, did not spend its force in the preaching of Christ to the Jews merely, but runs entirely through the New Institution, as it embraces both Jews and Gentiles. We are not only to submit to Christ in order to enter the church, but afterwards, in order to reach the heavenly prize. His authority is as binding on the church, as it is on the world, in all its issues with the rebellious. Let us see.

“Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be

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loosed in heaven." Here is a question of
discipline, in which a scriptural decision is
declared to be binding. This teaching was
designed for fallible men, though the rule
itself was infallible. If the decision agreed
with the rule, then only was it binding in
heaven; but in our circumstances, a wrong
decision could not be detected perhaps, and
therefore could not be corrected—and must
consequently be borne as a present evil,
there being no remedy. But did this deci-
sion require unanimity? While this is al-
tways desirable, it is not to be expected,
nor does it appear to be demanded. Paul
says to the Corinthians, concerning the in-
cenuous person, "in the name of our Lord
Jesus Christ, when ye are gathered together
and my spirit, with the power of our Lord
Jesus Christ, to deliver such an one unto
Satan for the destruction of the flesh, that
the spirit may be saved in the day of the
Lord Jesus. Therefore, put away from
among yourselves that wicked person."
This was the whole church of Corinth com-
manded to do, but was it done with unanim-
ity? We should suppose it ought to have
been; but as all might not have been pre-
sent, or being present, might have dissent-
ed in part, when alluding to the same case
again, the Apostle remarks, "sufficient to
such a man is this punishment, which was
inflicted of many." The New Translation
has it, "which was inflicted by the majori-
ty." The nature of membership in its va-
rious circumstances, would utterly oppose
the idea of unanimity being essential, as
well as this example. If so, the voice of
the majority constitutes the rule. But
what I aim to establish is the fact, or posi-
tion, that in reference to not only matters of
discipline, but all questions which address
themselves to the action of the churches,
as such, the voice of the majority, must
constitute, under Christ, the rule of action
to all concerned, minority as well as majori-
ty. Knowing that church difficulties are
of frequent occurrence, I have, in the
hope of rendering available service to the
best of all causes, determined to throw
these remarks before the Disciples. How
lovely it is, to see brethren in peaceful
unity!

J. DU VAL.

King and Queen Co., Va. May 29th.
THE RELIGION OF LIFE.

is exemplified by two declarations in the New Testament: Said Cornelius to Peter, Acts x:—“We are all here present before God to hear whatever is commanded thee of God.” He makes no exceptions, he interposes no difficulties—he is willing, as if in the immediate presence of God to hear all things, commanded by God. No man that ever thus placed himself but what was able to see, understand and receive the truth concerning his salvation. Hence Paul declares: “We (the Apostles who taught the Christian Religion) commend ourselves to every man’s conscience in the sight of God.” He makes no exceptions and there are none. Every man who will place himself before God and realize his true condition as presented in his presence, will receive the gospel as certainly as it is presented. I know what I say, for I believe what I affirm, and I trust the reader will observe it well. If any man hears the way of truth and does not approve it or walk in it, he may know that he has not looked at it as “before God” as “in the sight of God,” but as in the presence of his worldly interest, of the opinions of men, of the honors, power or pleasures of this life. We must look at every thing as if we were before God (his fear is the beginning of wisdom) before we can think, much less act, as we should.

We answer the question directly by saying—we can arrive at truth,

1. By diligently studying the New Testament, as the last, authoritative and only guide in matters of salvation. However large or small may be our capacity, if we will apply ourselves to this word, with the fear of God before our eyes, we will as certainly find an infallible guide that will lead us in the way of truth, as God has therein revealed his will to man. There is darkness and confusion in the world and doubtless in us also; and these will continue as tests of our fidelity, so long as ignorance, folly and perverseness continue—yet despite all these, we may be able certainly to avoid all corrupt doctrines, and attain to a clear, certain, and satisfying knowledge of the plan of salvation. In this study of the word of God we should rely upon no man’s authority, whilst we should seek the assistance of any to help us in our studies—not to give us their views so much as to enable us to gain the mind of the spirit. Thus men, as dependant beings, were intended to aid their fellows.

2. We must resolve, before God, that we will do his will as we learn it, or there is no certainty that we will learn it. It is by doing the will that we learn to know the doctrine that it is of God. No man can discover the truth, who indulges a disposition to find his own pleasure; for if that pleasure be contrary to the will of God, the disposition to seek it, as it is contrary to that will, has nothing in common with the will of God. “The secret of the Lord is with them that fear him, and he will show them his covenant.” “The meek will he guide in judgment—the meek will he instruct out of his law.” What would you think of a servant, who refused to obey one of your commands because he did not know what next you would command him? Thus Jehovah thinks of you when you profess difficulty in understanding his will while there are commands before your eyes which you do know are his and which you refuse to obey. Do what you have already learned and resolve to the best of your ability to perform what you shall hereafter learn, and you will be able, always, to know how a sincere person may arrive at a certain knowledge of the way of truth and safety. Is there not a duty which you are now neglecting? Do it and you will see another. Perform it and another will come up before you until your whole life shall be made up with godly acts causing the way of truth as well as your path in it, to shine brighter and brighter until the perfect day.

J. B. F.

THE RELIGION OF LIFE.

And Job spake and said, let the day perish, wherein I was born—Job iii. 2-5.

“THERE is a worldly habit of viewing this life, and especially of depreciating its value, against which, in this discourse, I wish to contend. It is the view of life which many of the heathens entertained, and which better became them, than those who hold the faith of Christians. “When
we reflect," says one of the Grecian sages, "on the destiny that awaits man on earth, we ought to bedew his cradle with our tears." Job's contempt of life, so energetically expressed in the chapter from which my text is taken, was of the same character. We may observe, however, that Job's contempt of life, consisted not with the views entertained by the children of the ancient dispensation, and was emphatically rebuked, in common with all his impious complaints, in the sequel of that affecting story. The birth of a child among the Hebrews was hailed with joy, and its birth-day was made a festival.

But there are times and seasons, events and influences in life, which awaken in many, sentiments similar to those of Job, and which require to be considered.

The sensibility of youth sometimes takes this direction. It is true, indeed, that, to the youthful mind, life for a while is filled with brightness and hope. It is the promised season of activity and enjoyment, of manly independence, of successful business, or of glorious ambition; the season of noble enterprises and lofty attainments. There is a time, when the youthful fancy is kindling with the anticipations of an ideal world; when it is thinking of friendship and honour of another sort than those which are commonly found in the world; when its promised mansion is the abode of perfect happiness, and its paths, as they stretch into life, seem to it as the paths that shine brighter and brighter forever.

But over all these glowing expectations, there usually comes, sooner or later, a dark eclipse; and it is in the first shock of disappointed hope, before the season of youth is yet fully past, that we are probably disposed to take the most opposite and disconsolate views of life. It is here that we find real, in opposition to factitious sentimentalism. Before this great shock to early hope comes, the sentimental character is apt to be affectionate, and afterwards it is liable to be misanthropy. But now it is a genuine and ingenious sorrow, at finding life so different from what it expected. There is a painful and unwelcome effort to give up many cherished habits of thinking about it. The mind encounters the chilling selfishness of the world, and it feels the miserable insufficiency of the world to satisfy its longings after happiness; and life loses many of the bright hues, that had gilded its morning season. Indeed, when we take into account the un wonted and multiplied cares of this period, the want of that familiarity and habit which renders the ways and manners of life easy, the difficulties and embarrassments that beset the youthful adventurer, the anxiety about establishing a character and taking a place in the world, and above all, perhaps, the want of self-discipline; when we take all this into the account, to say nothing of the freshness of disappointment, we may well doubt whether the period of entrance into life, is the happiest, though it is commonly looked upon as such. It is not, perhaps, till men proceed farther in the way, that they are prepared, either rightly to estimate or fully to enjoy it. And it is worthy of notice in this connection, that those diseases which spring from mental anxiety, are accounted, by physicians, to be the most prevalent between the ages of twenty and forty.

Manhood arrives at a conclusion unfavorable to life, by a different process. It is not the limited view occasioned by disappointment, that brings it to think poorly of life; but it assumes to hold the larger view taken by experience and reflection. It professes to have proved this life, and found it little worth. It has deliberately made up its mind, that life is far more miserable than happy. Its employments, it finds, are tedious, and its schemes are baffled. Its friendships are broken, or its friends are dead. Its pleasures pall and its honors fade. Its paths are beaten and familiar and dull. It has grasped the good of life; and every thing grasped loses half of its charm; in the hand of possession everything is shrivelled and shrunk to insignificance.

Is this manhood, then, sad or sentimental? No; farthest possible from it. Sentiment, it holds to be ridiculous; sadness, absurd. It smiles, in recklessness. It is merry, in despite. It sports away a life, not worth a nobler thought, or else it wears
I'll leave RELIGION OF LIFE. 241

... and all the way of human life. religious men as the wise and holy saints of

... poetry towards God to disparage, if not to dispise, the state which he has ordained

... the melancholy Kirk White—

"What is this passing life?
A peevish April day;
A little sun, a little rain,
And then night sweeps along the plain,
And all things fade away."

The melancholy of Byron is of a darker complexion; one might anticipate, indeed, that his misanthropy, as well as gloom, would repel every reader; and yet a critic has observed that this is the very quality which has caught and held the ear of the sympathizing world. If the world does sympathize with it, it is time that the Christian preacher should raise his voice against it. One may justly feel, indeed, for the sufferings as well as perversions of that extraordinary mind; but its skepticism and scorn must not be suffered to fling their shadows across the world, without rebuke or remonstrance. Its sufferings, indeed, are a striking proof, which the Christian teacher might well adduce, of the tendency of earthly passion and unbelief to darken all the way of human life.

The pulpit, also, I must allow, has fallen under the charge of leaning to the dark side of things. It may be said, perhaps, that if its instructions are to have any bias, it is expedient that it should lean to the dark side. But error or mistake is not to be vindicated by its expediency, or its power to affect the mind. And its expediency, in fact, if not its power, in this case, is to be doubted. Men of reflection and discernment are, and ought to be, dissatisfied with disproportionate and extravagant statements, made with a view to support the claims of an ascetic piety, or a cynical morality. And one mistake, the preacher may find is to the hearer, an intrenchment strong, against a hundred of his arguments.

It is true, also, that religious men in general, have been accustomed to talk gloomily of the present state. I do not mean such
else. Nowhere else can our knowledge extend, to gather proof. Nay more, I say, the proof must come from this life, and from nothing else. For it avails not, if life itself is doomed to be unhappy—it avails not to the argument to say that this world is fair and glorious. It avails not to say that this outward frame of things, this vast habitation of life, is beautiful. The architecture of an Infirmary may be beautiful, and the towers of a prison may be built on the grandest scale of architectural magnificence; but it would little avail the victims of sickness or bondage. And so if this life is a doomed life, doomed by its very conditions to sufferings far greater than its pleasures; if it is a curse and not a blessing; if sighs and groans must rise from it, more frequent and loud, than voices of joy and gladness, it will avail but little that heaven spreads its majestic dome over our misery that the mountain walls, which echo our griefs, are clothed with grandeur and might; or that the earth, which bears the burden of our woes, is paved with granite and marble, or covered with verdure and beauty.

Let him then, who says this life is not a blessing; let him who levels its satire at humanity and human existence, as mean and contemptible; let him who with the philosophic pride of a Voltaire or a Gibbon looks upon this world as the habitation of a miserable race, fit only for mockery and scorn, or who with the religious melancholy of Thomas, a Kempis or of Brainard, overshadows this world with the gloom of his imagination, till it seems a dungeon or a prison, which has no blessing to offer but escape from it; let all such consider that they are extinguishing the primal light of faith and hope and happiness. If life is not a blessing, if the world is not a goodly world, if residence in it is not a favored condition, then religion has lost its basis, truth its foundation in the goodness of God; then it matters not what else is true or not true; speculation is vain and faith is vain; and all that pertains to man’s highest being, is overwhelmed in the ruins of misanthropy, melancholy and despair.”—DEWEY.

[TO BE CONTINUED.]
the people. Many were convinced of the truth of his assertion, and by an obedience to the requirements of his teaching, came into the possession of life through his name. The faith of these was eye-seeing and ear-hearing. Jesus was with them and personally taught them out of the Law and Prophets that he was the Christ; and confirmed his words by performing before their eyes such miracles as convinced them that none other than a teacher come from God could do such works.

But Jesus is not now in person with us; we hear not the sound of his voice; no miracles are wrought by his power in our sight; All his words have been spoken; his works all performed; his entire mission finished; and he has returned to the enjoyment of the glory he had with the Father before the foundations of the earth were laid. Yet faith in his identity with the Christ—the Son of God—in order to the enjoyment of life, through his name, is as essentially important now as it was when he personally asserted this great truth, and confirmed it by his works. How, then, are men in this day induced to a belief of this great and life-giving truth? Ans: Through the belief of the record of these very works.—“These are written that ye might believe; and that believing, ye might have life through his name.” Do the subsequent events, recorded by the Spirit of inspiration, justify this position? Hear some of the testimony: Peter, inspired by the Holy Spirit, on the day of Pentecost declared to the Jews that, that Jesus who asserted of himself that he was the Son of God, and performed the works alluded to in the text, in confirmation of this truth, was the Christ—the Jews’ long-looked for, and anxiously-expected, Messiah. They believed Peter’s assertion, supported by the to them visible manifestation of the Holy Spirit, and the fact that the miracles referred to by the Apostle were matters of occurrence in their own day, and within their own knowledge. Three thousand Jews, on that day, believed the things then spoken (since written for the exercise of our faith) for their faith; and believing, received life through his (Christ’s) name. The same things were spoken by the Apostles on all subsequent occasions, with like results, as is evidenced by all the recorded cases in the Acts of the Apostles, and substantiated by the teachings directed by the inspired writers to all the Churches whose faith was predicated upon the truth that, “Jesus is the Christ, the Son of God,” and who, by believing, had received life through his name.

But now we have not Peter and Paul, James and John, and the other inspired writers personally among us, to instruct us in matters of faith. Their respective works are done and they have long since departed to be at rest with him whose Gospel they proclaimed, and in whom alone is life everlasting. But we are not left destitute. Instead of the personal presence of the Christ and his Apostles, we have the written word—the inspired word of the Holy Spirit—as a guide for our faith and practice:—“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.” The Apostle Peter in his defence before the church at Jerusalem which he was accused of breaking the law in going into the house of, and eating bread with Gentiles, says, after explaining the manner in which he was induced to visit them:—“Forasmuch, then, as God gave them the like gift as [he did] unto us, who believed on the Lord Jesus Christ, what was I that I could withstand God? When they heard these things, they held their peace and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.” How had He granted unto them “repentance unto life”? Peter preached to them Jesus Christ, the Son of God. They believed the testimony presented, and thus had “life through his name.” Proof: “Men and brethren, ye know that a good while ago, God made choice among us, that by my mouth the Gentiles should hear the word of the Gospel and believe. And God, which knoweth the hearts, bare them witness, giving unto them the Holy Ghost, even as [he did] unto us, and put no difference between us and them, purifying their hearts by faith.” Acts xv: 7—9. Thus, they believed the words
of the gospel, spoken by Peter, and their hearts were purified by faith—no difference being put between them and the Jews with reference to their acceptance with God; for the same faith, in the same testimony, produced the same effects. Peter spoke to them the things that are now written to us. They believed, and thus had life through the name of Jesus Christ. Thus far, then, Jews and Gentiles are said, in the Bible, to have life granted to them when they believed the things concerning Jesus of Nazareth and his kingdom.

The point we wish to arrive at is this: By what means is life granted to Jew and Gentile in this day? The Bible says that, these things (those referred to in our text) are written for this purpose. In that day, Jew and Gentile believed these very things, and the Bible says, “God granted them repentance unto life” (when they believed)—the Gentile like unto the Jew. Unless, then, there has been some new mean of salvation instituted, the same is true of Jew and Gentile at this day. The Christ is no longer with us—the Apostles have departed to their place of rest—all inspired men have passed away—but in their stead we have the written—the inspired word of God, Christ and the Holy Spirit—together with the results produced by the preaching of the Gospel in the days of the Apostles, and all declare—“These things 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.” Who will say that there is not as much dependant upon faith in this day, as in that? Who will say that like results will not follow a belief of the same testimony? Who will say that “life through his name” does not now follow faith in the things written concerning Jesus of Nazareth? Who will say that God requires more or less of men now than he did then? Life is dependant upon faith in the things written—look well to the matter, and take heed.

The heart of the prudent getteth knowledge; and the ear of the wise seeketh understanding.

REMARKS ON THE APOCALYPSE.—THE SEVEN TRUMPETS.

Those who have given most attention to the subject, concur in the following synoptical view of the seven trumpets. He that will read attentively Gibbon’s account of the agency of the Northern tribes in the downfall of the Roman Empire, and the destruction which was spread over Europe and Asia by the Saracen and Turkish powers, will be convinced that these were some of the events before the mind of the Spirit when it dictated the 8th and 9th chapters of Revelations:

1. The irruption of the Goths under Alaric upon the Roman Empire, and upon its provinces by Radagaisus, with the drought and famine which followed the dreadful devastation of the progress of their furious hosts, making smoking ruins of cities, and vast solitudes of densely populated countries; dissolving the union of the Roman Empire: humbling its power in the dust, and establishing a victorious reign of unknown barbarians in its stead,—answers well to the storm, conflagration, bloody war, and desolation threatened in the blast of the first trumpet! “The first angel sounded, and there followed hail and fire [called by Gibbon the furious tempest, excited among the nations of the North] mingled with blood [the massacres which succeeded the deluge of barbarians, filling the streets of cities with dead bodies] and these were cast upon the earth, and the third part of the trees [whole provinces were blasted by the drought, and the fires of the conquering barbarians] were burnt up and all green grass was burnt up.”

2. Next to Alaric and the Goths, was the terrible Genseric and his Vandal hordes, who sailing from Africa, invaded Rome, sacked the city, transported its treasure by ships, sunk or captured its navy, and spread desolation upon its coasts, from the pillars of Hercules to the mouths of the Nile. Let the reader read Guizo’s Gibbon, chapter 36, page 490, and revere the God of truth.—Nothing can be more exact than the descriptions given by the Infidel Historian and the text—“The second angel sounded, and as it were a great mountain burning with
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fire was cast into the sea; and the third part of the sea became blood; and the third part of the creatures in the sea which had life, died; and a third part of the ships were destroyed!”

3. Ranked with Alaric and Genseric upon the page of history is ATTILA, king of the Huns, and leader of many kings who invaded the Eastern Empire, and vanquished its powerful armies in three successive engagements. After this, he fell upon the regions bounded by the Alps and the Apennines, and literally upon the people who lived upon the “rivers and fountains of waters,” he came with the bitterness of wormwood and a destruction which amounted almost to extermination. See Gibbon, same chapter, and read:—“The third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and the fountains of waters; and the name of the star is called Wormwood; and many men died of the waters because they were made bitter.”

4. The fourth trumpet sounded the extinction of the Western Empire, and Rome was left without an Emperor, Consul, or Senate. See Gibbon, chapter 36. If it be asked why the third part of the Sun, &c., are spoken of when the whole Western Empire fell, we remind the reader, that the Eastern Empire did not fall at the same time with the Western. Constantinople and the Eastern provinces remained for a future overthrow. The day of the Sun of empire was darkened only for a third part of the night. The Pope as a new Emperor arose shortly after, with not only the power of the Caesars, but with authority to make Emperors; and kings of France and Germany have received the title from him until the day of Napoleon, when his authority to confer it was formally renounced.

5. The fifth trumpet introduces Mahomet and the Saracen woe or scourge, which passed over Europe and Asia with unparalleled power.

6. The sixth, the second woe which was to follow quickly after the first, describing most graphically the rise, character and dominion of the Turks. See Gibbon, chapter 57.

The first four trumpets denote the incursions of the Barbarians, which led to the downfall of the Western Roman Empire; the fifth and sixth, to the rise of the Saracens and the Turks, their religion, conquests and dominion, as the scourges of a corrupt church and people. We need no other proof of this than the account of these great events given by the Infidel Gibbon, with the utmost particularity and precision. The Goths under Alaric, the Vandals under Genseric, the Huns under Attila and the Lombards with Odoacer, the first Barbarian king of Italy, gave no pause to the wars which devastated the Roman Empire, until the Sun of Rome set for the third part of the night, or until the rise of the Papacy. The first four trumpets indicated fierce judgments under the terrific symbols of fire, hail, blood, burning mountains, stars falling, and the Sun, Moon and Stars smitten with darkness. So also with the two woe, with the equally terrific imagery of the opening of the bottomless pit, darkening the luminaries of heaven, and slaying the third part of men. But as face answers to face in a glass, so do the historic events in Roman, Mohammedan, Saracenic and Turkish history answer to the prophetic delineations.

The Saracen power with the Roman Empire has been divided and its scattered fragments only remain. The third woe is at hand. The Turkish Empire wanes to its nadir, and we live in a day which foreshadows its downfall. As the Euphrates of the sixth seal it will be dried up—the way for the return of Israel will be prepared—the overthrow of the last powers that have destroyed the earth shall be secured, and the triumphant kingdom of Messiah shall over all prevail.

[J. B. F.]

He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again.

The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding.
QUERIST’S DEPARTMENT.

Bro. Ferguson:—Please tell me what is meant by the phrase “natural man.” 1 Cor. 2: 14. Some of our Brethren understand it to mean animal man. Now if this be the meaning, I am at a loss to understand the design of the Apostle; for, if an animal man is changed into a spiritual man, there must be a time in which he received the things of the spirit.

The word "psychikos" translated natural, is understood to mean animal, sensual, possessing animal life. It evidently means in this verse a man given up to and under the influence of his animal passions. While thus given up, or led away from truth and purity by the dominion of his passions, he cannot understand or appreciate the things of the Spirit. He must renounce that dominion before he can discern their true and legitimate bearings. The same word occurs, James 1: 15:—"The wisdom which descendeth not from above, is earthly sensual, devilish." And again, Jude speaks of some "who separate themselves, sensual not having the spirit." Jude 19. The Heathen philosophers, and those under their influence, at Corinth, made their unenlightened reason and their animal appetites the criterion of truth, and the measure of their conduct. They paid no regard to the revelations of the spirit, and, consequently, regarded the preaching of Paul as foolishness; which fact became the occasion for the Apostle to say of them and of all men who judge of things by their senses and passions, that they will not receive the things revealed by the spirit of God. They regard them as foolish; and indeed, so long as they are thus influenced, they cannot know or examine them for they are spiritually discerned,—i.e. they are discerned by the light which the spirit (not our senses) affords. So we understand the passage after a re-examination of it in the connection in which it is found.

J. B. F.

THE LORD’S DAY—A FEW QUESTIONS FOR SINCERE AND SERIOUS MEN.

Brother, how do you spend the Lord’s day? Do you embrace it as an opportunity for moral and spiritual improvement, preparative for that happy immortality of which it is the proof and pledge? Is it to you, as it were, a weekly pause in the hastening march of time which is hurrying thee in thy career to the great hereafter, giving thee a moment to ask the question—Whither am I going? Does it bring leisure for thought, for meditation, for holy resolution? Does it spread open before thine eyes that Book of Ages, and awaken within thee that oracle—that particular command or entreaty thou art habitually neglecting? Does it bring thee to the house of God where the death of thy Master is unveiled, the reconciliation of man exemplified, the vista of the tomb radiated and the soul stirred with thoughts of purity, adoration, and immortality? Is it to you a day of light in a dark world, of joy in a grief world, of freshness in a monotonous world, of strength in a weak world? Do its public teachings and worship increase and hallow your emotions and affections? Do its songs awaken gratitude, cheerfulness and praise—do its confessions and prayers protect you from perils and temptations of which you are not aware? Is your sympathy, your Christlike love awakened, and do the poor, the sick, the broken-hearted, the imprisoned and oppressed, the ignorant and besotted come up before you, as the family of sorrow, and soften your heart, subdue your pride and quicken your benevolent purposes? Ah! do you think of the heralds of the gospel and of those who might be heralds, if thou and thy brethren were more self-denying, and of thy duty to a world lying in ignorance, sin and death?

If the day of the Lord is all this to thee, I hail thee happy! Thy heart, big with emotions, will expand under its genial influence; thy home will be enlightened with generous and elevating truth; and thy heart will grow in power to resist evil and do good, until thy life of blessed hopes shall close in a peaceful, tranquil death, whose pathway leads to life for evermore! But if it is not, I have but one more question:—Are you endeavoring to promote arrangements which have a tendency to make the day of the Lord such as it should be to a being hastening to eternity, and do you discourage and seek the suppression of every thing that has the contrary tendency?
With a desire to cultivate in myself a devotional spirit and under the influence of the feelings of a common brotherhood, I ask you to read, ponder, and answer the above questions.

J. B. F.

We are glad to see our Brethren of Ohio making a move to secure a Library for Christian Sunday Schools. We trust a similar effort will be made in Tennessee. The matter will come up before our next annual meeting. We would be glad to co-operate with our brethren in Ohio and other States, in this "good work." How much every such movement indicates the necessity of a more harmonious and efficient organization than that which obtains amongst us as a Religious people. We heartily wish we could have a full, pleasant and free interchange of thought with our Churches, throughout the Union, upon this and kindred subjects. We have men, too, who have had long and successful experience in the arrangement and instruction of Sunday Schools, and who have ripened fruit of much faithful labor, that could and should be profitably presented. We want something practical, and we expect it from men who have an intimate knowledge of the difficulties that beset the path of the diligent and faithful laborer under the existing conditions of such Schools. We want something worthy of our principles, and which shall serve to elevate and improve the present system, and secure the proper and unbiased development of the Moral and Religious faculties of the rising generation. We need system; we need co-operation; we need charts, books, truthful, reformatory, fervid, elevating books, free from Sectarianism, and imbued with the spirit and teaching of primitive Christianity; we need improved systems of Sunday School Instruction; and we need that a proper interest should be felt upon these subjects. How shall we have it? En.

With what events, moral and physical—with what sympathies, social and domestic—with what interests, present and future, are these magic words indissolubly associated! When we view, as from afar, our terrestrial ball, wheeling its course round the central sun, and performing with unerring precision, its daily circuit, we see it but as a single planet of the system—we admire the grandeur of the terraqueous mass, and the mind, in its expanding survey, is soon lost in the abyss of space, and among the affinities, in number and in magnitude, of revolving worlds. But, occupying, as we do, a fixed place upon its surface—treading its verdant plains—surveying its purple-lighted hills—gazing upon its interminable expanse of waters, and looking upwards to the blue ether which canopies the whole, the imagination quits the contemplation of the universe, and ponders over the mysterious realities around. The chaos, the creation, the deluge, the earthquake, the volcano, and the thunderbolt, press themselves upon our thoughts, and while they mark the physical history of the past, they foreshadow the dreaded convulsions of the future. Associated with our daily interests and fears, and emblazoning in awful relief, our relation to the Great Being that ordained them, we are summoned to their study by the double motive of a temporal and spiritual interest, and of an inborn and rational curiosity.

When we stand before the magnificent landscape of hill and dale, of glade and forest, of rill and cataract—with its rich foreground at our feet, and its distant horizon on the deep, or on the mountain range tipped with ice, or with fire, the mind reverts to that primeval epoch, when the everlasting hills were upheaved from the ocean, when the crust of the earth was laid down and hardened, when its waters were channelled in its riven pavement, when its breast was smoothed and chiselled by the diluvian wave, and when its burning entrails burst from their prison-house, and disclosed the fiery secrets of their birth.

When we turn to the peaceful ocean, expanding its glassy mirror to the sun, embosoming in its dove-like breast the blue vault above, and holding peaceful communion with its verdant, or its rocky shores, the mind is carried back to that early period when darkness covered the face of the
daily operation near us and around us, we know them only as destroying agents, and take little interest in the wonderful arrangements which they subserve.

When on a serene morn the sounds of busy life are hushed, and all nature seems recumbent in sleep, how death-like is the repose of the elements—yet how brief and ephemeral is its duration! The zephyr whispers its gentle breathings—the aspen leaf tries to twitter on its stalk—the pulse of the distant waterfall beats with its recurring sound—the howl of the distant forest forewarns us of the breeze that moves it—the mighty tempest supervenes, cutting down its battalions of vegetable life, whirling into the air the dwellings and defences of man, and dashing the proudest of his war-ships against the ocean cliffs, or sinking them beneath the ocean waves. When thus awakened from her peaceful trance, nature often summons to the conflict her fiercest powers of destruction. The electric agents—those ministers of fire, which rule so peacefully when resting in equilibrium, and which play so gently in the summer-lightning sheet, or so gaily in the auroral beams—frequently break loose from their bonds, to frighten and destroy. When the heat of summer has drawn up into the atmosphere an excess of moisture, and charged the swollen clouds with conflicting electricities, the dissevered elements rush into violent reunion, and compress in their fiery embrace the vapidous mass which they animate. Torrents of rain and cataclysms of hail emerge from their explosion, and even stony and metallic meteoroids rush in liquid fire from the scene. The forked lightning-bolt flies with death on its wing, rending the oak-trunk with its wedge of fire, and transfixing with its lurid dagger the stalwart frame of man and beast; and before life is extinct, the thunder-clap rolls in funeral echo from cloud to cloud, and from hill to hill, as if at a signal were pealed from the cloud of witnesses, in mockery of the helplessness of man, and in triumph over his fall.—North British Review.

How much better is it to get wisdom than gold? and to get understanding is rather to be chosen than silver.
POETRY—JOAN'S DEATH SONG—THE SUPPER—JERUSALEM.

JOAN'S DEATH SONG—1 KINGS II. 30.

BY R. F.

Since the Sire has bequeathed me the wrath of the Son,
In lowly dust and ashes I fall!

In this old frame boundeth nor Captain, nor Monarch hath ruled over me.
Nor the lyre sublime, though hallowed by the blood of my sword.

"Come forth from the altar!"—No, here will I hold,
Till this heart shall be cold, and till this pulse it must cease.

Three answered old Joab, the guilty and bold!
And lay this hoar head with my Father in peace;

Then, on His altar, shall this blood be spilt!
For the innocent blood that I shed while at peace.

Thus, in my memory take this cup I'll drink no more,
Till in my kingly home He shall come.

THE SUPPER.

BY R. F.

For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come.—1 Cor. xi: 26.

This is my broken frame.
And this my saving blood.
Thus, in my memory take this immemorial food.
This cup I'll drink no more.
Till in my kingly home.
But ye—when I am gone—
Will drink it till I come!

The saints have suffered long—
The faggot and the flame
Have left on storied page
Full many a deathless name!
And hunted saints have sought
Rest in a caverned home;
And still the bread was brake,
And will be till I come!

The Heavens above are brass;
We see our Lord no more;
But on His Day, the saints,
Their ceaseless praises pour;
Onward they march—and Time
Trends onward with the train—
And still the table's spread
Till He shall come again!

Feast on, my brethren, feast!
The Saviour tarries not.
Afflictions we'll forget
In Him, the Unconquered!
The Heavens will not remain
An unavailing dome;
Ah, who, with John, can say,
Lord Jesus, quickly come!

JERUSALEM.

BY WILLIAM NISBET.

Thou city of the Lord whose name
The angelic host in wonder tells;
The halo of whose endless fame
All earthly splendor far excels—
To thee from Judah's stable mean,
Arise the Prince from Jesse's stem,
And since hath deathless glory been
With thee, Jerusalem!

Our city shall yet in brighter beams arise,
And heavenly measures to thy name
Rejoice the earth, make glad the skies;
And, with thy gather'd thousands, then
The Lord's name shall dwell with thee,
And God's own glory shine again
With thee, Jerusalem!

What though thy temples, domes, and towers,
That man in strength and weakness made,
Are, with their priests and royal powers,
In lowly dust and ashes laid!
The story of thine ancient time
Steals on us, as it stole on them,
And we have joyed the glittering gem
Of thee, Jerusalem!

Even from the Mount of Olives now,
When morning lifts her shadowy veil,
And smiles o'er Moab's lofty brow,
And beauteous Jordan's stream and vale,
The ruins o'er the region spread,
May witness of thine ancient fame,
The very grave-yard of thy dead—
Of thee, Jerusalem!

The temple in its gorgeous state
That in a dreadful ruin fell,
The fortress and the golden gate
Alike the saddening story tell,
How he by Hinnom's vale was led
To Calaphas, with mocking shame,
That glad redemption might be shed
O'er thee, Jerusalem!

Fast by the Virgin's tomb, and by
These spreading olives bend the knee,
For here his pangs and suffering sigh
Thrilled through thy cares. Gethsemane,
'Twas here beneath the olive shade,
The man of many sorrows came,
With tears, as never mortal shed,
For thee, Jerusalem!

Around Siloam's ancient tombs
A solemn grandeur still must be;
And oh! what mystic meaning bears
By thy dread summits, Calvary!
The groaning earth, that felt the shock
Of mankind's crowning sin and shame,
Gave up the dead, laid bare the rock,
For all a Jerusalem!

Kind woman's heart forgets thee not,
For Mary's image lights the scene:
Art, what thou hast,
To what thou art,
When they remember all thy fame,
And shed the tear regrettingly
O'er thee, Jerusalem!

For awful desolation lies
In heavy shades, o'er thee and thine,
As 'twere to frown of sacrifice,
And tell thy story, Palestine;
But never was there darkness yet
Whereo'er his glory never came;
And guardian angels watch and wait
By thee Jerusalem!

The laurel of thy ancient fame
Shall yet in brighter beams arise,
And heavenly measures to thy name
Rejoice the earth, make glad the skies;
And, with thy gather'd thousands, then
O'er thee, Jerusalem!

*The Lamb slain before the foundation of the world.
THE REVOLUTIONS IN EUROPE.—NEW MOVEMENTS.

We carefully notice the march of events in the old world. And although we are by no means able to divine what will be the issue, we feel assured that the whole history of prophecy is verging to a momentous epoch. The most remarkable event in our late news, is the opening, in the city of Prague, of a Congress of the Slavonian Nationalities. Servians, Illyrians, Bosnians, Dalmatians, Istrians, Poles, Russniaks, Bohemians, Moravians, Silesians, and in short, the countless tribes of the Slavonian races, have all been represented. They talk of a grand Slavonian kingdom, which shall reach from the Black Sea to the Baltic, which will swallow up Austria, Poland, Italy, and indeed most of Germany, and directed by Russia, which, as yet, appears in the back ground, may prove to be the most gigantic power that has arisen since the fall of imperial Rome. This movement will have a tendency to send Germany to America and the Latin races to Africa. Meanwhile, Turkey has refused to acknowledge the French Republic, and Russia is assembling her hosts of thousands upon her Southern frontiers. Truly we are on the eve of great events! We have our own views of these prognostications, but as the time is short, we will wait till fact shall take the place of speculation. A fearful storm is gathering in the North of Europe; another Attila, with countless legions, will come forth; the divisions of the Roman Empire, now upheaving, will fall: but what then? Time only can answer.

England seems calm at present; but we do not think the British power safe. The House of Commons, it is true, laughed at the "great Chartist" demonstration. But to us it was a painful laugh. I have seen cowards laugh contemptuously when freed from danger, but it was not the levity of collected courage, but of wistful trepidation, causing them to look backwards lest their enemy might hear their glee. For a grave and powerful legislature to make merriment of large bodies of gaunt men gathered within view of their sittings, like a dark cloud, and making all London a vast garrison to meet its dread forebodings,—on a night when the most reckless would be serious,—a night when all Europe was heaving with a moral earthquake, and parts even of British dominion were trembling with the shock,—a night when stoutest men were silent, and some feared, and no one knew but on the morrow the streets of the mighty city would run with the gore of husbands and brothers,—a signal for citizen to butcher citizen, for revolters to exterminate the loyal, and the loyal to show no mercy to the revolters,—a night when none breathed freely until assurance came that danger had disappeared,—on such a night, to meet the conflicts of infuriated multitudes with contemptuous mirth betokens to the moralist the uprising of a more powerful mob, and the visitation of a destruction not wholly undeserved. Heathen Niniveh, we read, put on sackcloth and ashes when her destruction was threatened, but Christian England was thoughtless and foolish enough to laugh at the danger which betokened her downfall. A nation that can thus treat the wrongs of her oppressed millions, we could not pity even did she fall. The British government has numerous and grave crimes to answer for. But we should lament her disruption as one of the most fearful calamities that could come upon the world. Hence we shudder to view the vortex she seems to be approaching. Ireland is starving, her patriots are ostracised, and her demands for bread and liberty, will soon be demands for Pikemen. The low moan of despair that comes from that fair Isle, will find pity and relief. O, think of the sad sights of that miserable country,—Think of hungry millions turning their longing eyes on arid fields, and up to the sky,—counting minute by minute that is to bring them the relief that never comes,—clasping each other on bare cold floors through miserable night, a night whose sleep is interrupted by dreams of festivals and waking wails of famine! Ah! it is a sad sight, to see emaciated fathers picking filthy herbs from ditches, an unwholesome meal for wives and little ones; it is still more sad to see him search all day, and be compelled at night to go home when he can find them no longer,—to behold a mother looking upon the bent
PROVIDENCE VS. INFIDELITY.

...and wasted form of him who once was her strength and support,—who beholds her children, as starving nestlings clustering around her and opening their mouths for food, when there is no food to give them! Such are the real scenes of Ireland; and think you they will always continue? I tell you nay. This horrid gaze of misery is seen in Heaven, and Heaven has ten thousand and means by which to meet the wretchedness and despoil her oppressors. And Heaven will do it. In the Isles of Britain things cannot continue as they are. Still we dread the shock that breaks that great Colossus. A wave of lava may overwhelm a city and bury it; and an avalanche may hurl a neighborhood into destruction; and an earthquake may shake to pieces a whole province,—but the city will be rebuilt, the neighborhood peopled again, and new adventurers will build their houses over the rent chasms of the earth, when its fearful trembling subsides. But the works of millions for a thousand years, would be buried by the black flood that lays the British Empire low. You need not tell us it is a powerful superstructure. Babylon, the glory of kingdoms, and Rome Eterna—vain name!—were also powerful. Fierce and dark passions are boiling in the breasts of men, and they will burst out in a fierce tempest of hatred, terror and blood,—will thunder, and strike, and blast,—and desperation will achieve what no discipline can prevent. Britain is powerful. She commands the most powerful army on earth. But she is proud and disdainful, and refuses to hear what God hears. Enthusiasm will be a match for her skill—it has been, and may be again. The fury of desperate millions will sweep garrisons, artillery, and solid columns of soldiery, when once, as the agency of retributive Providence, it is aroused.

We tremble for Britain,—but we know not the end. The soul of humanity is there at work as it is in all Europe, and no power of armies can conquer it. That soul must be free, and he that interferes in the assertion of its rights must be destroyed. Its arm can tear down the mightiest ramparts; its voice can silence the loudest cannon; its shield can blunt the sharpest bayonet. Emotions are more powerful than swords. The creatures of kings and priests are learning that they are men, and it is this knowledge which will bring down the proudest monarchies.

But let us not forget that God is in all these events; that his purposes concerning the nations will be accomplished, and the great interests of his kingdom will be promoted; and either in this life, or in that which is to come, the wrongs of each of his servants will be vindicated. Hence he says, "Be wise now therefore, O ye kings, and be instructed ye judges of the earth: kiss the Lord lest he be angry and ye perish from before him when his wrath is kindled but little. Blessed are all they that put their trust in him."

J. B. F.
TO REMOVE OFFENCES, MUTUAL CONCESSION IS
GENERALLY NECESSARY.

When a difference takes place between two members of a church, a willingness to make concessions on both sides is generally necessary to the removal of it. When an offence is given, it seldom happens that it is treated altogether in the spirit of the gospel. If one party then insist that he is entirely in the right, while the other is entirely and exclusively in the wrong, it is extremely difficult to promote a reconciliation. On this account, whenever a person in a case of difference can conscientiously say, that in some points it would have been better had he acted otherwise, (and it is seldom necessary for a man to stretch his conscience so far as to say so,) he ought cheerfully to do it. If the party offended be willing to admit this much, though the impropriety with which he is chargeable be nothing compared with that of the other, such a concession will tend greatly to promote a reconciliation, and to lead the offender to see the evil of his conduct.

If one man has given such obvious ground of offence to another, that, as the phrase is, he may be said fairly to have committed himself; the spirit of the world would dispose the offended party not to be reconciled, till he got the aggressor completely humbled, and thus obtained a sort of personal triumph. The spirit of the gospel, on the other hand, which regards not the gratification of our own pride, but the restoration of an offending brother, will make us thankful for any appearance of his being convinced he is wrong, and dispose us to restore him, in as easy a manner as we can judge to be at all consistent with fidelity to his soul. Instead of peremptorily demanding the strongest language of confession and humiliation, it will lead us rather in the first instance, to try the effect of a forgiving disposition, in order to promote the spirit of genuine repentance. In this case, the more we demand, the less we usually gain. It is commonly after the exercise of such a forgiving spirit, that the offender most deeply feels the impropriety of his conduct.

Here, we have an admirable model for our imitation, in the manner in which our divine master treats his offending people. How does he overcome them, and destroy their rebellion against him? Is it by keeping them at a distance, and refusing to receive them? No! but by the riches of his condescension and grace, he disarms their opposition. He melts down their pride, stubbornness, and disobedience, by heaping coals of fire on their heads. It is in the same way we ought to endeavor to gain an offending brother. It is thus we become imitators of God, as dear children. If we are influenced by a desire to gratify our own spirit, we shall be disposed to bring the offender in submission to our own feet. If we supremely aim at his spiritual profit, we shall be more concerned to bring him to the feet of our master.

We shall only farther remark, that there is often a danger of gratifying our own pride, when one has offended us, under the plausible guise of solicitude about our brother's spiritual good, and that he may be properly humbled, on account of the evil manifested in his conduct. Every one who knows the deep deceitfulness of the human heart, will strongly perceive the necessity of being on his guard here. Such a solicitude ought undoubtedly to be felt; but we should be aware of confounding it with that self-gratulation, which is apt to arise from our supposed superiority to our offending brother. This belongs to a very different spirit; and as it is by far more common to demand too much, on such an occasion, in the way of confession, than too little, wherever this extreme is to be found, whatever plausible pretense it may assume, it may in most cases, be very fairly traced to the unhallowed principle of secret triumph and self-gratification.—Wm. Innes.

Bro. S. E. Dunning, of Savannah, Ga., has mistaken our object in returning his communication, in review of Bro. Johnson's financial scheme. We returned it because we conceived he had mistaken Bro. Johnson, and also the regulation of "Primitive Christianity" with respect to the contribution; and because he desired us to do so if we deemed proper. To remove all occasion of hard feeling, we now propose to him to write a brief Essay, embodying his views upon the subject of "the Fellowship," and we will publish and review it. Ed.
REPORT OF EVANGELISTS—NO. VII.—BIBLE COLLECTIONS.

REPORT OF EVANGELISTS—NO. VIII.

DEAR BROTHER FERGUSON:—In the month of May we visited and labored in the word and doctrine at the following places.

1. Brawley's Fork, Cannon County.—The cause of co-operation was labored at this place, and the brethren made a second contribution to send the word of life to the destitute. The churches in Cannon and some in Rutherford, have sent and called forth our aged and zealous Brother Curlee, once more into the great spiritual harvest. May he reap much fruit unto eternal life!

2. Chattanooga, Hamilton County.—This is a very important point, and bids fair to become one of the most beautiful cities of the south. We were kindly received and hospitably entertained by the intelligent citizens of this place and vicinity, especially Messrs. Covert, Parham and Brabron. Mr. Glass the accommodating gentleman with whom we boarded on our arrival, soon made arrangeements for us to preach in the Presbyterian meeting house. Our meeting continued from Friday night till Monday night. We had respectable and attentive congregations, particularly on Lord's day. Many seemed to be pleased with our preaching, and it was said by those who knew, that a good impression was made.

3. Harrison—This is the county seat of Hamilton. We were hospitably entertained by Mr. Baird of this place during our meeting, which continued from Saturday until Sunday night. We had a very good hearing at Harrison.

4. The Church in Bro. Laird's House, Hamilton County.—Here we had the pleasure of co-operating with Brethren R. Randolph and R. Jones, both good preachers and good men and true. They are both in the field this year, and we hope will do a good work. This meeting continued from Saturday till Monday. We held some other day and night meetings at intermediate points, during our stay in Hamilton County, which is mostly a new field of labor. We think some good seed was sown that will bring forth much fruit at the proper time. We intend (the Lord willing) to visit this county again, when we hope to realise the fruits of our toil.

Yours in faith, hope and charity,

J. J. TROT'T,
J. EICHHBAUM.

BIBLE COLLECTIONS IN NASHVILLE, May 28th.

[Our indefatigable brother, E. A. SMITH, Agent for the American and Foreign Bible Society, has kindly furnished us with the following statement of his exertions in its behalf in this city, during his recent visit. All things considered, we think the brethren exhibited a commendable spirit in their liberality. We cheerfully give the report an insertion in the "Christian Magazine," not only as commendatory of the zeal, of the Nashville Church, but as an example worthy of imitation wherever the good of the cause is appreciated. Ed.]

Bro. FERGUSON:—At the suggestion of one of the Deacons of the Church of Christ in your city, I present a statement of monies handed me for the Am. & For. Bible Society, Lord's day, May 28th, 1848.

1st. A collection from Colored Children in Sunday School, $6.35

2d. Public collection from Congregation after morning Service, 50.20

3d. Public collection amongst Colored people in galleries, $7.05

4th. Contributions in afternoon meeting, a good portion of which was from the colored brethren 19.35

Total public collections, $82.95

Two Life Members paid in $30 each, 60.00

Collections from various individuals during the week, a portion of which was from Paedo Baptist friends, $40.75, 40.75

Total collections in the city, $183.70

I doubt not, several others would have contributed could I have seen them. Some of the above contributors have commenced making themselves Life Members—another hopes to become a Life Director.

I pray the Lord's blessing upon His people, and upon this labour of love. Trust much good will result from it. We shall reap if we faint not. The Lord bless you, my brother, in every good word and work.

Yours respectfully,

E. A. SMITH,
Agent A. & F. B. S.
RELIGIOUS INTELLIGENCE.

LETTER FROM A QUONDAM M. E. PREACHER.

The following extract from a letter from P. F. Southern, speaks for itself and needs no apology for its appearance in the "Christian Magazine." After some remarks, not pertinent to the subject, bro. Southern, says: "About this time I experienced what the sects call "getting religion." I joined the Methodist church and lived in all good conscience before God for about four years. They then made me a class leader. I led the class according to the discipline; and in a short time they made me an exhorter. In this I labored faithfully, and did the work of an exhorter. Shortly after this they gave me licence to preach. In this I observed all the Methodist rules and usages, and preached her doctrines, for a year or more; travelled from Camp-meeting to Camp-meeting; until I came to this neighborhood, where I found a congregation I then called Campbellites. Curiosity led me to hear them. I had taken a back seat in the church, and directly the bishop approached me, and asked me very politely, to take a seat in the stand, and follow Bro. E. in an exhortation. I replied to the bishop that I preached a different doctrine, and belonged to a different church, and therefore wished to be excused. The bishop remarked, that he wished to cultivate good feelings towards the sects, and urged me to follow Bro. E. &c. I at length consented to do so; and after preaching was over, they took the Lord's supper and offered me the emblems of the broken body and shed blood of the Redeemer. I communed with them. They presented nothing but the Bible, and told me to practice its precepts, as it was the only rule of faith and practice. This all appeared to me reasonable. I went home and determined to give the New Testament a patient reading. I read it through. I was not satisfied. I then read it the second time. By this time it began to dispel the gloom that had for years darkened my course, by lighting me on to heaven-born objects. Truly, as one said in the days of old, the word of God was a lamp to my feet and a light to my path. I here found the law of pardon, which consists in faith, repentance, confession and baptism, in the name of Jesus Christ. This destroyed the faith alone system, and the many baptisms, I had so long contended for. I found in the New Testament one Lord, one faith and one baptism. What was I that I could withstand God? After solemn reflection, I determined forthwith to obey the gospel, but according to the Methodist discipline, I was compelled to quit preaching, for my licence read as follows: "After due examination into the gifts and graces and usefulness of P. Southern, we grant him licence to preach so long as his doctrine comports with the usages of the M. E. Church." Signed officially by the presiding elder, in Short Mountain Circuit. I had preached her doctrine faithfully for more than a year. The time had now come when I determined to throw off the yoke of bondage and be the Lord's freedman. Persecutions soon began to rise. I was closely allied to the Methodist friends—but I had learned from the law of the Lord, I must forsake all, otherwise I could not be his disciple; and on Lord's day, the 5th of March last, I made the good confession. I gave my Methodist friends and all the sects my valedictory, and the Christians my inaugural address. I then, taking Bro. L. N. Murphee, by the hand, we both went down into the water, and he immured me. I am since going on my way rejoicing. I can now claim God as my Father, Jesus my Elder Brother, Angels my kindred spirits, Heaven my home—a house not made with hands, eternal in the heavens, whose builder and maker is God.

Yours, Fraternally,

P. F. SOUTHERN.

Hickory Creek, Ten. April 5, 1848.

BRO. JOHN R. MCALL, Paris Ten. July 7th, 1848, writes:—"Since I last wrote you, I have immersed a few persons in the District. In places the fields are white for the harvest, if we only had gospel laborers to go into the fields to cultivate them, there would be great and glorious results; but alas the laborers are few, and but few pray the Lord to send forth more laborers into the field, as it would be inconsistent for them to pray that prayer and not aid in the work, while the tiller of the ground prays for his daily bread, he works to get it, as the Lord directs. So, while a man prays the Lord
to send laborers into the field, he asks, how is the Lord going to do it—by means or without means? The prayer indicates means, and it would be foolish in the extreme to pray such a prayer, if no means were to be used.

Years, in the good hope.

A friend at Ellsville, Jones county, Miss., writes: "I have received Nos. 1, 2, 3, 4 and 5 of the "Christian Magazine." I am well pleased with it. But the idea of a reformation in the Christian Religion, in the middle of the nineteenth century, is quite a novelty to the people in this section of country. They say, that they have heard of such a "thing as Campbellism." They have heard of it in a way that causes them to treat it as a "humbug."" I would be truly glad that some of your able proclaimers would travel this way, and give the subject (the Christian Religion) a full explanation. This is all that is wanting for it to be understood and embraced. This is quite a poor section of country; and, generally, where there is poverty, there is also ignorance and deep-rooted prejudice. In this county are three Methodist Episcopal churches, one Protestant Methodist church, two Missionary, and two Anti-Missionary Baptist Churches. There is, in the same limits, but one resident Preacher—a Protestant Methodist.

Bro. Wm. McClanahan, Rockville, Md. June 12, writes, "Our little congregation, meeting in our house, continue in peace and love; our progress must necessarily be slow, for reasons known to you; however we have some increase, four having been immersed during the last year. . . . Should any of the travelling (proclaiming) brethren, on their way to Baltimore or Washington, call on us, they might be of benefit to the cause for which we desire to stand up, and listless Rockville might perhaps be stirred up to love and obedience. Accept the Christian salutation of me and mine.

A friend at Lawrenceburg, Tenn., July 1st, writes: "I think your excellent publication could be greatly extended, in this region, by a little exertion. The great cause to which it is so valuable an auxiliary, is, I confidently believe, gaining favor and latitude, in the affections of the people, in a happy degree; and although insulted, as it is in many instances, by the unfriendly prejudices of its enemies, I still look forward with great joy, to the ultimate victory of Truth over Error, and the final triumph of righteousness against wickedness. The church-house at this place (there is but one) has been repeatedly refused our preachers, on the ground, as stated, that "They are not orthodox." This liberality

The people are correct in this. Campbellism is a humbug—meet with it where you may—north, south, east or west—and so is every other "ism" connected with Christianity. For the instruction of the good people of Jones county, Mississippi, as well as of those of other places in similar circumstances, we say that, we know of no such religious Society as Campbellites. If there be such a denomination, we have yet to meet with it. The cause we advocate is Christianity and nothing else. We acknowledge no name as distinctive feature, but that which, by divine inspiration, was given to the first disciples of our Saviour—the name Christian. Any other name attempted to be forced upon us, through either the ignorance or malice of our opponents, whether they call themselves after any of the Theological names of the day, or confess themselves Infidels, is a traumatic slander, both of our Lord and Master and of his followers.

[Should any of our proclaiming brethren visit this dilapidated region they will find a hospitable welcome at the house of Joel E. Welborn, in Ellsville—Ed.]

RELIGIOUS INTELLIGENCE—LEANNESS OF SOUL.

is unrelenting at this time; but I think, inasmuch as our proclaimers do not meet with this wicked repulse in the halls of the Court House, they will doubtless do wonders in the way of breaking down the strong holds of prejudice and ignorance, which, for the time, appear so hard to conciliate or destroy. I repeat, that, the inquiry after Truth is gaining ground here; and under the labors of brother White, and others, we may look for great good to the cause."

Bro. J. Calahan, Franklin K'y., July 8th, writes: "I baptized two persons at Barren Meeting House, Henderson county, since my last to you."

The "Christian Record," for June 1848, reports 20 additions at Turth creek, Sullivan county, Indiana; 5 at Clowerdale, Ina.; 5 at Fort Wayne, Ina.; 5 at Grant's creek, Wabash county, Ina.; 6 on Sugar creek, Grant county Ina.; and 17 at Columbus City, Iowa.

The Christian Record, for July, reports 5 additions at Long Prairie, 6 at Sycamore, 2 at Mt. Auburn, 3 at Leatherwood, 5 in Jefferson County, 4 at Bluff Spring, and 3 at Young's Creek—all in Indiana.

The "Ecclesiastical Reformer," June 24th, reports 16 additions at Log Lock, Ky.; 6 in Laurel county, Ky.; 4 at Salem, Madison county, Ky.; 4 at Cynthiana, Ky.; and 2 at Cane Ridge, Ky.

The "Ecclesiastical Reformer" for July 8th, reports 2 additions in Arkansas; 16 in Kentucky; and 69 in Ohio.

A Brother from Bayou Sara, Louisiana, June 26, writes: "I closed a meeting at this place yesterday, by immersing five servants into the Lord. I never saw as many blacks together at one time as I then saw. There were many white people on the ground also; and a goodly congregation attended our preaching. Labourers present, Elder M. Reneau, R. Graham—agent for Bro. Campbell—and myself. Bro. Graham preached (at 3 o'clock P. M.) a good discourse, and was attentively listened to. He is a promising young man, and destined to do much good.

On the first Lord's day in this month, I immersed the eldest daughter of Bro. T. B. Harris, of Bethel congregation, near Woodville, Mississippi. I think others will be immersed soon at that point. At Whitetown prospects are brightening.

Bro. M. Reneau takes my place at Utica, Hinds Co., and are recorded as examples for us that whether they call themselves after any of the Theological names of the day, or confess themselves Infidels, is a traumatic slander, both of our Lord and Master and of his followers.

These things happened to them for types and are recorded as examples for us that we should not lust after evil things.
EDITOR'S TABLE—BEAUTIFUL EXTRACT—OBITUARIES.

THE Lecture on Genesis published in this number, takes what we conceive to be the proper view of the subject of War, and the duties of Christians with reference to it. War is of all controversies the most afflicting: it involves innocent persons who have had no part in bringing it about, and who often suffer its worst consequences; it is a terrible responsibility to army man against his brother and make the soil of his home a red sea with life-streams of brothers' hearts, ruffled with the curses of those who sink into despair together, — but war has its moral as well as peace, and though a sad work it may be a sober one, and should be long pondered in the great court of conscience before entered upon. Between the altruism of those who denounce all war, in all conditions of society, and the brutality of that disposition which sanctifies its spirit and continuance, we have sought the true medium. We trust our readers will closely examine its positions.

The subject of Missions introduced by Brother Challen of Ohio, deserves attention. We do not concur with our excellent Brother in the utility and propriety of urging this subject upon our Brethren at present, but we leave our readers to form their own conclusions. At some future time we hope to be able to examine the whole subject of both home and foreign Missionary enterprise, so far as it commends itself to the attention of the brotherhood. — Any one whether old or young, learned or ignorant, believer or infidel, who will read the article on Religion of Life will be well repaid for his trouble.

The communications from Bro. H. T. Anderson are unavoidably excluded from the present number. One of them will appear in our next. J. R. Howard on the Identification of the Church, also in our next.

BEAUTIFUL EXTRACT.

God has written upon the flowers that sweeten the air — on the breeze that rocks the flower on the stem — upon the rain-drop that refreshes the sprig of moss that lifts its head in the desert — upon the ocean that rocks every swimmer in its deep chamber — upon every penciled shell that sleeps in the caverns of the deep, no less than upon the mighty sun that warms and cheers millions of creatures that live in its light — upon his works he was written, "None of us liveth to himself." And probably were we wise enough to understand these works, we should find that there is nothing, from the cold stone in the earth, or the minutest creature that breathes — which may not in some way or other, minister to the happiness of some living creature. We admire and praise the flower that best answers the end for which it was created, and the tree that bears fruit the most rich and abundant; the star that is the most useful in the heavens we admire the most.

And is it not reasonable that man, to whom the whole creation, from the flower up to the spangled heavens, all minister, man, who has power of conferring deeper misery and higher happiness than any being upon earth, man, who can act like God if he will; is it not reasonable that he should live for the noble end of living not for himself, but for others?

STATE CO-OPERATION MEETING.—It is suggested that our Annual Co-operation Meeting be held at Rock Spring, Meeting House, Rutherford County, commencing on Friday before the first Lord's day in November next. We think the selection a good one, and the time such as we hope will secure a good attendance. Matters of importance will come up before the meeting.

OBITUARY.—Died, April 22, 1845, after an illness of 5 days and 12 hours, Sister Elizabeth M. Dunn, of Alabama, aged 57 years. Sister Dunn was baptized in April 1829, by Bro. Jacob Warren, at the town of Liberty, Casey county, Ky., and was, subsequently, a member of Christ's Church 19 years, during which time she was a consistent and devoted Christian. Her home was, at all times, a home for preachers; and she took great pleasure in administering to their wants and comforts. She bore her illness with the patience and fortitude known only to those who put their trust in Him who raised Christ from the dead; the powers of her mind remained unimpaired to the last; and she closed her eyes in the sleep that shuts out from mortal sight, confidently relying upon the promise of that blessed immortality which the Master has given to all his faithful children.

S. E. J.

DIED, at Commerce, Tenn. on the 4th of July, 1845, Mrs. Corilla Williams, wife of O. D. Williams, in the 30th year of her age. Mrs. W. was a member of the Christian Church — was immersed in 1839. Her husband had made preparations for moving to De Soto County Miss. next fall when the deceased has three sisters living, from whom she had been separated 11 years. But alas! how uncertain are all things here below, and how vain the calculations of any one who builds beneath the skies! The deceased discharged all the relative duties of wife, mother, mistress, neighbor, &c. to a commendable degree, and has departed with the sympathy and good wishes of a large circle of relatives, neighbours and friends. She left a husband and four children to mourn her irreparable loss.

"Green be the turf above thee, Friend of my better days, None knew thee but to love thee; None named thee but to praise." — O. D. W.
LECTURE XIV.—GENESIS XVTH CHAPTER.
WHAT IS MEANT BY IDLE WORDS—FOUR METHODS OF DIVINE COMMUNICATION—THE PROMISES MADE TO ABRAH 1N VI SION—THE ORIGIN OF COVENANTS—THE NATURE OF HIS FAITH AND OF FAITH IN GENERAL—HO W WE BECOME CHILDREN OF THE FAITH OF ABRAHAM.

We commence our Lecture this morning with a few preliminary observations on some of the phrases in the text:

"After these things." We are told by Hebrew scholars, that the Hebrew term translated "word" in the Scriptures, is often equivalent to the subject of the word—the thing to which the word is applied. "Unclean words" are thus equivalent to unclean things; and that memorable declaration of our Lord, that, for every "idle word" that men shall speak, they shall give an account at the day of Judgment, is equivalent to every indolent or unprofitable deed, which is often the result of vain, useless and corrupting words. Deeds are virtual language; and when a man is said to be judged by his actions, we are understood to say, we know his principles, (words among the ancients,) by his deeds; and hence the maxim—"actions speak louder than words." It is written of the conduct of all the pious patriarchs, (Heb. xi: 14,) "that they who do such things declare plainly that they seek a country." Here actions speak or declare. "So, also, Solomon says of the fool or foolish man,—"when he walketh by the way, his wisdom faileth him, and he saith to every one he is a fool." His actions virtually speak that he is devoid of wisdom. In the passage before us, the word here rendered "things" is the same rendered words and evidently refers to the things spoken of in the preceding lesson.

"The word of the Lord." This is the first time this phrase occurs as applied to a divine communication. Critics are not a-
the vision, received a confirmation of what he had seen, and God was pleased to enter into an actual engagement with him, in which he promises what might be expected from the vision. We proceed to detail the narrative:

I. After the battle in the Valley of the Kings, and the refusal of the victorious conqueror to receive any of the spoils of victory, JEHOVAH, in vision, appears to him, and assures him that his magnanimous conduct met his approbation. The bounty of the great JEHOVAH is promised him,—“I will be thy exceeding great reward,”—or, I will reward thee exceedingly. Nature and Religion had imposed the disagreeable burden of war upon the peaceful Patriarch. Heaven approved his noble example of heroic benevolence and generous sympathy for his kinsman, and gave him success. He magnanimously refused a remuneration for a duty he owed to humanity and religion; and God again assures him of reward. But he was more in need of defence than reward. He had defeated one confederation of kings and excited their dread; he had refused the bounties of another, and excited his envy. The surviving friends of the vanquished alliance would rally against him; but JEHOVAH says, “I am thy shield.” God will defend those who do right. Abraham had jeopardised his property, his peaceful home and his life. He did this because it was his duty to do it; and when he had triumphed over all his enemies, as a reward for his duty, God says—fear not I am thy shield.

The renewed declaration of divine favor, drew from Abram an humble suggestion of an insuperable difficulty in the way of the fulfillment of the promise. He was rich and respected. He had been victorious over his enemies, and was in the land of his earthly inheritance; but in all these he has no comfort or happiness,—for he is childless and is fast sinking into the vale of years. “This Damascene-Eliezer, born in my house, is my only heir.” But what saith the promise? This shall not be thine heir, but one that shall come forth out of thine own bowels shall be thine heir. He assures him that, even from the aged Sarah, a progeny, as numerous as the stars, and as countless as the sands, shall be given him. Abram believes the promise; and in a vision sees that it is accounted to him for righteousness; and a solemn covenant is made and entered into. The sacred victims—the cow, the goat, the sheep, the dove and the pigeon, are selected, slain and divided in the midst. They are laid on the altar, one piece over against another, so that the covenating parties may walk between. Abram passed between the parts himself, and waited until the going down of the sun, sacredly guarding the sacrifices from the birds of prey. An hour of great darkness fell upon him, typical of the bondage of his descendants in the land of Egypt, and in this awful visitation, God foretells the afflictions of his descendants, during four hundred years' pilgrimage in a strange land. He kindly intimates to him, also, some incidents in his own personal history—such as his attaining to a ripe old age, and a peaceful death. The visible tokens of God's presence then passed between the divided limbs of the victims, as a “smoking furnace and a burning lamp,” giving a final ratification to the covenant made between God and Abram. Afterwards God appeared and gave actual promises confirmatory of the vision. He here unequivocally covenanted with Abram to give him the whole land, from the river of Egypt, (Sicher ar Siher, which was on the border of Egypt,) to the Euphrates,—a land then occupied by ten idolatrous nations.

We have a few remarks upon the origin of the ceremonies of covenants. To make a covenant is a common transaction in the history of mankind. Controversies often issue in a covenant between contending parties. Anciently they were entered into very solemnly. The very word translated covenant, signifies to cut, or kill, or divide a victim. In the history of our text, we have an account of the origin of the ceremonies which the Chaldeans, Greeks and Romans have borrowed from the Patriarchs, (Jeremiah xxiv, 18.)

“And here surely it is not unlawful to employ the lights which are thrown upon this subject, by the practice of the Gentile nations, and the writings of those who are
styled profane authors. From them we learn, that on such occasions the custom was, that the contracting party or parties, having passed between the divided limbs of the sacrifice, and expressed their full assent to the stipulated terms of the agreement or covenant, in solemn words, which were pronounced with an audible voice, imprecated upon themselves a bitter curse, if they ever should violate it. "As I strike down this heifer, or ram, so may God strike me with death, if I transgress my word and oath." "As the limbs of this animal are divided asunder, so may my body be torn in pieces, if I prove perfidious." Permit me to present one instance of many, from the two illustrious nations alluded to. The Greeks and the Trojans, according to Homer, having agreed to determine the great quarrel between them, by the issue of a single combat between the two rivals, Menelaus and Paris, the terms being solemnly adjusted and consented to on both sides, the ratification of the covenant is thus described, Iliad, lib. III. 338: "The Grecian prince drew the sacred knife, cut off a lock of wool from each of the heads of the devoted lambs, which being distributed among the princes of the contending parties, he thus, with hands lifted up and in a loud voice, prayed; 'O Father Jove, most glorious, most mighty: shall first transgress, that very day, the sacred knife, cut off a lock of wool ing to the plain meaning of the words, with- ing agreed to determine the great quarrel the interposition of ceremonies similar to *It may perhaps be amusing to the reader, to compare the simplicity of the literal prose translation, with the poeti- cal elegance and spirit of the English Homer. The passage follows: the regions below punish the false and the perjured, be ye witnesses, and preserve this covenant unviolated.' Then, having repeated the words of the covenant in the audience of all, he cut asunder the heads of the consecrated lambs, placed their palpitating limbs opposite to each other on the ground, poured sacred wine upon them, and again prayed, or rather imprecated: 'O Jupi- ter, Almighty, most glorious, and ye other immortals! Whoever shall first transgress his solemn oath, may his brains and those of his children, flow upon the ground like this wine, and let his wife be divided from him and given to another.' Thus when it was agreed to settle the contest for empire between Rome and Alba by the combat of three youths, brothers, on either side; after the interposition of ceremonies similar to those which have been described, the Ro- man priest who presided, addrest a prayer to Heaven to this effect: 'Hear, Father Jupi- ter, hear prince of Alba, and ye whole Albam nation. Whatever has been read from that waxen tablet, from first to last, according to the plain meaning of the words, without any reservation whatever, the Roman people engages to stand to, and will not be the first to violate. If with a fraudulent intention, and by an act of the state, they shall first transgress, that very day, O Jupi- ter, strike the Roman people as I to-day shall strike this hog, and so much the more heavily, as you are more mighty and more powerful than me.' And having thus spoken, with a sharp flint, he dashed out the brains of the animal.*

* It may perhaps be amusing to the reader, to compare the simplicity of the literal prose translation, with the poetical elegance and spirit of the English Homer. The passage follows:

"On either side a sacred herald stands,
The wine they mix, and on each monarch's hands
Pour the full urn; then draws the Grecian lord
His ears, and with a sharp flint, he dashed out the brains of the animal."
PROMPTITUDE AND STEADFASTNESS OF ABRAHAM'S FAITH.

Justifying faith, or that which is counted for righteousness, consists not in the belief of any particular revelation, but in the prompt and steadfast manner in which we receive a revelation made to us by God. To Noah, it was the belief that the world would be destroyed; to Abram, that his seed would be innumerable; to us, that God has raised his son from the dead—or rather a reliance upon God who has raised his Son from the dead, which reliance, as sinners, we manifest in our baptism “for remission of sins,” and as saints, in our prayers and persevering continuance in good works, knowing that in due time we shall reap if we faint not.

We believe in the same God in whom Abram believed; but the same promises, as tests of faith, are not addressed to us. He showed his faith in God by believing, against all earthly hope and calculation, that his seed would be innumerable. We show faith in the same God by believing the promises of forgiveness of sins, the gift of the Spirit, and eternal life, assurances of which are given us by the resurrection of his Son from the dead.

The Apostle declares, that righteousness will be accounted to us if we believe on him who raised Christ from the dead. Faith in, or reliance upon God, is the principle by which we are accounted righteous, and without which it is impossible for us to please him; and this faith is efficacious in proportion to the promptitude and steadfastness of its exercise,—according to our readiness to believe in, and our firmness to adhere to, the divine promises. Sinner—the divine promise upon which you are called to rely is, that, “He that believeth and is baptized shall be saved” or pardoned. Dost thou then, believe with all thine heart, that Jesus is the Christ, the Son of the Living God? Dost thou believe it as Abraham believed the promise when childless, that he would obtain an innumerable progeny?

Then there is naught to hinder thee from being baptized that through the death of the Saviour, thy faith may also be accounted to thee for righteousness. But do you tell me that it is improbable that God will forgive your sins in baptism? How is it improbable?
Has he not a sufficiency of power? Has he not declared his willingness, when he said of every creature under heaven, "that he that believeth and is baptized shall be saved?" Has he not illustrated it by the examples of Pentecost and all the primitive saints? Can you read the history of conversions, contained in the Acts of Apostles, and not see that it is by baptism the believer obtains the pardon of sin, comes under the authority of Jesus Christ, and receives the privileges and honors of his children? And do the promises of God borrow help from moral probabilities? Was the promise to Abraham whose faith is the great example, of this kind? Did he not believe in hope against hope that is, he believed when there was no ground to hope but in the promise of God? Was there any probability that his seed would be innumerable, would possess powerful nations, and inherit the land of Canaan, when he, an old man, and his wife past age, and pilgrims in the land of the stranger? Was not his faith contrary to the course of nature? to all experience? and moral probability? Yet was he not weak in faith, for he considered not his "own body now dead, when he was about an hundred years old, nor the deadness of Sarah's womb—for he staggered not at the promises of God, being fully persuaded that what he had promised, he was able also to perform!" Cannot you thus rely on the promises made you? The promise of salvation for sin is as certainly made to every believer, as was the promise of Canaan made to Abraham. And when you have accepted of this promise you come into the possession of still greater promises, even those of the resurrection among the just and eternal life of which the enjoyment of the Holy Spirit becomes the earnest and pledge, while we remain in our earthly pilgrimage. Your faith, I know, is against the experience and reasoning of the world. The world promises you no forgiveness, no hope. Whither, then, shall you go but to the promises of God, sealed by the blood of Jesus, in an everlasting covenant? Where shall you find hope but in the glorious truth "that what he has promised, he is able to perform?" Let me beseech you my attentive hearers, to hold fast this persuasion.—Stagger not through unbelief, and you shall indeed be children of that faith of Abraham, which he saw in vision imputed to him for righteousness, as it was in fact, when he obeyed the command of God. Remember "it was not written for his sake alone, but for us also to whom it shall be imputed if we believe in Him who raised up Jesus our Lord from the dead." O think of a resurrection from the dead as the blessed fruit of this faith. Think of life and immortality as the end of this constant and steadfast reliance upon Him who raises the dead. And this thought will assure you that the things that he requires as tests of our confidence in his mercy and power, are not such trifling things as will be soon forgotten or attended with effects for to-day and to-morrow; but they are things written down in the book of God, and will be exposed as representing our character in the day of judgment before men and angels, and will be attended with important consequences throughout the ages of eternity. Wherefore, remember that, "we are all children of God by faith in Christ Jesus; for as many of us as have been baptized into Christ have put on Christ; where there is neither Greek nor Jew, bond nor free, male nor female; for we are all one in Christ Jesus: and if we be Christ's, then are we Abraham's seed and heirs according to the promise."—

DEVOtional READINGS.

DEVOtional READINGS.

Psalms LXXII AND LXXIII.

These Psalms should never have been separated, as the forty-third is evidently a continuance of the forty-second; and is so represented in a number of ancient manuscripts.

It was certainly conceived in a period of great distress in the life of its author; perhaps at the time David grieved for the unnatural behaviour which led to the untimely death of his son Absalom. By reading the 17th of 2d Samuel we will be able to appreciate, to some extent, the distressed condition of David when he fled beyond Jordan from the face of his son. He had
received Absalom back after his treacherous and barbarous murder of the heir apparent, in the person of Amnon. Absalom was a man of great comeliness of person and well calculated in his manners to win the affections and confidence of the people,—He was obsequious and humble, and would converse with the meanest of the people—offering them his services at court, and always espousing their cause,—by which means he was able to alienate them from the king and gain them to himself. When matters were ripe for his purposes, he obtained leave of his unsuspecting and affectionate father to go to Hebron, under the false pretence of paying a vow to God which he had made in his exile. Hebron was the former place of the court of David, and of Absalom's birth. It was well situated for his wicked enterprise. Soon, by the agency of his emmissaries, he stirred up the people, organized his party and occasioned a general and powerful insurrection. No sooner did the king hear of his designs and of his means for executing them, than he was compelled to flee from Jerusalem and retire beyond Jordan attended only by his guards and principal friends. Imagine the Royal Psalmist, driven from Jerusalem and the privileges of the tabernacle worship, loaded with the bitterest reproaches and execrations, dwelling in uncertain tents upon the mountains of Hermon, where it was impossible to meet with the devout worshippers of the sanctuary, and remember that all this was the fruit of the ungodly conduct of a beloved and highly accomplished son, and you will be prepared to appreciate the pious longings and plaintive accents of this Psalm. Note his melancholy satisfaction in remembering the solemn festivities of the house of God; his impassioned desire to enjoy again those high sources of spiritual consolation; the expostulations which he uses with himself by which to raise his feelings above the sources which afflicted him; and his prayers and resolutions by which he held fast to his faith and hope in God.

No Christian who feels himself a stranger and pilgrim upon an earth, in which Satan has usurped an unnatural dominion, and who amid the trials, sorrows and disappointments of his pilgrimage, desires to retain his piety and devotion to the will of God, can read this elegant complaint without receiving consolation.

XLIII. As the deer panteth for the water brooks.

So panteth my soul for thee, O God!
My soul thirsteth for God, for the living God:
When shall I come and behold the face of God?
My tears are my food day and night,
While they say to me perpetually, Where is thy God?
Of those things I make mention; I pour out my soul within me,—

“When shall I go in company, and lead the festive multitude
To the house of God, with the voice of joy, and praise?”
Why art thou cast down, O my soul! and disquieted within me?
Wait upon God, for I shall yet praise him, for the help of his presence.
O my God! my soul is cast down within me;
Wherefore I will remember thee from the land of Jordan,
And of Hermon; from the hill of Mizar.
Wave calleth upon wave, when thy torrents are roaring:
All thy breakers and thy billows pass over me.
Why art thou cast down, O my soul! and disquieted within me?
Wait upon God, for I shall yet praise him.
Who is the health of my countenance and my God.
DEVOTIONAL READINGS.

5. But evil as are his circumstances, hopeless his condition, he expostulates with his soul and prepares it for its despondency, prescribing for all its afflictions that trust in God, which to every night of calamity, brings a morning of brightness and joy.

6. Then addressing God, he says that although his soul was cast down on account of his absence from the Sanctuary, yet even from the land of Jordan and the Hermonite mountains and the "little hill" (Mizar) he will remember God. So will the Christian whithersoever he may be driven, and whatever danger may surround him.

7, 8. "Wave calleth upon wave" The imagery is here borrowed from the scenery near his encampment. He was among the lofty mountains of Hermon, now called Anti-Libanus; he heard their noisy cataracts and beheld their awful torrents as they swept the valleys with the roaring impetuosity of the mountain storm! Wave succeeded wave with uninterrupted vehemence and impelled among the crags of the rock they produced tremendous roaring. Waterspouts formed of clouds by the electric fluid, poured down from their tubular cavities vast quantities of water, forming a moving cataract, tearing up ancient trees and snapping them against the rocks, and bearing away whole sides of mountains and carrying them with fearful devastation along the reeking plain. I have seen water-spouts amid our own Alleghanies, whose desolations have extended for miles. The painful calamities and accumulated sorrows of the pious Psalmist are compared to these desolations as wave by wave they pass over him. Amid his distress he looks for the loving kindness of Jehovah, as men amid a fearful night-storm, hail the rising of a bright, calm morning. So let us look to the Sun of Righteousness to shine upon our gloom and dissipate the distress of our sleepless nights, with his beams of love, peace and joy.

9, 10. There is no authority for the word "sword" in the common version. We have given the correct translation above. The Psalmist describes his mental pain as comparable to the bruising of his bones. The reproaches of his enemies were as the breaking of his bones. It will be remem-
bered that at the time we have supposed this Psalm was written, as David passed Ba-
hurim, a man of the family of Saul came out and cursed him and cast stones at him.—
And when his friends desired to kill his en-
emy, he said in the bitterness of his grief—
“Behold the Son who came out of my Bow-
els seeketh my life; how much more may this Benjaminite do it?” David received the
curse, for he felt that he deserved it, and he asked the Lord to turn away his affliction.—
2 Sam. 16: 5—13.
XLIII. Ps. He prays to God that he would be his judge. This is a fearful prayer.—
Whenever a servant of God commits his wrongs to his Almighty Judge, woe to that man who sinfully stands in his way. Let him remember the fate of Absalom. He
implores him to plead his cause and to de-
deliver him. He urges that his enemies were ungodly; they were deceitful and unjust.—
He pleads that God was his helper. He
prays that his light and truth may break forth: his faithfulness to his promises may bring him again to his holy hill and to his tabernacles. He promises, then, to go to his altar; to strike anew his harp of praise in the divine worship. And having ended his promises and petitions he repeats for the third time the chiding of his soul. He calls upon it to rise up under its burdens and wait upon God who is the health of his countenance, and “My God.”
“My God.” What a fulness of meaning in these two words! Do Christians appreciate them? If so, they will never despair; they will see a benefit in all their afflictions; an object in all their temptations, and will find instruction, reproof and consolation in all that befalls them. Is the great Creator my God; is the merciful Redeemer my Saviour; is the Holy Spirit my comforter? What more need I ask. The perfections, the very attributes of the glorious I AM, are made my possession. What do I say? If God is mine and I am his heir, what he is, I am, to the measure of my capacity. Is he Almighty Power? I, however weak or mortal, shall never lack a defender and a deliverer. Is he Omni-present? I shall never mourn an absent God. Is he infinitely wise?

My ignorance may be infinitely corrected, my powers of thought and knowledge in-
finity directed. Is he the Living God? In his everlasting life I shall live forever! What more can I ask? O my soul! what more can’t thou desire? “Now are we the Sons of God—and if sons, then heri-
ers of God and joint heirs with Jesus Christ.” Here is the whole philosophy of Religion. He that understands it need never fear what man may say of him or to him or of his God. Does the sharp sword enter his bosom? he may, for he is human, lift up his hands with withering brow and agonyed eye, yet though he sinks, because he is God’s or God is his, he sinks into ever-
last ing arms. Does he sit down amid the strange trials that gather upon him? Does he feel that he must die or that his friend must die? or what is still worse, that his Brother is faithless? Does all of life seem dark and desolate? Do unconscious sighs burst forth from an almost broken heart, as he feels the bitterness of his lot? Can he but say “My God”—“our Lord and Saviour”—comprehending the meaning of his words, he will look up and know that this God wills him no evil—seeks not his destruction, but by all these means would bring him to holiness, to happiness and heaven. The light shines forth, and ’tis a holy light—calamity is seen to be but a dark speck in the illumined sky, and he says in the fulness of his heart,

“Why art thou cast down, O my soul!
Why art thou disquieted with me?
Trust in God for thou shalt yet praise him!
Who is the health of thy countenance and thy God?”

J. B. P.

QUERIST’S DEPARTMENT.

1st. Is it necessary for a church to have a plurality of Bishops, in order to be scriptu-
aturally organized; provided the circumstances of said church require but one and will admit of them supporting only one after at-
tending to their other duties?

O. D. W.

Certainly not. There is nothing arbitra-
ry in the organization of a Christian Church. The obligation which calls to-
gether Disciples of Christ to keep his ordi-
nances and observe his laws is a moral obli-
gation. If a church have but one man qual-
2d. Which is the preferable plan, for a church to have one efficient Bishop, or several inefficient ones, as many of the Churches now have?

O. D. W.

Evidently to have an efficient one and let the less efficient ones serve the church in some other of its many departments.—We should never look to the offices of a church as offices of honor or profit, but as to a work oftentimes, unnoticed and unrequited for which Christ will reward us. In this view, any place, however humble in the world's estimation, well filled, will reflect upon us equal honor in the regard of Him who says: "He is greatest who is servant of all." "He that desires the office of Bishop desires an excellent work."—Let us never forget that it is a work. We must discharge the work, or the name, attended with all the splendid ceremonies of the Church of Rome, cannot give us the office.

3d. I should be pleased to hear your views of the 16th verse of the 3d chap. of the 1st Epistle of John: "We ought to lay down our lives for the Brethren."—Paul in his letter to the Christians at Rome makes honorable mention of Aquilla and Priscilla; he says "these have for my life laid down their own necks"; yet we find they were living at the time he wrote the Epistle, which was subsequent to the fact mentioned by the Apostle.

T. S. H.

The passage you refer to in the epistle of John affords an admirable exemplification of the nature of the new commandment given by Christ to his disciples. The old commandment of the Jewish law required that a Jew should love his neighbor as himself. But the new commandment of Christ requires that we love one another as he loved us!—He so loved us as to lay down his life for us; and, hence, says the beloved Disciple, referring to this distinguishing commandment, "we ought to lay down our lives for the Brethren." The idea is: Such is the greatness of the condescension and love of God for us, manifested in the generous gift and sacrificing death of his Son, that a sense of his goodness ought to make us willing to lay down our lives for him which we do.
when we lay them down for the Brethren! The Apostle, therefore, argues, that if the test of our love is our willingness to expose our lives for Christ, we may know that his love dwells not in us, if we see our Brethren in need and shut up our bowels of compassion from him by refusing to afford them relief and assistance. We of course may know that we do not possess the greater when we have not the less.

By the case of Acquilla and Priscilla, we see that by laying down one's life it does not follow that it is taken. We may offer it, sincerely and willingly, but the Providence of God may order that our offer shall not be accepted—our lives shall not be taken.—They for their love for Christ, exposed themselves to death for his servant. I apprehend that they exposed themselves to imminent peril—perhaps in the insurrection at Corinth, recorded Acts 18—but were themselves preserved from the same danger with which Paul was threatened, and which but for their risk would have proved his destruction. All the churches of the Gentiles had reason to give thanks to God for the preservation of their beloved Apostle through the manifestation of their love.

This love is not singular; nor is it confined to the Apostolic age. Many of us, no doubt, in times of sickness, general prevalence of contagious diseases, have rejoiced in God that we have found them who would hazard their lives in affording us that attention and comfort, without which we must have gone down to the grave. I rejoice to believe, that every age of the world when its secret history is revealed, will disclose numerous instances of this spirit of self-immolation, placed upon the altar of Christ. And if patriots are found who are willing for earthly fame to lay down their lives for their country, shall we not for an immortal crown, lay down our lives for our Brethren? This is courage, let him that reads, add it to his faith; and if not called to lay down his life after the example referred to, let him remember that he who spends it for the cause of God; makes his education, talents, money, industry, opportunities of doing good, all tributary to the cause of Christianity, is every day laying down his life for Christ and his brethren! Men talk about courage that leads them to resist insults, to triumph over their foes; and poets and orators speak the praises of those who upon tented fields expose their lives to threatened death, but give me the courage that will enable me to bear rather than resist, (tis easy to resist, for in our sinful state it seems natural to both man and inferior animals,) a heroism which manifests itself in doing good rather than injury to others at all risks, which will enable me to act up to my highest sense of duty at whatever sacrifice, whether our enemies threaten or friends blame, and I ask no more. This is Christian heroism, the fruit of Christian love, which enables whoever possesses it to triumph over the world, life and death.

J. B. F.
IDENTIFICATION OF THE CHURCH OF CHRIST.

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myself?—where is the true Church of Christ, that I may enter into it, and there enjoy the favor of God, and from that character which shall prepare me for heaven—for the enjoyment of the "saints in light" and the "spirits of just men made perfect?"

To reply to this inquiry is what we now propose to attempt; and shall endeavor to do so in the light of reason and revelation.

This is indeed an age "Churches," all claiming to be orthodox, and to have the authority of the Bible for their organizations. The sincere enquirer after truth is frequently at a loss to know what church to join, or attach himself to; and generally aims to find the sect nearest the Bible. To find the one resting upon that divine volume, would always be the best.

It is a matter of the greatest importance to know where the true Church of Christ is, if it is to be found anywhere; as that alone is to triumph and be preserved, and all others are to perish and be utterly destroyed!

Now there were certain marks by which the Church of Christ could be known in the days of the Apostles. These marks we have contained and described in the New Testament; and where they will now apply, that is the true Church of Christ; and by us it can be ascertained and identified.

It is impossible for all the numerous and different sects to be "the Church of Christ," as they are many and that is a unit; nor can they be branches of it, as it never had any. We have said there are certain marks by which the true church can be identified. We now proceed to examine them.

I. Origin and Perpetuity.—On comparing the origin of the Church of Christ with that of the various sectarian organizations, we find a most marked and manifest difference. That began in the days of the Apostles and was founded by them; but all others in after ages, and were founded by uninspired men. That was to commence at Jerusalem, and from thence to spread and extend over the whole world. This we learn from that part of the general commission of our Saviour to his Apostles, recorded by Luke: "Thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day; and that repentence and remission of sins should be preached in his name among all nations beginning at Jerusalem." The Apostle Peter was, by special commission, made the honored instrument of opening it to both Jew and Gentile. This we also learn from Matt. xvi. 13-19.

The doctrine of succession has nothing to do with the matter under consideration. It avails nothing to be able or unable to show that we have come down in regular line from the Apostles. It is sufficient to be able to show that we have the characteristics or marks by which the Apostolic church was distinguished. The body that has these is the true church, or belongs to it; and that which lacks them is not, and can never be while it wants them and remains in that condition.

The origin or beginning of Roman Catholicism, was at Rome; that of Episcopalianism at London; of Presbyterianism, in Scotland; of Methodism at Oxford in England; of Baptism, in Germany; of Lutheranism, at Wittenburg; of Calvinism, at Geneva; and so on through the long catalogue of the "thousand and one" sects that have arisen in Christendom. But the origin of the Christian Church, or Church of Christ, was at Jerusalem—"beginning at Jerusalem."

The emperor Justinian was the founder of Romanism; Henry VIII, the founder of Episcopalianism; John Wesley, of Methodism; Menno, of Baptism; John Knox, of Presbyterianism; Martin Luther, of Lutheranism; John Calvin, of Calvinism; and so we may say as regards every other religious party of human origin. But the Apostle Peter by special commission from the Lord Jesus Christ, to which we have adverted, was the instrument in founding or originating the Church of Christ—of setting up the "kingdom of heaven." Matt. xvi. 19; Acts ii. 38; x. ch.

Perpetuity.—"On this rock," says Christ, (the confession of Peter, "Thou art the Christ, the Son of the living God,") "on this rock, I will build my church, and the gates of hell [hades] shall never prevail against it." Though for twelve hundred and sixty years, it was, as predicted, in a
state of depression, and perhaps of partial corruption, yet it was never extinct. The Christian religion continued still to exist, the Christian scriptures still to descend from age to age, through every revolution, change and vicissitude, in war, politics, learning, morals and philosophy, to our own age and generation.

It was first in a state of purity, as represented by the "white horse," in the "first seal" in the Apocalypse; then in one of depression, and perhaps partial corruption, as predicted by the "black horse," in the "third seal;" and again it is to be in a state of purity and triumph, as represented under the first emblem. Rev. xix. 11.

This is our first mark of a true Church of Christ—origin and perpetuity; and the Church that can now establish a claim to these, is the "Church of Christ," all things else being equal. Jesus has said, "The gates (or power,) of hades shall not prevail against it.

II. Name.—The Church in the New Testament was known and recognised by such appellations as: "Church of God," and "Churches of Christ." Jesus, as we have seen, calls it, "my Church." Hence we may, with propriety, call it the "Christian Church," or "Church of Christ."

We are not scriptually authorised to call it any thing else, by any other appellation, according to the divine nomenclature.—The New Testament recognises no sectarian names—no party distinctive appellations. The names, "Roman Catholic Church," "Episcopal Church," "Methodist Church," "Presbyterian Church," &c. are no where to be found there; nor are the names, "Roman Catholics," "Episcopalian," "Baptists," "Methodists," "Presbyterians," "Lutherans" nor any similar ones.

Such names as party appellatives and distinctions are condemned by the Apostles in the most unqualified terms, and ranked among the "works of the flesh"—1 Cor. iii. 3, 4. Gal. v. 20.

Will Christ when he comes personally the second time to receive his bride, "the Church," own any Churches wearing names which as party distinctions he has, not only not authorised, but condemned? Suppose, for illustration, a husband takes leave of his wife to be necessarily absent for a long time, but is a faithful man, and leaves under promise to return when he has accomplished the objects for which he goes; and when he returns he finds her wearing another name? Think you, that he would receive her back to his bosom? And thus as regards all these sectarian organizations.

The Church now that wears the "Christian" name, or those authorised in the nomenclature of the New Testament, to the exclusion of all party or sectarian names; and whose members do not own or wear any others but those of "Christian" "Disciple" &c. is, every thing else being equal, "the Church of Christ."

III. Creed.—Such documents as Creeds, Confessions of Faith, Disciplines, Articles of Faith, Abstracts of Doctrine, Rules of Church Government, &c. were totally unknown to the Apostles; never permitted by them; have no authority whatever in the New Testament, but are on the contrary, subversive of its authority.

The primitive Christians had no creed but the Bible, nor had those that lived for ages after them. This alone was sufficient to keep them united for three hundred years; kept out heresy; and was all-sufficient to perfect them in character and holiness.

If the Bible alone was sufficient then for all these purposes, it is amply so now; and we have no need of creeds. The Church now which has no creed but the Bible is "the Church of Christ," all things else being equal.

IV. Unity and Catholicity.—Another mark of the Church of Christ was its Unity and Catholicity.

It was but one—a unit—"church" in the singular—not "churches," in the plural.—Whenever mentioned in the New Testament, in the general or abstract, it is only as one. There is one body and one spirit, I Cor. xii. 22, 23. "By one spirit we are all baptized into one body," 1 Cor. xii. 13; "we being many, are one body in Christ," 1 Cor. iii. 3, 4.
"now there are many members, yet but one body," I Cor. xii. 20.—"Iye are the body of Christ, and members in particular," v. 27.

The Church was composed of one general body, not many 'sectarian' bodies; and it had no 'branches.' The term 'branch' is no where mentioned, nor is there anything, either by inference or deduction to authorize such an idea.

It was Catholic too; not Roman Catholic, or Greek Catholic, but Christian Catholic. The term Catholic, means universal; and the Church of Christ is the only true Catholic or universal church.

Where this unity and Catholicity, or apostolicity, are to be found,—that is the true Church of Christ, all things else being equal.

V. Foundation and Terms of Admission.—Jesus said, "On this rock I will build my Church." The expression, "rock," means a firm foundation—one that cannot be shaken or moved away. See Matt. vii. 24-27. Peter was not this rock, but only had a name [Petros] that illustrated it, [Petersa.] The great cardinal truth that Peter uttered was this rock: "Thou art the Christ, the Son of the living God." That Peter was not this rock is evident from what Paul says, "Other foundations can no man lay, than that which is laid, which is Jesus Christ." "The stone which the builders rejected, the same is become the head of the corner." Peter himself says, "To whom [Christ] coming as unto a living stone, chosen of God," &c.—"a chief corner stone," &c. It is then on this great truth, which we have quoted, that the Church of Christ is founded as on a rock.

Other "churches" are built on other foundations—on "human creeds," and the traditions, opinions and deductions of fallible and uninspired men. The "Roman Catholic Church" is built on their 'creed,' traditions, assumptions, &c., the Episcopalian, on the Prayer Book; the Methodist, on the Discipline; the Presbyterian, on the Confession of Faith; and thus with the rest.

Some grand cardinal principle is their chief corner stone. The "Infallibility of the Pope," that of the Roman Catholic; "Diocesan Episcopacy," that of the Episcopalian; the Government by Presbyterians, that of the Presbyterian; and so forth of the others.

The Terms of Admission into the Church of Christ, are Faith, Repentance, Confession and Baptism; in the order here presented; and in their Biblical import and application.

"Faith in the Lord Jesus Christ;" 'Repentance, (or Reformation) towards God; 'Confession,' 'with the mouth,' 'before men,' that 'Jesus Christ is the Son of God;' John xxi. 30, 31. Matt. x. 32, 33. Luke xii. 8, 9. Acts viii. 37. 1 Tim. vi. 12, 13—must be made with the mouth, Rom. x. 9, &c. first in the heart, when believed; then comes out of the mouth when confessed, the evidence of its being believed—hence, 'whosoever believeth on him shall not be ashamed' to confess him: 'Immersion,' (into the name of Jesus Christ,) 'in the name of Jesus Christ, for, (or in order to,) the remission of sins.' Acts ii. 38. xxii. 16. x. 43, 48.

When these are not all expressed together in the New Testament, they are understood; and hence persons were addressed with one or more of them according to their various situations and conditions. If an infidel, as the Jailor at Phillippi, the first command is to 'Believe.' Acts xvi. 31. If believing, as on Pentecost, the first thing told them is to 'Repent.' Acts ii. 38. If they have both believed and repented, as in the case of Paul, they are then told to be baptized.—Acts xxii. 16. x. 48. The peculiarity of this mark of admission, (baptism,) in this discussion, is that it is 'in order to the remission of sins.'

The Church now that is founded as above, and requires all these terms or conditions of admission, in the order, and for the purposes named, is, other things being equal, the "Church of Christ."

VI. Organization and Independence.—Persons thus admitted into the Church of Christ, were constituted into different bodies called congregations.

These, after thus giving themselves to each other and the Lord, were organized by the appointment and ordination of certain officers: appointed or selected by the mem-
bers of the congregation, and ordained by prayer, fasting, and the imposition of the hands of the appropriate officers. The officers consisted of three classes: Evangelists, Bishops or Elders, and Deacons and Deaconesses. The business of the Evangelist was to immerse penitent believers on a confession of their faith in Christ; to constitute or form them into congregations; and to organize these by the appointment and ordination of the proper officers; and to place and keep all “things in order.” That of the Bishop or Elder, to oversee or rule the church or congregation; to teach or ‘feed’ it; attend to all its spiritual concerns; exercise a constant watch and supervision over all the members, &c. And that of the Deacons and Deaconesses, to attend to all its temporal concerns, of every character, which belong to it in its congregational capacity.

There was always a plurality of the last two named classes in every congregation where necessary. Neither had they any jurisdiction or authority, ipso facto, or by virtue of their ordination and office, in any other congregation than the one to which they belonged.

These congregations were all independent of each other, as regarded their ecclesiastical policy or church government, and management of their religious affairs.—There was no higher ecclesiastical body than the congregation; and to that was to be the ultimate appeal.

They sometimes co-operated with each other; but always for definite purposes; and without sacrificing any of their independence as individual congregations.

The New Testament is an utter stranger to all such bodies and things as General and Annual Conferences, General Assemblies, Synods, sectarian Presbyteries, Episcopalian Conventions, Associations, general or diocesan Episcopalcy, &c.

The church now which has the character and organization here described; and the independence referred to, is the Church of Christ, where other things are equal.

VII. Worship and Government.—Thus organized, they met together on every Lord's day, to attend to the ordinances of the Lords house; the Apostles' Doctrine or teaching, Breaking of Bread, or the Loaf, Fellowship or contribution, and Prayers—for “prayer, praise and thanksgiving.”—Acts ii. 42. xx. 7.

Their Government was strictly that of the New Testament form, as that contained all the rules or laws that they needed. By it all cases of discipline were tried, and to it was made all the appeal made to any authority.

The Bishops were the executive officers of the church, to see that the constitution was not violated or infringed upon; and to execute the laws of the kingdom.

The church now with this worship and government, is, all things else equal, the church of Christ; and the Church having all these marks is the true catholic, apostolic church.

It has not been our design, in this discourse, to unchurch any denomination, or any class of religionists, any further than they have unchurched themselves, by a want of the marks of the true church of Christ, which we have here presented, and by an incorporation into their systems of the 'doctrines and commandments of men.'

It behooves every church to examine itself, and see whether it is 'the Church of Christ' or not. If it lack any of these marks, let it acquire them; and if it has any thing inconsistent with them, let it cast it away.—Every church may thus become 'the Church of Christ.'

Brethren, we have assumed high ground, the highest on earth; and let us endeavor to sustain it. Let our character and conduct be consistent with this high and lofty eminence on which we are placed. The eyes of the world and the sects are upon us; and every aberration of conduct will be watched with the prying eye of an ever wakeful scrutiny and jealousy. It will often be asked, 'Wherein you excel?' If we are no better than the sects around us, wherein will be the inducement for people to unite with us? Let us endeavor to 'live worthy of that high vocation wherewith we have been called, with all humility and lowliness of mind.' Let us 'adorn the doctrine of God our Saviour by a pious walk and a godly
conversation? We should indeed be "a peculiar people zealous of good works," and thus be "purified for the Lord." We should avoid every thing inconsistent with that high and holy profession which we have espoused; should endeavor to have "a good report of those without," and, like Zacharias and Elizabeth of old, be found "walking in the commandments and ordinances of the Lord blamelessly." And may the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen."

FEMALE M. D.'s—SHALL WE INCREASE OR REMOVE DIFFICULTIES—&C.

Some of our eastern reform Journals seem very much shocked at the refusal of Harvard University of a female applicant for the advantages of Medical Lectures, having a view to the profession of physic. They speak, too, of such an application as a sign of the progress of the age, and reason as though it were peculiar to these rapidly advancing times. They forget that more than three hundred years ago, the Ladies of Spain took part in the public exercises of the gymnasium and delivered lectures from the chairs of the Universities. It may have been the effect of Queen Isabella's influence, but the Arabian Spaniards had the same custom; and it would be well for those rabid radicals to read the history of the learned ladies of Spain, and mayhap they will be able to see, that there was a little wisdom in the world before their times, and especially when the axiom was written: "I suffer not a woman to teach or usurp authority over a man." The sex have their place as well as ours—and it is an equally if not a more honorable one—and he is not their friend who labors to deprive them of that station to which nature, inclination and reason have assigned them. Ed.

SHALL WE INCREASE OR REMOVE DIFFICULTIES?

There are difficulties and uncertainties which cannot be cleared up in the present imperfect state of our being. Owing to this fact, we will always find a class of men, who with a little learning and less moral purpose, seek to drive a religious speculation by creating doubt on sublime and intricate subjects, such as the separate life of a soul, the state of the dead; and, when driven to desperation, the existence of God and the verity of all virtue. We can scarcely ever mistake this class of men, for their overweening vanity will soon lead them to give unmistakable signs that they are lovers of themselves and pleasure more than lovers of God. He is a good man and an acquisition to any community who labors to dispel rather than increase doubt, to remove rather than create difficulties, upon the great and governing subjects of Life, Death and Immortality.

PAUL NOT IMMERSED.

Dear Bro.—You will remember that a few years ago, some learned Doctor of Pairs-baptist Theology, offered a criticism upon the Greek participle "anastas" found in the address of Ananias to Paul, in Acts xxii. 16, by which he makes Paul "stand up" while the sacred ordinance is performed. This sophistry, quibble, or pious fraud, I know not by what name to call it, has been repeatedly exposed, still it is retailed by many advocates of rantism as something of sterling merit. A Methodist champion of my acquaintance, of great conceit and little learning, has applied the Doctor's criticism to the english verb "arise," and will have it that Paul moved not an inch after standing erect upon his feet, till he received the seal upon his forehead. He cannot imagine "for the life of him" how Paul could have been immersed, unless there was a tank of water just five feet— inches deep, the exact height of Paul, right on the spot in the middle of the floor where he stood!

The Lord said to Paul, "arise and go to Damascus," and to Ananias, "arise and go into the street which is called Straight."— These were journeys difficult to be performed, if "anastas," ex vi termini, fixes the subject in an erect stationary position. In one account of this affair, the Lord said to Paul, Acts xxvi, 16, "arise and stand up—
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WILL YOU BE IDLE—HABITS &C.

on thy feet,” that is “stand up and stand upon thy feet!” If the critic is correct, the scripture contains a glaring tautology. “Anastas,” in truth, simply denotes the act of rising up in order to perform another and a subsequent act, it may be to stand upon the feet, to walk, to speak, to hear, to pray, or to be baptized, but this word has no force in determining the nature or mode of the subsequent act.

And whence originated the idea of washing contained in the text? An ablation of the body, might readily suggest a trope for moral purity, and cause the author to represent remission or pardon as a washing away of sins. Peter says Baptism is not the washing away of the filth of the flesh, a very unnecessary negation, if in the ceremony there is no washing at all.

It is strange, too, if Paul was baptized standing up, that by a recurrence to that act he should have been reminded of a burial!—We are buried by baptism, standing up!!—This is a new ‘mode’ of sepulture!

Ananias laid his hands on Paul that he might receive his sight, before he arose and was baptized. Acts ix, 17, 18. I do not know how it is learned that the ceremony of sprinkling requires an erect posture of the body. He who laid his hands on him for the solemn purpose of performing a miracle in the name of the Lord, might have let fall a few drops of water upon his head, while in a recumbent, sitting or kneeling position. But, weak as he was, he had to arise to be immersed, and if “go to Damascus,” was a command that could be obeyed, notwithstanding the force of the participle “anastas” which raised him from the ground, it would certainly strike an unprejudiced mind as possible, that Paul could after rising up, have gone to the river or to any other place required in the command “be baptized and wash away thy sins.”

A. G.

“I never complained of my condition,” says the Persian poet Saadi, “but once, when my feet were bare, and I had no money to buy shoes; but I met a man without feet, and became contented with my lot.”

WILL YOU BE IDLE?

Stop where you are. Reflect a moment. Nature all about you is busy. Action is written on every thing. Shall you alone be idle? No matter if you have wealth at your command, you should not lead an idle, listless life. Work for God and humanity. There are thousands of hearts upon which you might operate, and lead to virtue and happiness. If you have been so fortunate—or unfortunate, as we should call it—as to be the possessor of wealth, you have greater opportunities if you are so disposed, of doing good. Money may be a talent you possess. Shall it be improved? Will you be the only idle object in the universe? Reflect a moment, and if you are not convinced of your duty and happiness, we will not say another word.”

HABITS.

Habit is a strange thing. It is the adoption of, and continuation of certain kinds of actions until they become easy and natural to us. But the power of habit is more strange. Look at it. It often counteracts the most sincere determination. It constrains many to break the most sincere vows. With herculean energy, it contends with resolutions of the mightiest minds, and never will relinquish its tenacious grip, while there is the least hope of victory. It sways our lives, molds our characters, establishes our reputations, controls our feelings, and determines our destinies. See, then, what depends upon the habits you contract. How prudent should we in choosing at first a course of action. Do you hear, young man, your future destiny depends upon the habits you prefer now.

PAIN itself is not without its alleviations. It may be violent and frequent, but it is seldom both violent and long continued; and the pauses and intermission become positive pleasures. It has the power of shedding a satisfaction over intervals of ease, which, I believe, few enjoyments exceed.

The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe.
STUDY OF PROPHECY—BY H. T. ANDERSON.

STUDY OF PROPHECY.

"THE MEEK SHALL INHERIT THE EARTH."

Louisville, June 29, 1848.

J. B. FERGUSON:

Beloved Brother:—You request me to continue my remarks on the subject introduced in your last paper. I cheerfully comply. The novelty of those things has worn away, and we can calmly consider them now. With me they are matters of faith resulting from the evidence which the word of God affords. I feel no excitement in looking forward to things to come, but my faith gives me a quiet and holy satisfaction; it is an assurance that cannot be shaken, based on the word of truth that is incorruptible, changeless and eternal. While I have doubts of a universal conflagration, I have no doubts of a change in the constitution of the present heavens and earth. I do most religiously believe the saying of the Saviour, "Blessed are the meek: for they shall inherit the Earth." The song of the redeemed that John heard, ended with the words, "thou hast made us unto our God kings and priests and we shall reign on the earth." There is a strong feeling of attachment to the earth on the part of those who suffered here. So it would seem from this song of theirs. Sin has indeed brought upon our race and upon our earth curses, which have sadly injured both. The race has become degenerate and wicked; and this fair globe has suffered from the consequences of the sin of man. We have death, disease and pain; labour, sorrow and tears. But in that new state to which we hasten, there will be neither death, nor sorrow, nor crying, nor any more pain; and God shall wipe away every tear from our eyes. Not only so, but there will be God's tabernacle with man, a pure river of water of life clear as chrysnal, flowing out from the throne of God and the Lamb. On this river, there will be trees which will yield fruit every month; the fruit will be food and the leaves for medicine, or, as John says, for the healing of the nations. What a glorious state this will be.

But, turn from this for one moment, and tell me, what healing of the nations is this? Will the nations need healing in that state which John describes? And who are these kings that bring their glory and honor into this city? Surely there must be some mistake about our ideas of a future state. John's new heavens and earth cannot differ from Peter's, nor can the state described by either of these differ from that of which Ezekiel and Isaiah speak. Peter reminds us of the words spoken by the prophets, and John has his information from one of the prophets, perhaps Enoch or Elijah—see his words, Rev. 22: 8, 9: "And when I heard and saw, I fell down to worship before the feet of the angel (Messenger) who shewed me these things. But he said, see thou do it not—I am thy fellow servant and of thy brethren the prophets, and of those who keep the words of this book." There can be no difference between prophet and prophet, for all have one spirit. But has Isaiah spoken of a new heavens and earth? He has and says, 66, 22: "For as the new heavens and new earth, which I will make, shall remain before me, so shall your seed and your name remain. And it shall come to pass, that, from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord." Does not this look like the saying of John with respect to the nations bringing their glory and honor into it. Such was the case in a less degree in Solomon's reign, when the kings around him brought gifts to the temple. There will be a healing of the nations, let the wise men say what they will of it. So says the Lord by his servant John. It is written, and we cannot unwrite nor reverse it. Make it intellectual, moral, physical: still it is healing. Now on the generally received opinion, that there will be, in that state, none but the resurrected, how can they need healing? I answer, they have no need of healing, for they are the inhabitants of the city; and they have no death nor pain, but are like the angels of God. And why this tree of life? Shall the resurrected eat of the fruit? I answer yes: for the Saviour says to the church at Ephesus, "to him that overcometh, will I give to eat of the tree of life, which is in the midst of the Paradise of God." But for whom are these leaves? I answer, for the nations. So says the testimony.
when the Tabernacle of God is with men, there will be nations of the earth who will need healing. Let the Doctors make of this what they can. If they spiritualize, then it is spiritual healing. There is no escape. From all this, I infer that there will be no such universal conflagration as we are wont to hear of. For if this universal conflagration takes place, and none but the immortals shall remain, then why have leaves to heal, when there are no maladies?

Let the reader remember that Isaiah and Ezekiel were Jews; that Peter and John were Apostles of the circumcision and descendants of this same family. Let the reader also remember that one spirit taught these four men, and that they all write in the Oriental style, that Peter was at Babylon in Assyria, the very centre of the settlement of the Jews, when he wrote, and that he wrote for the Jewish believers; and, then, with all these facts before him, he will be able to comprehend what he wrote.- And let any one take heed how he calls in question the fact of Peter's being at Babylon in Assyria. But this, by the way; Isaiah says of Jerusalem, "the nation and kingdom that shall not serve thee, shall perish."-- Again: "I will make thee an eternal excellence, a joy of many generations." And again: "The sun shall no more be thy light by day, neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; thy people shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands that I may be glorified." Now as Peter, John, Isaiah and Ezekiel describe the same new heavens and earth, and as we find in Isaiah, Ezekiel and John nations subject to the holy people, we cannot conclude that that burning, of which Peter speaks, is one of a universal character, or so extensive as to involve the nations of the earth: for then, verily, would there be no nations to subjugate. So, you perceive, that the new heavens of Peter and John being the same, the burning must take place prior to their existence. But in the new heavens and earth of John, Isaiah and Ezekiel (this last does not mention new heavens and earth; but the holy city, the waters and tree of life) we find the nations subjugated. Therefore, (I think you must permit this "therefore,") there can be no such burning as will involve the nations of the earth. I think, with all due deference to those who think differently, that the wisdom of the wise has failed them on this point. Remember that I have said, I believe in a change in the physical constitution of the present heavens and earth.—Moreover, I believe that the Lord Jesus will be revealed, taking vengeance, by flames of fire, on them that know not God, and who obey not the gospel. This I religiously believe and teach. But I am constrained to interpret Peter so as to harmonize with the old prophets, and with John. Had I time, I would here quote from Moses and the prophets, the predictions relative to the land of Canaan; not the land only, but the heavens above that land, and perhaps we might find wondrous things out of the law, the prophets and the Psalms. But not to detain the reader with further remarks on that subject, I will introduce to his consideration a subject of another kind, but bearing upon the present one. First, then, a question. Is the Messiah an heir of any thing yet to be possessed? If so, what is that thing? Paul says, we are heirs of God and joint-heirs with Christ. This joint-heirship has some future bearing; something is yet to be developed. Is the Messiah now on the throne of David, or the throne of his Heavenly Father? On the answer to this question hangs the hope of Israel, and of the Christian. If it can be shown that Christ is not on David's throne, then the idea of a spiritual Millennial reign vanishes "like the baseless fabric of a vision." Let me try the answer to that question. First, I remark, that the passage in the 2d of Acts, 30th verse, is not authorised. The words "to kata sarka anasteesein ton Christon," belong not to the text. In the next place, I will quote from the Saviours words, Rev. 3: 21—"To him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father
on his throne.” There is a throne which he calls his, on which he will hereafter sit. Open, now, Isaiah and read 9: 6, 7: “For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, the Father of the Everlasting Age, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and justice from henceforth even forever. The zeal of the Lord of hosts will perform this.”

Well, then, the throne of David is his by inheritance, and he must yet sit upon it. He is the seed of David according to the flesh, and no other one can ever reign over the house of Jacob. Luke 1: 32, 33 — “He shall be great, and shall be called the Son of the Highest. And the Lord God shall give him the throne of his Father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.” This needs no comment. The language is clear, simple and plain. I say no one but he can reign over the Jewish people. Where is their Priesthood, and their kingly line? They are both lost to them long since, but safely preserved for any quarter. The facts that I mentioned alone are important. Peter did not write for the Gentiles, and I think his language is understood only by those who give such an interpretation as will harmonize with the other three that I mentioned, but my ears have not heard it from any quarter. The minds of the Jewish people were no doubt sadly perplexed with the coming vengeance, and needed all the aid that the Apostle could give. There is something exceeding sad to my mind, (what must it have been to that of a Jew?) in the whole of the 4th chapter of his first letter: but particularly in the 17th verse: “But the end of all things is at hand.” They sound like the knell of the departing glory of the Jewish age. Imagine to yourself the homeless wanderer, driven from his own land, persecuted for his religion, which his Savior had
given; he has taken his last look at the glorious temple, the city of a thousand years and more, and the centre of all that was loved on earth. The sound of war is in the land, the rumors of the approaching Roman host, the coming desolation, the end of which he knew not, all come before him; and then these sad and solemn words, "the end of all things is at hand." "A fire is kindled in my wrath which shall burn to the lowest Hell." See Deuteronomy. These awful words must have struck deep into the Jewish heart. But it is a sad theme. I'll turn from it with a quotation. "Ye shall no more see me until you say Blessed is he that cometh in the name of the Lord."—The time I trust is not far distant. The Lord hasten the day. Nevertheless, says Peter, we look for new heavens and a new earth, wherein dwelleth Righteousness.—How striking this word, when contrasted with the excessive wickedness and sinfulness of the then existing Jewish nation.—But enough for the present.

Yours as ever,

H. T. ANDERSON.

For the Christian Magazine.

PARDON—SAINT AND SINNER.

Many persons suppose that the Scripture terms of pardon for saint and sinner are the same. This is a great mistake; and has led thousands into a most fatal error. They are as distinct as any two propositions can be. To the one it is said—"He that believeth and is baptised shall be saved;" "Repent and be baptised for the remission of sins;" "Can any man forbid water that these should not be evident that confusion, and not order, will obtain?

The Scriptures promise pardon to saint and sinner; but the terms upon which it is granted, are as different as is the relation which the sinner and saint sustain to Christ and God. A saint is of the family of God—a sinner of the world. The former has pardon upon express terms, granted them in that family—the latter upon terms expressed, to bring them into the relation of a member of that family. A man (a saint) already sustaining the relation of a son, cannot be pardoned by faith and baptism; because, the relation to which this state of pardon is ap-
PREPARING TO BECOME A CHRISTIAN—BIBLE READING.

Many persons who are well persuaded of the truth of Christianity, put off their adherence from day to day, under the delusive hope that, at some future time, they will be better prepared to engage in its devotional exercises. A more delusive idea never entered the mind of man. Such persons do not understand the Gospel of Jesus Christ. They have lost—if ever they knew—the force and philosophy of that system which alone is calculated to make them better.

The very object of the Gospel is to make man better by his doing what it proposes. It addresses itself to man as he is—wicked and proud and rebellious—not as he should be—loyal and humble and righteous. It proposes to do for him what he can never do for himself—to make him a vessel of honor in the household of God. If a man could do this of himself, then would there be no necessity for a plan for salvation. So the philosophy of my Bible teaches me. Christ came to save the lost—those whose deeds had rendered them obnoxious to the wrath of heaven. They that are whole need not a physician; but they that are sick. Our Saviour never taught that man must attain to a certain degree of moral fitness, before he entered into the family relation which he came to establish; and this idea now so extensively pervading our race is as much the doctrine and dogma of the man of sin, as are auricular confessions and the performance of penances. In all the teachings of the blessed Saviour, no sentiment of this character is advanced. But on the contrary he addressed himself to his creatures as he found them. Did he find an "Israelite in whom there was no guile?" he did not repulse him by telling him that his moral fitness was not such as would entitle him to his confidence. Did he find a false friend, who denied him with an oath in his greatest extremity? he feared not to commit to his keeping the keys of his kingdom.

The beauty and simplicity of the Gospel is its adaptation to all classes of mankind; and it is calculated, under all circumstances, to better the condition of those to whom it commends itself—the king on his throne is made a better man, and the beggar, in the dark and loathsome alleys of infamy and disgrace, is ennobled and enriched, and crowned with a crown of righteousness.

And this it bestows upon them, without any further preparation on their part, than to know that their deeds have made them subject to the displeasure of God; and a resolution to forsake them. It is when they arrive at this point, that the Gospel takes hold on them, and makes them better and wiser, and happier, and fits them for the pleasures of the master's house. To all such it says: "Arise and be baptised, and wash away thy sins, calling on the name of the Lord."

For the Christian Magazine.

BIBLE READING.

Judging by myself, I am disposed to think that the Bible is not made a book of every day reading, to the extent it claims, and should receive from every one who professes to believe that it is the inspired word of God. If it does contain a system of per-
fected happiness, both for the latitude of this present, and of the future world (and this I believe is conceded by all who ac-
credit it,) then to every believer in what it teaches, it should be a book of the first im-
portance; and to the study of which, our first and purest thoughts should, on the re-
currence of each morning, be directed. In giving the mind this direction, there would be a fitness nearly akin to inspiration.—
When we arise in the morning, after a peaceful and refreshing slumber, the mind is said to be most comprehensive; and it is certain that it is then most pure and heaven-like. We are then best disposed for meditating upon the goodness and benevolence of that power which watched over and guarded us whilst shut out from all sensible objects in that kind provision implanted in our nature, without which it would be impossible to sustain life. Then is the time to take up God’s word, and for a season, to bend our whole intellect to search after those immor-
tal truths that will fit us to go forth into the busy mart of human society, securely guard-
ed at every point. It is thus that the Bible is to the Christian not only a shield and buckler, but also a bow and sword of de-
fence. Thus panoplied, he is equally pre-
pared to meet the scorn and the caress of a deceitful world; and at the same time to keep his own hands, and feet, and tongue from committing evil.

Let no one suppose from the above that morning Scripture reading is all that is ne-
cessary or required from a Christian. No. It is a book the study of which is adapted to every hour of life, and under all circum-
stances in which man can be placed; and it is particularly calculated to check up the will when running counter to its holy pre-
cipes. Take for example the following:—

When you are disposed to call down an imprecation on the head of your fellow-be-
ing, remember it is written,—“bless, but curse not.” “Thou shalt not take the name of the Lord in vain.” Do you envy your neighbor, and covet his riches?—

“Thou shalt not covet.” Are you disposed from some real or imaginary injury, to take vengeance on your offending brother?—

“Vengeance is mine: I will repay, saith the Lord.” Are you thrown into despondency, and made to look with a distrustful eye upon your fellow-mortal, by the coldness, selfishness and wickedness, of those whom you confidently believed to be your friends?—there is one upon whom you may safely rely,—“I will never leave thee nor forsake thee.” Are you in danger of having your liberty of person, or of property, compromised by the malicious machinations of your enemies?—your solacing comfort may be found in this,—“The Lord is my helper, and I will not fear what man may do unto me.” Are you, from natural inclination, or from the force of circumstances, and the influence of your associates, about to be led away from the path of rectitude and duty,—to mix in the giddy dance, or the still more giddy frivolities of unreflecting and inexperienced youth—are you about to yield to the popular but untrue opinion, that the Bible cuts you off from real and necessary enjoyment, and that the system of happi-
ness which it teaches is one of unyielding moral austerity—binding its devotees to a strict compliance with rigid, unnatural and tyrannical rules—depriving them of every innocent (so called) amusement, calculated to lighten the tedious monotony of human existence?—Read! Read!—“Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”—

Are you disposed to be haughty, proud, ar-
rrogant and tyrannical?—“Blessed are the poor in spirit: for theirs is the kingdom of
heaven. Blessed are the meek: for they shall inherit the earth. Blessed are the merciful: for they shall obtain mercy. Blessed are the peace-makers: for they shall be called the children of God.” And have you been robbed of health—stripped of fortune;—has the blighting influence of slander passed, like the withering, scorching Sirocco, over your fair name, and blasted your prospect for usefulness in society?—

Read, O read, and be contented—“Blessed are they which are persecuted for righteousness’ sake: for theirs is the kingdom of
heaven. Blessed are ye when men shall re-
rive and persecute you, and say all manner of evil against you falsely, for my sake, re-
joyce and be exceeding glad: for great is
your reward in heaven; for so persecuted they the prophets which were before you." Have you lost by the unrelenting power of death, father, mother, brother, sister, husband, wife, son, daughter, or friends near and dear—are you stretched on a bed of languishing sickness, racked with pain, feverish and fretful with the excitement of uncertainty?—take your Bible, open its pages, and let its comforting and solacing precepts, teach you manly and christian resignation to the will of your Father in Heaven: "Whom he loveth he chasteneth."

So we see, that in every situation in life, the Bible can be profitably read. As its author is the "King of Kings," so is it the "Book of Books;" and happiest he who reads it most, and endeavors to live out its teachings.

**BAPTISM NOT A CAUSE, BUT A CONDITION OF PARDON.**

It is easy to distinguish between a cause and a condition. A, is diseased, nigh unto death; but has the utmost confidence in B, as a physician. B, fully understands his disease and prescribes a remedy which has never failed to effect a cure. A, takes the medicine and is healed. In this case the cause of his cure is the remedy prescribed: the condition upon which it depended, was the taking of it. So with regard to the forgiveness of sins. Christ is the infallible Physician; his blood is the cause of pardon. He prescribes for every creature [Mark 16: 16.] He "that believeth and is baptized shall be pardoned." Baptism, therefore, to the believer in the efficacy of his blood as a remedy for sin is the condition of his pardon. The order in both instances is:

1. A competent Physician.
2. Confidence or faith in him and his remedy.
3. Receiving the medicine.
4. Cure.

**Remedy for Sin.**

1. A competent Physician—Christ.
2. Faith in him as able to same, and in his blood as a remedy for sin.
3. Baptism in his name as the manner or condition by which we accept the remedy.
4. Pardon, or the cure for our past sins.

Would we continue healed as in a healthy state, as our cure was conditioned upon our obedience we must continue to obey and live by the regulations he has laid down for the spiritual health of all his Disciples.—For he not only says: "Teach the nations baptizing them;" but, also, teach the baptized, "to observe all things whatsoever I have commanded you." Matt. 28: 19, 20.

J. B. F.

**STRANGE QUESTIONS ON RELIGION.**

How strangely religion is spoken of by many of its professors in this age! Have you got religion? have you experienced religion? have you got a hope? &c., &c., are the common questions with which every serious man is assailed who ventures within the atmosphere of a modern revival. Such questions, however dictated by honest sympathy for the spiritual welfare of men, betrays an adherence to the superstitious dogmas of past ages of error and darkness, and an ignorance of the Christian Religion by no means excusable. Well would it be for those interrogated to ask, WHAT IS RELIGION? It is not a round of unmeaning ceremonies however venerable with age or imposing in form. It is not the excitement which follows the efforts of crafty men, wrought up to the highest pitch by the unnatural alarm of human fears! Nor is it the relief of the strained mind, after days and nights of weeping and mourning on account of sin, when by the perversion of some promise of the New Testament or the application of the experience of some regenerated individual present, the subject is made to believe that God has pardoned what a few moments previously he believed were unpardonable offences. This is not Religion—the Christian Religion. For men can pass through all this dread and hope, this dismay and rapture and be neither wiser nor better. They are not more kind, more benevolent, more frugal, more honest, more industrious, nor in any sense better than they were before. Nay, in many cases they become manifestly worse. For, from being kind and obliging neighbors and fellow-citizens, they become morose and unsocial and
oftentimes bigotted, sour, furious and censorious. They talk of the Holy Spirit dwelling in their bosoms whilst they indulge hatred to all who may express a fear that they have been deceived; and they claim to have "got" Religion when they either know not, or knowing, neglect its most important duties.

Still I ask, what is Religion? Who shall answer the question? Certainly not those who by all sorts of means study to operate upon the fears of the community; who, while they shout glory to God and boast of a copious outpouring of the Holy Spirit, denounce all as children of the devil and as in the broad road to hell, who dare to ask such a question. Should we not rather ask the Bible? Yes; let us go to the sacred pages of that holy book, for it alone is the standard by which all our principles and actions are to be tried. Honestly and without prejudice, willing to receive the truth of God whatever it may be, let us examine every passage of that sacred volume, where the word religion occurs. By an induction from the whole, obtain an answer to our question.

First, mark, there is no such phrase in the Bible as "Revival of Religion:" no such language ever fell from an inspired tongue or pen! You never read there of "experiencing religion," nor do you meet with any of the popular questions: Have you got religion? Have you an interest in Religion? Have you sought religion? &c. If you deny this, ask your boasting Revivalists for chapter and verse-point out one single passage where such expressions or their equivalent is found, and we will say no more. The Bible speaks of Religion; but it does not speak of it as many good people do now. The Bible speaks correctly, and therefore all who speak otherwise are in error, just in proportion to the amount of their departure from its wholesome teaching. To the testimony of the Living God let us apply our minds:

1. The first use of the word is Acts 26:5. Saul says of himself: "After the most strictest sect of our Religion I lived a Pharisee." He here alludes to his manner of life as a Jew. The Religion here referred to is evidently the Jew's religion which he abandoned when he became a Christian.

2. Gal. 1:13, 14: "For you have heard of my conversation in time past in the Jew's Religion, how that beyond measure I persecuted the church of God and wasted it; and profited in the Jew's religion above many of my equals, in mine own nation, being more exceedingly zealous of the traditions of my fathers." Zeal for tradition, leading to violent persecution, made Paul a Religious man under the Jews' religion, which he was compelled to abandon in order to become a Christian.

3. James, 1: 26: "If any man among you (Christians) seem to be religious and bireth not his tongue but deceiveth his own heart, that man's Religion is vain." And,

4. James 1: 27: "Pure Religion and undefiled before God and the father is this: to visit the widows and fatherless in their affliction and to keep himself unspotted from the world." This is the answer to the question. And I ask what is the answer? Is it excitement? or an undefined operation of the spirit? a sudden emotion of soul? weeping, mourning, shouting, clamoring? Is it any one or all of these? No. It is benevolence, and mercy, and separation from all moral pollution. Such is pure Religion—such is undefiled Religion—not before men or excited meetings; but before God even the Father. Religion, then, is the conduct of our lives, regulated by the will of God our Father. It is both negative and positive. Negative in its freedom from Sin, and positive in its deeds of mercy. It is before God—he cannot be deceived either by misdirected zeal or hypocrisy in the performance of external duties of apparent devotion, nor by the facinations of the vices of this ungodly world. The most excellent sacrifice we can offer to him, "is to do good and communicate," and the most acceptable worship, ascends whilst we hold up holy (unspotted) hands and hearts free from the vices of the world.

It is becoming a notorious fact, that those who pretend to most zeal in religion, to raptures and visions, are more bigotted and propagate more calumnies against those who differ from them, and are more read
to revile all who oppose their errors, than any other class of the community. Well has the Apostle said "if any among you seems to be religious and bridleth not his tongue that man's religion is vain?"

J. B. F.

WHAT SHOULD CHRISTIANS AIM AT AS CITIZENS?

In a republic like ours, it is natural and it is right that Christians who love the interests of their country and their race, will exercise the elective franchise and perform the usual duties of citizens. In the enjoyment of such a privilege, it will often occur that they will differ from each other, and cast their votes for conflicting parties. In so doing they should act conscientiously and accord to each other the unamounted right of supporting what measure or person may be supposed by them best calculated to secure the great interests of the human race. Christians should vote religiously, and be separated from that denunciatory, partizan and uncharitable spirit which cannot believe any man conscientious unless he act with them. For myself, I feel that our sympathies should be with the people. We believe that all humanity has been involved in an abyss of falseness and misery. Christianity proposes a recovery, but seeks not to elevate a class or caste of society but to secure spiritual and eternal blessings to all classes. And hence any measure or form of government which will best secure the elevation, independence and education of all, is that measure and government which Christians should support. Our final aim—the holiness of man—should ever be before our minds. Any thing that will, in our estimation, best secure the elevation of whole classes, races and communities into a higher condition of intelligence, morality, and general well-being, by most pacific means, should receive our countenance and most hearty support. And in choosing between measures having this tendency, let let every one be fully persuaded in his own mind.

He that denounces his Brother because he differs with him upon questions of human policy has much to learn of the spirit and designs of the Christian Religion.

J. B. F.
by associating us with the sects most obnoxious to the community generally, attempt to slander to accomplish what you cannot do by scripture arguments, and open and honorable controversy."

Mr. M. attempted to justify their course and to prove that we are Arians, because one of our brethren once told him he did not approve the use of the word Trinity when speaking of the Father, Son and Holy Spirit! "I have not called in to argue this question with you, Mr. M.," said I. "You know we are not Arians. I stopped simply to protest against your course of double-dealing towards us. You send out your agents to the west and south-west, where our people are numerous, wealthy and respectable: they call on our ministers, and with a smile in their face call us brethren. — They shake us heartily by the hand, and tell us since we are getting to understand one another, there is but little difference between us, and that as soon as we become a little better acquainted we will be united. They ask permission to preach in our houses and to appeal to our congregations in behalf of the Bible-cause, and to take up collections from our people. We cheerfully grant their requests; join them heartily in the work, and get them all the money we can; because, in the simplicity of our hearts we suppose they are sincere in their professions of friendship, and because we approve the principle of giving to the whole world the sacred Scriptures in their vernacular without note or comment, and because we are in favor of union among Christians. One of our brethren at least has become an agent of your society without a salary, and is now travelling through the South and West getting money from our churches for the Baptist A. and F. B. Society. Every method that art could devise has been resorted to to get our money. While this game has been played with us in the South-west, quite a different course is pursued towards us in the East. Here you are publishing, selling and circulating slanders against us. You should, to maintain your consistency and honorable standing, cease from this course." He stated in reply that he was not aware that our people had con-

I answered to the effect that "it was true our brethren had contributed liberally to their B. Society, whether he knew it or not; that some obscure scribbler had written the above book; that a Baptist house in N. Y.—Colley & Co.—had published it, and that they in Philadelphia were selling the slanderous falsehoods on commission; and that the fact of their not having sold more than two copies of the book in six months was owing to the good sense of the people, not to the disposition of the Baptists to do us justice."

I told Mr. M. I conceived it to be my duty to make known to our brethren in the West the dishonorable and unjust conduct of the Baptists towards us. After a good deal of other conversation we parted.

A few days afterwards I again passed the same place, and there stood the same slanderous announcement before the door of the Baptist Publication Rooms! For one, I am opposed to our contributing money to the Baptist Bible Society until they learn to do us justice and to appreciate our motives, notwithstanding I am a life member of their society.

As at present advised, I am not satisfied that our contributions are satisfactorily appreciated, unless we are willing to support Baptist Preachers, and pay them for retailing slanders and for preaching against us. Nor are they prepared to appreciate our benevolence and magnanimity. I doubt whether we are doing any good with our misplaced charities. Moreover, if we are compelled to defend ourselves against the unprovoked attack of a people, I have no idea of furnishing them with provisions, arms and ammunition to carry on the unjust and wicked war.

I have several good reasons to offer why we as a people, and individually, should
have nothing to do whatever with the Baptist Bible Society, but have not room to offer them in this paper.

B. F. H.

[It is to be hoped that the A. F. Bible Society and its agencies have nothing to do in the circulation of the slanders referred to. They act towards us as Brethren, and treat us as Christians, and so far as we can discover, they are free from sectarian influences in their operations. We trust they have a higher motive in their friendship, than the mean and mercenary one of receiving our contributions. Did I think with Bro. Hall and many other good brethren, I would at once refuse all connection with them, and do all in my power to aid the Christian Bible Society, believing that its organization to be both wise and benevolent. As it is I have taken pleasure in recommending the claims of the American and Foreign Bible Society both from the pulpit and by means of the press. Our congregation in Nashville, after the delivery of a discourse upon the worth of the Scriptures and the advantage of their circulation, contributed near $200. I have since forwarded $30. I would love to hear Bro. Hall's reasons for discountenancing such support, more fully expressed.

FOREIGN MISSIONS.

DEAR BRO:—In the last Christian Magazine a brother suggests the propriety of the Christian brethren spending some portion of their vast amount of wealth in the spread of the gospel amongst the heathen. No one more than myself feels the importance of endeavors being made to convert the heathen, but at the same time I do seriously think our brethren are undertaking too many things for the benefit of foreign heathens, to the neglect of our own country. For it seems to me that the “heathens are at our doors” in lavish profusion, and more efforts are being made for those in foreign than in proximate lands. Why should our philanthropy extend so far as to spend our treasure in sending to the heathen, when there are divers states in our own happy country, where we scarcely have any Disciples, and where it is now impossible to get proclaimers? Large tracts of country there are in the United States starving for the bread of life, others where there are but few Disciples and they not able to employ an evangelist. Perhaps we feel more sensibly here, than our brethren in Kentucky and Tennessee, the importance of “Domestic Missions,” as one brother has been laboring here alone for six or seven years, supporting himself all the time, and yet we have not more than members enough in several counties to support one, or at farthest, two good Evangelists. Letters are being received here by our Bro. Graham every week requesting him to preach in different towns and neighborhoods where a few disciples are congregated, and other places where there are none, the people desire to hear.—Why is it then that our wealthy brethren will not send out some good evangelist, or assist in paying some one to travel through this southern clime and convert the people from the error of their ways, in place of sending their means to foreign lands? I do think most seriously that “charity begins at home,” and that therefore before we engage in sending the gospel to the heathen in other lands, (at least to any extent,) we should disseminate it fully in our own, so that the people may have at least the opportunity of doing their duty by becoming Christians.

If the brethren of Ky., Ten., Ohio, &c. would cooperate and constitute a missionary board for the purpose of evangelizing the United States, not many years would roll around before every citizen of this wide-spread and growing republic would have learned the plan of salvation in its ancient purity and simplicity. When that is accomplished we may then extend our munificence to the foreign heathen. The various denominations of the U. States who are wealthy and whose preaching has been heard in every hole and corner of our land, are now able and are already sending the Bible and preachers to the heathen. But we are few in number yet, sparse of means, and many of our infant churches need help, and many other places need the first principles of Christianity taught. I will venture the assertion that six good evangelists could labour profitably in South Alabama alone, yea, a dozen, and yet the brethren are hard run to support two; one, brother Reeves, in Chambers and the counties east of this, and the other, brother Hooker, in Dallas, Lowndes, Green, and Montgomery counties. Now, if our good brethren would send us three good evangelists, or offer us the money to pay them (for we could get them) more good could be done in one year’s labor than five in foreign lands; and then we would have the pleasure of knowing we had saved our own countrymen, brothers, sisters, fathers.
RELIGIOUS INTELLIGENCE.

and mothers. I think the proper course to pursue is properly illustrated in the influence of a pebble thrown into a stream: at first you see a small circle around where it alights, which gradually extends itself until it leaves the banks of the pelucid waters.—So we ought to enlighten unitedly our own beloved land. But even before this, each congregation should endeavor to influence its own neighborhood, then its county, then its state. After this, the States unitedly, the whole land; and after this, heathen and foreign lands. It is true that erecting the standard in large towns, so that the gospel may sound out from thence, is a good plan, and in accordance with Paul's. He staid in Ephesus three years and until all Asia heard the word. So ought we to plant the cross in such cities as New Orleans and New York, Boston and Philadelphia. I would give were I able $500 to build the church of every lip, and the daily food of every human being.

Please give these reflections a place in your pages, and consider me by no means an opposer of missions, but simply in favor of home missions first.

The brethren in Kentucky, Tennessee and other places are so numerous they do not realize the destitute situation of good and zealous brethren who are thinly scattered in other places, as is the case in this country. With a few hundred dollars help in addition to what the brethren scattered through several counties here could give, we might next year send out two or perhaps three Evangelists, but as it is now I fear we shall not be able to pay more than one.

RELIGIOUS INTELLIGENCE.

The "Bible Advocate" for August, reports one hundred and fifty-nine additions, at various points in Missouri and Illinois. The work goes bravely on in those States.

The "Ecclesiastic Reformer" for July 22, reports, in addition to those published last month, under the labors of Bro. W. P. Clark, three additions at Stone meeting house, Hardin county; six at Glasgow, and eighteen at Berksville, Ky; and ten at Livingston, Ten. A Brother at Clinton A. July 26, 1848, writes:

"Our Church is strongly opposed here by the other churches; but we have the advantage, by far, in the non-professing part of the community, which is a source of great encouragement to us. We are adding a few every month or so. Bro. Caskey baptized a lady last Lord's day."

Opposition from other denominations is, at all times, advantageous to the promulgation of the truth; for it not only directs the attention of the people to the Scriptures to "see if those things are so," but also to the errors of the Sects, which become more and more obvious from investigation. Thus, a double good is accomplished; for which, however, our opponents are entitled to no praise,—because they oppose from an improper motive, being filled with prejudice, and, in many cases, wilful ignorance. Let them oppose; their opposition, with their partyism, must come to naught.—ED.

Bro. J. A. Butler, of Alabama, reports fifteen additions in Chickasaw co. and sixteen in Itawamba co. Among the latter was a Missionary Baptist preacher.—The Baptists, in this instance opened their house for the accommodation of our brethren.
Bro. W. Anderson, Independence Mo., July 20th, 1848, writes: "It will, I doubt not, be gratifying to you to hear of the prospects for the advancement of the Truth in the Far West. There was an effort made last spring to ascertain the views of the brethren in this region on the subject of Evangelizing. To a call for this purpose some twelve churches responded; and on Friday before the second Lord's day in June, their messengers assembled at Pleasant Hill. From the interest manifested at that meeting, we think that the brethren are alive to the importance of the great work. They resolved to employ one or two laborers, for the support of whom, liberal contributions were made.

Notwithstanding the power of the opposition brought to bear upon us, (for I think the cause here has as many obstacles to encounter as any where else,) we are still gaining strength; while a firm reliance upon the unchangeable promises of God begets within us great boldness. We do cherish a hope that, much of the spirit of opposition, hitherto manifested towards us, will soon cease; and we believe that the "Christian Magazine" will not only assist in edifying, but tend greatly to confirm those who adhere to the Faith once delivered to the saints, and also to dispel the prejudice and bitter sectarian dogmas brought to bear against the progress of the Truth.

The cause of Truth is onward. Men are beginning to feel in spiritual as in temporal matters——i. e.: they feel that they should be free. But how hard it is to yield to the force of Truth when old and cherished traditions have choked up the communicatory avenues to the soul of man."

Bro. B. L. Goodman, Lafayette, Ala., August 3, 1848, writes:—"We have a little band of Christians (say thirty-eight) associated together here. We meet on the first day of every week, break the loaf, sing, pray and read a portion of God's word. We will soon have a house in which to worship, as comfortable as any in the place. This little band is firm in the faith; and could be much increased in numbers, if we had such teachers for a short time, as are brethren McCall and Fanning. Can't you induce some able and zealous preacher to come among us? [We can do no more than to call attention to the case. Where are brethren Casey, Hooker, and Ligon? Cannot they be induced to visit you?]—En.

The Methodists have made a bold push at this little band—the Baptists are now making an effort against us, backed by the Methodists and Presbyterians—but it will all prove in vain. We believe [know] we are right; and the machinations and devices of the sects cannot turn us away from the teachings of the Apostles to the traditions of men."

[This congregation was planted by Bro. J. R. McCall last spring; but he was obliged to leave before his labors were properly appreciated by the community.—When the brethren finish their house, and have a little time to recover from the expense such buildings necessarily involve, it is their intention to employ a suitable Evangelist. They manifest a commendable spirit in this, and well deserve an able and efficient preacher.—En.]

Bro. J. H. Vandyck, Henry co., Tenn., Aug. 9, writes: "Bro. McCall is at Dresden, and has created some excitement in the town and country, but as yet has had few additions. Our Camp-meeting commences at Brown's creek on Friday before the first Lord's day in October, and our other meetings will follow regularly at Blood river, Henry co. 2d Lord's day, and at Clear spring the 3d Lord's day in same month. We also purpose holding a meeting in Paris after the close of the others."
Souls gaze upon me with a saintly love, and the grief that was common between us has been cured in them by an unspeakable joy.

As I look, the folds of the Vision open, and two other young souls gaze upon me with a saintly love, and the grief that was common between us has been cured in them by an unspeakable joy.

The prayerful congregation departed solemnly by night, but I lingered at the threshold in the pale moon's glistening light. The earnest words of the preacher seemed a feebly-tolling knell. Tears of anguish fell restlessly by side together here, as if I had not deemed to hear again.

Oh, this is peace!—I thank thee, God!—Cried the worshippers,—"Amen!"

With the wild and thankful prayer, the blissful trance had ended, and the peopled vision, cloud-like, through the parting sky ascended.

And the loitering breeze passed onward, and silence crept into the bell, and from the far and silver heaven the gentle dews and starlight fell. And an influence from on high softly rained upon my heart, and I felt, with rapture now, from the church I might depart.

For the Christian Magazine.

FELLOWSHIP.

Brethren:—In the last No. of your paper you kindly offer me to publish some "brief remarks" on the subject of the "Fellowship" adding that you will review them; which meets my entire approbation. Indeed I am much pleased with the last proposition. Only stipulating for the privilege of reviewing your review through the columns of your Periodical, should I consider it necessary.

My position, is, that the New Testament furnishes the evidence of the "Fellowship" or contribution, and the entire order of its observance. This I confidently expect to find in the plain language of the Holy Spirit. Let us see—in the 2nd Acts 42 verse, Luke tells us that the congregation at Jerusalem continued on the first day of the week] "steadfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in prayers," as steadfastly in all these four acts, as in any one of them on every first day of the week. Is my faith an example worthy of all imitation, for there is no authority [except human] to omit any or all of the observances. This congregation is justly denominated the pattern or model, and may I not say the divine model for all generations? And I hazard nothing in saying the congregations of the Saints, at this day should studiously follow so holy an example. See to it brethren, if they do not, they disobey the Lord Jesus Christ.

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And shall not we so attend to the order of collecting the “fellowship” or “contribution?” Paul will aid me in this matter as he gives all the necessary details, and no authority is more conclusive than his, and without hesitation, should be regarded as a settlement of all controversy on the subject. And what does he say, as expressed in his orders to the congregations of Galatia and Corinth? Why verily, “on the first day of every week, let each of you lay somewhat by itself, according as he may have prospered, putting it into the treasury.” Can language be more specific and intelligible, does it require one word? Is it possible to err in this matter? And does not its simplicity and secrecy [for it is not to pass through a second hand] commend itself to every Christian who reveres the saying of Jesus: “let not your left hand know what your right does?” We would respectfully enquire who can point out a better? Any thing added or taken from it would mar its beauty. Does it require the change which has obtained notoriety? No, verily, for it is completely adapted to all time. Let the Saints try it faithfully, and it requires no prophetic vision to give assurance that the Treasury would overflow like the fabled cornucopia.

But you say I must be brief. I shall, however, presume on your patience for a little while. I name a few of the sayings of the Apostle to the Gentiles, in order to prove some of the blissful effects of a scriptural attention to the “fellowship.” Let us hear him: “God loves a cheerful giver, and God is able to make every blessing abound to you. He that soweth bountifully shall reap bountifully. For the administration of this service not only supplies the wants of the Saints but is abundant by many thanksgivings to God.” But I must stop, beseeching every one to read the 8th and 9th chapters of Paul’s second letter to his brethren at Corinth.

Very Respectfully,
S. C. DUNNING.

Cultivate your memory so that the materials which you gather, may not be dissipated and lost as fast as gathered.

Blessed be the hand that prepares a pleasure for a child; for there is no saying when and where it may again bloom forth. Does not almost every body remember some kind-hearted man who showed him a kindness in the quiet days of his childhood? The writer of this, recollects himself at this moment as a barefooted lad, standing at the wooden fence of a poor little garden in his native village: with longing eyes he gazed on the flowers which were blooming there quietly in the brightness of a Sunday morning. The possessor came forth from his little cottage—he was a wood-cutter by trade—and spent the whole week at his work in the woods. He had come into his garden to gather a flower to stick in his coat when he went to church. He saw the boy, and breaking off the most beautiful of his carnations—it was streaked with red and white—gave it to him. Neither the giver nor the receiver spoke a word; and with bounding steps the boy ran home; and now, here at a vast distance from that home, after so many events of so many years, the feeling of gratitude which agitated the breast of that boy expresses itself on paper. The carnation is long since withered, but it blooms afresh.—Douglass Jerrold.

OBITUARY.

PHILADELPHIA, JUNE 27, 1848.

J. B. FERGUSON.—DEAR BRO:—You have doubtless learned ere this that our dear Sister Elizabeth, consort of our esteemed brother O. B. Smith, is no more! What do I say? Nay, she still lives, but it is in a brighter and better world than this.

She was born Aug. 17, 1795, was married Dec. 27, 1821, and became a Christian in 1812, since which time she lived a devoted, zealous and consistent professor up to the day of her death. She obeyed the gospel at a meeting which you held in Murfreesboro’ Ten., and was baptized by our excellent brother Trott.

Last Fall, you recollect, brother Smith and his amiable consort came to this city with the view of remaining some time. Since I have been here, I have boarded in the same house with them. Sister Smith, always appeared to be cheerful and happy, except on account of absence from some of her children, whom she left in Nashville. From the time I became acquainted with sister Smith, I looked upon her as one of the best of women. A more devoted wife, a more affectionate mother, a kinder friend and a more excellent neighbor I never knew. She was loved and respected in return. She was sick with the Typhoid fever eighteen days, during which time I visited her every few hours, and I never heard
her murmur or complaint at the divine Providence. She expressed a desire not to die without seeing her absent children once more; but her good Father willed otherwise. She fell asleep Lord’s day evening at nine and a quarter, just before I returned from church. I had not, therefore, the painful satisfaction of seeing her breathe her last. For some hours before her death she seemed to be unconscious; but I was told by a friend who stood by her bed, that for the first time for many hours, she opened her eyes and appeared to cast them around the room; she smiled, closed her eyes and ceased to breathe. She departed like the morning star that melts away into the light of heaven. “She sparkled, was exalted, and went to heaven.” A new pulse of joy has thrilled through heaven, and another sanctified spirit has passed the threshold of immortality.

May her children and friends follow her noble example, that they may die as she died, and meet her in that world where “audious and farewells” are words unknown; where friends long parted shall meet and mingle in the anthem of the redeemed that shall swell and roll on forever.

Her husband and son appear to be inconsolable. I trust, however, they will not sorrow as those who have no hope. Never did a wife and mother receive more unremitted, tender, affectionate, heartfelt attention during the whole period of her sickness. Indeed brother Smith and his son Thomas have won the admiration and esteem of all here, for their devotion to wife and mother, both in her health and sickness.

Yours in Christian affection,

B. F. H.

For the Christian Magazine.

DIED—On Monday the 17th ult. Miss CHARLOTTE L. B. CLAIBORNE of this city. In the death of this interesting young lady, society feels that it has suffered a severe loss. Those who were privileged with her acquaintance, will long remember her extraordinary mental development, her most fascinating address, her varied resources of knowledge, her sparkling wit, her frankness and sincerity. Dignified and courteous in her manners and generous in all her impulses, her presence in the social circle was always a guarantee for free interchange of friendship and affection. She was the object of devoted affection to her family; the ornament of every circle in which she moved; and organized with peculiar delicacy of taste and sensibility of soul, when associating with congenial spirits and exalted minds, she seemed well mated for the enjoyment of a long and happy life. But the insatiable destroyer marked her for a subject, and in the bloom of life, and the vigor of her intellect, she was called to go down to his dark dominion. She died, confidently reposing her salvation in the hands of that Redeemer she had early acknowledged. We ought not to repine at an event which has terminated her severe sufferings and converted her hope into glad fruition. Calmly, with entire submission to the will of God, she expressed her willingness to depart. She is not dead, for she lives with us still in sweet and tender remembrances. Though like the flower in autumn she has disappeared from amongst us, we rejoice in the consolatory and gladdening reflection, that she has gone to a brighter and better world, where after patient endurance of present trial, we shall at last be re-united in one inseparable company of redeemed and glorified spirits! For although

“Chastened we are—
And bound in sorrow to this vale of tears,
We shall arise and in our youthful memories,
Treasure the end of innocence.”

B.

BURRIT COLLEGE, SPENCER, VAN BUREN COUNTY, TENN.

We received last month, but not it time for the August No., a request to notice this Institution. Since which we find the following in one of the daily papers in this city:

“We are erecting in our town a splendid college edifice, known in the charter obtained at the last session of the Legislature as “Burrit College.” We are progressing finely with said building, and expect to have it ready for the institution to go into operation by the first of October next, if we can be able to procure a competent professor or professors by that time. It is situated upon the top of Cumberland mountain, in the town of Spencer—an exceedingly picturesque and healthy location; one affording every facility to those who may wish to acquire an education. Can you not help us in procuring a competent man to take charge of our institution, by giving publicity to this through the columns of your excellent paper? Proposals must be addressed to the President of the board of trustees of Burrit College, Spencer, Van Buren county, and be well recommended.

G. W. YORK.”

[For ourself we have a partiality for the good old name “Academy,” and would be glad if some of our Institutions would save it from the entire obliteraton now threatened by its more popular rival—“College.” Whether it is because the most pleasing recollections of former years are associated with an old Academy, or because of the appropriateness of the name for the character of the Institution, we will not now decide. We heartily wish them success, whether as Universities, Colleges or Academies.]

Editor’s remarks upon the ‘FELLOWSHIP’ in our next.
Lectures on Genesis—Lecture XV.

Genesis 16th Chapter and all the Scriptures which relate to Ishmael—The Birth of Ishmael—the Prophecies concerning him, illustrated and confirmed in the History of the Arabs—the Angel Jehovah.

We are introduced to new personages in our lesson for to-day. The group of the Abrahamic family increases by the addition of Hagar and Ishmael. Hagar was no doubt procured as the slave of her mistress, from Egypt, during the residence of the patriarch in that country—the oldest slave market of the world. We have seen, in a preceding Lecture, that the descendants of Ham were to be servants of their brethren; and in this bond-maid of Sarai, we have a partial exemplification of the denunciatory threatening. Ishmael (signifying, God has heard) is the significant name given to the son of Abram by Hagar before he was born. The circumstances of his birth were remarkable:—Sarai, as the wife of Abram, had absolute control over her female slaves, and could do with them as she pleased, without regard to the will of her husband. Supposing that her own age prevented her from being the mother of the numerous progeny promised to Abram, and never suspecting but that it was to be procured through natural means, she gave her slave to her mistress; and she might have children by her. It should be recollected here that concubinage was, under that dispensation, permitted, though always attended with evil consequences to all concerned; and that children born of a slave were considered as the children of the mistress, being her absolute property. Hagar received strength, and conceived by the renowned patriarch, and through her he became the father of the extraordinary nation of Ishmaelites, concerning whom we have to notice several remarkable prophecies, whose fulfilment stands up before us as an indestructible and unmistakable monument to the inspiration of the book of Genesis. In behalf of the conduct of both Abram and Sarai in this case, it should be remembered that they had now lived in Canaan ten years after the promise, were both descending into the vale of years, and had little hope of seed unless it were through the womb of another, and that the promise had not been restricted to Sarai. But, as might have been expected, her expedient, though successful, laid the foundation for domestic jealousy, and ultimately led to the flattering pride and self-preference of Hagar, and the rigorous and wicked conduct of Sarai. She drove the arrogant Hagar from her house at a time when, of all others, she should have been the object of her care and attention. Hagar set out from the inhospitable home of her offended mistress, turning to Egypt, the place of her birth. She faints under the fatigue of her journey, and overwhelmed with distress, she cries unto the God of Abram by the fountain in the way to Shur. Jehovah hears her in her deep distress; expostulates with her, and requires her return and submission to her mistress. But he adds a gracious promise with reference to her embryo which contains the prophecy we wish to notice to-day:—“And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. And the angel of the Lord said unto her, behold thou art with child, and thou shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction; and he will be a wild man; his hand will be against every man, and every man’s hand against him; and he shall dwell in the pre-
sence of all his brethren.” In the succeeding chapter we learn also, that, when God promised Isaac to Abram, he reserved a blessing for Ishmael, “And as for Ishmael, I have heard thee; behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget; and I will make him a great nation.” And afterwards, when the mother and son were both in the wilderness, he said: “and also of the son of the bond woman will I make a nation, because he is thy seed.” And, again, verse 18: “I will make him a great nation.” We come, then, to notice, in detail, these

PROPHECIES CONCERNING ISHMAEL.

Hagar gave to her son a wife of her own nation, and his family was soon increased to a nation of traffickers, of whom we read, Gen. xxxvii: that they bought Joseph, the grandson of Isaac, and sold him into Egypt; and from him descended titles and nations as follows: “Now these are the generations of Ishmael, Abraham’s son, whom Hagar the Egyptian, Sarah’s hand-maid, bare unto Abraham. And these are the names of the sons of Ishmael, by their names, according to their generations: the first born of Ishmael, Nebajoth, and Kedar, and Adbeel, and Mibsam, Mishma and Dumah, and Massa, Hadar, and Tema, Jetur, Naphish and Kedemah. These are the sons of Ishmael, and these are their names, by their towns, and by their castles, twelve princes according to their nations. And these are the years of the life of Ishmael, an hundred and thirty and seven years; and he gave up the ghost and died, and was gathered unto his people. And they dwelt from Havilah unto Shur, that is before Egypt as thou goest toward Assyria, and he died in the presence of all his brethren.”

Nebajoth.—Father of the Nebatheans, whose capital was Petraea, in Arabia Petraea, and their possessions extended to Arabia Deserta.

Adbeel and Mibsam.—Of whom nothing certainly is known.

Misham, Dumah and Massa.—Settled Dumah in Arabia in the vicinity of Mount Sier, of which Isaiah speaks xxii: 1.

Of the last named, but little if anything, is known, except that their names, in connection with Dumah, became a proverb: Mishma, hear much. Dumah, say little, and Massa fear much.

Tema.—Of a people in Arabia Deserta, Job vi: 19.

Jetur.—Of the Jutureans, who lived beyond Jordan, in a small country, afterwards occupied by the half tribe of Manassah.

Naphish.—Of an unknown tribe of Hagarites, 1 Chron. v. 19.

Kedemah and Hadar.—Unknown.

Indeed, such is the obscurity of ancient history, but little is known of the distinctiveness of these ancient tribes, or of their places of settlement. Of their immense number and place of general location, we are distinctly informed both by the prophecy, and the accurate marks of ancient and modern history and geography.

“They dwelt from Havilah unto Shur,”—in all the country which extends from East to West from Havilah on the Euphrates, near its junction with the Tigris, to the Desert of Shur, which extends along the Isthmus of Suez; a country in the presence of the after settlements of the Israelites, lying both to the East and South of Judea.

“Twelve princes shall beget,”—Although the descendant of a slave, he shall be the father of Princes. This was exactly fulfilled; and hence, we read in all ancient history of the rulers of the tribes of the Arabs. Strabo calls them Phylarchis, which signifies rulers; and Melo, quoted by Eusebius, relates that “Abraham, by his Egyptian wife, begat twelve sons, who, departing into Arabia, divided that region between them and were the first Kings of the inhabitants, and whence even to our day, the Arabians have twelve Kings of the same names as the first.” He makes a mistake in calling Abram the Father, whereas we learn he was the grand-father. But even to this day, the Arabians live in tribes.

“I will make of him a great nation.”—His seed became a great nation—one of the greatest of nations—so great as to threaten to overturn the whole civilized world, and they remain great even now, though four thousand years have passed away since their origin. One of the largest and most pow-
erful empires that was ever erected upon earth was established by them—the empire of the Saracens. But, not only was the greatness of his descendants predicted, but their character is most astonishingly described.

"He will be a wild man,"—or, literally, a wild-ass man. Job declares with reference to man's wild and intractable disposition that he is a "wild asses colt," and of the nature of that animal, he says: "Who hath set out the wild-ass free? or who hath broken the bands of the wild-ass? Whose house I have made the wilderness, and the barren-land his dwellings. He scorneth the multitude of the city, neither regardeth he the crying of the driver. The range of the mountains is his pasture, and he searcheth out every green thing? Nothing could be more perfect than this description when applied to the wild, fierce and stubborn descendants of Ishmael as they roam over their mighty deserts, and bid defiance to the rest of mankind. And of their armies, described by a future prophet it has been well said what all history confirms, that before them was as the garden of Eden, but behind as the great wilderness. Of Ishmael it is said that he "dwelt in the wilderness and became an archer." In the same wilderness in which he dwelt his descendants still dwell; and they are famous in all history, like our own Indians, who, I have several good reasons for thinking, are also his descendants, for their use of the bow and the arrow. And although latterly fire-arms have been introduced among them, many to this day, prefer to be skilful archers. It was said of the father, that:

"His hand was against every man and every man's hand against him;" which has also been true of his descendants. They live by violence, rapine and booty; and they overrun their neighboring countries with predatory robberies. They have occupied the same country, and followed the same mode of life, from the days of their great ancestor, down to the present times, and range the wide extent of burning sands which separate them from all surrounding nations, as rude, and savage, and untractable as the wild ass himself. Claiming the barren plains of Arabia, as the patrimonial domain assigned by God to the founder of their nation, they considered themselves entitled to seize, and appropriate to their own use, whatever they can find there. Impatient of restraint and jealous of their liberty, they form no connection with the neighboring states; they admit of little or no friendly intercourse, but live in a state of continual hostility with the rest of the world. The tent is their dwelling, and the circular camp their city; the spontaneous produce of the soil, to which they sometimes add a little patch of corn, furnishes them with means of subsistence, amply sufficient for their moderate desires; and the liberty of ranging at pleasure their interminable wilds, fully compensates in their opinion for the want of all other accommodations. Mounted on their favorite horses, they scour the waste in search of plunder, with a velocity surpassing only by the wild-ass. They levy contributions on every person that happens to fall in their way; and frequently rob their own countrymen, with as little ceremony as they do a stranger or an enemy; their hand is still against them. But they do not always confine their predatory excursions to the desert. When booty is scarce at home, they make incursions into the territories of their neighbors, and having robbed the solitary traveller, or plundered the caravan, immediately retire into the deserts far beyond the reach of their pursuers. Their character, drawn by the pen of inspiration Job, 24: 5, exactly corresponds with this view of their disposition and conduct. Behold, as wild asses in the desert, go they forth to their work betimes for a prey: the wilderness yieldeth food for them and for their children. Savage and stubborn as the wild ass which inhabits the same wilderness, they go forth on the horse or the dromedary, with inconceivable swiftness in quest of their prey. Initiated in the trade of a robber from their earliest years, they know no other employment; they choose it as the business of their life, and prosecute it with unwearied activity. They start before the dawn, to invade the village or the caravan;
make their attack with desperate courage, and surprising rapidity; and, plunging instantly into the desert, escape from the vengeance of their enemies. Provoked by their continued insults, the nations of ancient and modern times have often invaded their country with powerful armies, determined to extirpate, or at least to subdue them to their yoke; but they always return baffled and disappointed. These savage free-booters, disdaining every idea of submission, with invincible patience and resolution, have maintained their independence; and they have transmitted it unimpaired to the present times. Despite all their enemies can do to restrain them, they continue to dwell in the presence of all their brethren, and to assert their right to insult and plunder every one they meet with on their borders, or within the limits of their domains. Paxton. To the same purpose the editor of the Pict. Bible on this passage remarks:—Even in the ordinary sense of the epithet ‘wild,’ there is no people to whom it can be applied with more propriety than to the Arabs, whether used in reference to their character, modes of life, or place of habitation. We have seen something of Arabs and their life, and always felt the word wild to be precisely that by which we should choose to characterize them. Their chosen dwelling-place is the inhospitable desert, which offers no attractions to any other eyes but theirs, but which is all the dearer to them for that very desolation, as much as it secures to them that independence and unfettered liberty of action which constitutes the charm of their existence, and which render the minute boundaries and demarkations of settled districts, and the restraints and limitations of towns and cities, perfectly hateful in their sight. The simplicity of their tented habitations, their dress and their diet, which forms so perfect a picture of primitive usages as described by the Sacred Writers, we can also characterize by no more fitting epithet than ‘wild,’ and that epithet claims a still more definite application when we come to examine their continual wanderings with their flocks and herds, their constant readiness for action, and their frequent predatory and aggres-

sive excursions against strangers or against each other. But this point resolves itself into the ensuing clause.—His hand will be against every man, and every man’s hand against him. It is evident that one man could not subsist alone in open enmity with all the world, nor could one man’s hand be literally against every man’s. There is, moreover, not the slightest hint in Scripture, nor any reason to believe that Ishmael lived personally in a state of opposition to his brethren. Bearing in mind what we have already said respecting the collective import of the name Ishmael in the prediction, we can have no difficulty in understanding this as a declaration, that his posterity should exist in an attitude of perpetual hostility with the rest of mankind. And there is certainly no people to whom this applies with greater truth than to the Arabs; for there is none of whom aggression on all the world is so remarkably characteristic.—

Plunder in fact forms their principal occupation, and takes the chief place in their thoughts; and their aggressions upon settled districts, upon travellers, and even upon other tribes of their own people, are undertaken and prosecuted with a feeling that they have a right to what they seek, and therefore without the least sense of guilt or degradation. Indeed, the character of a successful and enterprising robber invests a Bedouin with as high a distinction in his own eyes and in the eyes of his people, as the most daring and chivalrous acts could win among the nations of Europe. The operation of this principle would alone suffice to verify the prediction of this text.—

But besides this, causes of variance are continually arising between the different tribes. Burckhardt assures us that there are few tribes which are ever in a state of perfect peace with all their neighbors, and adds, that he could not recollect this to be the case with any one among the numerous tribes with whom he was acquainted. Such wars, however, are seldom of long duration; peace is easily made, but broken again upon the slightest pretence.—Bush.

Their empire once embraced more than half the ancient world, but it has now
They never have been conquered. Literally, tabernacle or dwell in tents. They dwelt in tents in the days of Isaiah and Jeremiah, who speak of the Arabian of the wilderness dwelling in tents before the eyes of the Israelites, (Isaiah xiii: 20; Jer. iii: 2;) and this is true of them even to the present day. Ishmael died in the presence of all his brethren, and his posterity have dwelt in a country adjacent to the Moabites and Amorites, descendants of Lot, the Edomites, descendants of Esau, and the Israelites, descendants of Jacob. They still inhabit the country of their progenitors, maintain their distinct character and their eternal enmity to the rest of mankind.

They have never been conquered. This is an astonishing truth; and especially when we recollect that the most formidable nations on earth have frequently attempted their subjugation. For four thousand years they have possessed their country despite of all the world—a demonstration of the inspiration of our historian which makes scepticism folly, and infidelity the veriest madness.

The Egyptians, under their great king, first attempted their subjugation, and he was obliged to draw off and defend a line to secure his own Egypt from the incursions of the Arabs! They were made the enemies of Egypt. Cyrus and the Persians were the conquerors of the East; but neither he nor his successors could ever wholly reduce the wild tribes of Arabia. They conquered some of the borders, but could never reach the interior.

The so-called world's conqueror, Alexander, overturned the Persian empire, and subdued Asia. Kings of every name bowed submissively to his victorious sceptre. But the Arabs refused to acknowledge him as conqueror, scorned to send an embassy to him, and would take no notice of him. This provoked a mediated expedition against them, and great preparations were made by him to render it successful; but in the midst of it he and his resentment were conquered by his disgraceful death.

One of his successors, Antigonus, twice attempted their subjugation, but was defeated.
ed, and was glad to make peace, and leave them to the enjoyment of their liberty.—They would not allow him to gather bitumen in the lake Asphaltites—but attacked his workmen, and forced them to desist from an undertaking which promised him great wealth. They assisted their brethren the Jews when it suited their interest or caprice, and in turn under the same principles plundered their land.

The Romans—the conquerors of the world—whose iron-tread caused the nations to tremble from the shores of Britain to the Euphrates, invaded the east and subdued the adjoining countries; but they could never make Arabia a Roman Province.—Pompey obtained some victories over them, but soon, circumstances compelled him to retire, and all his advantages were lost; and in turn, the Arabs made their savage incursions into the Roman Provinces. Albinus Gallus spent two years in an attempt against them, and penetrated far into their country; but he was compelled to a retreat, which might be called a flight, with but a remnant of his forces. The European Tragan reduced some parts of their country, but could not conquer the whole of it; and when besieging the city of the Hagarenes, his soldiers were repulsed by lightning, hail, whirlwinds, and were so infested by flies, that he could make no progress, and was compelled to raise the siege, and return home in disgrace. The Emperor Severus besieged the same city with no better success. These unsuccessful expeditions but roused the Arabs to greater license, and they scourged the Roman Provinces in most disastrous depredations with impunity.

Since the days of their prophet Mahomet, they have been well known upon the page of history, not only as free and independent tribes, but as the scourge of Europe, for hundreds of years. Neither Tartars, Mamulukes, Turks, nor all their armies, could ever reduce them within the limits of their rightful country. They still dwell free and savage in the presence of their brethren, and bid defiance to the armies of the world.

Napoleon and his veteran army encountered them and slew their forces with a great and merciless slaughter; but he left their country in disgrace, and most of his proud army left their bones to whiten the sands of their deserts.

Now put these facts and the prophecy together. Other nations have degenerated in courage and domestic virtues; most have forsaken the place of their origin, and their manners have changed with the times. But these children of the desert, though they have had intercourse with most of the world, have overrun the greater part of it, and for centuries were masters of its learning; yet they remain unchanged—the same fierce, savage, intractable people, their ancestor was. He was born of a concubine; and they live in concubinage and their religion tolerates it to this day. He dwelt in a tent, shifting from place to place, and so do they, having obtained the name of Scentites, or Bedouins, or tent dwellers, to this day.

He was an Archer; so are they. He was the father of twelve princes or tribes; they live in tribes or clans to the present time.

He was a wild-man; so are they. His hand was against every man; so are theirs.—Every man's hand was against him, and this is true of them in all ages.

It is wonderful that they should retain the disposition of their ancestor and maintain it in all ages; it is more wonderful that they subsist an independent people whilst the mightiest empires of the world have arisen, have been arrayed against them, and have fallen around them. Wonderful, indeed, that they should retain their simple and primitive manners; though often allied to the most powerful monarchs of the East, or under their victorious Prophet, carrying their arms into the most distinguished kingdoms of the earth, their country at the same time the highway of the merchant and traveller. But most wonderful of all, that the inveterate habits, and unimpaired resemblance to their ancestor, were the subject of minute and detailed prophecy, even before Ishmael was born! He that would not acknowledge a miracle here, would not acknowledge one though one rose from the dead.

Their resemblance to the Jews is peculiar, in at least five particulars. They were
There are lessons of a practical character that we ought not to neglect, clearly deducible from this history.

But let us especially remember that the word of God endures forever; that its prophecies and promises are fastened by the Master of Assemblies. What he said of the tawny, unsubdued sons of the desert, who by his word still possess the sole dominion of their native mountains and vallies, is no more certain than what he says of every individual embraced in the gospel offer. The word of Jehovah, through Jesus Christ and his Apostles, is fixed like the heavens.

It gives a light to enlighten our path; it directs our understanding; it purifies and rejoices our hearts; it supports us in affliction; it gives peace to our troubled conscience, and is to us better and more enduring than all the treasures, homes and riches of the world.

Let us walk according to that word; let its sublime wonders enchant our meditation by day and by night; let us learn to love it and its author with the whole heart; and then whilst we are struck with wonder at the sight of his presence as manifested in the condition of nations for thousands of years, we may delight implicitly to obey him that he may take us under his watchful care, and guide us to everlasting glory. Blessed are they who seek the true riches of his word for “the merchandize of it is better than the merchandize of silver and the gain thereof than fine gold.”

CHURCH GOVERNMENT.

Bro. Ferguson:—It has been well said, that “the price of liberty is eternal vigilance.” This adage is equally true in Church and State. We must “stand fast in that liberty, wherewith Christ has made us free, and be not entangled with a yoke of bondage,” if we would be blessed ourselves, or greatly instrumental in blessing others. Our Churches are very unanimous in asserting the independent form of Church government, and repudiating all foreign interference with the discipline of the individual congregation. Still, however, cases sometimes occur, which indicate, that we must be constantly on the alert if we would maintain our independence. One of this
CHURCH GOVERNMENT.

sort gave rise to the following letter, which is furnished for publication in the Christian Magazine at the earnest solicitation of intelligent and pious brethren, who regard it as conducive to the interests of truth and righteousness. The letter itself sufficiently explains the circumstances which gave it birth.

That we may not even run the risk of wounding the feelings of good brethren unnecessarily, alphabetical characters will be substituted for proper names. With this exception, and the necessary omissions, the following is a true copy of a letter representing a veritable transaction, that occurred in the Great West, not two years ago.

"The Church of Christ at A. to the Elders of the Churches at B. C. and D. sends Christian salutation.

Dear Brethren:—We have received your letter of the 25th ult. and carefully examined its contents. You have politely favored us with a copy of your proceedings, as a Court of Appeal, sitting at B. on the 24th of October, to re-examine, and, if need be, reverse the decision of the Christian Church at A. in the case of E. F. G. You have also requested us to prepare, and send on before the time of your next setting, all the documents in the case of E. F. G.—with several other requests unnecessary to be repeated.

We regret, dear brethren, to inform you, that we feel in conscience bound to refuse a compliance with one and all of the requests aforesaid; and we esteem it our privilege, in Christian courtesy, to give you a reason for this refusal.

We are fully persuaded, that Jesus Christ, having redeemed the Church by his own blood, has the exclusive right to legislate for its government. Whatever form of government he has enacted by his inspired Apostles, the only infallible expositors of his mind and will on this subject, we feel conscientiously bound to learn and to obey. From the most thorough examination, that we have been able to make, of the Apostolic Epistles, we are perfectly satisfied, that the Congregational form of Church Government is the only one divinely authorised—

or, in other words, that the individual Church is the highest ecclesiastical court on earth, that has any sanction in the New Testament.

In the words of our highly esteemed Bro. Campbell—"As for associations, conferences, conventions, &c. presuming to act under sanction of a divine warrant, or claiming to be a court of Jesus Christ, to decide in any matters of conscience or to do any act or deed interfering with, or in opposition to the perfect independence of each individual congregation, or at all legislating for the churches in any district of country—it is altogether foreign to the letter and spirit—to the precepts and examples—to the law and to the testimony of the Christian books." See Christian Baptist, Burnet's Edition, p. 419, about the middle of the second column.

And again—"I have no objection to congregations meeting in hundreds, at stated times, to sing God's praise, and to unite their prayers and exhortations for the social good. But whenever they form a quorum, and call for the business of the churches, they are a popish calf, or a muley, or a hornless stag, or something akin to the old grand Beast with seven heads and ten horns."

"I cannot give my voice in favor of appeals to any tribunal, but to the congregation of which the offended is a member; neither to a council of churches specially called, nor to an association. The old book, written by the Apostles has compelled me to hold this dogma fast. And I can, I know, show that it is superior to every other course. I will grant however, that this plan will not suit a denomination, or a sect, but it will suit the kingdom over which Immanuel reigns." See Chr. Bapt. p. 531, first column.

We quote these words, dear Brethren, because none could possibly be more appropriate for the expression of our own well established sentiments; but we would by no means have you to suppose, that we do not consider it a high crime to put any uninspired man, however good or great he may be, in the place of Jesus Christ, or of an inspired Apostle. Be assured, dear Brethren, that we have not so learned Christ—
We know who has said—Be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren. And again—‘Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?’ We are well convinced, that if we would serve God acceptably, we must do it with the understanding and the heart—must serve him for ourselves, and not by proxy: and, that if we are governed by the opinions, or authority of any uninspired man on earth, in such matters, our conduct is no better than man-worship, and abominable idolatry.

The foregoing exposition of our views on this subject might reasonably exempt us from all obligation to comment particularly on the various topics brought to view in your letter and “Proceedings.” There are some points, however, which we think it our duty to notice.

You have, strangely enough, forgotten to trust that we shall ever be enabled, through grace, even to rejoice on that account. But dismissing this part of the subject, let us come to the other argument in favor of our submission to your tribunal, viz: ‘the best men have erred.’

We candidly acknowledge our persuasion of the truth of this sentiment; and we candidly confess, that, owing to the obstinacy of our intellects, or some other cause, we are wholly unable to discover the conclusiveness of the logic, that would make this an argument in favor of the Appeal in question. If ‘the best men have erred,’ and if, in the multitude of counsellors there is safety’—what reasonable assurance can we have, that your council of eight may not, by some rare possibility, err, as well as our council of two hundred? We have more than two hundred members in our Church, possessing at least ordinary piety and intelligence; and in a very full meeting, where almost all our members were present, after hearing a full and fair report of the facts and the evidence, we were unanimously of the opinion, that by the laws of our King no discretion was left us in the case; and that it would be a crime not to exclude the individual in question. You cannot possibly have as full and perfect a knowledge of
the facts as we have; and although we should
not presume to compare ourselves with you
for either intelligence or piety, nevertheless,
we think that those who know us best, will
award us a sufficient measure of both these
attributes for the decision of such questions.

Now, admitting that we, in circumstances
vastly more favorable for the formation of a
correct judgment, may have erred, unless
you are infallible, what reasonable assur-
ance can we have, that the liability to error
would be lessened by submitting our deci-
sion for re-examination to a tribunal admis-
tioned under circumstances vastly less fa-
vorable towards a correct judgment? And
should we even conclude to submit to the
jurisdiction, which you claim; and be dis-
satisfied with your decision, (which is alto-
gether possible, since the best men have erred,
and consequently may err again,) we
suppose that you will not deny us the same
privilege, which you concede to E. F. G.—
We would therefore like to know, to what
Court, in such circumstances we must ap-
pel? And where this matter must ultimate-
ly end—whether in a Pope, or an Ecumeni-
cal Council?

But, dear brethren, though we thus rea-
son, we are well aware, that it would be an
insult to High Heaven, to decide any ques-
tion of this sort by the fallible reasonings of
the greatest uninspired man that ever lived
on earth. The authoritative question with
us is, and so long as intellect and conscience
remain, must ever continue to be—not,
What thinkest thou? but—How readest thou?
We desire never to forget that, how-
ever good, or wise, or great a man may be,
"The foolishness of God is wiser than
men."

Consequently, dear brethren, our grand
reason for refusing to recognise your au-
thority, or comply with your request, is,
that we find no authority for your proceed-
ings in the Christian Books, and are com-
pelled to regard them as directly subversive
of the divinely established government of
the Christian Church.

Beloved, as becometh saints, "we use
great plainness of speech," fully persuaded
that the honor of Christ, and the ultimate
triumph of his glorious cause is deeply in-
volved in the present issue; and having con-
fidence, that the dear brethren to whom we
write, desire in all things to be found walk-
ing in the strait path. Beloved, although
we regard you as not exempt from the lia-
ibility to error, which attaches itself, as you
properly say, to the best men; and although
we are confident, that in this matter you
have seriously erred; nevertheless we are
fully satisfied, that your error is wholly un-
intentional; and that, if you can be made to
see it, you will, in common with all good
men, rejoice to be set right.

Done by order of the Church at A. Nov.
1st 1846.

The confidence expressed in the last sen-
tence was not misplaced. The proceedings
aforesaid were speedily quashed, and a let-
ter received from one of the Elders, replete
with the Christian spirit, confessing their
error, and proposing to make any suitable
acknowledgments, either publicly or pri-
vately, to the Church at A. for this unauthor-
ised interference with her discipline.

OBSTRA PRINCIPIIS.

NATIONAL HAPPINESS.

Neither industry nor science, nor ma-
achines nor books can make a people happy.
All these things are useful in their way,
and the legislator ought to propagate and
multiply them; but if contented with having
developed the intellectual and terrestrial
part of man, he neglects to educate the soul
—that divine essence of humanity—instead
of a happy people, he will see around him
only an uneasy multitude, unbridled in its
passions and harrassed with the double want
of rising and of knowing, of which the sub-
lime instinct constitutes its punishment.
You have directed it towards the earth, and
it remains there in the midst of riches and
of pleasures which consume it. Why do
you not open for it the gates of heaven?
Every thing which calms the heart, every
thing which aggrandizes humanity, comes
from above. You wish for happiness, for
power, it has been placed in heaven!—and
the wisest, if it be not also the most religious
can never be the happiest nation.
LEAVING all human opinions behind us, let us have recourse to the sacred records of truth for information, and learn from the gracious mouth of our Saviour himself, what we are to think of the true nature of faith.

To any one who is contented to understand the gospels in their plain and natural meaning, this enquiry cannot be long nor difficult. The Apostles were appointed to convert the world to the Christian faith, and to convey to all mankind the glad tidings of redemption. When therefore they received their commission to execute this great work, one would expect to find some clear account of that faith, which they were to implant in the minds of mankind, and which was to be the foundation of the religion which they were to propagate. Accordingly the words of our Saviour's commission to them are these: “Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned.”

Were we possessed only of this plain account of faith, I suppose no honest and well meaning Christian could be at a loss to understand the nature of that faith which he possesses. It would then no longer be reckoned a thing which can neither be explained nor comprehended, nor would there be any room for those confused and mystic descriptions of it, which are calculated rather to perplex than to inform.

The apostles are here directed to preach the gospel, and to him that believeth the gospel, and submits to the laws of this new institution, salvation is promised. Here all is clear and perfectly intelligible. The single act of the mind concerned in faith, as it is here described by our Saviour himself, is that of believing; and the object of faith is that Gospel, and those glad tidings of salvation which were delivered to the world by the first inspired preachers of Christianity, and are now recorded in their writings.

* Mark xvi: 15, 16.

So plain and simple is the account of faith given us by the great Author and Finisher of it: and we cannot suppose that, at a time when he delivered his last instructions to those who were to preach his gospel, he would give them a defective account of that act by which converts were to be qualified for admission into his religion. This then is to be considered as the fundamental rule of faith, to which all subsequent accounts of it are to be referred. And if we meet with difficulties in any part of the scripture where this subject is treated of, to this test must we bring them, and by this great original must they be cleared up; both because, in all reason, that which is obscure should be explained by that which is manifestly clear; and because the sacred writers must be supposed always to have preserved a consistency with that great commission, by virtue of which they acted.

Accordingly we shall find this rule of faith strictly adhered to, and strongly confirmed in their practice. Every new convert will be a fresh proof that our conception of faith is just, and that we have represented the instructions of our Lord in the same sense in which the apostles understood them.

The first fruits of their mission, those three thousand souls who, as an earnest of a plentiful harvest, came in at the first wonderful effusion of the Holy Ghost, are described as *“they that gladly received the word;” and soon after, as “they that believed.”

The next history of an eminent conversion which we meet with, is that which followed upon Peter’s healing the lame man, who was laid at the gate of the temple. The miracle having drawn a vast concourse of people together, Peter took the opportunity of exhorting them to embrace the Christian faith. In the midst of his discourse he was seized by the magistrates, alarmed at his success; *“howbeit, many of them which heard the word believed, and the number of the men was about five thousand.”

Soon after, the whole body of the faithful, who had met together to thank God for the success with which he had blessed their
ministry, are thus described, * "And the multitude of them that believed were of one heart, and of one soul."

The progress of the work of conversion is thus described, † "And believers were the more added to the Lord, multitudes both men and women."

When Philip first "preached Christ in Samaria," and delivered the unhappy people from the powerful delusions of the enchanter Simon, we are told, that † "they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ," and that "they were baptized."

* "If thou believeth with all thine heart," said the same apostle to the treasurer of Candace Queen of the Ethiopians, "thou mayest be baptized. And he answered and said, I believe that Jesus Christ is the Son of God."

When the miracle of Peter's raising Tabitha to life was † "known throughout all Joppa, many believed in the Lord."

† "Through his name," says Peter in his discourse to the devout Cornelius and his gentle friends, "whoever believeth in him shall receive remission of sins."

When some of the disciples, "which were scattered abroad upon the persecution that arose about Stephen, came unto Antioch, and spoke unto the Grecians, preaching the Lord Jesus, * the hand of the Lord was with them; and a great number believed, and turned unto the Lord." Thus providentially did God turn this persecution to the service of his cause, and made it the means of spreading that religion which it aimed to destroy.

When Sergius Paulus the governor of Cyprus, a prudent man, saw clearly "the hand of the Lord," in the punishment which fell upon sorcerer Elymas at the word of Paul, † "believeth, being astonished at the doctrine of the Lord."

† "Be it known unto you therefore, men and brethren," said St. Paul in his "word of exhortation" in the synagogue at Antioch, "that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

And when afterwards, in the same city, the apostles, being opposed and rejected by the Jews, "waxed bold," and openly declare their mission to the Gentiles, and published the gracious purpose of heaven to extend "salvation unto the ends of the earth; † the Gentiles were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region." This event is called by the apostle when at their return to Antioch they gave an account of the success of their mission, * "the opening of the door of faith unto the Gentiles."

When the keeper of the prison at Philippi, alarmed at midnight by the shaking of the foundations of his prison, "called for a light, sprang in, came trembling, and falling down before his prisoners, Paul and Silas," proposed to them that important question, "What must I do to be saved? † Believe on the Lord Jesus Christ," they replied, "and thou shalt be saved, and thy house."

At Thessalonica, when Paul, "as his manner was, went into the synagogue, and three sabbath-days reasoned with the Jews out of the scriptures, † some of them believed, and consorted with Paul and Silas."

At Athens, * "certain men clave unto him and believed."

At Corinth, † "Crispus, the chief ruler of synagogue, believed on the Lord with all his house; and many of the Corinthians hearing, believed, and were baptized."

At Rome, * "some believed the things which were spoken, and some believed not."

Thus have we the clear testimony of our Lord himself descending down with equal clearness through his apostles, to instruct us in the nature of faith. It were easy to enlarge this account, and to strengthen it by many authorities from every book of the New Testament. But this would be re-

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peating what must be known to every one who peruses the sacred writings; whilst there could be little hopes of giving additional weight to the argument in the opinion of those, who can find means to elude a conclusion drawn from the uniform practice of the apostles founded on the clearest testimony of our Lord.

The act of the mind then concerned in faith is simple, but the object is complex and extensive. The object of faith includes a great variety of matter, through which there runs one grand division that we must carefully attend to. It contains an history and a revelation; an history of the whole progress of redemption from the first unfolding of the design soon after the fall, till its completion in the death and resurrection of our Lord: and a revelation of whatever belongs to a future state, to heaven and to eternity. When faith looks back on all that our blessed Saviour hath done and suffered for us, it is closely connected with gratitude and love; when it looks forward to all those scenes of bliss and glory that are in reserve for us, it is then more immediately united with trust and hope.

Faith we find appeared very early in the world, for Abel was possessed of this virtue, and by faith *offered unto God a more excellent sacrifice than Cain." But the object of faith was at that time extremely different from that which is now presented to us. Creation was then almost the only great act of mercy that faith could look back upon: for *through faith we understand that worlds were framed by the word of God." The historical object of faith therefore was at first small; but as acts of divine mercy were multiplied, and the records of them enlarged, this part of the object increased. And as it increased, we find the promises of God, which were at first revealed in general terms, growing at the same time distinct and explicit. The horizon, which bounds the view, enlarges as we advance forward in the history of revelation, so that each succeeding patriarch or prophet had a fuller prospect both of the blessings and promises of God, than those that went before him. The history of past, and the promises of future mercies, were still increasing together, till at length to us who had the happiness of seeing the work of redemption accomplished, and whatever concerns our eternal state placed in the clearest light, the object of faith is completely revealed, and appears before us in its full magnitude.

Faith then, in the early ages of the world, could have been little more than a belief and trust in the general promises of God.—This agrees extremely well with that beautiful history of pristine faith, which we have in the eleventh chapter of the epistle to the Hebrews. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on earth."

How thankful then ought we to be for those superior lights with which we are blessed; for that complete revelation, and that finished history of redeeming love which we enjoy! And if the holy men who lived in that dawn of revelation, could cheerfully sustain every difficulty by which their faith was tried, and could give such heroic proofs of their trust and dependance on God, how great must be the reproach to us if the Sun of Righteousness shining upon us cannot warm our cold affections into some suitable expressions of gratitude and duty.

*Heb. xi. 4.  †Heb. xi. 3.
ble in those who pretend to be lovers of general Science. Much in the mental as well as the physical world, depends upon the position from which we look at an object, if we desire to see it in its true proportions and influences. To a half-opened eye, a man may appear a tree when viewed from an improper distance. So the Bible, the book of Ages, of life and of God, may be regarded as a human composition, destitute of inspiration, to a man whose spiritual sense is half-opened and who looks at it from the airy summit of a half-formed science. There are no truths in nature that contradict the Bible, though there may be many which are in direct opposition to the theories of an unnatural interpretation. Unfortunately for the world, every important discovery is heralded by ungodly men as subversive of some long-cherished truth of the word of God, when, perhaps, there is no such truth in his word, and the vain boast of the egotistical amateur only serves to betray his ignorance and presumption.—It is so with much that I see written upon Religion by Phrenologists, and for the sake of their future reputation it would be well for them, as for all, to read the Bible for themselves before they pronounce so imperiously upon its revelations. At least, if they desire the spread of the discoveries of their science, and its proper influence upon society, they should not decide so hastily, not to say ignorantly. Phrenology, they should recollect, is not yet, though likely to become a science. It is what may be called a possible science, having made already undoubted discoveries. It has facts, but they are yet to be classified. It has not yet explained, the psychologial and spiritual phenomena, though it has done something towards it. These phenomena are still in some respects inexplicable, and even phrenological theories are but theories and complicated at that. To make accurate and profitable observations in their sphere of enquiry is difficult, and whilst I admit it requires great liberty, at the same time it needs great precision, long experience and patient, honest toil. Let the minds of phrenologists be liberated from the shackles of hypothesis, from creeds, and opinions, but let them also be held to calm, clear and faithful observations. Much that they have said, has gone for nothing; much more must go. When speaking of the truths they know, they have no right to say that every thing they do not know, and seem not to care to examine, is false and superstitious. These men are seeking substitutes for the Bible. Christianity is too antiquated for their reformatory taste, and needs to be placed beneath their records of science and their philosophy of history. Their reasoning seems to be that truth from the lower streams of knowledge is more salutary and powerful, than when flowing from the fountain head.—There is, however, some apology for their mistakes: The Christianity they look at is a hard and an unbending dogmatic system, devised by schoolmen and supported by priestcraft and superstition. It is not the fresh and living teaching of Christ and the Apostles which eternally flows from the springs of the Bible, when not interrupted by the muddy streams of a paganised tradition.—We love philosophy, science, literature; we rejoice in the knowledge of any truth brought from the interesting field of living thought and speculation; most heartily do we fraternize with the educated taste of the intellect of the age, which shoots far ahead of the effete, barren, and common-place things still called sermons,—but as we cannot blame a field for sterility when the husbandry is bad and dilatory, so we can not denounce Christianity because its advocates are often a time-serving, tradition-loving, and dogmatic class of idlers. The igno- rant blunders of Tom Paine's "Age of Reason" have not been more easily met and turned against him, than can all of their boasts against Bible-truth be turned against Phrenologists by any neophyte in Biblical knowledge.

Besides, these men blunder as much in their own Science as in their attacks on the Bible. They tell us, for example, that the brain is the "organ of the mind," and then reason as though it were the mind itself.—They speak of men being forced by a mal-organization to commit horrible crimes, whereas their philosophy only teaches that having that organization they are capable of
the crimes, as they are also of their oppos- site virtues, which common observation and the Bible also teach. Thus men of one idea, if they allow it to possess them as a Demon, cannot distinguish between things that differ. They fail to see the difference between the will and the organs or instruments of mind or mental action. A man may have Acquisitiveness and not acquire unlawful gains; he may have Destructiveness and not destroy human life; Secretiveness and not secrete his neighbor’s goods;—just as he may have a strong arm and not inflict personal injury upon the thin-skull of some boastful Phrenologist who tells him that all the world were fools before he was born.—And for the same reasons: he will not allow himself to have the disposition, and he can find more profitable use for the instruments (organs) committed to his trust.

But we did not intend an essay, but simply a reference to Phrenological works on Religion. I love Phrenology; but my very love for it compels me to say that I have seen no work of the above character which does not betray unpardonable ignorance and self-inflated arrogance. When we have more leisure, we intend a Review of a few of these, for the purpose of showing that the Bible and true Science are not antagonistic, and that he who says they are is ignorant of either one or the other, or both. It is said that a “full head deals heavy blows;” and, perchance, the complaint we make is uncharitable, for their errors, judging by their philosophy may be more their misfortune than fault, as they are certainly not to blame if they have small heads. We confess it would be difficult for a man of small intellectual capacity and strong personal ambition, with a foppish desire for notoriety and command, to admit any authority so humiliating as the Christian. Christianity has nothing to fear in the hands of Phrenologists of wisely directed brain, pure faith and fair virtue. Those of them who are bewildered by the questionable shapes and appimations of the shadowy land they have entered in their dogmatical investigations; men whose conceit renders them incapable of excellence even in the inferior sciences, and who, involved in the intricacies of their half-formed systems, because they have not a sufficiency of skill to disentangle themselves from difficulties that would never occur to a superior mind, decide against and denounce every thing that does not happen to be as young as Gall or themselves, may be expected to call in question the New Testament religion, if for no other reason, because it is eighteen hundred years old! But they must expect their own infallibility to be questioned even by many people who are so far behind them as to believe the great truths of Religion notwithstanding their antiquity. These are willing to rest their immortality upon grounds deeper and more immovable than the phenomenal phrenological crudities of our age-made discoverers. And in turn, they extend their pity to those who enjoy the light and influence of a Christianity they reject, remembering that children may stand as firmly on the earth as they need to do although they know nothing of the law of gravitation!—The advice of Seneca might not be amiss:

To such alms to such I fear
The face of death will terrible appear.
Who in this life flattering their senseless pride
By being known to all the world beside
Does not himself when he is dying know,
Nor what he is, nor whether he’s to go.

J. B. P.

SKETCHES OF SERMONS—No. IV.

PRAYER—James 5:16. DIFFICULTIES ANSWERED.

There are many sincere persons who cannot see how it is that God can bestow blessings in answer to the Christian’s prayer of faith, that he would not bestow without such prayer. It will be our aim in this discourse, if possible, to remove these difficulties.

Difficulty 1st. I cannot comprehend how prayer can effect the Deity.

Answer. 1st.—The christian is a man of faith. Having settled the question of the divine authenticity of the scriptures, he believes what they say whether he can comprehend the philosophy of the truths which they teach or not. In this, he differs from the infidel and the mere philosopher.

2. There are many things in nature which we cannot understand, which are, nevertheless, universally received as true; such as polar attraction; and yet by it lands are surveyed and seas navigated.
3. No one understands the philosophy of vegetable growth; still the husbandman plants and reaps notwithstanding. His not comprehending vegetable growth he makes as no objection to the cultivation of the earth for the purpose of securing the blessings of Providence.

4. The means by which communications are sent along the magnetic Telegraph at the rate of a thousand miles in a minute, are incomprehensible; and yet this is made no objection to this method of communicating and receiving intelligence.

2nd Difficulty. The idea that God answers prayer encourages inactivity.

Ans. 1. Activity is a part of the system. We are told to pray for our daily bread, still we are to labor to procure it.

Sinner are to pray for pardon; but like Saul, they must be baptised to obtain it, calling on the name of the Lord. Acts 22: 16.

Timothy obtained understanding from the Lord by attending to what the Apostle Paul said. 2 Tim. 2:7.

2. Prayer implies obligation on the part of the petitioner to live in accordance with the nature of his prayers, that his petitions may be granted.

3d Difficulty. God knows our needs, and will supply them as readily without prayer as with it.

Ans. 1. The same might be said of daily bread, which no one would pretend to urge.

2. God has said he shall be sought unto for blessings.

3. One's being unwilling to ask for a blessing would argue his unfitness for it.

4. Not asking is assigned as a reason for not receiving. Jas. 4:2.

5th Difficulty. God has promised and will bestow whether we ask or not.

Ans. 1. God's promise of any blessing is the only ground on which we are authorized to pray for it. Deut. 11:14; Zeek. 10:1; Jas. 4:8.

2. God's having promised to restrain the Jews after seventy years captivity, was the reason of Daniel's praying for their restoration at that time. Dan. 9:2—19; Jer. 25:12.

6th Difficulty. The idea that God will bestow blessings in answer to prayer that he would not withhold, represents God as changeable.

Ans. It is because God is unchangeable that he is influenced by the prayer of faith to give, when he would not give without such prayer.

III. The needle naturally points to the poles, but a magnet interposed will change its direction. The reason is because the poles, the needle and the magnet are all of a fixed nature—none have changed to cause the alteration of the needle.

7th Difficulty. The idea that God will answer prayer implies a miracle.

Ans. 1. Miracles are Divine acts above the laws of nature, and independent of means. Prove this.


B. F. H.

A UNIVERSALIAN CHARGE OF SLANDER.

Dr. J. H. Jordan, in his professed review of A. Hall's Universalism against itself, quotes the following from Hall: "Universalists contend that the Roman soldiers along with Titus, are what is meant by the angels who were to accompany Christ." &c. Dr. J. remarks on the above statement as follows: "The devil himself could not slander and misrepresent a people worse than this man [Hall] has slandered and misrepresented Universalists. I tell the gentleman that his accusation is gratuitous, false and wicked—a fabrication of his own manufacture. Universalists teach no such thing. And therefore the whole of what he says—all and particular—about Titus and his soldiers personating Christ and the holy angels, is but so much labor spent in vain. Did not Mr. Hall know better?—The more I learn of this man, the more am I convinced that he is not a Christian, and 'has not the fear of God before his eyes.'" See Jordan's Review of Hall pp. 399, 400.

Were Dr. J.'s charge against H. true, he should not bring against him such railing accusations, if he has any respect for the ex-
ample of Michael the Arch angel. Jude 9th. But unfortunately there are some, as Jude says (v. 10) who “speak evil of those things which they know not; but what they know naturally as brute beasts, in these things they corrupt themselves.”

Now, what will the candid, unsuspecting reader think when he is assured that Hall’s statement is true, every word of it: and that Universalists do teach that the Roman soldiers along with Titus, at the sacking of Jerusalem, were the Angels, the Holy angels of God, who were to accompany Christ? Such we affirm to be the teaching of Universalists.

1. The passages of scripture which speak of Christ’s coming with his holy angels (Mat. 16: 27, 28; 30, 31,) they apply to the destruction of Jerusalem, and explain them to mean Christ’s coming at that time to punish the Jewish nation. See Pro. and Con. p. 163, 339. Universalist’s Guide pp. 124, 125, 185, 186, 189, 192. Ballou’s second Inquiry p. 313.

2. The manner of Christ’s coming at the destruction of Jerusalem they say was in the Roman Army. Whittimore on the Parables, p. 347: “The destruction of Jerusalem by Titus is emphatically called the coming of Christ.” Universalist’s Guide, p. 108, 104. Jesus always represented himself, when coming to destroy the Jewish state, as being attended by angels. Mat. 16: 27, 28, 25: 30, 31, 34. 2 Thes. 1: 6. It is a circumstance which confirms our application of the passage, that the Son of man sends forth his angels to destroy his enemies, for this language is invariably applied in the New Testament, to the destruction of Jerusalem. In the passage before us (Mat. 13: 37, 43) the angels or the messengers, were to be the agents for the destruction to the enemies of Christ; and by comparing this fact with what is stated in Mat. 22: 7, we ascertain who the messengers of destruction were. The Roman armies were the messengers which God sent to destroy his rebellious people, the Jews.” See also Whittimore’s notes on the Parables, pp. 102, 103.

A. Hall’s declaration then, that according to the Universalist’s theology, the coming of Christ, in the glory of his Father, with his holy angels, means the coming of Titus and the Roman army at the Destruction of Jerusalem to punish the Jewish nation, is true, every word of it!

What becomes now of Dr. Jordan’s railing accusation against A. Hall? Did not Dr. J. know that A. H. stated the truth about Universalism? If he did not, we have only to remark that he is very ignorant of his own doctrine. If he did know what H. stated to be true, and yet denied it, why we have nothing more to say!

B. F. H.
THE RELIGION OF LIFE.

fined to place, nor to any particular ordeal. D.—Can he be a Christian, without pass-
ing through that ordeal which makes him be-
lieve he is the worst man out of Hell and
that he deserves to be there, before his con-
version?
M.—Yes; for we have many men in our
church who make no pretensions to miracu-
lous conversion, who are as orderly pious
and benevolent professors as any.
D.—Are they not the most orderly? And
are not the most noisy the least pious and
intelligent in Scriptural knowledge?
M.—To be candid with you, sir, they are.
But the more ignorant would never have
been religious at all but for the measures
you condemn.

D.—This is just what I have said of you.
I knew that your enlightened preachers had
no more confidence in their system of Re-
vivalism, as necessary to the progress of
Religion, than I have. And, Sir, the truth
is: With all their apparent love for the peo-
ple, they do not believe that the common
multitude are capable of any higher views
of Religion. They do not regard them as
susceptible of Religion in any other form
than the form of superstition. Like the
Aristocratic tendencies of the pagan philo-
sophy of Greece and Rome, they distin-
guish between the nobility and the gross
multitude. The pure truth is to be con-
cealed among the first class whilst the great
body of tradesmen and mechanics are to be
left to the forms which ignorance and su-
perstition have provided for them.
M.—Well, Sir, what of it? Is it not
true?
D.—No, Sir, it is a false view of human
capacity; it is dishonest dealing in your
leaders and disgraceful to the very name
of Religion.
M.—How so?
D.—Why, sir, have you forgotten that
Christianity went forth from a Carpenter's
shop, was published abroad by fishermen
and tent-makers, and that its very necessity
originates in the fact that mankind have
common wants, common necessities and
therefore need a "common salvation"—
This is the offence of the cross, as it has

ever been, which made the Greek to sneer
and the Jew to stumble, and which now
crucifies the truth of Christ as it once put
to death his person. A Christianity which
has any thing to conceal from any son of
mortality, is not the universal Religion of a
world's Christ, of a universal Father.
M.—But what are you to do with the igno-
rant multitude? For however we may
sympathise with them, we know their mis-
fortunes.
D.—Enlighten them. What do any of
us know but what we have been taught?
M.—But many of them have not time.
D.—Have they time to attend your exci-
ted meetings of days continuance? Sir,
there is no excuse. And unless your en-
lightened(?) teachers will dispense their
light, God will take it from them, the people
will abandon them, and sooner may a miser
be saved upon the principles of Christian-
ity than they. He hordes his gold. They
hordes the knowledge of God and deal out
its semblance or counterfeit to the peo-
ple. Well did the Messiah say of such,
"they have taken away the key of knowl-
dge."

RELIGION OF LIFE.
[CONCLUDED FROM PAGE 316.]

The argument in this view is well deserv-
ing of attention. Considered as a merely
speculative point, it is nevertheless one on
which every thing hangs. And this indeed
is the consideration which I have been stat-
ing; that the whole superstructure of reli-
gious truth is based upon this foundation
truth—that life is a blessing.
And that this is not a mere assumption, I
infer in the next place, from experience.
And there are two points in this experience
to be noticed. First, the love of life proves
it is a blessing. If it is not, why are men
so attached to it? Will it be said, that it is
"the dread of something after death," that
binds man to life? But make the case a
fair one for the argument: say, for instance,
that the souls of men sleep, after death, till
the resurrection; and would not almost ev-
ery man rather live on, during the intermedi-
ate space, than to sink to that temporary ob-
livion?
But to refer in the next place to a con-

sideration still plainer and less embarrassed:

why are we so attached to our local situation in
life, to our home, to the spot that gave us
birth, or to any place, no matter how un-
sightly or barren—though it were the rudest
mountain or rock—on which the history of
years had been written? Will it be said, that
it is habit which endears our residence?
But what kind of habit? A habit of being
miserable? The question needs no reply.
Will you refer me to the pathetic story of the
aged prisoner of the Bastile, who, on being
released and coming forth into the world,
desired to return to his prison; and argue
from this, that a man may learn to love,
even the glooms of the dungeon, provided
they become habitual? But why did that
aged prisoner desire to return? It was not
because he loved the cold shadow of his
prison-walls; but it was, as the story informs us,
because his friends were gone from the
earth; it was because no living creature
knew him, that the world was darker to him,
than the gloomy dungeons of the Bastile.
It shows how dear are the ties of kindred
and society. It shows how strong and how
sweet are those social affections, which we
never appreciate, till we are cut off from
their joys; which slide from heart to heart,
as the sunbeams pass unobserved, in the
daylight of prosperity; but if a ray of that
social kindness visits the prison of our sick-
ness and affliction, it comes to us like a
beam of heaven. And though we had worn
out a life in confinement, we go back again
to meet that beam of heaven, the smile of
daylight of prosperity; but if a ray of that
social kindness visits the prison of our sick-
ness and affliction, it comes to us like a
beam of heaven. And though we had worn
out a life in confinement, we go back again
to meet that beam of heaven, the smile of
society; and if we do not find it, we had ra-
ther return to the silent walls that know us,
than to dwell in a world that knows us not.

“But after all, and as a matter of fact,
how many miseries,” it may be said, “are
bound up with this life, too deeply intervo-
en with it, and too keenly felt, to allow it to
be called a favored and happy life! Be-
sides evils of common occurrence and ac-
count, besides sickness and pain and povert-
ty, besides disappointment and bereavement
and sorrow, how many evils are there that
are embraced in the common estimate; evils
that are secret and silent, that dwell deep
in the recesses of life, that do not come
forth to draw the public gaze or to awaken
the public sympathy! How many are there
who never tell their grief; how many who
spread a fair and smiling exterior over an
aching heart!”

Alas! it is but too easy to make out a
strong statement: and yet the very strength
of the statement, the strong feeling, at least,
with which it is made, disproves the cynical
argument. The truth is, and it is obvious,
that misery makes a greater impression up-
on us, than happiness. Why? Because,
misery is not the habit of our minds. It is
a strange and unwonted guest, and we are
more conscious of its presence. Happiness—
not to speak now of any very high
quality or entirely satisfying state of mind,
but only of a general easiness, cheerfulness
and comfort—happiness, I say, dwells with
us, and we forget it; it does not disturb the
order and course of our thoughts. All our
impressions about affliction, on the other
hand, show that it is more rare, and at the
same time, more regarded. It creates a
sensation and stir in the world. When
death enters among us, it spreads a groan
through our dwellings; it clothes them with
unwonted and sympathizing grief. Thus
afflictions are like epochs in life. We re-
member them as we do the storm and earth-
quake, because they are out of the common
course of things. They stand like disas-
trous events in a table of chronology, record-
ed because they arc extraordinary; and with
whole periods of prosperity between. Thus
do we mark out and signalize the times of
calamity; but how many happy days pass;
undotted periods in the table of life’s chro-
nology; unrecorded either in the book of
memory or in the scanty annals of our
thanksgivings? How many happy months
are swept beneath the silent wing of time,
and leave no name nor record in our hearts!
How little are we able, much as we may
be disposed, to call up from the dim remem-
brances of the year that is just ended, the
peaceful moments, the easy sensations, the
bright thoughts, the movements of kind and
blessed affections, in which life has flowed
on, bearing us almost unconsciously upon
its bosom, because it has borne us calmly and gently! Sweet moments of quietness and affection! glad hours of joy and hope! days, yes many days, begun and ended in health and happiness! times and seasons of heaven's gracious beneficence! stand before us yet again, in the light of memory, and command us to be thankful and to prize as we ought, the gift of life.

But, my brethren, I must not content myself with a bare defence of life as against a skeptical or cynical spirit, or as against the errors and mistakes of religion. I must not content myself with a view of the palpable and acknowledged blessings of life. Life is more than what is palpable, or often acknowledged. I contend against the cynical and the superstitious disparagement of it. I contend against the cynical and the superstitious disparagement of life, not alone as wrong and as fatal indeed to all religion; but I contend against it as fatal to the highest improvement of life. I say, that life is not only good, but that it was made to be glorious. Ay, and it has been glorious in the experience of millions. The glory of sanctity and beneficence and heroism is upon it. The crown of a thousand martyrdoms is upon its brow.

Through this visible and sometimes darkened life, it was intended that the brightness of the soul should shine; and that it should shine through all its surrounding cares and labors. The humblest life which any one of us leads may be what has been expressively denominated "the life of God in the soul." It may hold a felt connection with its infinite source. It may derive an inexpressible sublimity from that connection. Yes, my Brethren, there may be something of God in our daily life; something of might in this frail inner man; something of immortality in this momentary and transient being.

This mind—I survey it with awe, with wonder—encompassed with flesh, fenced around with barriers of sense; yet it breaks every bound, and stretches away, on every side, into infinity. It is not upon the line only of its eternal duration, that it goes forth, forth from this day of its new annual period, through the periods of immortality; but its thoughts, like diverging rays, spread themselves abroad and far, far into the boundless, the immeasurable, the infinite. And these diverging rays may be like cords to lift up to heaven. What a glorious thing, then, is this life! To know its wonderful Author; to bring down wisdom from the eternal stars; to bear upward its homage, its gratitude, its love to the Ruler of all worlds; what glory in the created universe is there, surpassing this? "Thou crownest it, says the Psalmist, thou crownest it with glory and honor; thou hast made it a little lower than the angelic life."

Am I asked, then, what is life? I say, in answer, that it is good. God saw and pronounced that it was good, when he made it. Man feels that it is good when he preserves it. It is good in the unnumbered sources of happiness around it. It is good in the ten thousand buoyant and happy affections within it. It is good in its connection with infinite goodness, and in its hope of infinite glory beyond it. True, our life is frail in its earthly state, and it has often bowed down with earthly burthens; but still it endures and revives and flourishes; still it is redeemed from destruction, and crowned with loving kindness and tender mercy. Frail too, and yet strong is it, in its heavenly nature. The immortal is clothed with mortality; and the incorruptible with corruption. It is like an instrument formed of heavenly melody; whose materials were taken indeed, from the mouldering and unsightly forest; but lo! the hand of the artificer has been upon it; it is curiously wrought; it is fearful and wonderfully made; it is fashioned for every tone of gladness and triumph. It may be relaxed, but it can be strung again. It may send forth a mournful strain; but it is formed also for the music of heavenly joy. Even its sadness is "pleasing and mournful to the soul." Even suffering is hallowed and dear. Life has that value, that even misery cannot destroy it. It neutralizes grief, and makes it a source of deep and sacred interest. Ah! holy hours of suffering and sorrow; hours of communion with the great and triumphant Sufferer; who has passed through your silent moments of prayer and resignation and trust, would give you up, for all the brightness of prosperity!
Am I still asked what is life? I answer, that it is a great and sublime gift. Those felicitation with which this renewed season of it is welcomed, are but a fit tribute to its value, and to the gladness which belongs to it. "Happy," says the general voice, "happy New-Year!" to all who live to see it. Life is felt to be a great and gracious boon, and eternity and eternity are spread before him and around him. Yes, my friend, the life thou leadest, the life thou thinkest of, is the interpreter of thine inward being. Such as life is to thee, such thou art. If it is low and mean, and base, if it is a mere money-getting or pleasure-seeking or honor-craving life, so art thou. Be thou lofty-minded, pure and holy; and life shall be to thee the beginning of heaven, the threshold of immortality.—Orville Dewey.

Wherever either private reproof or the public discipline of the house of God, is administered, it ought ever to be done from deep satisfaction in its strong maturity, sincere love to the offender, and with a deep humility before God, on account of that departure from the law of Christ, which renders it necessary. The reproof of a private offence should be accompanied with deep regret, that the offender should have fallen into sin, and a tender solicitude that he may be suitably affected with it, and restored. Where, in consequence of the failure of the other steps appointed by our Lord to remove an offence, it is unavoidably laid before the church, and public reproof must be administered; in addition to our concern for the offender, we ought to feel for the handle that is given, by the inconsistent walk of professors, to the enemies of the Lord Jesus, to speak reproachfully. Even where it is necessary, on account of gross iniquity, to have recourse to immediate exclusion, it must be conducted with that all-pervading spirit, by which every thing that is connected with Christianity is distinguished.—The spirit of love. It ought to be done from love to the offender, that he may be brought to repentance; from love to the cause of the Lord Jesus, that it may not be reproached by countenancing men in iniquity, and from love to the general body,
that they may fear. Every case of discipline, the members of a church should consider, as an affecting and impressive commentary on that scripture: "Let him that thinketh he standeth, take heed lest he fall."

It is a truth, which cannot be too strongly inculcated, that the external forms prescribed in Scripture may be observed where the spirit of them is totally wanting. Nay, it is possible to be very zealous for the observance of the form, while that zeal may be expressed in a spirit very different from the spirit of the gospel. If a private offender, for example, is reproved not in love, but in an opposite temper, the reprover in this case becomes himself an offender against the law of Christ. In like manner, if, when public discipline is administered, we should feel, in consequence of some previous difference we may have had with the offender, a secret gratification that he has fallen into sin, that he has met with something to humble him, and that now his character is made manifest, and that it only confirms the view we had of him formerly; such a spirit is diametrically opposite to the spirit of the gospel; and if we are capable of indulging it, it furnishes an awful proof, that whatever our profession be, we are yet ignorant of genuine Christianity."

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**THE FELLOWSHIP.**

*They continued steadfastly in the [Koinoura] fellowship.* — Acts 2: 42.

There has been some dispute with regard to the character of the duty pointed out in the example of the Jerusalem Church. — That our readers may be able to form their own opinions of the use of the original word, we herewith present them with every instance in which it occurs in the New Testament:

- Acts, 2:42.—They continued steadfastly in the fellowship.
- Rom. 15:26.—They of Macedonia, made a certain contribution for the poor saints.
- 1 Cor. 1:9.—Called unto the fellowship of his Son.
- 10:16.—Is it not the communion of blood of Jesus? — Is it not the communion of the body?
- 2 Cor. 6:14.—What communion hath light with darkness?
- 8:4.—Take upon us the fellowship of the ministering to the Saints.
- 9:13.—For your liberal distribution unto them and unto all men.
- Gal. 2:9.—The right hands of fellowship.
- Eph. 3:9.—What is the fellowship of the mystery.
- Phil. 1:5.—For your fellowship in the gospel.
- 2:1.—If any fellowship of the Spirit.
- 3:10.—And the fellowship of his sufferings.
- Philom. 6.—The communication of thy faith.
- Heb. 13:16.—And to communicate forget not.
- 1 John 1:3.—May have fellowship with us for our fellowship is with the father.
- 6.—If we say we have fellowship.
- 7.—We have fellowship one with another.

From the above it is easy to see that the word signifies a partaking, society, fellowship. It is used to represent the pledge of participation, whether it were in giving for the relief of the poor, in sufferings, in joys, labors or feeling. The verb signifies to make common and the original substantive (Koinos) common, that which is open to all. I have serious doubts whether the "fellowship," in Acts 2: 42, signifies contribution for the relief of the poor. Those who assume this position ought to tell us how a people who had cast all into the Treasury; who had all things in common, (koina) could contribute every first day of the week for the relief of the poor?

That a contribution was made upon the first day of the week in many of the Apostolic churches for this purpose, I have no doubt; but there is no evidence that it was a custom in the Jerusalem church, and I am confident that it at no time embraced all the charities of any church. It cannot be shown that the support of the gospel was ever secured by this means. That it was a special duty in the church of Corinth, no one doubts—but at the same time every Christian was re-
SECT OF MOLOKANERS, OR MILK-EATERS.

required to do good to all men "as he had op-

portunity," Gal. 6:10; and rich Christians
were solemnly charged to be ready to dis-
tribute and willing to communicate.

The idea that a Disciple of Christ should
not clothe the naked, feed the hungry or
minister to any good work without doing it
through the public treasury of a congrega-
tion is so absurd that it needs but to be stated
to be refuted. In times of general distress
it would be well to cast all into a Treasury
for which we have Apostolic example.—
But, even then, no one is required to do
this unless his own sense of religious obli-
gation lead him so to do.

The treasury, it is probable, was open on
the first day of the week in the Primitive
Churches, for contributions for the benefit
of the poor. But no man can show that
contributions were ever confined to this me-

thod either for the support of the gospel, or
any other purpose. Individuals and churches
ministered to Paul's necessities without re-
gard to manner. Indeed, the manner of
performing any requirement of heaven has
not been laid down, but has in all cases been
left to the wisdom of man, which must and
ought to be at all times called into the high-
est exercise. The duty is laid down and
we must obey; but we obey not according
to prescribed forms as though we were ma-

chines, but according to the best wisdom
we have, God holding us responsible for its
sanctified exercise. Thus: We must be-
lieve in the Lord Christ; but the time and
manner by which we arrive at the evidenc
upon which that faith is predicated are not
laid down. We must employ some time,
we must adopt some method; and as our
lives are short and our hearts deceivable,
we must act speedily and honestly or perish
in unbelief. We must be baptized, but it
may be in a lake, a river, a font,—it may be
backwards, side-wise, or face-foremost—it
should be by the easiest, safest and most ed-
ifying manner; and if we do not adopt some
manner we will be left to the consequences
of disobedience. So also we must support
the gospel; minister to the poor, and use
our time, opportunities and substance for
the glory of God and the good of all men.

And of so much importance is our fellow-
ship for the good of the poor, we ought to
have a public treasury open in all our stated,
congregational meetings. But we may also
have a gathering at any other time for this
purpose, if necessity require, and we may
adopt any method by which to secure either
of these objects, which our wisdom, expe-
rience, and Christian love may suggest.—
But adopt some method we must or perish
in our mammon-service or in the lusts which
drown men's souls in perdition.

Christians are members one of another.
They should have fellowship therefore in
every good work. And when a Brother of
acknowledged wisdom and devotion, pre-

sents to me a scheme by which to secure,
efficiently and profitably the welfare of any
interest the Lord has committed to our trust,
I feel myself bound either to adopt it or
propose a better. And to talk about degener-
ating into Sectarianism, because we imi-
tate others in "doing good" sounds in my
ears like drivelling croaking, and it betrays
unpardonable ignorance both of Sectarian-
ism as well as Christian obligation, to thus
represent any "good work." J. B. F.
their very exile a fountain of blessing. So far is it removed from the central part of the empire, they are allowed the enjoyment of civil and religious freedom, where unmolested in their Religion, some sixty villages have sprung up, abounding in all the necessary comforts of life.

I have been interested in the meagre accounts we have of this people. They are remarked for their familiarity with the Scriptures, so much so that their children are familiar with the whole Bible, and like the Waldenses of old, are able to repeat large extracts. They have free schools, and where a village is not able to have such, those parents who are capable, devote a part of each day to general instruction. It is said that a Drunkard has never been seen among them; that a Liar is a public desestation, and that no people can surpass them in lives of virtue, morality and Christian love. Who would have thought that such a people could be found in the wilds of Russia?—a country where in its most civilized portions the most superstitious rites are held in almost universal reverence? Where a priest to be ready to officiate on Sunday is confined on Friday that he may be sufficiently sober for his duties? Who can tell what is yet to be the destiny of those simple-hearted, sincere and laborious worshippers of our King? God has use for them and it will be seen in due time.

They are called Milk-eaters in derision, because of their abstinence from intoxicating drinks, and because they drink milk and eat animal food during Lent, contrary to one of the usages of the Russian Greek Church.

DESTRUCTIVE FIRES.

The several cities of our country have been severely scourged by devastating fires during the past twelve months. One sixth of Albany and two hundred buildings in the city of Brooklyn have fallen into ruins before the consuming element. One hundred and fifty-one human beings perished by the flames in the burning of the Ocean Monarch in the British Channel. Our own beautiful city had not built up the ruins of last year’s fire before she has been visited by another. Scarcely a city of the Union that has not suffered more or less. Do we only see second causes in these sad calamities or are the judgments of God in them? Perhaps it is presumptuous to say that any one misfortune rather than another is a divine judgment; but it is a healthy exercise of piety to see God in every thing—in the rolling thunder and in the murmuring brook, in the giant forest and in the tender plant, in the balmy zephyr and in the devouring flame. Happy the man and the people whose God is the Lord and who can admire his wisdom, bow before his justice and praise his goodness, whilst they submit to all his dispensions. He formed the earth and set bounds to the dominion of its elements. They have their commission from their King and under his Almighty direction they are used either for correction or mercy. “The treasures of snow, hail and fire are reserved against a time of trouble, against the day of battle and of war.”—Let us therefore, “commit our souls to Jehovah in well-doing as to a faithful Creator,” which will enable us to live free from anxiety, to rise above all painful apprehensions, and secure to ourselves the peace and tranquility of mind, which ever belongs to those who “dwell in the secret place of the Most High and abide under the shadow of the Almighty.”—91st Psalm.

J. B. F.
REDEMPTION MORN.

Christian, the morn breaks sweetly o'er thee,
And all the midnight shadows flee;
Tinged are the distant skies with glory,
A beacon light hangs out for thee.

Arise, arise, the light breaks o'er thee,
Thy name is graven on the throne;
Thy home is in that world of glory
Where thy Redeemer reigns alone.

Toss'd on time's rude, relentless surge,
Calmly composed and dauntless stand,
For lo! beyond those scenes emerges,
The heights that bound the promised land.

Christian, behold— the land is nearing,
Where the wild tempest's rage is o'er;
Hark, how the heavenly hosts are cheering!
See in what throngs they range the shore.

Cheer up, cheer up, the day breaks o'er thee,
Bright as the summer's noontide ray:
The star-gemmed crowns and realms of glory,
Invite the happy soul away.

Away, away, leave all for glory,
Thy name is graven on the throne;
Thy home is in that world of glory
Where thy Redeemer reigns alone.

From the Sheffield Mercury, (Eng.)

SPEAK GENTLY.

Speak gently! it is better far.
To rule by love than fear
Speak gently! let not harsh words mar
The good we might do here.

Speak gently! love doth whisper low
The vows that true hearts bind;
And gently friendship's accents flow—
Affection's voice is kind.

Speak gently to the little child!
Its love be sure to gain;
Teach it in accents soft and mild;
It may not long remain.

Speak gently to the young! for they
Will have enough to bear;
Pass through this life as best they may,
'Tis full of anxious care.

Speak gently to the aged one,
Grieve not the care-worn heart!
The sands of life are nearly run;
Let such in peace depart.

Speak gently to the poor;
Let no harsh tone be heard!
They have enough they must endure,
Without an unkind word.

Speak gently to the erring! know
They must have told't in vain;
Perchance unkindness made them so—
O win them back again!

Speak gently! He who gave his life
To bind man's stubborn will,
When elements were in fierce strife,
Said to them, "Peace, be still!!!

THE HEART.

Oh! could we read the Human Heart,
Its strange, mysterious depths explore,
What tongue could tell or pen impart
The riches of its hidden lore.

Safe from the world's distrustful eye,
Its deep and burning feelings play.
Which o'er stern Reason's power defy,
And wear the sands of life away.

Think not beneath a smiling brow,
To always find a joyous heart;
For Wit's bright glow, and Reason's bow,
Too often hide a cankering dart.

The bird with broken wings is dead,
Often tries to mount the air again,
Among its mates to gaily sing
Its last melodious dying strain.

The fire that lights the flashing eye,
May by a burning heart be fed,
Which in its anguish yearns to die,
While cold and vain it seems to be;

Oh, do not harshly judge the heart,
Though cold and vain it seems to be;
Nor rudely seek the veil to part,
That hides its deep, deep mystery.

From the National Era.

THE POET'S TASK.

BY AUGUSTINE DUCANNE.

What is the Poet's task?
To tear the grave-cloths from the buried Ages—
To lift the mighty curtain from the Past,
And 'mid the war that old Opinion wage,
Deal out his warnings like a trumpet-blast—
This is the Poet's task!

Thank God for Light!
Praised be the source of mortal might and being,
That He hath stripped the veil from o'er our eyes!
Now, in the blessed consciousness of seeing,
Man may gaze upward to the glorious He,
With a strong sigh.

Labor hath raised it voice!
The strong right arm, the mighty limbs of iron,
The hand embrowned'd by grappling with the toil,—
The eyes which on the perils that environ,
Gaze from the honest soul that bears no soil,—
These are its silent voice!

Silent—but O, how deep!
Rousing the world to wrestle with its curse,
Speaking the hope of Freedom to the earth:
Vulcan-like stand again those iron nurses,
To give the panoplied Minerva birth,
From her long death-like sleep!

Read me, ye schoolmen, now—
Read me the riddle which our Samson showeth—
"Out of Strong comes Sweetness," once again!
Lo! from the brute now strengthening honey floweth—
Meat for the suffering souls of famish'd men—
"Tis the world's riddle now!

Forth shall the nation start!
Labor is calling on the heart and spirit—
Labor is casting all its gages away;
Labor the garland and the sheaf shall make—
Break then upon my sight, O glorious day!
Bless thou the poet's heart!
RELIGIOUS INTELLIGENCE.—REPORT OF EVANGELISTS.

Elder Joshua K. Speed, under date of Sept. 11, informs us that since he last wrote us, forty persons have 
confessed with the mouth the Lord Jesus, where he and 
others have held protracted meetings. "Prospects for 
doing good are never better."

The gospel Proclamation reports three hundred and 
fifty additions. The Western Reformer, fifty-five—
Christian Record one hundred and fifty.

There have been regular accessions to the church in 
Nashville during the past eighteen months. Some forty 
during the past year. We will give a statistical report 
at the close of the year. An immersion at Franklin, 
Ten. last Lord's day. Two additions at Oikadelphia 
during the last meeting there.

Brother J. H. Dunn, White Sulphur Springs, Ala., 
August 21st, writes—"The cause which we plead pro-
gresses but slowly in North Alabama. However, I 
have witnessed some fifteen to twenty additions to 
the churches since last winter. The prospect is more 
right at this time, than at any time during the past 
and spring. And should the canvass for the 
Presidency be conducted with coolness and becoming 
deliberation, I have no doubt but that there will be great 
ingatherings at our fall meetings."

He also gives notice that "A co-operation meeting of 
the Churches in North Alabama will commence on Fri-
day before the third Lord's day in October, at Green 
Hill meeting house, seven miles north of Athens, Lime-
stone county, Ala. The preaching brethren in Tennes-
see, and elsewhere, are respectfully invited to attend, 
and aid us in disseminating the knowledge of salvation. 
Ample provisions are being made to accommodate all 
who may come."

CONVERSIONS.

A four days meeting has just closed at Rocky Spring, 
including last Lord's day. Twelve were baptized on a 
profession of their faith in Christ, and two united from 
the Baptists. Some of those immersed were from the 
Methodists. Brother S. E. Jones and myself were in 
attendance.

I immersed some five or six excellent persons while I 
was in Philadelphia last spring and summer.

Brother Silas W. Leonard informs us that "At a meet-
ing held in Martinsburg, Ia., on the fourth Lord's day 
in August, eight were added to the church of God, and 
the meeting was still in progress when the writer left. 
We are holding a meeting now at Hamburg, Ia. Fif-
teen have been added, and the prospects are good for 
more. The demand for the Christian Psalmist in-
creases and nearly ten thousand have been sold al-
ready."

REPORT OF EVANGELISTS.—No. 10.

DEAR BRO. FERGUSON:—In the month of 
June, we held meetings at the following 
places:

1. Metcalf's Factory, near Athens, Mc-
Minn county. We expected to hold the 
meeting in Athens, but the house in which 
the brethren met was being repaired, and 
consequently our first meeting in McMinn, 
was held at the above named Factory, and 
in a school house in the same neighborhood, 
some three miles from Athens, embracing 
the first Lord's day in June. The well 
known and truly excellent families of Met-
calf, the father and three sons, exercise a 
saving influence upon the community by 
which they are surrounded. Their intelli-
gent and pious sister-wives are doing a good 
work. We spent several days in this delight-
ful neighborhood, sowing the good seed of 
the kingdom, which has since produced 
much good fruit, of which you will be in-
formed in our July report.

2. Pikeville, Bledsoe county, Sequatchee. 

We came to this place from brother Met-
calf's, accompanied by brother George Met-
calf, a pious and intelligent brother, who de-
votes a portion of his time to preaching and 
teaching. Pikeville is situated on the wes-
tern bank of Sequatchee River, in view of 
a most magnificent mountain, sunny Weld-
der's ridge on the east, and the Cumberland 
Mountain on the west. Our first meeting at 
this place began Friday night before the se-
cond Lord's day in June, and continued day 
and night till Monday night following, re-
sulting in the conversion of two of the most 
intelligent and respectable citizens of Pike-
ville—Mr. Roberson, Esq., and Dr. Whee-
ler.

The meeting was continued by brethren 
Eichbaum and Metcalf till Sunday night 
following, preaching part of the time at night, much prejudice was removed and the 
way prepared for the conversion of many, 
which in our next. There were no 
churches, no meeting houses, and but few 
professors in Pikeville when our first meeting 
began, but a great change has been effected 
in the town and surrounding country.

3. Smyrna. This is the name of the 
meeting house at which the Church of 
Christ in Sequatchee, meets to worship, and 
is situated on the river, five miles above 
Pikeville. The meeting at this place be-
gan Wednesday night, preceeding the fourth 
Lord's day, and continued till Wednesday 
night following. This meeting was produc-
tive of much good to the church and sur-
rounding community. Ten were added
during the meeting and more, shortly afterwards; making in all with the two at Pikeville twenty-one. The subject of cooperation was presented to this church, and $9.25 was contributed for that purpose, besides a contribution made to brother Metcalf. The good work continued and is still going forward in this pleasant valley.

More in our next. The Lord be praised.

J. J. TROTT,
JOHN EICHBAUM.

REPORT OF EVANGELISTS—NO. XI & XII.

DEAR BRO. FERGUSON.—We are happy in laying before you the results of our humble efforts during the months of July and August.

1. Post Oak Springs. This was the first point at which we labored, commencing Friday night before the first Lord's day in July and continuing day and night till Thursday. The gospel proved the power of God to salvation to three resolute souls, while many others seemed deeply impressed with the truth and beauty of primitive Christianity. The brethren made a liberal contribution to sustain the cooperation movement. We here enjoyed the society of our zealous and spirited brother Jackson Owens, who labors as much as practicable in the word and doctrine. Filled an appointment Thursday night at Metcalf's factory, a day's journey distant, and on Friday went to

2. Pond Creek. Circulation had not been given to the appointment, hearers few, labored till Monday evening, as we trust with some good results. Wednesday night commenced at

3. Athens. The brethren of this vicinity with highly commendable zeal had fitted up at considerable expense, a very neat house of worship. Preached three times per diem for seven or eight days to attentive and pretty large congregations. The result was the enlistment of ten soldiers of the cross. Friday the Senior Evangelist left for other appointments. Meeting continued at town and factory by Junior Evangelist in connexion with brother Metcalf. Seven others rallied to the standard of the great captain general. May the Lord grant that all the seventeen may fight the valiant fight of faith that crowns of glory may rest upon their immortal heads in heaven. The brethren at Athens heartily approved of cooperation, and contributed according to their ability and the circumstances. While here we enjoyed the hospitality of our intelligent and devoted brother Samuels, who with his excellent lady has charge of the Athens Academy, and of other kind friends.

4. Chateleeo Creek, Bradley county, was the point to which brother Trott directed his attention after leaving Athens, accompanied by brother Myers of Sequatchee Valley. The meeting continued about nine days.

Brethren Randolph, Sr. or Jr., and Myers in attendance. The result was eight valuable accessions to the good cause. Much prejudice previously existing was removed, and the way effectually opened for the continued advancement of the Ancient Gospel. The brethren contributed for the support of the co-operation. After leaving Athens, the Junior Evangelist had the pleasure of delivering some three discourses at Chateeleeo, and on Friday morning of commencing meeting at

5. Cleveland. By the indispensable aid of our zealous and indefatigable young brother James Metcalf, we succeeded in obtaining the Presbyterian meeting house, in which we delivered some seven discourses to very respectable congregations. Prejudices were removed and seed sown which we confidently believe will yet yield abundant harvest. We have met with that long-tried and estimable servant of Christ, Robert Randolph, who labors the present year in Bradley and Hamilton counties and a portion of Georgia. Brother Trott arrived in time to preach Monday at twelve o'clock; on the subject of Regeneration. After which we left for Sequatchee Valley. Reached the hospitable residence of brother Wm. Carnes on Wednesday, and after a short respite from incessant labor, commenced meeting at

6. Smyrna. Continued over a week spending daily from eight to ten hours at the meeting house. A glorious harvest of twelve souls, amply repaid the arduous labors of the meeting. On Thursday we had the pleasure of seeing father Myers come
forward and declare his independence of all creeds and ecclesiastical establishments founded upon them. In this resolute step he was joined by his amiable consort and one of his daughters. For twenty years he has been extensively known as an eminently pious preacher of the Cumberland Presbyterian Church. May increasing usefulness be his happy lot. "They that turn many to righteousness shall shine as stars forever and ever." On Friday night we commenced meeting at

7. Pikeville. This meeting continued several days, and resulted in eight more additions. Brother Wm. Carnes gave us his valuable and warm hearted co-operation during this, and indeed, during the preceding meeting, as far as compatible, with his engagements as principal of the Pikeville Academy. The way seems open for the complete triumph of primitive Christianity in Sequatchee. "Great is the truth and mighty above all things and will prevail." To the Lord alone be the praise. We left the Valley on Friday morning, bearing in mind as never to be forgotten mementoes, the many acts of hospitality and christian kindness manifested to us by the beloved brethren of Smyrna. Journeying across the mountains, we reached Rocky River meeting house on Saturday morning, where we remained over Lord's day, preaching with our energetic brother Elkins.

The Evangelist for Warren county.—On Monday morning we left, and at night reached Woodbury, where we had the pleasure of meeting and hearing brother Wm. N. Hooker, who, for two years past has been successfully proclaiming the gospel in South Alabama.

J. J. TROTT,
JOHN EICHBHAUM.

GOOD NEWS—SLANDERS REFUTED.

PARIS, September 20, 1848.

DEAR BRO. FERGUSON:—I have immersed since I wrote you last, nine at Dresden, four at Murray, and seven at McLemoreville, being the first gatherings at that place. The community at McLemoreville are a highly respectable portion of the District of West Tennessee. It is the place where Elder James Hunt, a Missionary Baptist Preacher, and Elder Reuben Burrow of the Cumberland Presbyterians, lately terminated a debate, caused no doubt from a book written against us as a body of Christ, and the Baptists, in which he charges Brother Campbell with making a translation of the New Testament, in order to carry out his plan, as he calls it, of a "water salvation." After most grossly slandering Brother C., he says, "while deism is slaying its thousands, this ism is slaying its tens of thousands." During the debate he stated, as Brother J. N. Williamson informed me, that A. Campbell believed that a man was immersed without regard to faith, change of heart or views, he would be sure to go to heaven. He said about fifty persons called on him to know if what Mr. Burrow said was true. He told them it was not, and that he would get a teacher of the Christian body to come and speak a short time among them. He wrote to me and twenty gentlemen signed a petition for me to come. I went down and spent ten days, spoke fifteen times, and after teaching immersed seven of the taught into Christ, and left them going on rejoicing in the truth. Three of them were pedo-baptists. Indeed more than one-third of those whom I have immersed were pedo-baptists.

I am astonished that Mr. Burrow's brethren in the ministry did not advise him and he take their advice, not to bear false witness. So it is, he stands forth in the year of our Lord 1847, as a calumniator of the Disciples of Christ and Alexander Campbell, and I can only account for it on one principle, and that is, a bad defeat at Salem, Miss., in a controversy with Elder S. S. Lattimer, a Baptist preacher, some four years ago, and now he may be able to send forth another edition, since his defeat at Denmark, Tenn., with the Editor of the Tennessee Baptist, where they had a discussion lately. Since that time more than fifty persons have been immersed. In the other debate with Elder Lattimer, Brother Northcross of Mississippi informed me, there was about seventy-five immersed after the debate. I reviewed a portion of his book against the Disciples, at McLemore-
ville, and intend (if the Lord's willing) to review it in a good many sections of the District, as well as elsewhere, and expose it. Our papers do not circulate much where the book has been sold, and this is the only alternative left to me. I wished to visit the meeting in the Middle Section of the State, but owing to the foregoing circumstance I cannot do so, as I shall employ all the time I can in this section of the state for a good while to come.

Cannot the Co-operation aid us in the coming year with an Evangelist in the District? We have, I suppose, near two thousand Brethren scattered in the District, and no Evangelist regularly in the field. If the brethren could be aided for a while, I think much good could be done, and they would soon be strong enough to carry on the work alone. I do think the coming season a propitious time, and if we could have such laborers and teachers as are well versed in the word of the Lord, as well as men of intelligence and experience, much could be done to carry forward the cause of truth in establishing churches and converting the people to the cause of Ancient and pure Christianity. Will you, on behalf of the brethren, lay this matter before the brethren at their meeting this fall.

Yours in the Lord,
JOHN R. M'CALL.

For the Christian Magazine.

AUGUST 11th 1848.

DEAR BRO. FERGUSON:—For the three months last past I have been trying to bring about a better state of things in the churches where I have labored, by teaching the Disciples what the Scriptures command them to do, and what they forbid their doing, as members of Christ's body. As the course most likely to insure success, in this, I have laid great stress on personal and family culture. Indeed, my dear Brother, I am perfectly convinced, that, if a member of the church will not try to add to his faith all that is commanded (see 2 Pet. 1: 5, 6, 7) he should be removed from the communion. —

Again. If a member who is at the head of a family, will not read (if he can read) to, and offer prayer to God in, his family, he should be excluded.* How can we raise our children in the correction and instruction of the Lord without this? But if our brethren cannot be persuaded to be content with the humblest seats in the house of God, leaving all places of human creation to be filled by the world, things will grow worse, or remain as they are. From this may the Lord deliver us!

With my heart fully set to continue laboring with my fellow-servants in Christ, in advancing "the reformation" commenced more than 1800 years since, I visited Old Berea on the first Lord's day (and day before) in May, which place I have visited thrice since. I am happy in having it in my power to say, Berea has fully recovered from the shock she received from some "wind of doctrine" some time since which came well nigh carrying some of her members into some ism for which I have no name.—

This church takes Bible lessons to be studied through the week, and recited next first day. All the children of the members, that can read, are engaged in this. They made a further contribution to the state co-operation fund of $23.80, thus showing themselves noble in more ways than one. —

I have had large and attentive audiences at this place, especially during my last visit, which commenced 5th inst. and continued five days; during which four, among the most interesting youth of the vicinity, were immersed into Christ and added to the church. We had truly a refreshing season from the presence of the Lord. His name be praised!

I have visited Murfreesboro twice. There are but few brethren there, and they are not wealthy. Some of them manifest great anxiety to be known as a church, and to live as Christians. They contributed to the state co-operation fund $10.85. Brother Evangelists, one and all, I entreat you to make this a point, whenever duty will allow,

*Should not the Churches, like the priests of old, learn to have mercy upon the ignorant and those who are out of the way? We should use every effort to save a withering branch, and top it off when it is dead—but never till then.—

There is a great deficiency in disciplinary teaching, and so long as this is the case, there will be great difficulty in the execution of Discipline.

Es.
to call here, cultivate and water the little vine, and it will grow and be fruitful even in Murfreesboro.

Other places visited shall be noticed hereafter. In conclusion I must say, that it is with irrepressible joy I testify that a large proportion of the brotherhood at every place I have visited, manifest a determination to live more for the Lord and less for the world, than heretofore.

If all our Evangelists will teach the truth just as it is in the New Testament, and the Elders see that it is practiced by all the members, the church will speedily triumph gloriously. Short of this the heavens will still be in mourning!

Your brother and fellow-laborer,

J. K. SPEER.

Extract from a private letter to the Editor, dated

Sept. 9th, 1848.

"I have read the September No. of the Magazine. Your devotional readings are very appropriate.

"You are fortunate in being able always "to cast your burden on the Lord," and I have strong faith that all this will work for good in the end. How indispensable that prayer of the Psalmist, "Search me God, and know my heart." I am just beginning to feel that "The heart is deceitful and desperately wicked." "The blood of Christ cleanseth from all sin," else what would become of us? Sometimes every thing seems dark, but only for a little while, for when I put the question to myself "Why art thou cast down?" I discover the cause, and the remedy is always at hand, or as you have expressed it, "David received the curse, for he felt that he deserved it, and he asked the Lord to turn away his affliction."

Your lecture on Gen. XV. came in very good time. I have the nicest Bible class, composed of my S. S. class, and some other young girls, two Methodists among them. We are studying Genesis. I never understood why Abram offered those sacrifices before.

I agree with bro. Lawson about "Forcing Missions." Charity should begin at home, and look at the heathen in our midst. Oh! there is so much to be done, I should be discouraged but for the promise that "The kingdom shall fill the whole earth." When? is a question that often occurs to me. I have commenced the study of Genesis, intending to notice the promises and prophecies particularly, and have thought a good deal about the promise to Abraham that the land of Canaan should be his forever. This promise is yet to be fulfilled.

The reformation is moving on slowly but steadily. Prejudices are being removed—light increasing. Sure it requires close observation to see this, and superficial observers are often discouraged. For myself I am more fully convinced every day "That the reformation is Christianity," and with that conviction my courage is increased. I can as soon doubt my own existence as the ultimate triumph of the cause we are pleading.

As ever, your sister in the gospel,

S. B. S.

AN IMPOSITION UPON THE LITERARY PUBLIC.

The Greek and English Lexicon of Liddell & Scott published in this country under the supervision of Mr. Dreister of New York, in the definition of the word Baptizo, gives among other meanings that of "to pour upon." In the original English edition of this great work there is no such definition! And Mr. Dreister certainly imposes upon the public by giving it in his edition of the work. It should be kept before the public that in order to sustain the cause of Paido-baptism even the Lexicons must be altered.—It is not enough not to translate the word at all, but the standard Lexicons which define the original, must be amended under the influence of a biassed intellect and the sectarian feelings of a Paido-baptist Editor.—Better yield the point than to resort to such miserable efforts to misguide and bewilder the minds of their people.

J. B. F.
MINERVA COLLEGE.

FOR THE EDUCATION OF YOUNG LADIES.

The Trustees of Minerva College take pleasure in announcing the progress of the buildings, and the prospect of opening January 1st, 1849. The main edifice is about 50 feet long, 36 wide, and three stories high, with a basement for kitchen and dining room—built in the most substantial manner of brick, and will certainly be ready at the time designated.

With the exception of some fifteen hundred dollars subscribed as stock and donations, the whole expense of building has fallen upon S. E. Jones, and the Trustees would most respectfully suggest, that if it be the duty of the public, to assist in such enterprises, help is evidently deserved in the present instance.

The object of this notice, however, is to call attention to a few features of the Institute, which the Trustees confidently believe will command respect when properly understood. All schools of merit, possibly, have opposition; but from certain developments, this, has enemies amongst those who should be its warmest friends. The idea of gain has such a strong hold upon the community, generally, that schools established with the most benevolent intentions, and at the severest sacrifices of individuals, seldom escape the censure of those who are wedded to mammon.

The experienced and intelligent know, that the very best management is required to sustain an institution of learning even with buildings and freedom from debt.

The thoughtful must observe the difficulty of supporting schools when they take into consideration, the strenuous and perhaps, praise-worthy efforts that are made to endow our colleges. For Minerva College, nothing is asked to support it but a fair trial.

From what has been published and said by some inexperienced agents, the Trustees fear the plan of the school is but imperfectly known, and they therefore, feel it due to themselves and the cause of human improvement, to state clearly some of the more important features of the establishment:

1st. Having the fullest confidence that female education is generally partial, and in many instances, puerile, and believing also that woman possesses capacity for very high cultivation, it is the intention of the Trustees, to give suitable facilities to girls for acquiring a Classical, Mathematical and Scientific, as well as an ornamental education. For this purpose, arrangements will be made for thorough instruction in at least two of the Ancient Languages—two or more Modern—a liberal course of Mathematics—pure and mixed; of Natural Science, including particularly, Geology, Botany and Zoology, and also Chemistry, practically. The greatest pains will be taken in the primary branches of an English course, Music, &c. The Trustees see no good reason why the best success should not attend their exertions.

2nd. As circumstances may justify, instruction in domestic economy and useful and ornamental gardening, will be introduced. Nothing will be attempted which will not be attractive and improving to soul and body.

3rd. The greatest exertions will be used to bring the young under proper moral principles. The study of Christianity in its evidences and all its practical bearings will, therefore, claim the assiduous attention of the managers of the Institution.

4th. Another feature of no small moment, will be that, of the daily supervision of the Trustees. No distant Trustee will be elected, and no one indeed, who cannot be convenient at all times to aid the school.

The Trustees are fully aware, that fears are entertained on account of the proximity of the Institution to Franklin College; but they feel the fullest confidence that, much less opportunity will be offered for unadvised associations and influences of the respective sexes, than attend any schools connected with a town. To be sure, it is expected that formal visits, under the direction of the Faculties, will be paid by students of Franklin College to the other establishment, but informal visits, or such as might not be regarded as entirely commendable will not be suffered.

Instead of a disadvantage, the friends of
both Institutions anticipate the best results from the proximity of the schools. While the ambition of Females will be aroused at the progress of the opposite sex, young men will obviously be purified and refined by the chastening influence of the fair.

It need not be said that evils may grow out of the plan, so long as there is no state of society in which most serious evils are not found. Let the institution have a fair trial—no more is asked.

It is presumed the Trustees will be prepared to publish their prospectus by the first of November—perhaps earlier.

G. W. McQuiddy,
J. M. Barnes,
J. S. Fall,
S. E. Jones.
T. Fanning.
Franklin College, T., Sept., 1848.

EDITORS TABLE.

The present number of the Magazine will be found to contain a more than usual amount of miscellaneous reading, of general interest.

O' then submissive to thy will,
My Father and my God,
I trust thy gracious promise still,
And bless thy chast'ning rod.

The Lecture upon Genesis for this month presents at once irrefragable evidence in favor of the Book, and affords an outline of the character of one of the most remarkable of the races of man. The sober, vigorous, patient Arab, like his faithful companion, the camel, moving amid columns of sand over his pathless desert, has ever been an object of interest. Free as the air he breathes, possessed of the highest poetic imagination, an actor in his religion as a Genoite, which he believes has descended to him from Abram, if not from Adam; boundless in his gratitude, unchecked in his vengeance, assailing and dividing whatever property comes within his reach, his history is as wonderful as his ancestry is renowned.

The letters on Church Government demand the attention of all who fear the encroachments of organized power on the one hand and of anarchy on the other.—The subject is important, and the thoughts it contains are just and forcible and are presented in a Christian spirit.

The essay on the nature of faith is a capital one, to the sentiments of which we subscribe with all our heart.

The "Religion of life" breathes a refreshing spirit over the dull scenes of our existence. It is eloquent in language, lofty in sentiment and is worthy of the hand and heart of a Christian.

All lovers of order and peace in our Churches should read the remarks on the "manner in which Discipline should be enforced." Few of our Elders or Evangelists who would not be profited by reading it twice.

The essay on "Fellowship" aims not at controversy but at an honest and scriptural statement of the whole question. We have not attempted a minute refutation of the vague assumptions upon this subject, for we do not deem it necessary. Those who believe that all contributions should pass through the treasury, should be allowed to carry it out practically, as this is the only way for them to see the fallacy of their reasoning. A man who wishes to carry a house on his shoulders, ought to be allowed to try it.

The superficial dogmatism of Phrenological works upon Religion demands some attention. We have only given it a passing reference. The Phrenological writers fail to distinguish between the assumptions of Theology and the teachings of the New Testament.

The "Pearl of great price," a discourse by J. R. Howard, crowed out of this number, shall appear in our next.

An interesting question from Mr. Hough of Philadelphia has been upon our table for two months. It shall receive attention ere long.
AN ADDRESS TO THE WATCHMEN.

THE CHARACTER OF THE TIMES AND OF OUR LABOR.

Watchman! of the Reformation, what of the night? Does the morning seem to break over the mountains of superstition and tyranny that have stood for ages? Is the star of Hope still ascending in thy horizon? See'st thou the gleams of a brighter day already upon the clouds as they betoken the approach of Redemption's triumph? Dost thou feel the greatness of the work in which we are engaged—the favoring circumstances of the age in which we live, and the brevity of that hour in which you and I are allowed to work in our Master's Vineyard?

The Religion we have professed should be the basis of all our opinions of ourselves and of the age; our estimate of all character; our law of all duty; our mould of all development, and should give a coloring and direction to every act of every-day life. Our standing and character should be formed by it. By its plastic influence it should work upon us more mightily than politics, or law, or medicine, or wealth, or honor, or soil or atmosphere. He who wields the influence of Christianity exercises the mightiest control over the condition and destiny of man that can be exercised. He who learns and is controlled by the influence of Christ is placed at the fountain head of all power. He sits upon a throne whose foundation is as immovable as the pillars of the universe.

The Religious world is beginning more and more to assume but two aspects—to be divided into two parties; that of progress and stagnation: one willing to advance the other to remain where they are. Both parties, as is usual, are often-times in extremes. One fears to examine lest everything he

overthrown; the other suspects every thing because many things have been found deceptive. One hides itself from the storm that is passing under the dogmas of the past; the other is sceptical of every defence. One receives and inculcates, unexamined, every thing hoary; the other is in danger of receiving nothing and of landing the frail barque of human reason in total unbelief. We cannot fellowship either—for we will not make void the word of God by tradition nor deny its supernatural character by Deism.

But one thing I would have you notice, the scepticism of this age differs from all that ever preceded it. It is indeed the anomaly of these times. It is supernaturally religious! Do not be startled reader, for what I say is true. With it Christianity is one of those universal convictions which pervade humanity which lie at the basis of all worship. It has an unwritten and universal theology of which Christ was indeed a great expounder, but not necessarily the greatest. It would receive, in its complacency, Christianity as true, if it were allowed to amend it, so as to reject its miracles, to modify some of its cardinal principles, to cut off its rites and ceremonies, according to the intellectual, spiritual and reforming wisdom of this mature age of the world. That is, its professors will become Christians if we will allow them to make a Christianity for themselves, which they promise, for the benefit of humanity, to make less Judaic, less barbarous, and less superficial in its social organization than that of the rude fishermen and tent-makers of Judea!

Looking at these reformatory movements in a very sober and a very proper light, many Religionists fly to the opposite ex-
AN ADDRESS TO THE WATCHMEN.

treme, and feeling themselves guardians for the safety of Religion, they propose to arrest all inquiry. They almost repent that they are not Catholics, that is, Romanists.

And if the mockery and nuisance of the temporal power of the Pope were only removed—as it is likely to be in the struggles of revolutionary Italy under the direction of the Reforming Pius!—their fearful souls, broken and shattered and bankrupt of hope, would flock to the “old mother” as doves to their windows and with joy and weeping seek that peace and order which belongs more to the stagnant pool than to the rolling river.

Watchman! Here are the extremes, Romanism and Deism. These are old names but they describe new movements, for human nature is the same. Do you fear either? You need not. The Bible cannot be thrown aside; for the religious world without it would be in its ideas as confused, disorganized and chaotic as was the physical ere the word of God said, Let there be light. Deism can never perpetuate itself; for it cannot define its own identity. There can be no power or strength without union and scepticism is anything, every thing or nothing as caprice may make it. It comes from chaos and to chaos it returns for it recognizes no transforming word to give it substantial and distinctive embodiment.

Its teachers, many of them, would love to find a firm footing for their superstructure; but Christianity occupies the ground they seek, and they become Christians whenever they seek it. The office of Deism is purely negative. It denies the Bible, Christ and history. But human nature seeks something more than negation. Deism says, I do not believe in Christ. Human nature asks, in what, then, do you believe? And human nature will accept the Christ Religion until Deism can give it a better. It cares nothing for the miracles; for if the miracles are denied it asks for a better Religion without miracle. But its miracles stand unscathed despite all that Hume or Strass or all the German mystics have written and its faith remains to direct, elevate, purify and control the minds of men; to speak of glory and immortality, of mansions of blessedness and rest after the victories and trials of a virtuous life.

The arrogant tone of scepticism, the vulgar smartness of would-be-philosophers, the biting sarcasm of humanitarian Reformers, aimed against the rebukes of God’s authenticated Prophets and Apostles can never take the place of a positive religion, so long as human nature feels its ignorance, sinfulness, and mortality. Neither the sphere-point of a sneer or the forked tongue of an invendo can ever pierce or poison Christianity, for it sits too high in the reverence of the world or is buried too deep in the wants of our race to be reached by such missiles. He that degrades Christ degrades not Christ, but himself. He may fall upon the stone over which he stumbles, but he will be broken; and if it fall on him he must be ground to powder. He that traduces spotless wisdom shows himself to be a fool; he that traduces spotless purity shows himself to be sensual. As long as human nature has a soul it will reverence the wisdom, purity and glory of the life, humiliation and death of Jesus of Nazareth; so long will it love to hear of the Father the only begotten reveals, of the heaven he holds out to its hope.

Watchman! Let us notice what the spirit it says: “other foundation can no man lay than that is laid, which is Jesus Christ.”

Didst thou ever observe that no other foundation has ever been attempted. No apostates, impostors or Deists have ever dared to lay another. Mohamadanism did not deny Christ. Swedenborgianism acknowledged Jesus. Mohamadanism claimed to be only a supplement. And, did you notice, the Deism of this day claims Christ and calls him the greatest teacher of natural religion!—! Christ is with it the happiest illustration of that inspiration which the God of nature gives to all mankind. Thus every system of error acknowledges enough to prove its own folly and to establish the spiritual greatness of the Lord Jesus; and when they tell us of Jesus and of Paul as providential teachers of natural religion, we are ready to say, “Jesus we know and Paul we know, but who are you?”
But Watchman! Here is another question which is daily becoming the question of the age. It is called the social question. It is now convulsing the kingdoms of Europe, and the strongest minds and ablest pens are employed to give a statement of prevalent evils, and to present a remedy; and in presenting that remedy due respect is not always paid to the teachings of Christianity. Enormous social evils are pointed out, the luxury and self-indulgence, and the poverty, ignorance and degradation of the world with all its boasts of Christianized civilization. Its earthly, sensual and selfish spirit is denounced, and a class of philosophers have sprung up who propose to rid society of all these evils. These philosophers, however, are not agreed among themselves. We have already seen Owen reduce his own system to an absurdity so that the common sense of mankind will never be disturbed by it again. He destroyed the natural connection between industry and reward, robbed mankind of motives to bear the ills and perform the labors of life, and he and his theory have been consigned to a Utopia, to which many similar ones are destined. Like its twin-brother, St. Simonianism, it has vanished into thin air. But the Fourier department of these principles, tells us that the error consisted in not employing men according to their capacities, nor rewarding them according to their work.

—Owenism was foolish enough to suppose that all men would labor for the same reward, and St. Simonianism was despotic enough to make them do so; but Fourierism has seen the error of both and presents its imposing scheme as the discovery of social science. Now whilst I have infinitely more respect for the last system than for either of the other two, and willingly accord to its advocacy a number of the ablest and best men of the age, yet I have serious and religious objections to it, which every Watchman upon Zion’s walls ought to consider. Fourierism is a declaration of many truths, but at the same time many of its speculations, are as extravagant as the tales of the “Arabian Nights,” and to my mind are as paganized as the refined idola-
than upon outward arrangements, however pleasant. They regulate and control our outward condition more than our condition controls them. If, therefore, Christianity be welcomed to the hovel or the palace; if the kingdom revealed by the divine authority of Emanuel be received, it will change both and by governing the individual govern the community. Make men chaste, frugal, sober, peace-loving, and you will promote the prosperity and happiness of society, more than all the theories of Socialists can do. And where these virtues are not inculcated and promoted, a very paradise of external loveliness will become a desert or a wilderness of curses. Teach the people to raise their children to be honest, industrious and temperate; to seek worldly prosperity as stewards who must give an account, and you will find work enough and encouragement for thy whole life.

Fourierism teaches men to love wealth Communism to despise it. Christianity teaches neither. It honors its proper use and views its acquisition in its moral and religious bearings. It does not cherish idleness or improvidence, it denounces fraud and oppression and demoralizing traffic; and when industry and economy acquire wealth, it teaches its owner that the acquisition makes him responsible for the highest good that can be brought to the people, within his sphere, and thus wealth is made a public blessing and the capitalist becomes the poor man’s friend by encouraging him to reform his mind and heart.

Watchman! let us neither be led away from our duty by visionary schemes of improvement, nor detered by the enormous ills which any theorist can describe better than he can alleviate. Our Religion is neither dogmatic nor dreamy. It is eminently practical. Its gospel should be preached with reference to wants which exist to-day as they existed yesterday and will exist until the heavens be no more. Let us feel the prevalent wickedness and gird ourselves for new assaults. Let us cheer each other on in the work though it increase upon us and our labors seem in vain. Let us never despair. We have good ground of hope and though the world may not come up to our standard of Christian perfection, still let us keep it elevated, it will serve as a beacon to others and keep us in our true position.— Let us drop all morose and Pharisaical complaint, for it discourages better workmen than we, remembering that Providence has entrusted to us vast powers, for noble uses, the fruits of which we shall reap if we faint not. To Christ they belong, by Christ they were redeemed, to him let them be consecrated. Let what has already been gained give us courage. Let faith in God and his Almighty purposes concerning the disposition of the ages and generations of men, give us courage. Your message will be pleasing and welcome to all who seek the peace and everlasting salvation of our God. Many will join your invitations with Hallelujahs of gladness, and when the day comes for the “Lord to make bare his arm in the eyes of all nations, and all the ends of the earth shall see his salvation, with the true Watchman of Zion,

“We shall lift up our voice,
Together we shall shout—
For with our own eyes we shall behold
“That J EHOVAH restoreth Zion.”

J. B. F.

THE PEARL OF GREAT PRICE.

A DISCOURSE, BY J. B. HOWARD.

The kingdom of heaven is like unto a merchantman, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it.—Matt. xiii. 45, 46.

During the personal ministry of the Lord Jesus Christ upon earth, such were the stupidity of the Jewish nation, the sensuality in which they were immersed, the gross and fleshy views they entertained respecting the nature of the kingdom which he came to establish, that he had to teach them by parable, and thus clothe and veil the mighty truths he came to promulgate in order to induce them to receive them.— His approaching reign formed the great theme upon which he mostly dwelt; and he illustrated, by various similitudes, its character, the success with which it would meet, and the destiny of those who should be honored with membership in it, or re-
fused to become the subjects of its dominion. Among these parables is the one which we have placed at the head of this discourse, and which is designed to represent the inestimable value of citizenship in this kingdom the great riches to which those belonging to it shall be heirs, the "inheritance incorruptible, undefiled and that fades not away."

The conduct of the merchantman in the parable, was very dissimilar to that of the seekers of earthly wealth, the reverse of that of the amassers of worldly riches. They generally labor to increase and enlarge their possessions, to extend their operations, and to multiply their resources; or, if they make an investment of their means, so as to contract them, to do it for the purpose of future operations of a more extensive character. Not so with this one. He made an investment of all that he had in one single object, for its great value. It was like the concentration of a mighty mass of dark carbon in the transparent and sparkling diamond. Now what are we to learn from this parable?—and what is the lesson in it which our Lord designed to teach?

It seems to be one of the most difficult for men to learn, though of the utmost importance and value to them: the great superiority of the heavenly inheritance to the riches, treasures and possessions of earth. The comparison is one worthy of deepest and most serious attention. Blinded by the glare of wealth, seduced by the supposed advantages of superiority which it can confer, and the influence and pleasures which it is expected to bring, men engage and persever in the pursuit of riches as the great and only objects of their lives, as if for this they were born, and as alone worthy of their highest ambition, and as the "end and aim" of their existence on earth. Now this might do, if this world were destined to last forever, and if man were not "born to die," but to exist upon it eternally: or if the Atheistical maxim were true, that "death is an eternal sleep," and man shall pass into no future state of existence after death. But what is the melancholy truth, written on the volume of the material creation and revealed by the Almighty Creator from the unfathomable recesses of his invisibility? Decay and destruction are written upon every page of this mighty volume! "The great globe itself" upon which we live and move, "rockribb'd and ancient as the sun," with its cloud capped mountains, its cities, temples, palaces and towers, is destined to pass away.—The gold and silver shall become dim, and the precious stone lose the brightness of its lustre. And it is revealed that, "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also and the works that are therein shall be burned up." Why then labor for that which is destined to perish? Why devote all the energies of your whole being to the accumulation of that which shall ultimately "pass away?" Why continue to worship "idols of gold, and silver, and brass, and stone, and wood: which neither can see, nor hear, nor walk"—gold and silver money, and fine and costly buildings of stone and wood; to the neglect of the Creator who made all, and who alone is worthy of all honor, praise and adoration? But, suppose that all things shall remain forever, what, at last, becomes of man, the topmost stone in the visible pyramid of creation, and the master-piece of the handiwork of God? Could he amass all the riches of the globe, and be able to call all the world his own, he too must "pass away" and leave all. Death is written on his being; and, sooner or later he must bow to the stern decree. It is revealed unto him, and fact confirms the revelation, "dust thou art, and unto dust shalt thou return;" and, "it is appointed unto all men to die."

You may resist the power of the truths revealed in the glorious Gospel but in vain may you resist this! You may refuse to obey the commands of the Lord Jesus Christ, but useless and unavailing will be your refusal to obey the mandate of death! You must die!

It was in view of this perishing nature of all earthly objects, that, while on earth, the Savior admonished those whom he addressed to, "Labor not for the meat which perishes,
but for that which endures unto everlasting life;” and, “Lay not up for yourselves treasures on earth, where moth and rust doth corrupt and thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal; for where a man’s treasure is, there will his heart be also.” But death would be important only as putting an end to earthly existence, were it not for the more important truth revealed to man—of a resurrection after death unto an eternal existence. It is not only “appointed unto men once to die,” but, “after death the judgment.” In the solemn and sublime words of Solomon and Job,—“Man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.” “Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fall from the sea, and the flood decayeth and dieth up: so man lieth down, and riseth not; till the heavens be no more, they shall not awake nor be raised out of their sleep. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.”

And in the language of him who is “the resurrection and the life, who by his own resurrection brought life and incorruptibility to light by the gospel,”—“All who are in their graves shall hear the voice of the Son of man, and come forth: They who have done good unto the resurrection of life and they who have done evil unto the resurrection of condemnation.” And though we have “the earnest of our inheritance” here, it will not be until after the resurrection, that we will enter upon the enjoyment of it—of the enduring riches, the unfading wealth of heaven.

And how transcendentally great are these!—how inestimable the pleasure, the bliss, the glory, that will belong to them!—how far surpassing all human conception!—“Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.” How ineffably great must they be, and how far beyond the imagination! The most splendid earthly illustrations can but faintly adumbrate them; and the reality alone will be sufficient to unfold their glory! But not only are those heavenly riches so great, so splendid and so glorious, but they have the additional value of durability. All earthly riches must perish, but not so with these. They are unfa
ding and imperishing.

“Riches above what earth can grant, And lasting as the mind.”

Not only a bliss surpassing all earthly bliss, but permanent and unceasing, forever continuing and forever increasing.

“A perpetuity of bliss is bliss.”

For such riches as those, for such an inheritance, who would not labor?—who would not toil and strive day and night, perseveringly and unceasingly, year after year, century after century? For such who would not live?—who would not suffer and die?—who would not bow his head to the guillo
tine, be extended upon the cross, or be led to the stake?—who would not endure any thing, and submit to any fate that heaven might require?

With such a prize as that which is offered to us in the Gospel for our acceptance, what is there earthly that can compare? In two words, it is eternal life, with all that apper
tains to it, and the enjoyments and glories that belong to that endless existence.—This is the “pearl of great price.” To purchase this, we should be willing to sell all. In view of this, into what insignific
cance do all splendid worldly things fade! They become but mere toys and baubles!

“Your glittering toys of earth alien, A noble choice be mine; A real prize attracts my view A treasure all divine.

“Away, unworthy of my care, Your specious bales of sense; Inestimable worth appears, The pearl of price immense!”
And notwithstanding its inestimable value, it is to be had without paying a cent of earthly treasure for it; and that too by all who want. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come buy wine and milk without money, and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?"

So sang the inspired prophet, in reference to the blessings of the Christian dispensation. And at the close of the divine volume, when that glorious dispensation had been introduced, the invitation is repeated, in language upon which the heart of the true disciple delights to dwell and his tongue to announce, "And the spirit and the bride say, come. And let him that heareth say come; and whosoever will, let him take the water of life freely."

But, paradoxical as it may seem, and contradictory as it may appear, this pearl may be purchased, may be obtained with earthly riches and possessions. Not that it can be purchased by counting down a certain sum of money, and handing it over as the price—a mere matter of bargain, barter and sale! Oh, no; this is not our meaning, nor that in the parable. But it may be obtained by making the proper use of the earthly mammon—and by thus investing it in the bank of heaven,—by using it for those purposes which the Lord requires, and devoting it to his cause. Was it not in reference to this, that our Savior said to his disciples: "I say unto you, make to yourselves friends of the mammon [riches] of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." We are, in fact, but stewards of the Lord; and all that we call our own belongs rightfully to him, and is only loaned to us to use, under the direction of his will, during this our brief earthly pilgrimage. The words of our Savior to his disciples, just quoted, were spoken at the close of his parable of the unjust steward; and seem to have been its application. And as "it is required in stewards that a man be found faithful," our Lord continues, "He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also much. If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?—This subject is one that requires a whole discourse, but we have not time more than to thus briefly notice it here, reserving for a future occasion that full discussion of it which it requires.

Our heavenly Father demands of us to make that application of all that we possess to whatever object he may require, whether to feed the hungry, to clothe the naked, to house the shelterless, to warm the cold, to sustain the Elder and Evangelist, or whatever else may be expressed or implied in his word; and to voluntarily withhold it is rebellion, and will be punished as such. And here let us notice the reply of our Savior to the young man who enquired of him, "What good thing shall I do, that I may inherit eternal life?" "If thou wilt enter into life, keep the commandments," He replies. When Jesus had enumerated the principal, the young man replied, "All these things have I kept from my youth up; what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven: and come and follow me." Did he do it? He had kept the commandments of the Law, and lived in obedience to the government of God under which he was; and he was doubtless, also willing to follow Jesus: but, alas! his riches, the gods of his heart, were not to be parted from, and blocked up the way to eternal life to him! "When the young man heard that saying, he went away sorrowful: for he had great possessions." He was willing to have the "pearl of great price," but he was not willing to pay the price which the great giver of it demanded. Ah, how many nominal professors and others are there now, who are willing to have eternal life in the same way, and, in fact, expecting it thus; who are willing to go to heaven, if
they can do so in their own way and on their own terms! They punctually keep the ordinances, and profess to be following Jesus; but are withholding from him their "great possessions," daily adding more to them! To all such we would say, as said Paul to the Galatians, "Be not deceived; God is not mocked for whatever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting."

For this "pearl of great price," shall we not be willing to "sell all?" shall we not be willing to make any sacrifice? Is it not worthy to part with every thing for it? Its value is indeed inestimable. There is nothing that can balance against it in the scale. It outweighs every thing. Globes of gold and silver are but dust against it in the balance! It is infinite in value;—a possession never to be separated from the happy possessor, but to be his through eternity. It is offered to all, high and low, rich and poor. This gained, and all is gained; this forfeited, and all is lost—lost forever!

DIVINE PROVIDENCE.

ILLUSTRATED BY THE HISTORY OF JOSEPH—EXTRACT FROM A LECTURE ON GENESIS.

Upon this history we remark:

I. The providence of God manifested in the history of Joseph. His brethren sold him, careless of his future condition provided they could remove him out of the way. What man calls an accident, was the occasion of his being sold into Egypt. He goes as a slave, and is soon elevated to the office of a steward, in the house of one of the Grandees of that nation. The irregular passion of his employer's wife leads him to prison, apparently the dupe of his own virtue. His friendship there is repaid by ingratitude in those who might favor him. Is his condition desperate? Is the righteous forsaken? We have not progressed far enough to develop the means of his deliverance, but suffice it to say, that he was delivered, and by the instrumentality of the ungrateful cup-bearer, but so as to give him no honor, and entitle him to no reward.

The great truth of divine providence is here taught, viz: The designs of God concerning his people will be effected; men may become willing and honorable instruments by which he will effect them; or refusing, still he will make them instruments, dishonorable and unrewarded. I thank God that my studies of the Bible have taught me this truth—a truth which removes all the difficulties connected with the great truth, that God is sovereign and man is free.

That is: Man is free to act, and if he act as God directs him, he will be made an honorable servant; if he will not thus act, still must he serve, and while gaining his own pleasure secure the pleasure of God. Let the reflecting ponder and believe; the cavilling will not be taught.

The cup-bearer of Pharaoh forgets Joseph, and God so orders the pleasure and interest of the cup-bearer, that he serves Joseph, whilst the principle which governed him was purely selfish. When his own interest with Pharaoh can be advanced by it, he remembers Joseph.

The Jews killed their own Messiah; but his death was made the world's salvation.—Persecutors have traduced and put to death the people of God to serve their own interests; but their death has been made to drive from the good cause the hypocrite and the dastard, whilst hundreds of the honest and true have been won by it to Christ and heaven. Instruments all men—all events must be, for God reigns supreme; honorable and rewardable ones we may be, for he made us to co-operate with him. Men estimate honor and wealth; but I here state that I would not exchange the knowledge of this truth for all the riches and glory of this world. All human affairs are under the control and direction of an invisible and superior power. True, "man's heart divideth his own way; but the Lord directeth his steps." Kings and potentates of the earth pronounce judgments, but God maketh them a divine sentence. "The race is not to the swift, nor the battle to the strong, nor riches to men of understanding, nor yet favor to men of skill"—yet these may be, for the opportunity is offered to all.—We plan and may realize our desires; but
there is a deeper plan and a wider realization. We counsel and execute; but there are higher counsels and more extensive execution than was either desired or expected by us;—which latter execution is good to the good, but evil to the evil, according to the worthiness of the means used or the object effected. Let us learn, then, the folly of all sinful plans—the unreasonable- ness of murmuring against God—and at the same time the necessity of diligent action in all our duties, relying, as we should, with delightful confidence upon the directing and disposing power of an Almighty Father.

It is unreasonable to admit the existence of God without believing that he exercises a supreme government over all human affairs. He made the world for the accommodation of man. He has beautified it with all that is fair, grand and magnificent, and has admirably prepared it for the abode of rational creatures. Look around the world—observe its order, its regularity and design—and ask yourself, careless of all the theories of Theologians—is it reasonable to suppose that the Creator has cast such a world, and such creatures from his hands, despised and neglected, and left it to the weak and foolish, and miserable control of human volition. The idea would make earth a place of doom; the good we enjoy a tantalizing dream; and our philosophy a practical atheism. But look at your experience for proof, you who have projected plans, and have sent you fore-cast into the future: you have exercised the most vigilant prudence, and have thought you had provided for all that could happen; and yet some little event, altogether unseen, has blasted all your former hopes, and laid your well-formed schemes in ruins. But, perhaps you have met success, and you have set down to feast upon your happiness, surveying with delight, the wisdom of your schemes, and the power of your execution. But, alas! just as you were grasping your happiness it had flown. Tell me not, then, that you are master of your own lot. Your happiness depends on submission to the divine will after you have made every lawful exertion.

But am I told that this view of divine providence destroys the idea of voluntary human agency. It may do so in your mind, but it does not in mine, for three reasons:

i. Man was made for action; and in his very organization he is called to exertions of his own. He can be happy only when actively employed.

ii. He is self-conscious of voluntary power.

iii. God has called upon him in his word both to design and to work with all possible activity; and has pronounced severe penalties upon him if he will not work. And, if you are still in perplexity, read over the history of Joseph, and it will give you a clear perception of the truth that, though men act, and so act, as to secure their selfish ends, yet God also acts and overrules all for the good of those who love him.

This truth will prepare us for the day of adversity and subjection; for all the alarming presages of destruction and death that foreshadow the downfall of earthly hopes; for all disappointments of friends and fortune; and for the last solemn hour of our mortal career. For he who guides the sun in his flaming chariot through the heavens; he who rules amidst the thrones and principalities of unseen and everlasting man's actions; he who watches over his obscure and defenceless child, and he will guide him, amidst the storms of this turbulent scene, to a place where storms shall never ride, and unpleasant vicissitudes of fortune shall never return.

II. The exemplary conduct of Joseph was recorded, doubtless, for our instruction. Three motives seem to have actuated him: Gratitude to his benefactor, the husband of the licentious woman; the danger of the defilement of his own conscience; and the danger of sinning against God.—

Many useful lessons may be gathered from this passage; but as the history is so unique, and our time is already exhausted, I must leave it, commending it to you all, as worthy of your most profound reflection, and as calculated to improve your hearts; extend your ideas of the divine government; and induce you daily to commit your ways
to God. We should never forget that we are only creatures with all our boasts of greatness,—instruments in the hands of an Almighty Creator. We may plan, and adorn, and seek to perfect, the means of our happiness; but if we forget our origin, our dependence, and our destination, and substitute self, instead of the divine hand, upon which to lean for support and direction, by ten thousand means at his own disposal, our fair fabric may be laid in the dust, and its elements scattered as the thin air. Let us remember our insignificance, and tremble. We are but mites amid millions of other mites; but mites as we are, we should not so far forget ourselves as to deny that the goodness of providence may use us for wise ends, by which our true dignity, honor and felicity will be secured, and his glory promoted forevermore. Let us humble our pride, boast of our temporary possessions, for they are but small portions of a world which floats amid myriads of worlds, guided by an invisible finger, and which will ere long be struck from its orbit, as it was originally placed there, by the hand that made it. Never assign to God a secondary part in human affairs, or you make a fatal blunder, and forget that capacity and success, and power, and influence, are no more than short-lived gifts of his beneficence, which may be taken from us at whatever moment his purpose may demand. Never yield thy faith in God, or thy accompanying frailty will elevate self to a throne of idolatry, from which perchance, naught can hurt it but the mandate which destroys alike the idol and the worshiper; and thou forget that thou art but one of the mighty races of things

"Which arise glorious in strength,
And perish, as the quickening breath of God
Fills them, or is withdrawn.

J. B. F.

Some of the Benefits Arising from the Exercise of Christian Discipline.

Discipline discovers the evil that is in the heart. In this way, among others, it is calculated to be peculiarly useful. Where genuine Christianity exists, nothing tends more to the improvement of the character, than those incidents that manifest the latent evil that is within. So much is this the case, that if we could ascertain the real discovery a man has of his own heart, by distinguishing it from the false professions many make upon this subject, we should find it a very accurate standard by which to judge of his attainments in true godliness.

The exercise of discipline, then, tends much to promote this discovery, particularly where circumstances occur, tending to irritate.—Such cases frequently prove like afflictions to a Christian, not for the present joyous, but grievous. They often give both to the individual implicated, and to others, a melancholy discovery of remaining corruption, which, but for such an occurrence, might never have been known. This, on reflection, however, produces effects the most valuable. It inspires humility. It gives more enlarged views, and communicates a deeper impression of the necessity and importance of pardoning mercy, and leads to increased watchfulness.

The exercise of discipline also, often tends to discover hypocrites in a church. A Christian may be overcome by temptation, and manifest a most improper spirit, at a time when any thing particularly trying to his temper occurs, but his Christianity will be by the subsequent effects, by the superior influence of his principles, not only preventing him from continuing in such a state of mind, but leading him to derive benefit even from his fall. A hypocrite, on the other hand, will deliberately allow a cause of irritation to rankle in his mind, and thus discover he is a stranger to the forgiving spirit of the gospel. In both cases the effects are most useful. In the first, as we have already remarked, this is obvious; and with regard to the second, nothing is of greater consequence, both to a church and to an individual, than the discovery of real character. If any one should creep into a church who is a mere professor, the sooner he is detected the better, not only for himself, but for all connected with him. His remaining in the church can only contribute to administer to his own delusion, while he continues to have a form of godliness, though destitute of its power: and
the injury the rest of the members may receive from him, is manifest from the plain scriptural principle, that a little leaven leaveneth the whole lump.

If the foregoing remarks be just, will it not follow as a consequence, that when any one is betrayed into a sin, either in his temper, his conversation, or his conduct, the strength of his Christian principles, and of course, the reality of his Christian character, will appear, by the readiness he manifests to acknowledge what is evil, and explicitly to renounce it. Let Christians, then, tremble at the thought of defending, from pride, what they are conscious is wrong; or of being prevented by it, from seeing that a thing is wrong, which the word of God declares to be so.—Wm. Innes.

ON THE SCHOOL OF LIFE.

Life is a school. This world is a house of instruction. It is not a prison nor a penitentiary, nor a place of ease, nor an amphitheatre for games and spectacles; it is a school. And this view of life is the only one that goes to the depths of the philosophy of life; the only one that answers the great question, solves the great problem of life. For what is life given? If for enjoyment alone, if for suffering merely, it is a chaos of contradictions. But if for moral and spiritual learning, then everything is full of significance, full of wisdom. And this view too, is of the utmost practical importance. It immediately presents to us and presses upon the question: what are we learning? And is not this, truly, the great question? When your son comes home to you at the annual vacation, it is the first question in your thoughts concerning him; and you ask him, or you ask for the certificates and testimonials of his teachers, to give you some evidence of his learning.—At every passing term in the great school of life, also, this is the all-important question. What has a man got, from the experience, discipline, opportunity of any past period? Not, what has he gathered together in the shape of any tangible good; but what has he got—in that other and eternal treasure-house, his mind! Not, what of outward accommodation the literal scholar has had, should we think it much worth our while to inquire; not whether his text books had been in splendid bindings; not whether his study-table had been of rich cabinet-work, and his chair softly cushioned; nor whether the school-house in which he had studied, were of majestic size, or adorned with columns and porticoes; let him have got a good education, and it would be comparatively of little moment, how or where he got it. We should not ask what honors he had obtained, but as proofs of his progress. Let him have graduated at the most illustrious university, or have gained, through some mistake, its highest distinctions, and still be essentially deficient in mind or in accomplishment; and that fatal defect would sink into every parent's heart, as a heavy and unalleviated disappointment.

And are such questions and considerations any less appropriate to the great school of life; whose entire course is an education for virtue, happiness, and heaven?

"O God!" exclaims the Psalmist, "thou hast taught me from my youth."—Psalm lxxi. 17.

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O God thou hast taught me from my youth.—Psalm lxxi. 17.
probably obtained more ideas by the age of five or six years, than he has acquired ever since. And what a wonderful ministration is it! What mighty masters are there for the training of infancy, in the powers of surrounding nature! With a finer influence than any human dictation, they penetrate the secret places of that embryo soul, and bring it into life and light. From the soft breathings of Spring to the rough blasts of Winter, each one pours a blessing upon its favorite child, expanding its frame for action, or fortifying it for endurance. You seek for celebrated schools and distinguished teachers for your children; and it is well. Or you cannot afford to give them these advantages, and you regret it. But consider what you have. Talk we of far-sought and expensive processes of education? That infant eye hath its master in the sun; that infant ear is attuned by the melodies and harmonies of the wide, the boundless creation. The goings on of the heavens and the earth, are the courses of childhood's lessons. The shows that are painted on the dome of the sky and on the uplifted mountains, and on the spreading plains and seas, are its pictured diagrams. Immensity, infinity, eternity, are its teachers. The great universe is the shrine, from which oracles, by day and by night, are forever uttered. Well may it be said that "of such, of beings so cared for, is the kingdom of heaven." Well and fitly is it written of him, who comprehended the wondrous birth of humanity and the gracious and sublime providence of heaven over it, that "he took little children in his arms and blessed them."

So begins the education of man in the school of life. It was easy, did the time permit, to pursue it into its successive stages; into the period of youth, when the senses not yet vitiated, are to be refined into grace and beauty, and the soul is to be developed into reason, and virtue; of manhood when the strength of the ripened passions is to be held under the control of wisdom, and the matured energies of the higher nature, are to be directed to the accomplishment of worthy and noble ends; of age, which is to finish with dignity, the work begun with ardor; which is to learn patience in weakness, to gather up the fruits of experience into maxims of wisdom, to cause virtuous activity to subside into pious contemplation, and to gaze upon the visions of heaven, through the parting veils of earth.

But in the next place, life presents lessons in its various pursuits and conditions, in its ordinances and events. Riches and poverty, gayeties and sorrows, marriages and funerals, the ties of life bound or broken, fit and fortunate or untoward and painful, are all lessons. They are not only appointments, but they are lessons. They are not things which must be, but things which are meant. Events are not blindly and carelessly flung together, in a strange medley: providence is not schooling one man, and another screening from the fiery trial of its lessons; it has no rich favorites nor poor victims; one event happeneth to all; one end, one design, concerneth, urgeth all men.

Hast thou been prosperous? Thou hast been at school; that is all; thou hast been at school. Thou thoughttest perhaps, that it was a great thing, and that thou wert some great one; but thou art only just a pupil. Thou thoughttest that thou wast master and hadst nothing to do but to direct and command; but I tell thee that there is a Master above thee; the Master of life; and that He looks not at thy splendid state nor thy many pretensions; not at the aids and appliances of thy learning; but simply at thy learning. As an earthly teacher puts the poor boy and the rich, upon the same form, and knows no difference between them but their progress; so it is with thee and thy neighbour. What hast thou learnt from thy prosperity? This is the question that I am asking, that all men are asking, when anyone has suddenly grown prosperous, or has been a long time so. And I have heard men say in a grave tone, "he cannot bear it! he has become passionate, proud, self-sufficient, and disagreeable." Ah! fallen, disgraced man! even in the world's account. But what, I say again, hast thou learnt from prosperity? Moderation, temperance, candour,
gratitude to God, generosity to man? Well done, good and faithful! thou hast honor with heaven and with men. But what, again I say, hast thou learnt from thy prosperity? Selfishness, self-indulgence and sin; to forget or overlook thy less fortunate fellow; to forget thy God? Then wert thou an unworthy and dishonored being, though thou hadst been nursed in the bosom of the proudest influence, or hadst taken thy degrees from the lineage of an hundred noble descents; yes, as truly dishonored, before the eye of heaven, though dwelling in splendour and luxury, as if thou wert lying, the victim of beggary and vice by the hedge or upon the dung-hill. It is the scholar, not the school, at which the most ordinary human equity looks; and let us not think that the equity of heaven will look beneath that lofty mark.

But art thou, to whom I speak, a poor man? Thou, too, art at school. Take care that thou learn, rather than complain. Keep thine integrity, thy candour and kindness of heart. Beware of envy; beware of bondage; keep thy self-respect. The body's toil is nothing. Beware of the mind's drudgery and degradation. I do not say, be always poor. Better thy condition if thou canst. But be more anxious to better thy soul. Be willing, while thou art poor, patiently to learn the lessons of poverty: fortitude, cheerfulness, contentment, trust in God. The tasks I know are hard; deprivation, toil, the care of children. Thou must wake early; thy children, perhaps, will wake thee; thou canst not put them away from thee to a distant nursery. Fret not thyself because of this; but cheerfully address thyself to thy task; learn patience, calmness, self-command, disinterestedness, love. With these the humblest dwelling may be hallowed, and so made dearer and nobler, than the proudest mansion of self-indulgent ease and luxury. But above all things, if thou art poor, beware that thou lose not thine independence. Cast not thyself, a creature poorer than poor, an indolent, helpless, despised beggar, on the kindness of others. Chose to have God for thy master, rather than man. Escape not from his school, either by dishonesty or alms-taking, lest thou fall into that state worse than disgrace, where thou shalt have no respect for thyself. Thou mayest come out of that school; yet beware that thou come not out as a truant, but as a noble scholar. The world itself doth not ask of the candidates for its honors, whether they studied in a palace or a cottage, but what they have acquired and what they are; and heaven, let us again be assured, will ask no inferior title to its glories and rewards.

Again, the entire social condition of humanity is a school. The ties of society affectionately teach us to love one another. A parent, a child, a husband or wife or associate without love, is nothing but a cold marble image; or rather a machine, an annoyance, a something in the way to vex and pain us. The social relations not only teach love, but demand it. Show me a society, no matter how intelligent, and accomplished and refined, but where love is not; where there is ambition, jealousy and distrust, not simplicity, confidence and kind-
ON THE ORIGIN OF FAITH.

by John Rotherham, Church of England.

If we would understand the true origin of Faith, we must have recourse to the great Author and Finisher of it.

By what means then did our Saviour, by what means did his Apostles, originally implant faith in the minds of the first converts? Did they implant it? or, did they leave it to be produced entirely by the inward operation of the Holy Spirit? These are enquiries which the gospel alone can answer.

When the Jews demanded from our Lord an open and explicit declaration, whether he was the Messiah, or not, he replied only by an appeal to those works which he did in his Father's name. These works, he said, spoke for him, and would decide this matter more clearly than any words of his own could do. "Jesus walked in the temple, in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not. The works that I do in my Father's name, they bear witness of me." And afterwards he adds, "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works."a

In this passage our Lord clearly makes faith dependent on the testimony of his miracles. "If he did the works of his Father, he tells the Jews, that they ought to believe those works." On no other supposition doth he require their belief in him. "If he did not the works of his Father, he leaves them at full liberty to reject his claim, and to withdraw their belief," contended that their faith should stand or fall, as it should appear to be supported by this kind of evidence, or to want that support.

It is not on this occasion alone that our Saviour lays this ground of faith: we find it every where resting on the same foundation. His addresses to the understanding, his application of argument and reasoning, his appeals to external evidence, abound in all his discourses, and meet us in every part of his history. The instances of this kind are too numerous to be fully recited, much less to be insisted and enlarged upon as their importance deserves. I shall content myself less therefore with laying before my readers a recapitulation of what hath been extracted from the evangelical writings to our purpose; and shall give them in general, the result of a careful and attentive perusal of the gospels, and the history of the apostolical labours. This I shall do in the first place; and then shall add such reflections, as I hope may throw some light upon this important subject.

In the first place then, we are expressly told, that the design of our Lord's forerunner was "to prepare the way of the Lord," to dispose the hearts of men for that purer dispensation which was now to take place, and to turn their attention towards that great personage who was about to arise. b "He came for a witness, to bear witness of the light, that all men through him might believe." By his attestation, and by the many extraordinary circumstances in his birth and ministry, he introduced and opened the evidence for the divine mission of our Lord. The peculiar force of John's testimony lay in its being prophetical. Every common beholder could own our Lord to be the Messiah, after they had seen his miracles. But John bare witness to him before he had given any proofs of a divine power. It was his part to close the prophetical evidence of our Lord's divine mission. "He was a

a John 52. &c.
b John 1.7.
ON THE ORIGIN OF FAITH.

Prophet:” but he was at the same time “more than a Prophet.” For it was his great office to introduce that new dispensation which the other Prophets had only foretold. This peculiar situation gave occasion to a remarkable difference in the manner of confirming their testimony. All the ancient Prophets were at a great distance from the grand object which they foretold. Hence it was necessary that they should be enabled to confirm their prophecies, and to procure them credit amongst their contemporaries, by miracles, or by some collateral prophecy which received a speedy accomplishment. But the language of the Baptist was, “Behold the Lamb of God!” “There standeth one among you who is greater than I.” John therefore, as we read, “did no miracle: but all things that John spake of this man, were true.” His testimony to the character of our Lord was verified by the event; and his predictions were supported, not by any miracles of his own, but by the personal appearance, and the miracles of our Lord himself.

But let us pass on to consider our Lord’s conduct and personal declarations on this subject.

The Evangelist does not neglect the very first occasion of teaching us the true design, and telling us the genuine effect of our Lord’s miracles. On the “beginning of miracles” which Jesus did in Cana of Galilee, he remarks, that he thereby manifested forth his glory, and his disciples believed on him. Our Saviour reproaches, in the severest terms, those cities, which had been witnesses of his mighty works without being converted by them. “Wo unto thee, Chorazin: wo unto thee, Bethsaida; for if the mighty works had been done in Tyre and Sidon, which have been done in you they had a great while ago repented; sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment than for you.”

His displeasure against those who had resisted the clearest evidence, is expressed in terms the strongest and most awakening that can be imagined. “Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto man, but the blasphemy against the Holy Ghost shall not be forgiven unto man.”

Our Lord appeals to the prophetic evidence of the ancient scriptures for the conviction of the Jews. “Search the scriptures, says he, for in them ye think ye have eternal life: and they are they which testify of me. Had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?”

Often does he press upon them the evidence arising from his miraculous works in proof of his divine mission, as of irresistible force. “If I do not the works of my Father believe me not. But if I do, though ye believe not me, believe the works.” “Believe me that I am in the Father, and the Father in me; or else believe me for the very works sake. If I had not done among them the works which none other man did, they had not had sin.”

The sense which the people had of this evidence, appears in many instances. “When he was in Jerusalem at the passover, in the feast-day, many believed in his name, when they saw the miracles which he did.” “Rabbi,” said Nicodemus, “we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.”

“Come,” said the woman of Samaria, come, see a man which told me all things that ever I did: is not this the Christ? And many of the Samaritans of that City believed on him, for the saying of the woman. And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.”

After the miracle of feeding the multitude with five barley-loaves and small fishes, we are told, o "Then those, men, when they had seen the miracle which Jesus did, said, This is of a truth that prophet that should come into the world." And on another occasion, p "Many of the people believed on him, and said, When Christ cometh will he do greater miracles than those which this man hath done?"

The reasoning of the man born blind is equally just and spirited. q "Herein," said he to the Pharisees, "is a marvellous thing, "that ye know not whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him heareth. Since the world began was it not heard, that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing."

Upon more occasions than one does our Lord openly avow the design of his miracles, at the very time of working them. As in the great miracle of raising Lazarus from the dead, r he declared to his disciples, that the sickness and death of Lazarus were only permitted by heaven for the sake of that glorious proof of divine power that he was about to give. "This sickness," said he, "is not unto death, but for the glory of God, that the Son of God might be glorified thereby." And again, "I am glad, for your sakes, that I was not there, to the intent ye may believe." Nay, to remove all doubt, as to the intention of the miracle, immediately before the powerful word was pronounced, which the dead man heard in his tomb and came forth, he declared before all the people, "Because of the people which stand by I said it, that they may believe that thou hast sent me." The effect was unanswerable, "for many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him." Nay, the Jewish council themselves, blinded as they were, could not help seeing the natural consequence of miracles like these, and were greatly alarmed. "What do we," said they in deep deliberation amongst themselves, for this man doeth many miracles. If we let him thus alone, all men will believe on him." And again, "The chief priests consulted that they might put Lazarus also to death, because that by reason of him, many of the Jews went away, and believed on Jesus."

To carry on the same design it was that our Lord appointed his Apostles. s "And ye also shall bear witness," said he, "because ye have been with me from the beginning." His parting words, just before his ascension, again reminded them of this end of their institution. t "Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." And thus from heaven he declares his commission to Saint Paul; u "I have appeared unto thee for this purpose, to make thee a minister and a witness both of those things which thou hast seen, and of those things in the which I will appear unto thee."

The Apostles upon all occasions claim to themselves the character of witnesses. Matthias was chosen into the number of the apostles, that he might be w "a witness with them" of the resurrection of Jesus. This was their declaration before the council of the Jews; x "We are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him."

When Peter unfolds the gospel to Cornelius, he tells him, y "We are witnesses of all things which he did both in the land of the Jews, and in Jerusalem." And then he continues; "Him God raised up the third day, and shewed him openly, not to all the people, but unto witnesses chosen before of God, even to us." To the same purpose Paul speaks in the synagogue at Antioch. z "He was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people." And of himself he says, 

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a “Having therefore obtained help of God, I continue unto this day witnessing both to small and great.”

We find this character of witnesses sustained not only by the declarations of the apostles, but by their practice. It was by the power of evidence that they undertook the conversion of the world. b “With great power gave the apostles witness of the resurrection of Jesus.” This is manifest throughout the whole course of their ministry; from the first effusion of the Holy Ghost, through all the history of their private and separate labors. It was from the visible effects of that power from on high shed forth on the apostles at the feast of Pentecost, that St. Peter drew this conclusion: c “Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ.” By the force of this evidence, explained and urged home by the apostle, three thousand souls were converted. By the next public miracle of healing the lame man at the gate of the temple, the number of converts was increased to five thousand. It was in consequence of many signs and wonders wrought by the hands of the apostles, that believers were the more added to the Lord, multitudes both of men and women.

If we attend still farther to the progress of the word of God, and behold “the number of the disciples multiplying in Jerusalem greatly, and a great company of the priests obedient to the faith:” we see at the same time “Stephen full of faith and power, doing great wonders and miracles among the people.”

When the disciples, providentially “scattered abroad” by the first persecution at Jerusalem, “went every where preaching the word,” along with the word they carried its evidence. “The hand of the Lord was with them,” wherever they went, and a great number believed, and turned unto the Lord.

Philip preached Christ in Samaria, and the inhabitants with one accord “gave heed unto those things which he spake, but it was because they heard and saw the miracles which he did.”

We find Paul, soon after his miraculous conversion, exerting all the powers of reasoning and argument in the service of religion, k “proving,” to the confusion of the Jews at Damascus, “that Jesus was the very Christ;” and “I disputing against the Greeks.”

m “Arise,” said Peter to the Paralytic Eneas, “Jesus Christ maketh thee whole. And he arose immediately. And all that dwelt at Lydda, and Saron, saw him, and turned to the Lord.”

At Iconium, Paul and Barnabas n “went both together into the synagogue of the Jews, and so spake that a great multitude both of the Jews, and also of the Greeks, believed.” And when “the Lord granted signs and wonders to be done by their hands,” he is said hereby to have given testimony unto the word of his grace.

The inhabitants of Berea are justly applauded for their attention to scripture evidence, and their diligent researches after it, which is assigned as the cause of their belief. p “They searched the scriptures daily, whether these things were so. Therefore many of them believed.”

Paul p “reasoned with the Thessalonians out of the scriptures;” and persuaded the Athenians, by r arguments drawn from the works of nature, and the ways of providence.

At s Corinth he “reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.”

And at A Phesus likewise “he entered into the synagogue, and reasoned with the Jews.”

 Eloquence, joined to a deep knowledge of the scriptures, enabled Apollos u “mightily to convince the Jews in Achaia, and that publicly, showing by the scriptures, that Jesus was Christ.”

[TO BE CONTINUED.]

Lecture on Genesis—17th Chapter.
The promise to Abraham of a Son through Sarah—The covenant of circumcision—The groundless basis of infant baptism—The divine origin of circumcision, and the nature of all positive institutions.

The gracious design of God in making Abram the father of an innumerable seed, is opened up before us with still greater particularity in this chapter. Four times, previously, had God declared this design; origin, character and import of the promises concerning Ishmael and Isaac were opened up before us with still greater particularity in this chapter. For it is written, that Abraham had two sons, the one by bond-maid, the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he of the free woman was by promise. Which things are an allegory: for these are the two covenants; the one from mount Sinai, which gives birth to bondage, which is Hagar. For this Hagar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children, but Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that thou bearest not; break forth and cry; thou that travest not, for the desolate hath many more children than she which hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then, so now; he that was born after the flesh persected him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free."

You will observe that a contrast is drawn by the Apostle between Sarah and Hagar, Isaac and Ishmael, which leads to one between Jerusalem and Sinai, Christians and Jews. The contrast is made in the conception, condition, spirit and inheritance of the offspring of the two wives of Abraham: Isaac was born supernaturally—Ishmael naturally; Isaac was born free—Ishmael a slave; Isaac partook of the free, generous and magnanimous spirit of liberty—Ishmael of the rude, envious and selfish spirit of slavery; Isaac was heir to the whole inheritance—Ishmael was cast out to live by booty and prey.

The fortunes of their mothers were also contrasted:—Agar represented the Jewish church, once the wife of God, but now cast off, having given birth to an earthly seed who as a nation have attained their destiny; Sarah remains the bride and beloved as the Christian kingdom whose spiritual descendants are swelling in numbers to attain a
fulness of honor only in the resurrection of the just and the glories of an eternal inheritance.

The promise that Abram should have a numerous progeny who should possess the land of Canaan was the germ of the Covenant made with his descendants on Mt. Sinai, in the land of Ishmael, four hundred and thirty years afterwards. Circumcision was given to mark the seed who were to receive the Covenant and Canaan whilst it also served as a seal to the faith of the patriarch. This is the covenant of the flesh. Its promises contemplated a fleshly seed and an earthly inheritance: “I will make nations of thee,” and “I will give thee the land of Canaan for an inheritance.” We will have occasion to contrast it, in the proper time with the promises made in the seed of Isaac.

CIRCUMCISION was its mark, and a very appropriate mark it was. The promise contemplated fleshly descent, blood relationship and earthly possessions. The mark was, therefore, a fleshly mark, made by a fleshly instrument. Its subjects were males who might be either free-born or slaves; it was made on the eighth day, and it guaranteed a share in Canaan and secured the flesh of the Messiah.

It has been thought, that Baptism, by which the believer enters into covenant with God in order to the remission of sins and adoption into the privileges and honors of his spiritual family, has come in the room of circumcision. This notion has often been shown to be absurd. It seems to have originated in the mistaken view of the promises and covenants of God, and as these are more diligently studied and appreciated, its advocates are disposed to abandon it.—Its absurdity can be seen by a little reflection upon the following facts: Circumcision was administered to males only, whilst baptism is enjoined on every creature whether male or female. It was made obligatory upon parents to circumcise their children, whereas God never commanded that an infant should be baptised! Its only qualification was flesh, whereas faith is an indispensable qualification for baptism!

But as the covenant of which it was the sign is not the covenant of the Christian dispensation it certainly manifests great lack of reflection in any one who argues that because Jewish children were circumcised, therefore Gentile children should be baptised! We repeat, it belonged to a covenant of flesh and was fleshly—a covenant of which not only children, but idiots and purchased slaves were participants, whereas baptism belongs to a covenant of the Spirit, and which promises the Spirit instead of the flesh of Messiah, and of which no one can partake except by the exercise of a capacity to be spiritual—except by faith in the Son of God!

Eight hundred years after the covenant was established at Mount Sinai: which was the covenant of circumcision, growing out of the promise made to Abraham of a fleshly seed and inheritance, God promised, not an extension of the old, as some have vainly reasoned, but a NEW COVENANT to be established upon better promises, which covenant has been presented to the world of mankind by the authority of the commission of Jesus Christ. This covenant lays no obligation upon an infant, ample provision having been made for them in the resurrection of the Lord Jesus. It is manifest therefore, so long as these facts are undeniable, that either to immerse, or sprinkle water upon, infants, is an institution of human origin, sustained by sophism and superstition.

Its folly and its superstitious basis are beginning to be generally acknowledged, and with transubstantiation, relics and confessions, it will we trust, soon be remembered as one of the baubles of religious darkness to which may it forever be consigned. It is held to in enlightened times by a mistaken notion that we could not otherwise show our love for the spiritual welfare of our infant offspring but by thus consecrating them to God. But as more enlightened views of infant innocence and salvation prevail, parents will learn that by religious culture and training and not by superstitious mummeries, are we to call out and develop the spiritual faculties of our little ones.

We notice that the name of the patriarch was changed from Abram to Abraham, i.e.
THE DIVINE ORIGIN OF CIRCUMCISION.

from high or eminent father, to high father of a multitude. A change of name often follows a change in the relative state of the servants of God, and may be regarded as a token of divine favor. Jacob a supplanter is accordingly changed to Israel a prince with God; Cephas to Peter, Saul to Paul.—All the children of men when adopted into the family of God, are called by a new name, even the name of their glorified king as was written in prophetic anticipation: “Thou shalt be called by a new name which the Lord thy God shall name.” Whilst in the future, we rejoice to know that the Messiah has promised, “That upon him that overcometh I will write my new name.” Isaiah 62:2; Rev. 3:12.

The remains of this custom of changing names still obtains in Persia and other parts of the East. Their kings, often from caprice and superstition change their names, become crowned anew under the new name and order a change in all their seals, coins, &c. which bear the repudiated cognomen. The Bishops of Rome in becoming Popes still foolishly retain the superstitious custom.

But we have promised to notice the promises contained in the promises made to Abraham:

1. “I will make nations of thee.”—The Jews are his descendants, and many tribes of the Arabians and the Saracens. The Edomites justly claim him for their progenitor.—Whole tribes of Shitites, Midianites, Sabians, and nameless and innumerable nations by the sons of Keturah as well as Hagar and Sarai, have descended from Abraham, whose character and history we have not the means of tracing, though numerous allusions are made to them in other books of the Old Testament. Nothing was more improbable than the fulfilment of this promise and yet there is no promise which has been more signal and literally accomplished.

2. “Kings shall come out of thee.”—No man in all the annals of recorded history can claim such a long and numerous progeny of kings as his descendants. The princes of of the tribe of Jacob, their Judges and after these the kings of Judah and Israel were his. The ancient monarchs of Edom and the Saracen kings of Arabia, Egypt, Babylon and Europe were his. And who can count the host of spiritual kings who by faith in the King of Zion and a divine consecration to his service have been gathering into the royal family of God’s elect, since Messiah was coronated upon the throne of his Father’s glory? He also, seated far above all heavens, and Prince of the kings of the earth, illustrious and glorious beyond expression, is the son of Abraham and himself the father of princes and people. “His kingdom is an everlasting kingdom and his dominion shall never be destroyed.”

3. “I will give thee and thy seed after thee the land of Canaan for an everlasting possession.”—Here we should remark, what we propose to fully consider and illustrate (Lecture, Gen. 49) viz: That whenever a prophecy partakes of the nature of a promise, the enjoyment of the blessings of the promise depend always upon the obedience of those concerning whom the promise is made. The Jews violated their stipulated engagements, and that inheritance promised for an everlasting possession is now in desolation; their cities are wasted and they are scattered among all the nations of the earth. They may yet be restored and the promise be literally fulfilled, as when for hundreds of years they dwelt therein. Upon their restoration we are not prepared to affirm or deny.

The phrase “this is my covenant” should be understood, this is the sign of my covenant. This phraseology is peculiar to the Sacred Writings, which the Catholics perverting have led themselves into the absurd error of receiving the bread and wine of the Supper as the real body and blood of Christ. The Israelites in like manner, are commanded to eat a lamb which is called the Lord’s Passover, whereas we know it was only the pledge and sign of that Passover. So circumcision was the sign of the covenant, the bread and wine the emblems of the body called by a figure of speech the covenant, the body, &c.

In the command to Abraham we have the
The origin of that singular and barbarous rite, circumcision. It has obtained among the descendants of Abraham for four thousand years and for nearly as long a period among other nations such as the Syrians, Phenicians, Ethiopians and Egyptians. The Egyptians evidently borrowed it from the Israelites during their sojourn amongst them. By it, doubtless, the daughter of Pharaoh knew the child Moses to be a child of the Hebrews for when she opened the Ark she said, "this is a child of the Hebrews."

From the fact, however, that Heroditus speaks of circumcision as originating with the Egyptians, Gibbon and others have most absurdly imagined that the Jews borrowed it from them; forgetting that Moses wrote his history at least one thousand years before Heroditus was born. Such are the futile shifts of a superstitious scepticism.

Another objection which sceptics offer as an objection to the divine origin of circumcision, is that the Mohamedans and others perform it at thirteen years of age, instead of the eighth day, as the Bible enjoins; thus showing their wanton ignorance of that Bible which they seek to contemn, which informs us that Ishmael the progenitor of the Mohamedans was circumcised in his thirteenth year, being of that age when Isaac was but eight days old. His descendants have ever circumcised in the same year of the age of their father at the time of its appointment, whilst the Jews circumcise upon that day which corresponds with the age of their father Isaac when he received the rite.

The institution of circumcision presents us with another instance of God's appointments. These are either moral or positive. In this case it is a positive injunction which is laid upon Abraham and his descendants. There was no moral fitness in the rite. It was repulsive to nature and delicacy; as a sign it was secret and known only to him who had submitted to it; but it was the law of God and the fidelity of Abraham is seen in the ready acquiescence with which he submits to it himself and performs it on others. Reason, enlightened from above, may lift her feeble voice against such commands and say they are irrational and unnatural; but the God of reason never enjoins that which is unreasonable, though to our limited faculties it may appear so, and if we will by the exercise of a prompt and steadfast faith comply with his requisitions, we will ere long see both the wisdom and power of all his appointments.

We should recollect also that the best evidence we have that an injunction that comes down to us from antiquity is divine, is, that human reason would not have originated it, and that when originated it must acknowledge both its wisdom and propriety. Who for example, would have separated a loaf of bread and a cup of wine to commemorate the tragic scene of Calvary? And yet when the brick and stone monuments of human erection are crumbling in ruins or are misconceived in their inscriptions, this institution is perpetuated in all time, and its inscriptions may be read by every child in the kingdom of Heaven. "Do this in remembrance of me," said the Peasant of Nazareth. We do it and say, Thou art my Lord and my God. So of all positive institutions. When viewed merely by the eye of sense, often miscalled reason, they are unmeaning, insignificant and foolish, but when viewed by the eye of faith, or when seen in the ends secured by their appointment, they are wise, intellectual and sublime in all their relations. They address both the senses and the mind; and whilst they serve to test the sincerity of our obedience and invest us with high and holy privileges, at the same time they commemorate the most wonderful interventions of divine favor ever vouchsafed to man. They secure ends which could not be secured without them, whilst they in the end show themselves to be wise and benevolent adaptations, tending to the happiness of moral and intelligent beings.

Circumcision has served to separate the Jews from all Gentile nations and to perpetuate them a living monument of the inspiration of the Scriptures, whilst to the enlightened it still signifies a mortification of the flesh and a separation from all moral defilement.

J. B. F.

The fear of the Lord prolongeth days; but the years of the wicked shall be shortened.
ZWINGLE AND LUTHER.

High up among the bleak and frozen summits of the Alps of Tockenbourg, on the first of January, 1484, while the inhabitants of Wildhouse were celebrating with prayers and thanksgivings their "happy new year," the joyful intelligence spread from dwelling to dwelling, that another son was added to the ancient and honored family of Zwingle. Had these simple people known what mighty energies were wrapped up in this child, what victories he would win over the errors of the world, and what truths he would establish, they would have joined hallelujahs to their songs of rejoicing, and hailed him as their great spiritual deliverer.

Just seven weeks before this event, Martin Luther was born. Far away among the valleys of the North, in the little town of Eisleben, he who was to become the great German Reformer lay in his cradle. If some prophet could have revealed the mysteries of the future, Saxony and Switzerland might have boasted of Christian heroes in their swaddling-clothes, whom they would have welcome as the Moses and Aaron of a new dispensation, their leaders from the Pharaoh of the seven hills, more powerful than was he of the pyramids,—from the Egypt of the Tiber, darker than the Egypt of the Nile.

It is a little remarkable that two such men, born within two months of each other, and living so far apart, should have been aroused by the same Papal enormities, and have embraced the principles and proclaimed the doctrines of the Reformation at nearly the same time. Tetzel, by the sale of indulgences, awakened Luther to the sins of the Church. Samson, by the same iniquitous traffic, hastened the Reformation among the Alps. While Luther was preaching in a dilapidated shed in the great square of Wittenberg, Zwingle was quietly teaching the Gospel to his little flock in his church at Zurich. And while, in the moral darkness that brooded over the world, a voice seemed to be heard from the valleys, crying, "Watchman, what of the night?" it was answered, with all the boldness of faith and prophecy, from those Alpine watchtowers, "The morning cometh."

Less than a year intervened between the commencement of the Lutheran and the commencement of the Zwinglian Reformation. Of the great political and religious drama of the sixteenth century the first scene was laid in 1517, at Wittenberg, and the second a few months later at Zurich. The spirit moved over the face of the stagnant waters, and said, "Let there be light; and there was light." The breath of God swept the mist of ignorance and superstition from the lowlands, and, as it rolled back over the mountains, it lingered but for a moment on their tops, then vanished away.

Zwingle received not his doctrines from Luther; they were his own. He shown by no borrowed light. The Reformation of the North was distinct from that of the South. They had no connection with each other, except in spirit, while their authors lived. They were two parallel streams, rising from different sources, flowing down along the years, watering the dry and desert play-}

...
broad and wine as symbols only of Christ's body and blood, and to be received as memorials of his last communion with his disciples.

The differences between them we can account for, if we consider the different circumstances in which they were placed. Germany was a confederate empire, torn by the jealousies and contests of petty kings; Switzerland was a confederate republic, and was harrassed by fewer discords. The former was forced by military tyrants and rigid laws, to submit to religious and political despotism; the latter enjoyed more freedom. Germany feared the least innovation, for she had much to lose; Switzerland was bound in no iron bands. While Zwingle was attacking every doctrine of the Church, the Pope sent him dignities and compliments; when Luther began even to question her superstitious, he hurled a thunderbolt. Luther was a conservative; he never entirely freed himself from the shackles of Rome. Zwingle was a radical, and his favorable position strengthened the natural freedom of his character. The former clung with great tenacity to some remnants of the worst dogmas of the old Church; the latter renounced nearly all at the beginning of his ministry. The people of the Alps had entered the great temple of Christian truth, and were kneeling before its altars, while the people of Germany halted and loitered in its vestibule. Zwingle was a full century in advance of Luther. The Swiss Reformation was nearer the word of God and absolute truth after its author had labored two years, than was the German Reformation at Luther's death. One left the images in the churches undisturbed; the other pulled them down with his own hands, and cast them into the flames. One would retain all that was not expressly condemned by the Scriptures; the other would abolish all that was not expressly taught by the Scriptures. One wished to purify the Established Church, and let it remain; the other would go beyond the Dark Ages, and restore the Church of the Apostles in its primitive purity. Luther aimed a blow at the doctrine of indulgences and good works; Zwingle would expunge the whole catalogue of Papal superstitions.

"They both saw that Romanism was the offspring of two systems, Judaism and Paganism, embodying their chief elements, pharisaism and idolatry. The former element had exalted ignorant, sinful man from earth to heaven, and made him proud. The latter element had degraded the infinite God of heaven down to earth, and given him the form of humanity on the canvas or in marble." It was the work of the German Reformer to restore man to a higher dignity, the dignity of childlike humility, and to teach that the Father does not require the service of the lips and hands, but

"doth prefer before all temples the upright heart and pure."

It was the work of the Swiss Reformer to show that God does not dwell in wood or stone, but "is a spirit, and must be worshipped in spirit and in truth." Both Luther and Zwingle laid the foundation, but to Zwingle belongs the glory of the superstructure. The Reformation of Switzerland reached not all the truths of Christianity, but it was much more perfect than that of Germany. It strove for nothing in the past but for the truth of Christ and his apostles, and for every thing in the present and future which the light of knowledge and civilization could then reveal. Zwingle on his mountain-tops is like Moses on Sinai, receiving commandments directly from God; but Luther, like Aaron, not quite free from the old Egyptian idolatries, allows his chosen Israel, in their weakness, the molten calf.

Such were the characteristics of the two Reformations which were long since blended into one. And they give us an outline of the two master-spirits that conceived and produced them. But we are bound to portray Zwingle's character in clearer light. And this we can best do by comparing it with Luther's. Luther was passionate and boisterous; Zwingle was calm and courteous. One would drive men to faith and piety; the other would persuade them by love and charity. Luther was a mystic; yet his mysticism was free from dreaming sloth and insane fatuation; Zwingle was a rationalist;
but his reason was strengthened by the sublime truths of the Gospel. Luther retained through life much of the Papal spirit; he was never more than half reformed; Zwingle was half Protestant from his childhood up. Luther had a rebellious nature and struggled hard with inward foes, and like Paul of Tarsus, passed through fiery trials; but Zwingle, like St. John, full of faith and love, needed but to be called, to follow and repose on the bosom of Christ. Luther waded through the slough of despond, and lay in the dungeon of Giant Despair, and walked trembling through the dark valley to the celestial mountains: Zwingle wandered thither through green pastures and along by the side of still waters. The souls of both were alive to the charms of music. Luther played and chanted to drive tempting fiends back to their foul dwellings; but Zwingle strung his harp to draw down angels from their heavenly abode.

Zwingle endeavored to free his countrymen from the shackles of Rome, and from the slavery of ignorance and political bondage. In our estimate of his labors, we must consider not only what he did for their religious interests, but what he did for their political and intellectual interests. It was his mission to elevate his people to knowledge, virtue and piety, and nobly did he labor to perform it. The Swiss were his children, and he gathered them up into his arms, and pressed them to his great heart, and showed them the way to wisdom and to God. He toiled earnestly and quietly, regarding neither the murmurs of priests nor the frowns nor compliments of the Pope. He saw the result of his labors in the happiness, sobriety, and moral refinement of those within his influence. In 1518, he stood nearly alone; two years after thousands had embraced his doctrines, and became his true followers. Zwingle and his associates preached, and images and pictures of saints and martyrs vanished from the churches. The mass and confessional were abolished; cathedrals were left desolate; convents were broken up; and the revenues of Rome were stopped. A purer religion found a welcome in purer hearts.

But still there were many like the silversmiths of Ephesus, who loved their ease and the wealth of Rome. And the priests and cardinals, like Demetrius of old, cried, “You, Zwinglians, spoil our trade, and we can make silver shrines no longer; it shall not be so; great is Diana of the Ephesians.” But to the bold words and deeds of the Reformers the people answered, Amen!

Zwingle’s last days were full of troubles. He was doomed to a tragic death. Difficulties arose between the Protestant and Catholic cantons lying side by side, and they gathered their armies to battle. Zwingle, too, must go; his presence alone will inspire his soldiers with courage. He lived in a fighting age, and perhaps had more of the spirit of Peter than of Christ. The combatants met on the plains of Cappel. The Protestants were defeated, and Zwingle left mortally wounded on the field. Two soldiers found him after the battle, wailing in his blood, and, raising him up, asked him if he wished for a confessor. He could not speak; but sternly shook his head, thus answering, No. “Then commend yourself, in your heart, to the Virgin,” said one; he again shook his head. “Die, then, base heretic!” said he, and thrust him through the heart. The hero Reformer crossed his hands on his breast his eyes were turned upward towards heaven; and his calm, majestic countenance, lighted up with hope and love, seemed to say, “Father, forgive them, they know not what they do; into thy hands I commend my spirit.” And that true and noble soul quietly passed away.

THE RIVER GOD OF THE POTOMAC.

From the Port Folio.

No stream in the world can in beauty compare, With the river whose waters are under my care, From the high Alleghanies, whose tops are of snow, My course I commence; from thence do I flow Down the steeps, and o’er plains do I sweep, Till my waters are mingled with those of the deep. The little Blue Ridge stood a while in my way, And seemed quite determined my progress to stay. I strove long the mountain, an outlet to find, In hopes he would prove to my entreaties kind; He laugh’d at my prayers, my threats he defied, And bade me break through his iron-ribb’d side, And gaily I pass’d on my wandering way, Leaving a gap you may see (0 this day.

J. N.
THOUGHTS OF HEAVEN.

No sickness there—
No weary wasting of the frame away,
No fearful shrinking from the midnight air—
No dread of summer’s bright and fervid ray.

No hidden grief,
No wild and cheerless vision of despair;
No tearful eyes, no broken hearts are there.

Care has no home
Within the realm of ceaseless prayer and song;
Its billows break away and melt in foam,
Far from the mansions of the spirit throng!

The storm’s black wing
Is never spread athwart celestial skies
Its wailings blend not with the voice of spring,
As some too tender flower fades and dies.

No night distils
Its chilling dew upon the tender frame;
No moon is needed there! The light which fills
That land of glory, from its Maker came!

No parted friends
O’er mournful recollections have to weep!
No bed of death endures, To watch the rolling of the pointless sleep.

No blasted flower
Or withered bud, celestial gardens know!
No scouring blast or fierce descending shower
Scatters destruction like a ruthless foe.

No battle word
Stirreth the sacred host with fear and dread!
The song of peace Creation’s morning heard.
Is sung wherever angel ministrals tread.

Let us depart,
If home like this await the weary soul,
Look up, thou stricken one!
Thy wounded heart Shall bleed no more at sorrow’s stern control.

With faith our guide,
White-robed and innocent, to lead the way.
Why fear to plunge in Jordan’s rolling tide.
And find the ocean of eternal day?

WHAT IS LIFE?
The day grows pensive at its close.
And wears a sober grey.

And on its face the languor shows,
Of autumn’s yellow ray;
Soon night will spread its sable pall,
The day is dying fast.

Now ghost-like are the shadows tall,
That on the ground are cast!

Like pilgrims to the shade of night,
The shades are hastening on,
To where the brighter grows the light.

When day begins to dawn:
A deeper softer sadness shows,
In gentle evening dew,
And night o’er every feature throws
A sad and sombre hue.

And now the sound of streams and floods,
Becomes a hollow roar,
The rushing of the trees and woods,
Hath now a waiting tone.

And plaintive through the air is heard,
The night-hawk’s piping call,
There’s not a leaf by zephyr altered,
But they a dying fall.

An emblem of our life below,
In every passing day,
More thoughtful at its end we grow,
When we are growing grey.

Like pilgrim shadows in the shades,
We soon shall hence be gone.

But when life’s day the moment fades,
A brighter day will dawn.

The darkness of the silent tomb,
To which we are consigned.

Will cast a sad and solemn gloom,
Over those we leave behind.

And tears will then bedew the cheek,
And fall upon the brow;

And sad will be the words they speak,
To friends who loved us here.

WAITING AND WATCHING.

Be waiting and watching
The signs of the times,
And daily keep thundering
At prevalent crimes.

The evils will lessen
With every stout blow;
The brighter the weapon
The weaker the foe.

Till totter and rumble
The pillars of Wrong;
’Tis Justice that maketh
Weak instruments strong.

The Right! it must prosper,
Whatever oppose;
However malignant
Or stout be her foes.

Like the steps of the morning,
Majestic and free,
She’ll onward and triumph,
How gloriously!

CHRISTIAN FELLOWSHIP.

One sole baptismal sign,
One Lord, below, above—
Zion, one faith is thine,
One only watchword—love.

From different temples though it rise,
One song ascends to the skies.

Our Sacrifice is one;
One Priest before the throne—
The slain, the risen Son,
Redeemer, Lord alone!

And sighs from contrite hearts that spring,
Our chief, our choicest offering.

Oh, why should they who love
One gospel to unfold,
One faith to write?
On earth so strange and cold?

Why subjects of the Prince of Peace,
In strife abide, and bitterness?

Oh, may that holy prayer.
His tenderest and his last,
Ere to his throne he passed,—
No longer unfulfilled remain,
The world’s offence, his people’s stain.

Head of the Church beneath,
The Catholic—the true,—
On all her members breathe—
Her broken frame renew!

Then shall thy perfect will be done,
When Christians love and live as one.
THE POSITION OF A PREACHER.

In virtue of his position he has the best chance to know men. He overrides all distinctions of life, associates with the humblest man as a brother, with the highest as their equal. If well trained, his education places him in the circle of the most cultivated minds, while his sympathies and his duty attract him to the lowest sphere of rudeness, want and perhaps of crime. He sees men in joy and grief, at a wedding and a funeral, and when flushed with hope, when wrung with pain, when the soul bids earth farewell. If a true man, the most precious confidence is reposed in him.—He looks into men's eyes as he speaks, and in their varying faces reads their confession, what they could oft conceal, both ill and good,—reads sometimes with astonished eyes. Reader, you have seen an old coin, worn smooth so that there was no mark on it, not a letter; you know not whence it came nor whose it is; but you heat it in the fire, and the stamp of the die is plain as when the coin was minted first; you see the image, read the superscription. So the excitement of a sermon reveals the man's character in his oft-unwilling face, and the preacher, astonished, renders unto Caesar the things that are his, and unto God His own. Sometimes one is saddened to see the miser, satyr, worldling in his many forms, under a disguise so trim and neat; but oftener, perhaps, surprised to find a saint he knew not of before; surprised at the resurrection of such a soul from such a tomb. The minister addresses men as individuals, the lawyer must convince the whole jury, the senator a majority of the senate, or his work is lost; while if the minister convinces one man, or but half convinces him—he has still done something that will last. The merchant deals with material things, the lawyer and the politician commonly address only the understanding of their hearers, sharpening attention by appeals to interest; while the minister calls upon the affections, addresses the conscience, and appeals to the religious nature of man—to faculties which bind man to his race, and unite him with his God. This gives him a power which no other man aspires to; which neither the lawyer nor the merchant, nor yet the politician attempts to wield; nay which the mere writer of books leaves out of sight. In our day we often forget these things, and suppose that the government or the newspapers are the arbiters of public opinion, while still the pulpit has a mighty influence. All the politicians and lawyers in America could not persuade men to believe what was contrary to common-sense and adverse to their interest; but a few preachers, in the name of Religion, made whole millions believe the world would perish on a certain day, and, now the day is past, it is hard for them to believe their preachers were mistaken!

Now all this might of position and opportunity may be used for good or ill, to advance men or retard them; so a great responsibility rests always on the clergy of the land. Put a heavy man in the pulpit, ordinary, vulgar, obese, idle, inhuman, and he overlays the conscience of the people with his grossness; his Upas breath poisons every spiritual plant that springs up within sight of his church. Put there a man of only the average intelligence and religion—he does nothing but keep men from sliding back; he loves his people and giveth his beloved—sleep. Put there a superior man, with Genius for Religion, nay, a man of no genius, but an active, intelligent, human and pious man, who will work for the Human Race with all his mind and heart—and he does wonders; he loves his people and giveth his beloved his own life. He looks out on the wealth, ignorance, pride, poverty, lust, and sin of the world, and blames himself for their existence. This suffering human race, poor blind Bartimeus, sits by the wayside, crying to all men of power—"Have mercy on me!" the minister says, "What wilt thou?" he answers, "Lord, that I might receive my sight." No man may be idle, least of all the minister; he least of all in this age, when Bartimeus cries as never before.

THE PROGRESS OF MAN.

How strange is the progress of men on their march through time—a Democracy! how few are the leaders! So a caravan
passes slowly in the Arabian wilderness—the men and the women, the asses and the camels. There is dust, and noise, and heat, the scream of the camels and the asses' bray, the shouts of the drivers, the songs of the men, the prattle of the women, the repinings and the gossip, the brawls and the day-dreams, the incongruous murmur of a great multitude. There are stragglers in front, in flank, in rear. But there are always some who know the landmarks by day, the sky-marks by night, the Special Providence of the pilgrimage, who direct the march, giving little heed to the brawls or the gossip, the scream or the bray, or the song. They lift up a censer, which all day long sends up its column of smoke, and all the night its fiery pillar, to guide the promiscuous pilgrimage.

Selected for the Christian Magazine.

WHAT DO YOU READ?

That's a plain question, but it is a fair one. Your answer if an honest one will reveal your character; for a man may be as well known by the books he reads, as by the company he keeps. It does not require other proof that a man is a frequenter of the theatre, than that his principal reading consists of plays. A very little discernment will discover a light-headed, sentimental, frivolous character in the indiscriminate reader of the popular, fictitious trash that floods the land. If you see a man feasting his depraved heart on a tale of lust and crime, do you need any other evidence that he is at heart a debauchee? Or is there any clearer proof that a man is the lover of the truth, than to see him devotedly studying the pages of the revealed word?

Self-examination on this point, may not then be unprofitable, even to those who profess the Gospel. Depend upon it, the book shows the man. If you will look over your reading for a year, you will be aided in discerning who and what you are. What do you read?

WHAT DO YOUR CHILDREN READ?

According to their capacity, generally what their parents read. They feel authorized to read any thing they see in your hand. Are you quite certain that that book or paper you just laid down, and which may have done you no essential harm, will not corrupt the heart of your child? Children suppose every thing they read to be true.—It is a terrible shock when first told that the book which has afforded so much delight is "only a story." Every thing put in the hand of a child should be true, if you wish your children to tell the truth. But perhaps you don't know what your children read.—You ought to. Bad books are everywhere, and they may ruin your family, as they have others. Good books can be procured and they furnish the cheapest means of helping the parent in governing the family.

WHICH IS WORSE?

To make and vend poison for the body, or the soul? To furnish means of physical or mental intoxication? Which does the most mischief in the end, to distil healthful substances into liquid fire, to be sold by the gallon; or to concoct a slow poison from fragments of truth and abundance of falsehood, to infuse itself into the public mind from a thousand stereotype pages, and exert a perpetual influence? Do you not acknowledge principles in respect to the manufacture and traffic in intoxicating liquors, that apply with tenfold emphasis to writing, printing, and vending vicious books.

BAPTISM.

He that neglects baptism lest he shall not hold out, is very likely not to hold out. It shows a little too much want of resolution to forsake all for Christ; besides being an act of downright rebellion against the King of Zion. This is not a very promising beginning. And no such person can be expected to hold out long, unless he amends his ways and doings. There is no prospect of a good and successful journey where there is in the onset, a planning to get off the road. I never expect to see him a steady and faithful Christian for years, who refuse the first command of the gospel.—Those to whom I now refer, are such as will not cast all on board the ship of Zion, lest they shall want to put ashore again before
she reaches the port. If any intend to be real Christians, let them put on a full and public profession; own Christ before the world, and make no provision ever to return to their former company or practices. Then they will live and not die. “Arise, and be baptized.”

A CHRISTIAN WIFE.
The wife of a Christian is not a simple mortal, she is a mysterious, extraordinary, angelic being; the flesh of the flesh, the blood of the blood of the husband. Man, in uniting himself to her, regains part of his substance; his soul as well as his substance is incomplete without his wife; he has strength, she has beauty;—he does not understand the details of domestic life, but his companion prepares the repast, and her smiles sweeten existence. He has his crosses, and the partner of his couch is there to soften them; his day may be sad and troubled, but in the chaste arms of his wife he finds comfort and repose. Without woman, man would be rude, gross and solitary. Woman spreads around him the flowers of existence, as the creepers of the forest decorates the majestic oak with their odoriferous garlands. Finally, the Christian pair live united, and in death are not separable: in the dust they lay side by side, and their souls are reunited beyond the limits of the tomb.—Chateaubriand.

EASILY DISCOURAGED.
How easily are some persons discouraged. If they try some project for an hour without success they fret, get angry, and give up.—Such characters never did accomplish any thing worth naming, and never will. Wierland states that he was three days and a half on a single stanza, which he was endeavoring to translate—one word only was wanted and that he could not supply. It is said that Gray was ten years in writing the “Elegy in a Country Church Yard.” Yet you are discouraged in an hour.—Shame on you.—What can be accomplished in a few moments? Years of patient industry are often spent in projecting great works.—Some men have employed their whole lives in important undertakings, and when just completed, have died of old age. Imitate them, and never yield for a moment to discouragement. If you are made of the right material, you never will.

COUNSEL TO THE YOUNG.
Be careful to form good habits. Almost all permanent habits are contracted in youth; and these do in fact form the character of a man through life. It is Paley, I believe, who remarks, that we act from habit nine times, where we do once from deliberation. Little do young persons apprehend the momentous consequences of many of their most frequently repeated actions. Some habits are merely inconvenient but have no moral quality: others affect the principles of our conduct; and become sources of good or evil to an incalculable degree. As to the former, they should be avoided, as detracting from our comfort, and as ultimately interfering with our usefulness: but the latter should be deprecated, as laying the foundation of a wicked character, and as standing in the way of all mental and moral improvement.

RULES FOR CONTROVERSY.
1. Always form your decision when you have heard one side of a question. If you wait to hear both, it will only tend to confusion.
2. Never give an opponent the benefit of his own thoughts in their connection. Always cull out some of the most striking expressions, isolated from others, and if they are such as will excite odium against him, hold them up prominently to public view.—If you do not, you may lose your cause.
3. If you can avoid it, never quote his words the meaning which he obviously assigns to them. This forestalls public opinion, and gives him much trouble to explain.
4. Always make it appear, if you can, that your opponent is a public enemy, and that you have been shamefully persecuted by him. At least make it appear that he is a partisan, and therefore, not competent to judge correctly in the premises.
5. Be careful, in disputation, to assume certain plausible positions as incontroverti-
THE BLESSEDNESS OF RELIGION &C.—ORGANIZATION.

If I could choose what of all things would be at the same time the most delightful and useful to me, I should prefer a firm religious belief to every other blessing; for this makes life a discipline of goodness; creates new hopes when all earthly ones vanish; throws over the decay of existence the most gorgeous of all lights; awakens life even in death; makes even torture and shame the ladder of ascent to paradise; and far above all combinations of earthly hopes, calls up the most delightful visions of the future, the security of everlasting joys, where the sensualist and the skeptic view into the truth of your assumption.

6. If you can associate your opponent with others who are odious in certain quarters, or with a certain party, the prejudice will be so strong against him that you will be almost certain to carry your cause.

7. Make it a point to charge something against your opponent that will excite indignation against him, either by direct falsehood, or by its equivalent. If he exposes you, then insist on it, by reference, from something he has said or done.

8. One rule must never be lost sight of, and that is, to study the character of your opponent, so that you may excite him to unguardedness, or passion. In this state of mind, he will probably employ severe language, which you may immediately turn to your advantage. At the same time, you may retaliate as severely as you please, but in polished language, and with an affectation of great mildness and regret. Shave him well, but do so handsomely, that the very persons who censure him will applaud you.

This is quite a modern art.

9. It is a good rule, also, to charge your opponent with some unfairness or injustice, especially if you are unfair or unjust yourself. The more honest he is, and the more conscious he is of his integrity and purity of motive, the better, for he will feel bound to defend his character, and this cannot always be done at the time. Thus you gain your point.

10. Lastly, and not least, remember that the great end you have in view, is to gain your cause, and defeat your opponent—not to elicit truth. To accomplish this, you may resort to all kinds of turnings, and mental reservations; and, especially, you may “draw upon your imagination for your facts.” This is a convenient book of reference.

Where shall I spend Eternity?—A lady had written on a card, and placed it on the top of an hour-glass in her garden-house, with the following simple verse from the poems of J. Clare. It was when the flowers were in their highest glory.

“To think of summers yet to come,
That I am not to see!
To think a weed is yet to bloom
From dust that I shall be!”

The next morning she found the following lines, in pencil, on the back of the same card. Well would it be if all would ponder the question—act in view of, and make preparations for an unknown state of existence.

“To think, when heaven and earth have fled,
And times and seasons o’er,
When all that can die shall be dead,
That I must die no more
O! where will then my portion be?
Where shall I spend eternity?”

ORGANIZATION.

Never was my mind so fully impressed with the great deficiency in the organization of our Brotherhood, the lack of mutual understanding and mutual encouragement, in our efforts to disseminate the gospel and secure the great ends of our profession, that during my stay at the meetings in Cincinnati. It must have been manifest to every mind properly impressed with the responsibilities that devolve upon us as religious people, that something must be done. We must have a more adequate organization or be mortified continually with seeing irresponsible agencies acting for a people who never called them into being nor sustained their operations. Our State meeting ought to consider the matter and if possible devise some course that will serve to call forth the voice of the Brotherhood from
every part of the Union. Let us continue as we now are doing and our efforts will be the bye-word of the age and will meet as they will merit the contempt of the true and the good everywhere. J. B. F.

CHRISTIAN HYMNS AND ECCL. REFORMER.

We would have been gratified could the Editor of the Ecclesiastical Reformer have represented our proposal for publishing a new Book, fairly. It would have saved both himself and his readers from any unnecessary alarm with respect to our Book succeeding the Hymn Book now in use. We do not propose to publish a new Hymnbook; but “Christian Hymns with Appropriate Music!”

If I could suppose that our work would in the least interfere with any man’s interest I would not publish it. I was assured that a general convention of our brethren for a better system of organization than that which now obtains amongst us, could be called together, we would suspend the publication and submit the work, as all such works should be submitted.

Indeed such are the impressions made upon my mind by the recent attempts at Conventions in Cincinnati, that there is scarcely any sacrifice that I would not make to secure a general meeting of our Brotherhood. J. B. F.

EXPOSITION OF JOHN 3:5.

COLLIERVILLE, Sept. 25th, 1848.

BROTHER FERGUSON:—If you think the following remarks worthy a place in the Magazine you may insert them.

“The wind bloweth where it listeth, and thou hearest the sound thereof, but cannot tell whence it cometh, and whither it goeth; so is every one that is born of the spirit.”—J. iii. 8.

To the above passage of Scripture there is an erroneous idea attached, no doubt, and it is quoted to maintain some unknown effect of the spirit upon the human mind. Those who thus believe, tell us the operations of the spirit are like the wind, but Christ tells us every one born of the spirit is like the wind. There is a beautiful simile set forth by the Savior in the words of the text.—Which is this, every one i. b. every person born of the spirit is like the wind.

Nicodemus was astonished at the fact of the necessity of a second birth, and how such a state of things could exist. Christ tells him not to wonder at these things, “for the atmosphere which you breathe; in its particular manner of acting, is not known to you: you hear it blow, but cannot explain its precise operations, and you are just that ignorant of Christian government and Christian experience.” But to the subject. I am asked how the Christian is like the wind? “The wind bloweth where it listeth.” In this phrase there is freedom implied, then is the christian free? I answer in the affirmative, “and ye shall know the truth, and the truth shall make you free, ye shall be free indeed.”—John viii. 32, 36.

As the wind sweeps the mountain top, and rushes through the valley, bidding defiance to human skill or wisdom, so the christian is free from the turmoils and lashes of a guilty conscience: yes, he has a conscience void of offence towards God and men, he is free from condemnation and can claim with the Apostle Paul, “for the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.”—Rom. viii. 2.

The christian walks not after the flesh but after the spirit, he is free from carnality, “for to be carnally minded is death; but to be spiritually minded is life and peace.” Rom. viii. 6.

Again, as the wind is governed by a law which gives it liberty, so the child of God is governed by a “perfect law of liberty.”—James i. 25. “Jerusalem which is above is free, which is the mother of us all. So then brethren, we are not children of the bond-woman, but of the free.”—Gal. iv. 26, 31.

But this is not all; “thou hearest the sound thereof but canst not tell whence it cometh, and whither it goeth.” In these words concealment is implied; then is the christian hid; yes; to an individual like Nicodemus; one not born of water and spirit, not entered into the kingdom of God, cannot realize the happiness and quietude of the sons of God. The worldly men may see a christian walk, hear him speak of his Redeemer, and the blessedness that awaits him, but the peace of God which
rules in his heart and the word of Christ which dwells in him richly, are invisible.—
"For ye are dead and your life is hid with Christ in God."—Colossians, iii. 3.

The rank the pious man possesses is high, he places his affections on things above, not on things on the earth. For there is a hope laid up for him in heaven. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved now are we the sons of God, and it doth not yet appear what we shall be, but we know, that when he shall appear we shall be like him for we shall see him as he is."—John iii. 1, 2.

It is true, the Father has bestowed much love and honor upon his children, but this honor lies concealed to the world. Christ says "blessed are the poor in spirit, for theirs is the kingdom of heaven," but this is hid to the world. It says they are mean, despicable and miserable. The Redeemer says, "blessed are they that mourn, for they shall be comforted," and the world laughs at the thought as a most ridiculous paradox; he says "blessed are the meek for they shall inherit the earth," but the world holds this in contempt; for it cannot see how the meek can inherit the earth; when the steps to the throne are the bodies of the murdered, and empires are held only by hands that never administered comfort and relief to the distressed, again he says, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." How blind the world is to this, for it accounts a man happy whose search after wealth and fame is successful, however ungodly may be his actions in obtaining them, "blessed are the merciful, for they shall obtain mercy."—The world says they shall obtain disgrace, "blessed are the peace-makers, for they shall be called the children of God." Nay, say the world happy those who are most brilliant in arraying man against man. "Blessed are the poor in spirit for they shall inherit the earth," but the world cannot see this, it marvels, and with Nicodemus exclaims, "how can these things be?" J. L. J.

RELIGIOUS INTELLIGENCE—REPORT OF EVANGELISTS—NO. XIII.

Under the labors of Brother John D. Ferguson, there were twenty-eight additions to the good cause at Lebanon, Trigg county, Ky.; thirteen of which were young men; three Baptists and two Methodists united, and twenty-five immersions. Another meeting is in progress at the same place and the prospects are bright for many more.

There were eleven immersions at Hopkinsville up to Friday night the 14th inst. and the meeting still in progress. Brethren Barnes, Father Ferguson, J. D. Ferguson and Dr. Wharton laborers. The meeting is still going on under the labors of Brother Wharton. The Church at this place seems to be awakened to a deep sense of the great interests committed to her trust, and is putting on again the garments of joy and zeal. This Church seems to be more alive to the work of Christ than it has been for many months, and a deep feeling of interest is thought to pervade the whole community.

May it abound more and more, until as in old Samaria, "there shall be great joy in that city!" Christians rejoicing with their friends turned from the service of the world to the Living God, and to the hope laid up for them in Heaven.

Aberdeen, Miss. 19th Oct., 1848.

Bro. Ferguson:—On the first Lord's day in this month, bro. Casky and myself held a meeting at Clinton, in Greene Co., Ala., continuing four days and there were six additions, all worthy young men. On the second Lord's day we held a meeting at Palo Alto in this State, had a good audience, but did not continue long in consequence of the sickness in the neighborhood. Last week bro. B. F. Hall held a debate with Mr. Clayton, a Universalist, commencing on Monday and continuing till Saturday night. Mr. Clayton is a gentleman of respectable standing and ability. Bro. Hall is well known as an able debater. The cause of truth has not suffered, but received an impetus in this place, the consequence of which will be felt in time to come. During the debate we had regular preaching some hour in the day, and since have continued to do so. Three persons have already united and we anticipate more. As I have leisure, I desire to give the readers of the Magazine, some account of this debate in brief articles. For the present I remain,

Yours in Christ,
A. Graham.

REPORT OF EVANGELISTS—No. 13.

Dear Bro. Ferguson:—With much pleasure we lay before you the results of the meetings of September. How true it is that the "word of God is quick and powerful," the "power of God unto salvation," the "uncorruptible seed" bringing forth fruit abundantly, some thirty, some sixty, some a hundred-fold.

1. Bravely's Fork.—We commenced at this point on Saturday before the 1st Lord's day and held on for several days. The re-
suit was ten additions, eight by immersion. Brethren Owen and Elkers labored with us a portion of the time, while the excellent Elder Curlee exhorted the people with his wanted earnestness.

2. Hickory Creek.—We commenced meeting on Saturday and continued for ten days. It was a delightful time. The utmost harmony and happiness seemed to abound. The people manifested a noble determination to hear, and the zealous brethren spared no efforts to co-operate with the proclaimers. The happiest results crowned the efforts made—twenty souls determined for everlasting life, marched forth to do battle for the Bible and the Bible alone, the religion of the reformation. Many others seemed almost persuaded, who will yet, we trust, honor themselves by confessing the name of Christ. Brethren Hooker, Runnels and Murphy labored with us in word and doctrine.

3. Zimmerman.—The fourth Lord's day was devoted to Millersburg. But small circulation could be given to the appointment. The attendance consequently was limited. The brethren we hope were edified and strengthened. We are happy to chronicle the liberality of many of the good brethren at this point. In addition to ordinary contributions, they determined to make an extra effort to secure the success of the evangelizing movement. For this purpose a plan was devised by which the brethren whose means will permit, agree to pay annually for co-operation purposes a sum not less than $5, to be placed at the disposal of the Church of Nashville, or whatever agency may be created by the brethren in a general co-operation meeting. The sum of $45 was subscribed and more of the brethren are expected to lend a helping hand. May the hundreds of brethren to whom God has given an abundance of temporal treasure imitate their example.

Yours in sincerity,
J. J. TROTT,
JNO. EICHBAUM.

REPORT OF THE CO-OPERATION MEETING IN DESOTO COUNTY, MISS.

To the Editors of the Christian Magazine:

DEAR BRETHREN,—The brethren of this part of Mississippi and a part of Tennessee, held a co-operation meeting at Thyatira commencing on the 18th Sept. and continuing six days, to adopt measures for the advancement of the Churches and the promotion of the truth.

Our meeting commenced under auspicious circumstances, but during the latter part of the meeting we had a numerous audience. The brethren were refreshed and eleven persons bowed in allegiance to the Son of God by being immersed; another confessed the Lord and three others united with the Church by letters of recommendation.

The delegates from the churches organized by appointing Elder M. Webber, to the Chair, and J. L. Etheridge Secretary. Reports from the following churches were then received:

Memphis, Tenn.—Number 47; 2 pro tem. Elders; 3 Deacons; 1 Recorder—Contributed twenty-five dollars.

Union, Shelby county, Tenn. 45—Two Elders; three Deacons.

Nonconah 49—Two Deacons.

Thyatira 75—Three Elders; two Deacons; Contributed twenty-seven dollars.

Beddel, Tippah co. Miss. 25—One Elder, John Smith, One Deacon, A. F. Thompson; Two Evangelists, Joseph Greer and J. L. Etheridge—Contributed thirty dollars.

Liberty, Tippah co. Miss. 37—Three pro tem. Elders; One Deacon—Contributed twenty-five dollars.

Blackjack Grove, Tippah co. Miss 25 or 30—Contributed fifteen dollars.

The Church at Nonconah contributed fifty dollars; at Union ninety dollars, subject to the discretion of Elder M. Webber, which he withdrew and contributed sixty dollars.

The following resolutions were adopted:

1. Resolved, That B. W. Stone be not admitted in the co-operation, and that each one be allowed $20 per month until $182 be exhausted, and as much longer as may be created by the brethren in a general co-operation meeting. The sum of $45 was subscribe
CHRISTIAN MAGAZINE.

Lectures on Genesis.—No. XVIII.

Chapter 19.
The Destruction of Sodom and the Preservation of Lot, form the basis of our Lecture this morning.

In the evening of the day in which Abraham had the interview with the angel Jehovah, whilst his nephew Lot was sitting in the gate of the city of Sodom, there came two angels, evidently those who had left the Lord and Abraham after the repast, and Lot constrained them to accept the hospitalities of his house. The gates of an eastern city were the usual place of resort, for there was the market, there the citizens conferred upon public affairs and had their courts of justice, whilst they were often places of social amusement. It may have been the purpose of righteous Lot to anticipate the coming of strangers and to prevent them from being entrapped by his wicked townsmen. For when he beheld the angels, as if intent on hospitality, he arose up to meet them and courteously bowed himself before the approaching strangers that he might tender to them the welcome and attentions of patriarchal entertainment. "Behold, now, my Lords, turn in I pray you into your servant’s house, and tarry all night and wash your feet, and ye shall rise up early and go on your ways." In order to understand and appreciate this generous and uncalled for offer, we must recollect that except the caravansaries, where shelter alone was afforded, there were no taverns in eastern countries. Lot’s conduct, is therefore, an example of common civility, and but for which his guests would have passed the night in the open squares of the streets, which was customary in that climate. They delicately refuse his professed kindness, which refusal, whilst it exhibited a proper civility on their part, was calculated to test the sincerity of the patriarch, who pressed upon them greatly, and induced them to accept of his hospitality. He provided for them a feast of wine and unleavened bread, and they did eat. But whilst they were thus innocently refreshing and enjoying themselves under the hospitable roof of their host, the abominable wretches of Sodom, with characteristic baseness, beat at the door of his house and demanded his guests in order that they might perpetrate upon them a crime so detestable and shocking, that but for their city, would be without a name; a crime, however, shocking as it is, which disgraced the pages of Grecian and Roman history even in in their palmiest days, and which is made punishable by death in the penal code of modern Britain! Lost to all shame, they vociferously demanded the men, showing in the most impressive light their unparalleled corruption. Truly were they sinners of no common character as the frequent intimations of the historian and their unprecedented overthrow proclaims. (See 13: 13; 18: 20.) Lot, according to the sacred rites of hospitality peculiar to eastern nations, felt bound to defend his stranger guests by every possible sacrifice, and accordingly he makes an unnatural proposal which cannot be at all excused. But fortunately his proposal was refused and he treated with indignity, deserved indeed, but by no means excusable in his brutal assailants. They reproach him for assuming the office of Judge of their rights who himself was a foreigner, and they threatened to deal worse with him than them if he interfere with their bestial desires. They attack his house with malice, and ready to break down his door, all would seem to be given up as lost. But not so. The nature of his guests is to be pointed out.—

And he whom God defends, no human nor
DESTRUCTION OF SODOM AND THE PRESERVATION OF LOT.

Demonic power can successfully assail. In the trying state in which all are now placed, the men put forth their hands and the mob are smitten with a supernatural blindness and weary themselves to find his door. The angels inquire for the remainder of his family, who are warned by Lot of the impending vengeance that was overshadowing the city. But they mocked his counsel. With all possible speed the family are hurried from Sodom. Perhaps in affectionate and useless entreaties, Lot lingers. But they lay hold on their hands and hurry him, his wife and his daughters, and set him without the city. Jehovah himself then appears to them, and in fearful and commanding words, informs them that they have only time to escape from the judgment which is now descending, and that a lingering look may prove fatal to their preservation:—"Stay not in all the plains, for the whole land shall be overwhelmed with the cities, but escape to the mountains for there only is safety and refuge?" But, foolish man, he stops to expostulate, and God in mercy to afford him further experience of that folly which in the first place induced him to take up his abode in Sodom, allows him to stay in Zoar which for his sake is preserved. The sun-light of the last day which was ever to arise upon ill-fated Sodom, was already in the heavens, when Lot entered Zoar. Serene and calm, doubtless, was that morning. But I dread this treacherous tranquility. Bodes it not an approaching tempest? Sodom has escaped the perils of the night which the warning of Lot had betokened. All ages and classes are up and already their bacheloral songs and loud voices are vociferating in the streets as they eat and drink. But there are muttering voices of fearful omens beneath the ground; and what means that gathering cloud and those lurid flames that are spreading athwart the blackening heavens? Behold the mountains are trembling, and old Jordan comes down as an overwhelming torrent. The birds of the air are sending forth strange notes as they hurry away from the lowering scene; and the beasts of the field as by instinct are leaving the fresh and the beautiful pastures and are hieing to the mountains. O Men of Sodom, doomed and abandoned—look up. But you cannot look, for volumes of ignited brimstone, burning like lava, are falling in torrents, and lo, all your land is on fire, while the waters as they approach their western channels, are burning pitch, which is fast filling up the wet plains, covering their productions, destroying their beauty and together with the fiery showers from heaven, are submerging the whole land, so that the feet of man shall never tread it more.—There! The destruction is complete and irreparable, and the cities are blotted from the map of Canaan, and the indignation of God has a monument in the plains forever.

Upon a mountain, which overlooked the plain, and perhaps the one from which Lot first viewed the enticing lands of the garden of the Lord, there stands a venerable man. My hearers, do you recognize that man? He it is who had spent the day previously and perhaps the night, in constant intercessions for the righteous of the devoted cities. Tis yet early in the morning, as Abraham stands on one of the rocky mountains of Canaan. He casts an anxious look over the once fertile and delightful valley of the Jordan, its green fields, and flowing streams, and populous cities, once glowing and beautiful as the garden of the Lord. But, eye of the patriarch, what desolations dost thou now behold? Cities, plains and people, all, all sinking beneath a raging conflagration, and sulphurous smoke and lurid flames ascending in dismal masses. The terrific scene is awful beyond description which every where presents its fearful spectacle, for "from Sodom and Gomorrah and all the land of the plain he beheld and Lo! the smoke of the country went up as the smoke of a furnace!" But where is Lot? Will not God spare him for Abraham's sake? He who had so loved him as to give him the choice of all the land, and to rescue him from the capture of his enemies, would thus naturally and anxiously enquire. He is spared more on account of the faith and prayers of his pious uncle than in approbation of his own behaviour. "God remembered Abraham and sent Lot out of the
overthrow." It is a fearful judgment, but it is mingled with mercy. Lot is delivered—but where is the small company that escaped with him. The companion of his youth, the delight of his eyes, the mother of his children instead of sharing in the joy of the happy deliverance, on the way towards Sodom, stands a pillar of salt, an awful monument of the wrath of God against the disobedient. She who escapes Sodom, escapes not the plain! She looked back towards the overwhelmed cities, with a wish to remain! Behold her a mournful illustration, that the obedient who turn away from their obedience shall perish! And as a covenant of salt is a perpetual covenant, so is the record of this event a perpetual memorial to all generations of the disastrous consequences of disobedience. Remember Lot's wife.

Do we enquire for the causes of the dreadful overthrow of this earthly paradise? We are answered by the Prophet and the historian, that it was pride, gluttony, idleness, and a crime which bears the name of the city, a monument of its abominations to this day. Let its ruin be an example and warning to all the human race!

With this view of the history of the awful overthrow of the Pentapolitan cities and their inhabitants, Zoar, Lot and his two daughters excepted, we come to notice the attestations of divine inspiration which the present situation of the valley of Sodom affords: The sacred text declares—"That the Lord rained upon Sodom and Gomorrah brimstone and fire (ignited sulphur) from the Lord out of heaven, and he overthrew those cities and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. * * * And the smoke of the country went up as the smoke of a furnace." Of so signal and remarkable destruction we would expect to find palpable traces both in the history of the country and in its topographical description: Accordingly Moses when speaking of the desolations which God would afterwards visit upon the land of Canaan, speaks of the condition of Sodom as a fixed and ever recognized fact. "The whole land thereof is brimstone, and salt and burning, that it is not sown, nor barren, nor any grass growth therein, like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which the Lord overthrew in his anger and his wrath." Deut. 29: 23.

And the Prophets Jeremiah and Isaiah, and the Apostles Peter and Jude, speak of it as uninhabited, desolated, and as suffering the vengeance of an eternal fire. No unfit emblem of the fire of Hell. Indeed the phrase "Lake of fire and brimstone" is evidently borrowed from the condition of these doomed cities. Isa. 13: 19; Jer. 49: 18; Jude 7: 2 Pet. 2: 6.

Now, it matters not to what causes we ascribe the desolation; whether the agents that produced the phenomena were volcanic or electrical or both these combined; whether the mountains which surrounded the plains were filled with inflammable materials and were ignited by the lightnings of heaven and swept by its tempest, which in terrific volumes was poured down in a deluge of fire upon the abandoned cities; or whether the cities themselves were built of bituminous stones and were set on fire of heaven—certain it is that their site is in such ruin that they cannot now be discerned, and the once fertile and lovely plain in which they stood is covered by the salt sea, from the bottom of which even to this day there are eruptions of bituminous matter, which when acted upon by the external air, burst with a great noise and scatter their particles in a thousand pieces, whilst the shores and regions round about give every token of just such a catastrophe as the sacred historian records.

The following descriptions given by modern travelers will not be uninteresting to our hearers, as they not only serve to give us a correct idea of the present situation of these cities, but also an evidence of the validity and inspiration of the Bible, which makes folly of every scoff at Bible history:

"It was nearly dark," says Mr. Stephens (Incld. of Trav., vol. 2. p. 212), "when we reached the top of the mountain, and I sat down for a moment to take the last look at the Dead Sea. From this distance its aspect fully justified its name. It was calm, motionless and seemingly dead; there was
no wave or ripple on its surface, nor was it hurrying on like other waters, to pay its tribute to the ocean; the mountains around it were also dead; no trees or shrubs, not a blade of grass grew on their naked sides; and, as in the days of Moses, ‘Brimstone and salt; it is not sown, nor beareth, nor any grass growth thereon.’ Where the waters occasionally overflow their usual limit, a saline crust is left upon the surface of the soil resembling hoar-frost or snow.”

One of the most remarkable characteristics of this Lake is its buoyancy and density. Mr. Stephens whilst bathing in it found he could lay and sleep upon the bosom of its waters as upon so much cork. He describes the effect upon one of his horses:

“It was ludicrous to see one of the horses. As soon as his body touched the water he was afloat, and turned over on his side; he struggled with all his force to preserve his equilibrium, but the moment he stopped moving he turned over on his side again, and almost on his back, kicking his feet out of water, and snorting with terror. The worst of my bath was, after it was over, my skin was covered with a thick, glutinous substance, which it required another ablution to get rid of; and after I had wiped myself dry, my body burnt andsmarted as if I had been turned round before a roasting fire. My face and ears were incrustated with salt; my hairs stood out, ‘each particular hair on end;’ and my eyes were irritated and inflamed, so that I felt the effects of it for several days. In spite of this, however, revived and refreshed by my bath, I mounted my horse a new man.”

There cannot be even the shadow of doubt, that fire and brimstone were rained down upon these cities, and that with all their ungodly inhabitants they were consumed.

We cannot leave our subject without enforcing a few practical reflections.

1. In the lingering disposition of Lot to leave the doomed cities, we have a lesson on the tardiness with which we obey divine injunctions. Who would have thought that he who had been so long vexed with the filthy behaviour of the Sodomites, could be so attached to their society, as to require angels to lay hands on him to drag him out of the city of destruction? Even when escaped from one city he desires to tarry in another, and on account of Abraham his prayer is granted, though ultimately from fear he is driven for refuge to that mountain where the Lord had first directed him for safety.

2. How terrible are the judgments of Jehovah upon those that forsake him and commit abominable acts! The Lord has trodden down those that err from his statutes, for their deceit is falsehood. He putteth away the wicked of the earth like dross. My flesh, O Lord! trembleth for fear of thee, and I stand in awe of thy judgments. The cup of the iniquity of the Sodomites was full; their crime was no common crime, and hence the judgment which came upon them was no common judgment. They burned in their hearts unnaturally and Jehovah burned them up.

3. But the Lord ever remembers the righteous and delivers them with a great deliverance. Had Lot been left to himself he would certainly have perished. Let us adore the divine interposition and put all our confidence in God.

4. Let the wicked remember the impartiality of Jehovah’s judgments. He does with the world as the husbandman with his fields. If the field have wheat and weeds together he will pull up the weeds and allow the wheat to grow; but if it be covered over with weeds and thorns, he will take out the few corns of wheat and cut down or burn up the fruitless, noxious remnant. May our fruit ever prove us to be trees of the Lord’s planting.

5. Let all who have apostatized from the faith of Jesus and the duties of their high calling remember Lot’s wife. Though they perish not in the city, they will fall in the plain and common destruction awaits the incorrigible Sodomite and the deluded hypocrite.

6. Who can look on the enormous depravity of the Sodomites and not blush to own himself a man? Have we not fallen into such a horrible pit, let us give God thanks for out of the pit there is safety on
the mountains of virtue and peace. Sinners, are you in the way of disobedience? You know not to what depths you may fall; and remember that in the valley of sin is the lake of fire and brimstone, which is the second death. The most careless and apparently secure are often nearest the danger. Who would have thought that on the evening of that day when Lot sat in the gate of the city, that it was the last night that human being would ever spend in guilty Sodom? The morning arose calm and clear, but its evening shadows fell upon an overwhelming tempest which had descended in sheets of fire upon the unsuspecting and mocking inhabitants. And do we not remember that the destruction of Sodom and the Sodomites is but an emblem of a more fearful destruction which awaits the whole earth and its ungodly inhabitants. That upon the world amid its pride and luxury, unexpectedly, even its busy buyers and sellers are driving their trades; whilst marriage feasts and festival dances call the gay and the pleasure-loving together; upon its thousand cities, towers and temples; upon the thrones of tyranny and the gilded palaces and courtly bowers of ease and lust,—the brimful cup of Heaven's indignation shall be poured out, strewing the sinful walks of men with the fallen tribes of wickedness, thick as the leaves of autumn when frost has thinned its waving bowers? Its forests, mountains, and plains shall blaze with wrath, fierce and Almighty. The great Husbandman shall wave his winnowing fan, and the pomp, pride and wealth of sin shall be swept away as chaff before the driving gale! The coveted, admired and envied possessions of men shall dissolve and perish. The persecuting tigers in human flesh; the idolatrous people and all the enemies of the worship and service of God shall fall beneath the dreadful sweep of the fiery deluge, "Heaving along the abyss profound and dark, 
A fiery deluge and without an ark!"

But upon the cherub-thronging clouds radiated by the advancing glory of the approaching judge, the fearful sign of the Son of Man shall appear, and spread! Sun, moon, and stars in shadows shall grow dim, beneath the burning lustre of that nightless day! Not as a Man of Sorrows and of weakness does he now appear. All power attends him. Monarch of all, from his Meridian throne, his sceptre sways the Universe. His mandate, borne by echoing winds, reaches the dark depths of ocean and earth's deepest womb. The dead of all ages forsake their dissolved beds and upon the wings of every wind meet around that throne. Then, whither, O whither, shall we fly for safety. We cannot call upon the mountains and caverns of the earth to hide us; for the mountains shall melt at that awful presence and the caverns shall blaze with the "Wrath of the Lamb."

"Oh who shall then survive?
Oh who shall stand and live?
When all that hath been is no more? * * *
Faithful and true, then still will save thine own!
The saints shall dwell within the unburning fire,
Each white robe spotless; blooming every palm
For mid these angry and destroying signs,
O'er thee the rainbow of his mercy shines
We hail, we bless the covenant of its beam
Almighty to avenge—Almighty to redeem!"

Lot fled to the mountains for safety. In the mountain of the Lord's house we may also be secure. "For the Lord will send his angels and gather together his people from one end of the earth to the other" ere his vengeance shall be poured out upon the ungodly.

Hide me, O Lord! in that day
Till thine indignation be over past,
And let my soul live
That I may praise thee forever and ever!

J. B. F.
recommendations, manners and connexions, help on some; and all these may be wanting to minds that have none the less worth and beauty. Who then would garner up his heart in the opinion of this world? Yet neither let us hate it; but let its imperfection minister to our perfection.

There are also broken ties; and sometimes the holiest ties wear themselves out; like imperfect things, alas! as they are.—What, then, is to be learnt? I answer, a great lesson. What is to be done? A great duty. To be just; to be true; to cherish a divine candor; to make the best of that which seems not well; to pour not vinegar upon the galling chain, but the oil of gentleness and forbearance. So shall many a wound be healed; and the hearts shall be knit together in a better bond than that of hasty impulse; the bond of mutual improvement, strengthening mutual love.

But not to insist more at large upon the disciplinary character of all the conditions of life and society, let us consider, for a moment farther, some of its events and ordinances.

Amidst all the gaiety and splendor of life there is a dark spot; over its brightest career, there comes a sudden and overshadowing cloud; in the midst of its loud and restless activity there is a deep pause and an awful silence; what a lesson is death!—death, that stops the warm current and the vital breath, and freezes mortal hearts in fear and wonder; death, that quells all human power, and quenches all human pride; death, “the dread teacher,” the awful admonisher, that tells man of life’s frailty, and of a judgment to come. What a lesson is death! Stern, cold, and inexorable, irresistible—the collected might of the world cannot stay it, nor ward it off; the breath that is parting from the lips of king, or beggar, the breath that scarcely stirs the hushed air—that little breath—the wealth of empires cannot buy it, nor bring it back for a moment. What a lesson is this to proclaim our own frailty and a power beyond us! It is a fearful lesson; it is never familiar. That which lays its hands upon all, walks through the earth, as a dread mystery. Its mandate falls upon the ear in as fearful accents now, as when it said to the first man, “thou shalt die! dust thou art, and unto dust shalt thou return.” It is a universal lesson. It is read everywhere. Its message comes every year, every day. The years past are filled with its sad and solemn mementos; and could a prophet now stand in the midst of us and announce the future; to more than one of us, would he say, “set thy house in order; for this year thou shalt die.” Yes, death is a teacher. I have seen upon the wall of our school rooms, the diagram that sets forth some humble theorem; but what a handwriting is traced by the finger of death upon the walls of every human habitation!—and what does it teach? Duty; to act our part well; to fulfill the work assigned us.—Other questions, questions of pride and ambition and pleasure, may press themselves upon a man’s life; but when he is dying, when he is dead, there is but one question—but one question: has he lived well? I have seen an old man upon his bier; and I said, “hath he done the work of many years faithfully? hath he come to his end like a shock of corn fully ripe? Then all is well. There is no evil in death, but what life makes.” I have seen one fall amidst life’s cares, manly or matronly, and when the end came, not like a catastrophe, not as unlooked for; when it came as that which had been much thought upon and always prepared for; when I saw the head meekly bowed to the visitation or the eye raised in calm bright hope to heaven, or when the confidence of long intimate friendship knows that it would be raised there though the kind veil of delirium be spread over it; I said, “the work is done, the victory is gained; thanks be to God who giveth that victory through our Lord Jesus Christ.” I have seen an infant form, sweetly repose on its last couch, as if death had lost all its terrors, and had become as one of the cherubim of heaven; and I said, “ah! how many live so, that they will yet wish that they had died, with that innocent child!”

Among our Christian ordinances, Brethren, there is one that celebrates the victory
over death; and there is one, that is appropriate to the beginning of Christian life.—
They are both teachers. Baptismal waters, the emblems of a purity received from God
and to be watched over for God; the consecration unto obedience to the great truths of
Christianity; to the doctrine of the Father, and the Son, and the Holy Ghost; these teach
us, of a charge to be solemnly kept; of duties to be faithfully rendered. The
sacramental table; what is it but an altar, set up amid the realm of death, to the hope of
eternal life? To keep us in mind of him who conquered death, and brought life and immortality to light; who gave his life a ransom for many; who became a curse for us that we might be redeemed from the curse of sin; who died that we might live forever; lo! these symbols that
are set forth from time to time in the house of God, in the school of Christ! Touch-
ing memorials of pain and sorrow and patient endurance! Blessed omens, on God's
altar, of peace and forgiveness and glorious victory!

Such, my friends, are some of the lessons of the school of life. Indulge me in
one or two observations on the general char-
acter of this school, and I shall have com-
pleted my present design.

Life is a finely attempered and at the same
time a very trying school.

It is finely attempered; that is, it is care-
fully adjusted, in all its arrangements and
tasks, to man's powers and passions. —There is no extravagance in its teachings;
nothing is done for the sake of present ef-
fact. It excites man, but it does not excite
him too much. Indeed, so carefully ad-
justed are all things to this raging love of
excitement, so admirably fitted to hold this
passion in check, and to temper all things
to what man can bear, that I cannot help
seeing in this feature of life, intrinsic and
wonderful evidence of a wise and over-
ruling Order. Men often complain that
life is dull, tame and drudging. But how
unwisely were it arranged, if it were all one
gala-day of enjoyment or transport! And
when men make their own schools of too
much excitement, their parties, contro-
versies, associations and enterprises; how soon
do the heavy realities of life fasten upon
the charriot wheels of success when they
are ready to take fire, and hold them back to
a moderated movement!

Everything, I say, is tempered in the sys-
tem of things to which we belong. The
human passions, and the correspondent
powers of impression which man possesses,
are all kept within certain limits. I think
sometimes of angel forms on earth; of a
gracefulness and beauty more than mortal;
of a flash or a glance of the eye in the elo-
quent man, that should rend and inflame a
thousand hearts, as lightning does the gnar-
ed oak; but do we not see for the sensitive
frame of man enough excitement is already
provided; that the moderated tone of things
is all man's ear could bear; the softened and
shaded hue, enough for his eye; the ex-
pressions of countenance and gesture, such
as they are, enough for his heart! Nay,
how often is the excitement of thought and
feeling so great, that but for the interrup-
tion of humble cares and trifles—the inter-
positions of a wise providence—the mind
and frame would sink under them entirely!
It would seem delightful, no doubt, in the
pilgrimage of life, to walk through unending
galleries of painting and statues; but human
life is not such: it is a school.

It is a trying school. It is a school, very
trying to faith, to endurance and to endeavor.
There are mysteries in it. As to the pupil
in a human school, there are lessons which
he does not understand the full intent and
bearing, as he is obliged to take some
things on trust; so it is in the great school of
providence. There are hard lessons to be
obliged to bend all his faculties to the task
before him, and tears sometimes fall on the
page he is studying; so it is in the school
of God's providence; there are hard lessons
in it.

In short, the whole course of human life
is a conflict with difficulties; and if rightly
conducted, a progress in improvement. In
both these respects, man holds a position
peculiar, and distinct from that of the animal
races. They are not at school. They never
improve. With them too, all is facility;
EXCERPTS OF THINGS NEW AND OLD.

while with man comparatively all is difficulty. Look at the ant-hill, or the hive of bees. See how the tenant of the one, is provided with feet, so constructed that he can run all over his house, outside and inside—no heavy and toilsome steps required to go upward or downward; and how the wings of the other, enable him to fly through the air, and achieve the journey of days in an hour. Man’s steps compared with these, are the steps of toilsome endeavour.

Why is this so? Why is man clothed with this cumbrous mass of flesh? Because it is a more perfect instrument for the mind’s culture, though that end is not to be wrought out without difficulty. Why are his steps slow and toilsome? Because they are the steps of improvement. Why is he at school? That he may learn. Why is the lesson hard? That he may rise high on the scale of advancement.

Nor is it ever too late for him to learn.—This is a distinct consideration; but let me dwell a moment upon it in close. Nor, I say, is it ever too late for a man to learn.—If any man thinks that his time has gone by, let me take leave to contradict the dangerous assumption. Life is a school; the school of life. There never comes a time, even amidst the decays of age, when it is fit to lay aside the eagerness of acquisition or the cheerfulness of endeavour. I protest utterly against the common idea of growing old. I hold that it is an unchristian, a heathen idea. It may befit those who expect to lay down and end their being in the grave, but not those who look upon the grave as the birth-place of immortality. I look for old age as, saving its infirmities, a cheerful and happy time. I think that the affections are often full as warm then, as they ever are.—Well may the affections of piety be so!—They are approaching near to the rest that remaineth; they almost grasp the prize that shall crown them; they are ready to say, with aged Simeon, “now let thy servant depart.” The battle is almost fought; the victory is near at hand. “Why,”—does any one still ask—“why does the battle press hard to the very end? Why is it ordained for man that he shall walk, all through the course of life, in patience and strife, and sometimes in darkness?” Because from patience is to come perfection. Because, from strife, is to come triumph. Because, from the dark cloud, is to come the lightning flash, that opens the way to eternity.

Christian! hast thou been faithful in the school of life? Art thou faithful to all its lessons? Or hast thou, negligent man! been placed in this great school, only to learn nothing, and hast not cared whether thou didst learn or not. Have the years passed over thee, only to witness thy sloth and indifference? Hast thou been zealous to acquire every thing but virtue, but the favour of thy God?

But art thou faithful, Christian? God help thee to be yet more so, in years to come. And remember for thine encouragement, what is written. “These things saith the first and the last, who was dead and is alive; I know thy works and tribulation and poverty, (but thou art rich;) fear none of those things which thou shalt suffer; be faithful unto death, and I will give thee a crown of life.”—Orrville Dewey.

EXCERPTS OF THINGS NEW AND OLD.

Many men are ever anxious to divine the future ere they earnestly engage in the present. To all such Wisdom would say: “the brave man wants no prophecies to encourage him to his duty, and the good man scorns all warnings that would deter him from fulfilling it.”

It is a vain credulity to deny that there was a basis of truth for the magic or magnetism of the old times. Persons of peculiar idiosyncracy of nerves and temperament seem even now to claim affinities with a world beyond our ordinary senses.

It is said that the original Saxon for the word lord signified a giver of bread, and lady a server of bread. I suppose that many of the lower classes of Europe would not complain if the title still justified the old meaning.

The simplest elements of Religion retained in the mind will give a man a larger
morality than that recognized in many moral systems purely human. They will at least make him a lover of his country, give him a sense of justice and inspire temperance in prosperous and fortitude in adverse fortune, which will become parts of his very nature. It is politic to seem affable, fair, just and obliging; it is religion to be so.

It is the dictate of a cold and lifeless monachism, and not of Christianity, which makes virtue consist in the absence of human ties—a very rot of social happiness and free manhood, which ought to be denounced wherever it shows itself. The world is fond to those who will think fondly of it, and while youth lasts, let it not be buried in a human coffin but let it bless God for his good gifts in a world he said was good.

That which is vain and purely earthly though its heart beat high and quick will pass away in due time, and a calm will succeed which while it cools the passions will give life to the soul; when grief and joy will have no power over us, and we will be able to look tranquilly upon wild and stormy seas, and bless God for every new trial Reader do you desire to have your mind so shallow to hold great ideas—your head so light as to be carried away by trivialities that would not move a better furnished skull? Then I advise you: In all your discourse plunge over head and ears into the slough of scandal, and never in any of your conversation pause to think, but fill up your conversation with aimless trifles and vain repetitions when subjects of real importance present themselves. What, in the name of reason, is so wearying as talking where there is no exchange of ideas or sentiments and where no good is given or received?

"There is such a thing as looking through a persons eyes into the heart and learning more of the height and breadth of another's soul in one hour than it might take you a life-time to discover if he or she were not disposed to reveal it, or if you had not the sense to understand it."

How often are we mistaken in the character of those we judge. I knew a grace
and a good man—a preacher—decide on the guilt of one of the purest beings I ever knew, because when by the influence of fiendish scandal, be told her of a nameless crime charged against her, she hung her head despondingly. “In proof of her guilt,” said he, “she turned white in the face, drew her breath through her teeth in a savage sort of way; but offered no explanation or defence; and with a kind of shameless calmness as good as told me that my remonstrance was unavailing and my pastoral advice quite thrown away; nay, that my very presence was displeasing while I spoke such things!” Poor man, he could not see that the woman was shocked at the suspicions of the world and felt a contempt for a preacher who could decide against her upon the slanderous reports of jealous-hearted ninies.

LOVE FOR VARIETY.

What an insatiable love for variety is implanted in our nature. We find it alike in the expanded frame of nature; in the extended plan of Providence; the structure of the composition of the word of God, and in all the events of human life. How this state of things is adapted to promote the wisdom, virtue and pleasure of man! His mind formed to thirst after and enjoy variety. The glare of perpetual heat and light would destroy mankind, but relieved by intervening shade and darkness, it is both grateful and beneficial. Who could bear the fires of a changeless summer, or the frosts of an eternal winter? Yet who does not rejoice in the freshness of spring and the soberness, not to say solemnity of autumn? Who could bear to see the earth one vast interminable plain; and yet who does not delight in its mountains, oceans, rivers, springs, rocks, hills and vales? Any view of the nightly heavens is glorious, but by being left in continual motion the eye seems to wander from glory to glory as after the image of the glorious King. But the word of God has the same engaging variety. It is adapted to the antiquarian, the naturalist, the jurist, the legislator, the poet, the philosopher and the minister of God. To such it is the discovery of truth, a guide to the understanding, a comforter to the heart, a teacher of wisdom, a rule of faith, a source of joy. And if the works and word of God exhibit such pleasing transitions from object to object, such new and interesting views of the same object continually changing, why complain we of the events of human life? Would we have constant prosperity, success and its curses? We must then, have constant stagnation. Disappointment, pain, toil, each have their place in our great economy. Happy he who assigns them their proper place. God has formed our minds like a mirror capable of taking in all images, of representing every variety. “There is a season and a time for every thing.” We ought not to expect constant happiness.—But we imitate the steady mariner, who avails himself of fair winds and yet prepares for storms, hindrances, and detentions, looking ever to the haven where all his toil and labor shall be amply rewarded.
any ask why we should object if that influence be the natural tendency of things. I answer; I object to no legitimate influence, but every superficial reader of Church history must know, that the secularizing of the Church, the paganization of its pure spiritual worship and the ultimate enormities of the Roman Apostacy, all grew out of the influence of cities upon the adherents to our holy religion. The simple spiritual faith of Apostolic teaching, despising all the accessories which captivate the senses and feed the imagination with new and unlicensed excitement was lost and the powerful dominion of Rome, Constantinople, Antioch, at last gave birth to and established the supreme spiritual despotism of the Papal See. Many cities had the influence for awhile, till at last all was concentrated in one great “city that ruled over the kings of the earth.”

There is no danger of a second Papacy, now, but there is danger that the cities like those of the second and third centuries, will concentrate the talent and wealth of the Reformation. Cities will procure the best ability, will concentrate the greatest amount of power, and will, per consequence, obtain supreme control. Of this we should not complain, for it is natural and right, if nothing is attempted to prevent it. Cities are not to blame.

How then can it be prevented? By organization, and in no other way.

Organization will increase our power and means for spreading the truth. Our churches will rally around it and support it by their contributions and prayers. They will make it the medium through which to send the gospel to all destitute regions. It will infuse new life amongst all, arouse the churches and lead to extensive and unremitting labor. Let the banner, then, be unfurled, let the army be arrayed and it will march boldly to the conflict, and drive the enemy from the strong holds, and victory over the power of sin and all error and opposition will at last be celebrated by those who labor sincerely, endure patiently and continue faithfully to the end.

But we are afraid of organization. It will tend to spiritual despotism. It will make a creed. It will be sectarian. To an organization that will do this I am also opposed—who is not? But cannot an organization be devised that will be unexceptionable? One that will secure efficiency without oppression? I have no doubt of it. Our Brethren at the present crisis could not be induced to make an oppressive organization. The time of such danger is past and the tendency is rather against all authority than in favor of baseless assumptions.—Now is the time to organize, because now we are prepared to do something that will avoid the evils we so much fear.

I wish to speak plainly for I feel the importance of what I propose. For myself I am opposed to any organization which will jeopardize the rights of any individual congregation. And yet I am in favor of organization, general, universal organization. To do what? Many things— all that individual churches cannot do, and which the King requires to be done. Among other things, to secure the universal proclamation of the gospel; to supply teachers of Christianity for every church; to disseminate general intelligence; to prevent imposition,—and reader, if you please, to prevent the very supremacy and oppression you so much fear.

We have talent enough now, much of it lying idle and rusting, much more engaged in other pursuits, to supply the regular proclamation of the gospel, and the teaching of Christianity in all our churches. What we have in use will not long be, unless some method be devised to keep it. By a wise system of organization we can call it all out, sustain it and reap the glorious results.

Nor do I regard the proposal as one of experiment. A system has been tried and found adequate. Separated from the objectionable doctrine it propagates and the despotic government it enforces, its wisdom and efficiency must strike everyone. We need not adopt its objectionable features, nor should we despise those which have given such effective and successful propagation to their sentiments. We should not establish a new ecclesiastical court or authority unknown to the Christian Religion;
for this would be but to build again the things we have labored to destroy. We can establish no higher tribunal that the Church of God, the pillar and support of the truth. But we can have concert of action in securing common interests. We can have co-operation, of the concentrated power of the hosts of the Lord instead of the feeble individual efforts of the scattered few. Like the many thousands who cover the earth to dig from its bowels their sustenance and secure the common objects of life—who drain its marshes, clothe its pastures with flocks and herds, fill its valleys with corn, cover its mountains with vines, who open its highways, plough its oceans, found and beautify its cities, man its navies and crowd its armies,—as by co-operation all these ends are promoted, so may we by united and harmonious effort promote the enlargement, prosperity and ultimate triumph of the cause of the Lord.—Then, in the name of Jehovah let us set up our banner, and with eyes eagerly bent on the crown of him that overcometh, and hearts lifted to the God of our help and our strength, let us encourage and support every one that “helpeth with us and laboreth,” and the hand of the Lord, even his holy arm, will get for us the victory. “Let us gather together the forces destined only for the service of God, the men who seek not their own personal aggrandizement, but who are the “sanctified ones” of the Lord; let us exalt our voice and call all who stand within the gates of Zion seeking her peace,—and they will come, “the noise of them will be like a multitude upon the mountains, like as of a great people” and the Lord will have mercy upon us and choose us and make us a strong people who shall keep the words of his book, and dwell in that kingdom which shall stand fast forever. Then shall we see again happy times, bright and pleasant days, and witness an extraordinary increase of the people of God, “whose work of righteousness shall be peace and the effect of whose righteousness shall be quietness and assurance forever.” For “the Lord is our guide, the Lord is our lawgiver, the Lord is our King; he will save us.”

Let us have a general Convention. Let every church be represented. Let their representatives come together prepared to continue their sessions from day to day and week to week till something be done which all can approve, at least all who desire the permanent establishment of the cause. For one, I feel like making any sacrifice to attend such a meeting. Some of the oldest and ablest Brethren are in favor of it.

But we are asked why do so many of our general meetings fail in the ends proposed by them. Many reasons arise in my mind as I call up the observations made at several, some of which it appears invidious to state. But there is one important defect in most of the deliberative assemblies I have had the privilege of attending. There is too great an infrequency of devotional exercises and especially of prayer. This is a great mistake—a neglect of a blessed privilege, and the loss of indispensable benefits. A continuity of individual addresses however good, and of debates however edifying and spirited, can never effect what may be expected from humble fervent prayer. A little less of man’s counsel and man’s experience, and more communion with our All-wise Father; a lifting of our souls to Heaven through the intercessions of that Redeemer who travailed in tears and blood for his church, would make them pleasant and useful, and tend more to secure their legitimate objects than any other course that could possibly be adopted.—We should not only have the opening prayer and the closing benediction, but frequent praise and supplication from the whole body of worshippers, in free, harmonious and happy strains, should often interrupt the continuity of individual addresses.

What say you Brethren?

Shall we have joint and common, or separate and antagonistic interests? Shall we have an organized community, acting in harmonious concert and laboring together to preserve the integrity, purity and prosperity of the whole church, or a heterogeneous communion, regardless of the character of those with whom we commune, and liable
to the imposture of plausible and deceptive men, amenable to no one, seeking countenance and support without piety, moral character or scriptural intelligence? You talk about the individual rights of congregations being invaded. You fear they will be sacrificed entirely. And do we not know that the very way to invade and destroy them is to act in an isolated capacity? We must either refuse communion with all who are not under our care or supervision or be open to the frauds of all who have the impudence and boldness to assume to holiness and for Christ, and at last to build a monument which will remain and cover itself with unfading glory when earthly thrones and governments have fallen or shall have passed away by the power of that word which removes all things which can be shaken? In a word, let me sincerely ask—

Shall our labor produce everlasting fruits?

What say you, Brethren? Ed.

Thomas M. Jones, of Pulaski, attorney and counsellor at law, and Senator to the Legislature of Tennessee, from Giles and Maury counties, gravely affirms, that the Ministers of the Christian Church, whom he is pleased to denominate Campbellites, are not legally authorised to solemnize the rite of matrimony, and when such rite is solemnised by any of them it is null and void and the parties are living criminally together, and are daily liable to a prosecution; and of course their offspring is illegitimate and would not be entitled to their patrimony. Our citizens are much interested to know whether or not, this Lawyer and Legislator is correct in his decision, if so many of them are in a serious dilemma, because they have been married by Christian preachers.

It is the duty of the Church to look into this matter, for if Mr. Jones's decision be correct, the Christian Church however well meant her efforts, instead of purifying the land, is filling it with illegal marriages, and an illegitimate offspring, thus uprooting the very foundation of all moral society.—Mr. Jones's opinion aught not to be treated with indifference because he is an educated man, a man of preeminent ability and great popularity. He has a majority of all the
ARE OUR MARRIAGES LEGAL?

voters of the great counties of Giles and Maury,—counties unsurpassed by any in the State, for population, wealth and intelligence. They have selected him on account of his talents and integrity, combining the rare qualities of statesman and lawyer, he is certainly competent to determine who is, and who is not legally authorized to solemnize the rite of matrimony. If he is correct in his decision the Christian Church owes him a lasting debt of gratitude. As she professes to be constantly striving to benefit and not ruin society, and this decision, if correct, will enable her at once to close the flood gates of evil, through which she has, for the last many years, poured such a tide of immorality upon the community.

Should Mr. Jones, by any possibility, be incorrect in his decision, great injustice is done those who are married by Christian Ministers, and an odium thrown upon the Church, as she is charged with sending out, and sustaining a class of men who are polluting the land with base immorality. I cannot think for a moment that prejudice has warped Mr. Jones’s judgment or sectarianism diluted his moral honesty; if mistaken, he must be honestly so. And should he be mistaken, he will certainly take as much pains in correcting the error as he has in circulating it, for doubtless, he would do justice to an individual, and certainly to a large and respectable community of Christians.

As evidence of the influence of Mr. Jones’s opinion, a marriage was contemplated in Pulaski, Mr. Jones’s own town, a Minister of the Christian Church was called on to solemnise the rite, but Mr. Jones interposed, even at “the eleventh hour,” and saved the interesting couple from the awful consequences into which, he alleged they were hastening, and no doubt were, if his opinion be correct.

Do us the kindness, to give us all the information you have, or can get upon this subject. If I am correctly informed, Mr. Jones says this subject has been legally investigated, and decided against the Christian preachers performing the rite of matrimony.

Yours in love,

E. R. OSBORNE.

Giles County, Tenn. Oct. 20, 1848.

REMARKS ON THE ABOVE.

I pity any man’s mind who can arrive at such conclusions as those you attribute to Senator Jones. And did I not know the manner in which people are gulled into the support of pretended politicians, whose intellect and information could never have recommended them even to a constable’s office, I would, from the above specimen of the rewarded legal talent of your counties, be compelled to form a very low estimate of the intelligence and virtue of your people. But intelligent and virtuous communities are often imposed upon, and the public representatives of a people are not always the exponents of their character.—One of two things however, must be true of your Lawyer-Senator, if you have correctly represented his legal opinions. He must be either shamefully ignorant both of the nature of our National and State governments, as well as of the laws of the State in which he lives; or,—

I leave you to fill up the blank. Does he not know that there is no State in the Union whose laws prescribe any form of ordination? That the preachers of no single Church are recognized as exclusively preachers of the gospel? That all have equal privileges and the acts of any, who by their own denomination are regarded as preachers, are legal and authoritative? That preachers who have no form of ordination whatever, Quakers, Baptists, Universalists, &c., solemnize matrimony, and their solemnization is legal in every part of our great confederacy? Indeed the matter is one of such general notoriety, and forms such a distinct feature in the very nature of our free and equal institutions, that any lawyer who would insinuate that the preachers of any denomination are not authorized to solemnize matrimony, ought to be advised to take down his shingle, and emigrate to California or some other verdant clime, and leave, by all means, as early as the first day of next April!

You say that he gravely affirms that our marriages are illegal. Well, I have ever been an admirer of gravity, especially in the high dignitaries of Church and State! But I recollect to have heard an old man
once say, that gravity was not always a mark of wisdom. "For," said he, "the gravest of all birds is an Owl, and of all animals, is an Ass!" If your lawyer is grave it is hard to be grave in considering his legal opinions. But we must give you the law, and leave your good people of Giles and Maury, to decide between it and the grave, weighty and by no means Sectarian opinions of their Senator. The following is the law:

A. D. 1778. ch. 7- Sec. 2. — "All regular Ministers of the Gospel of every denomination, having the care of souls, and Justice &c, are hereby authorized and empowered to solemnize the rites of matrimony according to the rites and ceremonies of their respective Churches, and agreeably to the rules in this act prescribed." &c.

The most eminent legal talent of this State, concur in the opinion, "that marriages solemnized by the preachers of the Christian (opprobriously called Campbellite) Church, are legal and binding to all intents and purposes." I am at liberty, if necessary to give the names of the most distinguished councillors and judges of this State. The fact does not admit of a question.

If the parties have a regularly issued license, any judge of law or chancery, of inferior or superior courts, any magistrate within the bounds of his own jurisdiction, and any preacher having the care of souls (and the law presumes all have that care who are recognized as preachers by their own denominations) has a legal right to solemnize matrimony. And nothing but the absurd pretentions of some would-be-spiritual autocrat or his inane abetor, could give an opinion to the contrary.

Some States require that a license shall be granted by the courts, which is never refused on account of the religious opinions or usages of the preacher or Church applying; but this State does not even require this. If the parties have a license, any preacher, regarded as such by his own denomination, has the legal right to join them in marriage.

Mr. Jones does not recognize our marriages as binding, and Roman Catholics denounce all marriages not solemnized by their Priests. It is well to be in good company, and to be consistent. Lawyer J. should regard it as one of the seven Catholic sacraments, and declare, for the good of society, that marriages by all Protestants, are illegal, according to the decree of the Pope, and their offspring illegitimate. It is ungenerous to select one party and make it alone the subject of his denunciation. Better take in all, Jews,Mohamedans, and Protestants of every type, and thus give a blessing to them all, by showing them they are living in fornication. It is true that such denunciation would be better suited to the twelfth and thirteenth centuries, than to these enlightened times, but "there is nothing new under the sun," and ignorance will manifest itself in all ages, if for no other purpose, but to show the true light as if by contrast.

Meanwhile, people of ordinary intelligence, will recognize marriage as under the cognizance and control of the State, as a religious contract with religious persons, as a civil one with all; and as long as we have no law-established Church nor the onerous duty of interpreting the law imposed upon Lawyer Jones, all people of proper age, whether Protestant or Catholic, whether Jews or Arabians, or even infidels will be allowed to enter into the marriage relation by whatever ceremonies they may see fit to approve, and all well regulated States will ratify the contract.

STATE-MEETING AT ROCK SPRING.

We regretted, exceedingly, that we were not able to be with the Brethren at their State-meeting. I had made every necessary arrangement to be with them, but a return of an old disease whilst under the fatigue of a trip to Ohio, prevented. "Man deviseth his own way but the Lord directeth his steps."

I trust we will have another State meeting soon and that we will not allow them, as they have in a sister state, to become a bye-word. We need organization in Tennessee, and our Brethren feel the need.—We have many men amongst us able to preach the gospel with earnestness and affection, who will be concerned for the prosperity of the churches and solicitous for the salvation of the people, who will not labor for themselves, nor to amuse, nor momentarily excite a community, but who will seek their own.
to draw men to God, to pure lives, to self-sacrificing love, exalted goodness and sublime hopes.—I say we have such men and they are neither called nor sent by churches. These things ought not to be. Shall we remedy them?

Our Brotherhood has suffered much in this State. Their principles have been exposed to peril and reproach, and yet they have stood firm in the evil day. My heart warms with sympathy and my mind with admiration when I remember these things. But I feel that we have new duties to perform. We must call out and actively employ what God has entrusted to us so as to secure the great purposes of our Christianity. Our begun effort at Co-operation for sending the gospel to the destitute, has worked well; better than I could have expected. It has shown us what we can do—what we ought to do. The Evangelists we have sustained have done a good work, and they say that the past year has been the most useful of their lives. Let us make permanent what we are doing and do more.

Shall we have another meeting in the Spring? I hope so, and I hope it will be attended by representatives from every part of the State. 

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STATE MEETING. ROCK SPRING, Nov. 4, 1848.

Pursuant to appointment of committee, many brethren from various portions of the state met for consultation with reference to the great interests of primitive Christianity in the State of Tennessee. The meeting was organized by the election of J. J. Trott as Chairman and J. Eichbaum as Secretary. Prayer having been offered up by Eld. Curlee, the object of the meeting was stated by the Chair; whereupon it was moved by bro. S. E. Jones that the meeting hear communications from the Churches. Some statements were then made concerning the condition of sundry congregations, unnecessary to be recorded.

On motion of S. E. Jones a committee of five were appointed to report subjects for the consideration of the meeting, viz: S. E. Jones, C. Curlee, P. Hubbard, J. Smith and J. Eichbaum.

On motion of Bro. Gooch the Chair was added to the committee. On motion of Bro. Hubbard, W. Lambeth was also added. The meeting then adjourned to meet at night at the house of Bro. James Smith.

Saturday night.

Pursuant to adjournment the Co-operation meeting met. Owing to the inclemency of the weather few were present; adjourned to meet at Bro. Nance’s on Monday morning at 9 A. M.

Monday, 9 o’clock A. M.

The brethren met and after prayers offered, the committee made the following report:

"The committee appointed to report subjects for the consideration of the meeting beg leave respectfully to submit the following resolutions:

Resolved, That the plan of general Co-operation, set forth in the following articles, be recommended to the meeting, and

Resolved, That the Church of Nashville be requested to continue its agency.

Whereas, It is the duty, privilege and glory of Christians to lay up treasure in Heaven by doing good to all men, especially to them who are of the household of faith; and

Whereas, The primitive disciples of Christ did, by voluntary contributions sustain the Son of God and those who labored with him in setting up the kingdom of Heaven, (Luke 8: 1-3) and,

Whereas, The primitive Christians did, after the church of Christ was built, as individuals, as well as in their church capacity, contribute voluntarily to sustain the Apostles and Evangelists of Christ in preaching the gospel to the destitute at home and abroad.—Rom. 16 ch.; Phil. 14th v. 2 Tim. 1: 16.

Whereas, Primitive Christians resorted to means of expediency in raising funds for benevolent purposes. Acts 2 ch. 4th 11th ch.; 1 Cor. 16 ch., and

Whereas, The reformation of the 19th century is a successful effort to restore primitive Christianity, and

Whereas, There is a great demand for the labors of Evangelists in Tennessee and other States and Territories in our beloved
country, to assist infant churches and to plant others, and

Whereas, A successful effort has already been made by a general co-operation of many churches and individuals in connection with the church of Christ at Nashville.

Therefore, we the undersigned, members of various churches of Christ, being desirous of extending the good cause, agree to co-operate with the churches on the following conditions:

Art. 1. At the time of subscribing, or during the year 1849, we will pay the sum of $5 or more, as annexed to our respective names.

Art. 2. We will, the Lord willing, annually contribute an equal sum or more, as long as we shall judge it expedient.

Art. 3. These contributions shall be subject to the disposal of the Church at Nashville, for the purposes above specified or any other agency which may hereafter be created by the churches and brethren in a general co-operation meeting.

Resolved, That we recommend the "Christian Magazine" and "Millennial Harbinger" to the patronage of the brethren in Tennessee.

Resolved, That Franklin, Irving, Clinton and Minerva Colleges are institutions of learning worthy the patronage of the brethren in Tennessee.

Resolved, That we most earnestly exhort the churches of the several counties of the state to co-operate for the diffusion of primitive Christianity within their respective limits.

Resolved, That a committee be appointed to write an article upon the subject of co-operation general and local, for publication in the Christian Magazine, and that Brethren J. B. Ferguson, J. J. Trott, S. E. Jones and J. Eichbaum, constitute that committee.

This report having been received it was moved that it be read and the question be taken upon each resolution separately; whereupon having been read it was unanimously adopted. On motion of Bro. S. E. Jones,

Resolved, That the Secretary be instructed to prepare a copy of the proceedings of the co-operation for publication in the "Christian Magazine."

On motion of Bro. Jones, Resolved, that Bros. Trott, Curlee and Eichbaum be appointed a committee to determine the time and place of the next general meeting and that they be instructed to take into consideration the propriety of a semi-annual meeting. On motion the co-operation adjourned.

J. J. TROTT, Pres.

JNO. EICHBaUM, Sec.

P. S. In connection with this report, it may be stated that there were four additions to the Church at Rock Spring during the meeting, and that the following report of that congregation was handed in:

No of members added, the past year, 16. " " excluded 3.
Total No. of members, 109.
Amount of money contributed for local preaching, 865.

J. E.

CHURCH GOVERNMENT—STRANGE DOINGS.

I have just closed a very careful reading of an article on "Church Government," by "Obsta Principiis," in the Christian Magazine, for the current month. A Christian Church at A., it appears, had excluded one of her members, for some offence—know not what. Without any solicitation from said Church, a number of individuals, belonging to other churches, organize themselves into an ecclesiastical court, to take under consideration her act of exclusion, and, if necessary, "reverse it!" The church, if we understand the case, sought no reference or appeal—this court must then have convened at the instance of the excluded individual.

If the acts and decisions of individual churches are to be thus disregarded by other churches—all in the mean while professing loyalty to the same Lord and Lawgiver, it will readily be perceived, that union, communion and co-operation—so essential to the holiness of the Church and the conversion of the world, cannot long exist among us.

But while the Church at A. acted with strict propriety, in repudiating said ecclesi-
astical court, she seems to be under a mistake in regard to church independence; or else she has not been happy in expressing herself. She pleads a "perfect independence" of churches! In our judgement, perfect independence is no where to be found in the kingdom of Christ. At most, our independence can be but relative. This view of the subject is founded on the great principles of Christian union. Among these the following are conspicuous:

1. All Christians are children of one common Father in heaven.
2. They have been redeemed by the same "precious blood," and are subjects of the same laws.
3. They enjoy the one Spirit, the one hope, and are members of the one Body.
4. They are joint heirs to all the honors, privileges, and blessings of the Lord’s house, and are equally bound for the maintenance of the doctrine and discipline of Christ’s Kingdom.

It is by virtue of these features in the Divine Economy, that we are “one in Christ Jesus.” All then, who acknowledge Jesus as God’s Messiah and the Saviour of the world, are one here, elsewhere, now and forever more. These, and these only will be finally owned as the sacramental host—the “General assembly and church of the First Born.”

We cannot better express our views on this subject, than in the language of the following propositions, submitted some years since by Bro. A. Campbell—

“1. The Kingdom of Christ, sometimes called his Church, is one great community, composed of all particular communities and individual persons that have acknowledged and received Jesus of Nazareth as the Son and Messiah of God—as the only Head, King, Lawgiver, and Arbiter of Angels and men.

2. All particular congregations that compose this great congregation, this general assembly, called “the Kingdom of God,” “the holy nation,” are responsible to one another and to the Lord, as much as the individual members of any one of them are to one another and to the Lord.

3. Congregations therefore, are under certain obligations, and owe certain duties to one another, the faithful discharge of which is indispensable to that free and cordial communion and co-operation essential to the holiness of the church and the triumph of the gospel in the world.

4. Among these obligations and duties are the maintenance of the doctrine and discipline of Christ’s kingdom, and a due regard for all the acts and decisions of one another; because a neglect of the former, and a disparagement of the latter, would necessarily destroy that union, communion, and co-operation essential to the designs of Christ’s Kingdom.”

It is sometimes the case that the absurdity of an affirmative proposition can be best shown by changing it to a negative form. As the principles we are contemplating are mostly contained in propositions 2d, 3d and 4th, we will omit the 1st, and place them in a negative form.

Prop. 2d. The particular congregations that compose this great congregation &c., are not responsible to one another, and to the Lord; any more than individuals are to one another and to the Lord.

Prop. 3d. Congregations are therefore under no obligations, and owe no responsibilities or duties to one another, &c.

Prop. 4. They are not mutually bound for the maintenance of the doctrine and discipline of Christ’s Kingdom; nor are they under any obligations to regard each others acts and decisions, &c.

Methinks this is argument enough, as well for the sceptic as for the wavering.

The sequel of our communication will contain a brief narrative of a most extraordinary difficulty which occurred in a church not a hundred miles from this. She too, like the church at A., had to resort to excommunication. Instead of one offender, however, there were thirty or forty. There was a preacher in that number. They treated their exclusion, however, as a perfect nullity. They organized themselves into a separate body, and, what is very remarkable, wish to be known as the “second Christian Church in the town of ———.” thereby acknowledging the body from which they were excluded to be a Christian church, though they alleged at the time, that said body had
forfeited all claim to the character of a Christian church!!

This church is a member of a large co-operation, and is in full fellowship with the Churches—numbering about twenty. But the story is not all told. The Churches at A. and B. and also a certain preacher at a distant point, have identified themselves with the said excluded faction, in utter disregard of the act of the church in said town of ———, and of the known wishes of all the churches with which she is co-operating!

In conclusion, we would say, that as long as due regard is had to the encroachments of organized power, on the one hand, and of anarchy and misrule on the other, our religious liberties will be secure.

In our judgment, the same law which obliges us to watch over one another for good, to "bear each others' burdens," &c., pervades the whole dominion of Messiah's Kingdom, and that no church or individual member can disregard the acts, purposes and designs of a sister church, in good standing and fellowship with the general connexion.

We too, hail from the "Far West," and like our Bro. and fellow citizen, have substituted alphabetical characters for proper names, and desire no less than he, to avoid the unkind feelings of any one.

PHILOS ADELPHON.

P.EDOBAPTISM AND MR. CHAPMAN.

INCIDENTS OF THE DEBATE BETWEEN CLAYTON AND HALL.

ABERDEEN MISS. OCT. 19, 1848.

BROTHER FERGUSON.—Among the events in Aberdeen during our visits, permit me to relate that a certain Methodist minister by the name of Chapman has been holding a protracted meeting, and on last Lord's day afternoon, according to previous appointment, he delivered a discourse on the "one Lord, one faith, one baptism," mentioned by Paul in the fourth chapter of his epistle to the Ephesians. He had preached on the same subject in Clinton, Alabama, a short time before, on which occasion he ridiculed baptism for remission of sins, and illustrated the absurdity of that doctrine, by supposing a snake to be put under the water and detained there a while and then taken out, asking with sneezing emphasis "would it not be a snake?" Truly a "snake" argument and worthy of its parentage the old Serpent! In Aberdeen he but slightly alluded to our brethren, and dwelt particularly on the point at issue between him and the Baptists. But inasmuch as he had defied the whole world to controvert his positions, and said he was not the man to back out if challenged, our brethren requested me to address him a note offering to debate the points assumed by him. This proposition, however, he declined under the advice of a council of his Methodist friends who decided that he must not debate with a heretic. I then offered to discuss the question of my orthodoxy which he also refused. Information was then given to him that on Tuesday night I would review his discourse, and he was invited to attend, which he took care not to do, but held a meeting to keep away his brethren the same night.

There was however a large audience, and I trust much good has been done.

As there is a little novelty in his manner of treating the subject, I will notice a few things. He affirms that the "One Lord" includes three persons and three modes of operation, so "one baptism" includes three modes, to wit: pouring, sprinkling and dipping. There is then a Triune baptism as well as a Triune God! Yet he denies that immersion is taught in the Bible. The word used in reference to the ordinance of baptism in the New Testament never means immerse! One "mode" of this new Trinity is not of Scriptural authority! He is very charitable, for he would immerse a man, saying "by the authority of the Lord," when in truth he does not believe the Lord ever commanded it! Yes, he goes further. The Lord never commanded any one of these modes, for he affirms and defies contradiction, that the Lord has simply commanded the thing to be done, but not the "how" to do it. Truly man has sought out many inventions, for he can find three ways to do a thing when the Lord has presented none!

Yet after all, Mr. Chapman says the word baptize denotes a definite action. He maintains that the classical use is to convey the
idea of sprinkling, as in the case of the
wounded deer mentioned by Homer, whose
blood *baptised* the rocks as it ran! Upon
this single case he predicates the classical
import of the word! This reminds me of
another Methodist champion, who is con-
tinually telling about the battle of the frogs,
and the blood of one of them that *baptised*
the lake! Sage critics! I will venture to
tell neither of them ever read a line in
Homer or a verse in the Greek Testament.
Or if I am mistaken in this, it is but to make
a more serious charge as to their honesty.
Professor Stuart acts not thus, but informs
us that one meaning of *bapto*, not *baptizo*,
isto dye, color, tinge, and this is an answer
to all such sophistry. The classical use of
*baptizo* is confessedly among the most
learned, to *dip*, *plunge*, *immerse*.

Mr. Chapman next advanced to the Sep-
tuagint use of the word and first commented
on Lev. xxvii. 6, ridiculed the idea of dip-
ing the living bird in a few drops of blood
in a little cup! He laughs at the common
version and King’s translators, whose
learning and piety Paidobaptists are in the
habit of commending. He laughs too, at
Dr. Clark, whose comments upon this
passage shows how the blood of the slain
bird was dropped in an earthen vessel
of spring water, and then the s Cape-bird,
cedar wood, scarlet and hyssop, were “dip-
ped” in the bloody water! He sneers at
the ignorant immersionists for agreeing
with Dr. Clark and the King’s translation.

He also commented on Daniel iv. 33, and
found baptism in the dewy mist that descen-
ded on the King Nebuchadnazer. And
upon these two quotations alone he predicated
the Septuagint use of the word. He
forgot to inform his hearers that in both
these cases the Greek word is *bapto*, and he
forgot too among other things to mention
the case of Naaman the I eper who dipped
himself in the river Jordan, where *baptizo*
is the original. Nor did he tell us whether
the haughty King was much injured by his
nightly exposure, seeing his body was not
*wet* or *drenched*, but simply *sprinkled* as
Mr. Chapman would administer his darling
“mode.”

Mr. Chapman next came to the New
Testament. He has answered the question
whether the baptism of John was from
Heaven or of men. He denies it was de-
rivered from Jewish Proselyte baptism, which
he admits was immersion, yet John did not
immerse, as he proves from the impossibil-
ity of the thing, considering the multitude
baptised, and he very benevolently con-
trives a sort of wholesale sprinkling and
pouring machine to solve the difficulty!—
He also proves it from the force or rather
the pliancy of the little preposition *en*,
which, when placed before Jordan means
*at*, when before water means *with*, and be-
fore house, ship, city, hell or Heaven, just
any thing, the analogy of faith, that is the
theory of the preacher may please.

He gave us, by the way, quite a learned
dissertation on prepositions. Christ came
up *apo* from the water, so did the Eunoch
come up *apo* from the water. Philip and
the Eunoch did not go *eis* into the water,
because when Zachaeus went up into the
Sycamore tree, he did not get into its heart!
In misquoting *apo* for *ek* in Acts vii. 39,
and *eis* for *epi* in Luke xix. 4. Mr. Chap-
man is inexcusable, as he read from his
manuscript, repeated it frequently, invited
particular attention to his criticism, and re-
quested persons who desired it to take
notes of what he said. He must have pre-
sumed strongly upon the ignorance of his
audience and as he knows his own brethren
best, who made up the principal part of the
audience, and from the manner in which
many sitting nearest the “actor” were
pleased at his attempted criticisms, and
crated at his bravado; his presumption may
not have been illy founded as to those for
whom his discourse was principally design-
ed. For persons of reading he certainly
did not speak, unless he himself is most
profoundly ignorant.

Mr. Chapman also gave us a paraphrase
of the baptism of the Israelites in the cloud
and in the sea, mentioned in Cor. x., and
showed how the spray dashed upon men,
women and children, and the cloud sprin-
kled rain upon *all* Israel, not a part only.
He demonstrates “philosophically,” contrary
to the nation of “unlearned immersionists,”
that the water could not have formed a hollow sphere wetting over the heads of the people! But how it could philosophically stand in perpendicular walls on each side he did not tell, or whether the whole affair was miraculous or according to the laws of Hydraulics. He forgot that the waters were “congealed” as Moses says, that the people went over dry shod and the light side of the cloud was next the Israelites all night, while they were passing over.

As to Rom. vi., Mr. Chapman maintains Paul alludes not to water baptism, but the baptism of the spirit, which the Romans experienced on the day of Pentecost at Jerusalem, and no preacher had ever baptized the Romans or organized a church there when Paul wrote. The true spiritual religion which the Roman Christians had got at Jerusalem, just like the Methodist now have, and just like he, Mr. Chapman had been teaching them at that revival meeting, was still hid, buried, planted in their hearts! This too is manifest from the tense of the verb, “are buried.” How can it mean water baptism unless Paul and others included in “we” were still under the water! As for Wesley and Clark in their comments on this passage, they do not admit that immersion is primitive Christian baptism, but they mean Jewish Proselyte baptism was immersion!

The criticism upon “we are buried,” is puerile and contemptible. The Greek word is in the past tense of the passive voice literally, “we were buried,” or have been buried.” All the rest is a mere subterfuge. The baptism of the spirit is a burial here, but what is it in Acts ii.? Indeed his main argument is based upon Peter’s remarks concerning the pouring out of the spirit on the day of Pentecost. “This is that,” meaning, this baptism, promised by John is that pouring promised by Joel!—And truly if the quantity of water used was at all comparable to the volume of voice “poured out” in pronouncing these words so indicative of the “how” to do the thing which the Lord has so studiously concealed, there would be not much less than a dipping. The house was at least filled and the audience overwelmed with deafening echos and reverberations. Yea truly,

“If sense and argument be found
In stamping eloquence and thundering sound,
In yells that rend the canopny of Heaven
When crows are from the fields by archons driven,”

then is the point triumphantly carried. Indeed Mr. Chapman avowed his intention to “maul” his ideas into the heads of his hearers, and as he is said to be a little famous at pugilism I would by no means desire a physical contest with so stout an Irishman.

One position assumed by Mr. Chapman is new among Paidobaptists. He maintains that the kingdom of Heaven was set up on the day of Pentecost, not till then was the King enthroned, not till then were his laws promulged. This position he assumed in order to show that the baptism of John is no authority in the Christian Church, yet he proves infant membership from the baptism of the Israelites in passing the Red Sea! John lived and died in the Jewish Church, therefore his teaching and baptism are of no weight in a discussion as to the “mode” of baptism in the Christian Church, but children were baptised into Moses, therefore children should be admitted to Christian baptism!

Mr. Chapman also maintains that Christ was made a Priest on earth by being washed in the river Jordan, by John, the son of Zacharias of the course of Abia, according to the law of Moses! What if the Apostle Paul does flatly contradict such an idea, Mr. Chapman is a minister “orthodox,” and duly commissioned, and he has the ears and hearts of his people who will have it so and no one dare gainsay or stand up and plead for apostolic teaching.

One admission, however, was made by him in our conference on the matter of the proposed discussion, which not a little surprised me. I had understood him to oppose the doctrine of faith, repentance and baptism for remission of sins in his discourse, but he says “it is proper and scriptural to teach sinners to believe in Christ, to repent of their sins, and to be baptized for the remission of sins.” Yet for some weeks past he has been practicing the
“mourning bench system” in this place! Why he made this admission, and whether with any mental reservation or in any special sense of the word, I know not. And how he reconciles his faith and practice I cannot tell. He has acquired a considerable influence and local popularity at least, and being held forth as a champion in his Church, I have deemed it proper to pay this attention to his otherwise very inconsiderable effort. Paul speaks of some persons “whose mouths ought to be stopped.” It is indeed a lamentable state of society which tolerates, not to say, encourages, such preaching. We live in hope of better things. The zeal of the brethren should be aroused to spread the truth, and to redeem the world from ignorance and sin.—Let their united prayer and efforts be to spread a knowledge of the word of God. May the Lord bless us in the good cause.

A. GRAHAM.

THE PARTY MAN.

The following portrait was drawn by Rev. Henry W. Beecher, a son of Lyman Beecher, formerly of Boston. It is from a work entitled “Lectures to Young Men,” and is given as a description of “The Party Man.”

“He has associated his ambition, his interests, and his affections with a party. He prefers, doubtless, that his side should be victorious by the best means, and under the championship of good men; but rather than lose the victory he will consent to any means, and follow any man. Thus, with a general desire to be upright, the exigency of his party pushes constantly to dishonorable deeds. He opposes fraud by craft: lie by lie; slander by counter-aspersions. To be sure it is wrong to mis-state, to distort, to suppress or color facts; it is wrong to employ the evil passions; to set class against class; the poor against the rich, the country against the city, the farmer against the mechanic, one section against another section. But his opponents do it, and if they will take advantage of men’s corruption, he must, or lose by his virtue. He gradually adopts two characters, a personal and a political character. All the requisitions of his conscience he obeys in his private character; all the requisitions of his party, he obeys in his political conduct. In one character he is a man of principle; in the other, a mere man of expedients. As a man, he means to be veracious, honest, moral; as a politician, he is deceitful, cunning, unscrupulous—anything for party.—As a man, he abhors the slimy demagogue; as a politician, he employs him as a scavenger. As a man, he shrinks from the flagitiousness of slander; as a politician, he permits it, smiles upon it in others, rejoices in the success gained by it. As a man, he respects no one who is rotten in heart; as a politician, no man through whom a victory may be gained can be too bad. As a citizen, he is an apostle of temperance; as a politician, he puts his shoulder under the men who deluge the track with whiskey, marching a crew of brawling patriots, pugnaciously drunk, to exercise the freeman’s noblest franchise—the vote. As a citizen, he is considerate of the young, and counsels them with admirable wisdom; then as a politician, he votes for tools, supporting for the magistracy worshipful aspirants scraped from the ditch, the grogshops, and the brothel; thus saying by deeds which the young are quick to understand: ‘I jested when I warned you of bad company; for you perceive none worse than those whom I delight to honor.’ For his religion he will give up all his secular interests; but for his politics he gives up even his religion.”

THE EFFECTS OF A TATTLING DISPOSITION.

Nothing tends more to disturb the peace of churches, than a tattling disposition in the members, or their spending their time in talking of the characters and circumstances of their neighbors. Hence those societies, which in any tolerable measure attend to the discipline of the house of God, must see a peculiar propriety in the frequency, with which the apostles of our Lord caution the members of Christian churches against this evil. When any differences arise from this quarter, it generally happens that there are three parties to
First, the person who unguardedly speaks evil of the character of a brother. Secondly, the person to whom it is mentioned; for retelling it, and not rather reproving the informer, and desiring him to go directly to the brother himself, against whom the supposed charge is alleged. Thirdly, the party spoken of; for indulging immediate irritation or resentment, whenever he hears of the story, and not suspending his judgment of the conduct of the aggressor, till he fully inquire into the matter, and take dispassionately under review all the circumstances of the case. Even when the guilt of the tattler and backbiter is clearly established, it is plainly the duty of the aggrieved party, in meekness to reprove what is wrong; and where such a spirit is wanting, whatever be the guilt of the other party, there is painfully much to blame.

The members of a church are also sometimes apt to hear the opinions, which some of their brethren have expressed of their character, or of some part of their conduct, not merely from their fellow members, but from the world. Now such reports ought to be received with the utmost caution. It seems to afford them some sort of consolation, to find the disciples of Christ, when they meet with what is calculated to irritate them, and discover the same evil tempers with themselves. In this way reports are often found in circulation, which have not even the shadow of a foundation, and which it seems impossible to trace to any source, but a malignant desire to promote dissension. In other cases, where they have some sort of foundation and of course, cannot be considered as altogether fabricated, they will generally be found in their progress at least to be greatly exaggerated.

If we would act properly here, we must guard against forming a hasty decision, or allowing prejudice to get possession of the mind, before we have made the most minute and unbiased investigation. It will be useful to inquire into the particular train of conversation, by which the sentiment or expression calculated to offend us, is said to have been introduced. This will often give to it quite a different aspect from what, if related in its solitary state, it will possess. Nay, a very small variation in the mode of expression, or even in the tone of voice with which it is uttered, will help considerably to ascertain the temper and design of the speaker. It will frequently be found, that unguarded and foolish things about the conduct of others, are said merely for want of other topics of conversation, where there is no reason to suspect a deliberate evil design. Though this is no apology for using such language, it ought surely to be considered as a circumstance of much mitigation.

Thus, while the sin of tale-bearing, and its evil effects are most manifest, the duty of those whose characters may suffer by it, is no less apparent. Let a double guard be put upon the temper, when they meet with what is so much calculated to irritate them. Let the first impulse of anger or resentment be strenuously resisted. By coolly inquiring into the false report that may be circulated, and treating it with that spirit which the gospel enjoins, we follow the example of him who was meek and lowly, who when he was reviled, reviled not again, who was the grand pattern as well as the author of forgiveness. We thus also give a fresh blow to inward corruption. We thwart the design of the grand enemy of souls, to betray us into sin. We disappoint the malignant hopes of the ungodly, who wish to see us indulge the same evil tempers with ourselves. And if a Christian brother be the offender, we are most likely, by the manifestation of such a temper, to carry home upon his mind a deep sense of the criminality of his conduct.

We have already noticed, that language may sometimes be used injurious to a brother’s character, in a great measure through inadvertency, where there was no deliberate bad design. In such a case, I have known persons apt to be offended at being reproved for such language, merely because they were conscious of no bad intention. This, however, was highly unreasonable. Actions must be judged of, by their own obvious nature and tendency, and not merely by the alleged design of them. In this
case, the want of bad intention does not prevent a brother's character from being injured. While the offender then should, in such case, acknowledge the offence, and be led afterwards to greater caution, the offended ought with equal readiness, to accept the acknowledgment, and, as there are degrees in criminality, not to impute to a bad design, what it is possible to account for, from inadvertency.—Wm. Innes.

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**SPICY SELECTIONS.**

**BRO. FERGUSON:** I send you a few extracts from the Edinburgh Review, which, perhaps you will agree with me, deserve a place in your excellent Magazine. S.

"Positiveness, dogmatism, and an ignorant contempt of difficulties, may accompany the firmest convictions but not the convictions of the firmest minds. The freedom with which the vessel swings at anchor, ascertains the soundness of her anchorage. To be conscious of the force of prejudice in ourselves and others, to feel the strength of the argument we resist, to know how to change places internally with our antagonist, to understand why it is that we provoke his scorn, disgust, or ridicule—and still to be unshaken, still to adhere with fidelity to the standard we have chosen, this is a triumph to be won by those alone, on whom is bestowed, not merely the faith that overcomes the world, but the pure and peaceable wisdom which is from above."

"Let us never forget that Christianity was planted, and has grown up in storms.—Discussion is always favorable to it, and has ever been so. Let the winter blast come. It will but scatter the sere leaves, and snap off the withered branches; the giant oak will only sink its roots deeper in the soil, and in the coming spring-time put forth a richer foliage, and extend a more grateful shade."

**LORD BACON.**

"To give the human mind a direction which it shall retain for ages is the rare prerogative of a few congenial spirits. It cannot, therefore, be uninteresting to enquire, what was the moral and intellectual constitution which enabled Bacon to exercise so vast an influence on the world."

"The true philosophic temperament may we think be described in four words, much hope, little faith; a disposition to believe that any thing, however extraordinary, may be done; an indisposition to believe that any thing extraordinary has been done. In these points the constitution of Bacon's mind seems to us to have been absolutely perfect. Closely connected with this peculiarity of Bacon's temper, was a striking peculiarity of his understanding. With great minuteness of observation, he had an amplitude of comprehension such as has never yet been vouchsafed to any other human being.—The small fine mind of Tobruyere had not the firmest convictions but not the convictions of the firmest minds. The "Essays" contain abundant proofs that no nice feature of character, no peculiarity in the ordering of a house, garden, or a court masque, could escape the notice of one whose mind was capable of taking in the whole world of knowledge. His understanding resembled the tent which the fairy Paribanon gave to Prince Almeia. Fold it; and it seemed a toy for the house of a Lady,—spread it and the armies of the powerful Sultan's might repose under its shade. In keenness of observation he has been equalled, but never surpassed; but the largeness of his mind was all his own.—The glance with which he surveyed the intellectual universe resembled that which the archangel from the golden threshold of heaven darted down into the new creation.

—Round he surveyed—and well might when he stood so high above the circling canopy
Of night's extended shade—from eastern point
Of Libra to the fleecy star which bears Andromeda far off Atlantic seas
Beyond the horizon.

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**THE RICHES OF CHRIST.**

Men thirst of gold. They buy, bargain, and sell, "do, dare, and die," that they may be rich. They will forsake their homes and families, traverse oceans and deserts, dwell in deadly atmospheres, and under burning suns, brave all dangers, endure all sufferings, and sacrifice all ease, to secure wealth. It is the great master passion of the human race. The great hive of the
human family is filled with strife, toil, anxiety, anguish, fraud, deception, outrage, and murder, in the strife for gold. Many men have made shipwreck of their faith, their peace of mind, and their happiness, in the mad struggle for the coveted distinctions of wealth, and the riches that so often take to themselves wings and fly away. And after the chase is over—the desire accomplished, in the accumulation of great riches, it is not always that they bring the most happiness, or give birth to the surest comforts. Their pleasures are not certain or secure. Do the multitudes who strive so earnestly, and even madly to be rich, always succeed? Or having succeeded, are the pleasures of wealth full and without alloy? Let those whom God has entrusted with this world’s goods give answer. It is for the Christian to give search for the gold that never cankereth, and to secure wealth that can never be destroyed. There are such riches, imperishable and eternal, beyond all vicissitude and changes; a heritage with God, upon which no shadow comes, and over which no fire passes. The riches of Christ are such; the wealth and worth of religion, the untold and unconceived treasures and glories of heaven. These are unsearchable and immortal. Such were the riches proffered to the acceptance of the Gentiles and the world, by the great apostle, and such is the wealth to be secured by the wise and good of all generations. The unsearchable riches of Christ were preached by Paul, and became the burden of all his labors. He was a man of strong intellect and great attainments, but there were few charms for him in the science or knowledge that did not centre in, or were in some way connected with the cause and the cross of Christ. To philosophers and statesmen, martial heroes and mighty princes, he bore the same message, and pressed his way to the throne of the Cæsars, preaching and proffering to all the riches of Christ and him crucified.—N. O. Prot.

Whoso keepeth his mouth and his tongue keepeth his soul from troubles.

A wrathful man stireth up strife; but he that is slow to anger appeaseth strife.
The visits of angels to our world have been said to be 'few and far between.' Yet these dwellers in higher worlds have come down from time to time to the earth, and it is not unreasonable to suppose that they would come. What is more natural than to suppose, that, as benevolent beings, they would feel a special interest in any manifestation of the character and purposes of the Deity, relating to the wretched, to the sinful, to the lost, to those who are exposed to danger? If there is a race that is fallen, and that may be recovered; if there is a class that is, in human language, unfortunate, and that may be aided; if there are those who are exposed to the malicious arts of beings superior to themselves in skill and power, and that may be defended; and if, in behalf of such sufferers and wanderers, there is any manifestation of kindness on the part of the Deity, and any service which they can render in executing his purposes of benevolence, it is to be presumed that they would be ready to show their interest in such a race. This is the characteristic of a holy mind—for it is its very nature to pity the wandering, to sympathise with those that suffer, and to hasten to the relief of those who are in danger.

And this accords with all that we know of the angels. In vision, Jacob saw them ascending and descending on a ladder which reached from earth to heaven, and the Saviour said that, in like manner, they would be seen ascending and descending on the Son of Man; thousands and tens of thousands accompanied the God of Israel when he came down on the holy mount to give the law; they accompanied the Redeemer in his goings, singing his advent in Bethlehem, meeting him when tempted in the wilderness, strengthening his human nature when exhausted in the garden of Gethsemane, watching his tomb when he rose, and announcing to his sad and dejected disciples, the fact that he had ascended to heaven. They bore the departing Lazarus up to Abraham's bosom, and they 'came forth to minister to those who shall be heirs of salvation.' 'The angel of the Lord encampeth round about them who fear him, and delivereth them;' an angel announced to the shepherds that a Saviour was born. What interest, it may be asked, had the angels in this? Two answers may be given to this question.

1st. They had the interest which results from the fact that they desire to learn all of God and of his ways which can be learned. The birth of a Saviour for man was an important event even to the inhabitants of heaven. It was a new manifestation of the divine character, purposes, and plans. It could not but have an important bearing on the divine government. It had relation to the salvation of a fallen race. It was somehow connected with the manifestation of mercy; with a disclosure of the method by which sinners may be saved; with the question how the law of God could be maintained, while the sinner was forgiven; with the glory that should result to God from the incarnation and atonement.

It is with reference to these things that they come down to our world. It is not to admire the magnitude of our earth that they visit it—for it is among the least of the worlds which the Almighty has made. It is not to contemplate the height of our mountains, the sublimity of our waterfalls, the length and grandeur of our rivers, the beauty of our valleys and prairies, the fragrance of our flowers, the awfulness of the tempest, the majesty of the ocean, or the splendor of the sky at night, that they come, for in all these respects there is reason to suppose that the wonders of other worlds far surpass ours. It is not to admire our works of art, our architecture, sculpture, or painting; not to study our books of science, poetry, or devotion; not to hang enraptured on the lips of our orators; not to follow with applause our heroes to the field of carnage, or to welcome back the conqueror laden with the spoils of victory, for however these things may appear to mortals, they can have little to interest angelic minds. Nor in all the accounts which we have of the visitations of those celestial beings to our earth, is there an intimation that they have turned aside from their high purpose of mercy to admire what man has reared, or what he regards as so magnificent and wonderful. Have they come...
REFORMATION MUST BE GRADUAL.

It has been very wisely remarked by some writer, that all reformations must be gradual. The eye of the mind, like the eye of the body, cannot bear too great an influx of light at once. It is dazzled and blinded, instead of enlightened, by an excess of light. Light must be let in gradually, and but one ray at a time, that the pupil of the mind’s eye, like that of the body’s, may be allowed to gradually expand, until it can gaze on the full orb’d Sun of righteousness, and behold all His resplendent beauties and glories.

There are some of our brethren who seem to act without the consideration of this. They have formed their conceptions of what primitive Christianity was; and they are anxious to bring the Church right up at once to the original standard. They are too impatient to take it along step by step, but wish to take but one step—make but one leap! The result is sometimes, that such brethren soon lose all their influence, which they might have otherwise exercised with a most salutary effect. They never last long any where, but soon “wear out,” and have to leave for some other point.—Thus they are always removing from town to town, or city to city.

Now we believe as much as any in the importance of bringing the Church up to the primitive standard; but then we believe that it must be gradually done—that it must be the work of years. But we must take care that we are always advancing, regularly and steadily, and that we do not stand still or retrograde. When we gain a step,
exertion will still be necessary to keep or maintain it, and must never be relaxed.

Many among us will never come fully and thoroughly into ancient Christianity.—They have been thoroughly imbued once with sectarianism of some sort, “dyed in the wool through and through,” with Methodism, or Presbyterianism, or some other ism, and it can never be gotten out of them.—There will remain some tincture of it in them as long as they live. They are like casks that have once been full of whiskey. When they have been emptied, they will still continue to smell of it. All the scalding and washing will never take it out.

What we cannot remedy, we must have the patience to bear with. Much forbearance is frequently necessary, and will sometimes end in the cure or reformation of that which a rash and injudicious course would have entirely destroyed. J. R. H.

RELIGIOUS INTELLIGENCE.

The good news from the advocates of Primitive Christianity was never more encouraging. A new zeal and interest seem to have been awakened in many portions of our wide-spread country, which betoken the dawning of brighter days. The soldiers of the cross have arisen, newly panoplied with the armor of God, and they have spread their banner in the name of the Lord and in his name they are gaining the victory. The stoutest opposition in many quarters is still arrayed against us but the obstacles thrown in our way, are opposing themselves, and seem destined to serve as means for the advancement of truth, so as to hasten its triumph. The old systems are shaken and are being robbed of their authority; the rage of our enemies is subsiding and a spirit of inquiry after the truth is awakening in all religious communities around us. Men patriotically hold to the superstitions under which they have been educated, but in spite of this they are susceptible in various ways of new religious impressions.—Amongst the best men of all the sects in Christendom there is now a longing for something—it seems not yet to have decided what the object shall be—something better than the theoretic and dogmatic theology which has come to us by accident, and because we were not students of God’s word. Let us but maintain our true position and show ourselves worthy of the cause providentially entrusted to us, and God will glorify himself through our weak instrumentality to the enlargement, prosperity and ultimate triumph of the dominion of his truth.

The following will serve to give some idea of the present prospects of the cause:

In the counties of Boone, Howard, Marion and Ralls, Missouri, there have been over six hundred additions during the past three months. In the county of Franklin, Ky., within the past six weeks, one hundred and forty-seven; in Lincoln, one hundred and fifty; in Garard sixty-nine; in Anderson one hundred and forty; in Madison one hundred and fifty; besides numerous additions in Clark, Bourbon and Montgomery. The labours of our brethren in other portions of this state are blessed with more or less success.

The October number of the Bible Advocate reports seven hundred and forty additions in Missouri and Illinois.

Our Tennessee general Evangelists report over one hundred additions as the result of their labors within the past six weeks. These reports add up 1427, and are independent of other additions in Ohio, Indiana, Iowa, Arkansas, Mississippi, Alabama, Georgia &c.

We are not disposed to despise under these circumstances, though much lukewarmness manifests itself in other sections of our country. For years there has been a steady and firm increase in the church; and when it is checked in one quarter by worldly and other extraneous influences, creeping in through the lack of watchfulness on the part of its members it breaks out afresh in another. We remember that it is written—“the gates of hell shall not prevail against it”—and we rejoice that, notwithstanding all opposition from within and from without, it is destined to fill the whole earth, “as the waters cover the great deep,” conferring unspeakable blessings, power and glory upon its faithful adherents, and covering with confusion and dismay all its open and secret adversaries.

“Lord of every tribe and nation, Spread thy truth from pole to pole; Spread the light of thy salvation, Till it shine on every soul.”

Then the valleys and the mountains Breaking forth in joy, shall sing; Then the living crystal fountains From the thirsty ground shall spring.”


We baptised three persons at our meeting in Aberdeen Miss. Brother Caskey and myself have been here since last Thursday evening. Twelve have obeyed the Gospel. Brother A. Graham of Marion Ala. baptised five here a few weeks ago. It has been but a few short months since the Gospel of Christ was first proclaimed here by brother Ja’s. A. Butler, then by brethren Caskey and Hooker.

B. F. HALL.

COLUMBUS MISS. Nov. 16.

Dear Brother FERGUSON—Brother Caskey and myself held a meeting of several days at Clinton Ala, and gained in all eighteen souls to the Lord’s side. The truth is now permanently established in that section of country. I am happy to be able to inform you that there is a prospect that our able and excellent brother A. Graham will give up the Law and devote his useful talents entirely to preaching the gospel.

B. F. HALL.

GEORGETOWN, Nov. 11, 1848.

Dear Brother FERGUSON—I have just returned from a tour of twelve days, and had the pleasure of witnessing twenty-one additions to the Church.
I am gratified to find the Churches in your state engaged in Evangelical efforts. We ought not only to have Evangelists all over this continent, but all over the world. It can be done—we cannot plead inability.

Most affectionately,

J. T. JOHNSON.

DEAR BROTHER FERGUSON:—The ways of God to man, "have been successfully vindicated in our midst, by the beloved B. F. HALL. He came, accompanied with the whole armour of the faith. Entered the theatre of calm investigation, with Mr. Clayton, the Universalist, and like a faithful veteran of the cross, carried the war into the five strong Citadels of Universalism, No Devil—No Hell—No future Judgment—No Religious distinction among men in this world—No distinction in their condition in the world to come. The whole matter was conducted with decency, and in order.

The cause of truth was set forward much, by the luminous labors of brother H. The hearts of the brethren leaped to rejoice, and their tongues to sing the high praises of him who died to save.

GREAT efforts were made to prevent the spirit of free inquiry. One M—, preacher, said in reference to the discussion, that it was the work of the Devil. But here is a key to the whole chapter. A kind of spiritual lethargy had hanged the religiousists of our section, and the little moving had been a kind of false and morbid friendship squatted at between the Methodist and Baptist sect, with an eye averted, to a few old unfading defenders of the old Jerusalem doctrine. We had read, that all unions formed upon false principles would soon decay—and without being tedious. The Baptists in the person of Elder Latimore, and the Methodists in the person of Rev. Chaplin, are engaged in a very spirited little discussion, in the growing and flourishing town of Aberdeen. So this, if no other good, will result:

That they will, hereafter be honest with themselves.

I am glad that the Baptists have, at last, come back to their original integrity in defence of immortality. But they must deeply regret the great injury they have done to this sacred institution of their Master, by a kind of negative compromise with those who have under all circumstances been their persecutors. Though it is obvious that the spiritual health of our Baptist friends, is improving—and as a kind of restitution to the injured party, they must now, not only defend the action of baptism, but its design. Acts ii. 38. I think that they will do so.

May the Pendant of the Cross be run up on all lands and seas. May the veterans of Jesus fight the good fight of faith until victory shall be achieved.—Amen.

JAMES A. BUTLER.

Bro F.—During the stay of brethren Hall and Graham, in our town, three noble spirits obeyed the gospel; two ladies Mrs. F. E. E Willis, and Miss Anna E. Anderson, the eldest daughter of our beloved brother Dr. J. M. Anderson. Of these sisters, I can confidently say, that they are bright shining stars in the firmament of their race. Highly accomplished, and zealous for God.

J. A. B.

DEAR BROTHER FERGUSON:—We have much to excite our gratitude towards the Heavenly Father in connection with the operation of October. The first Lord's day and part of the week ensuing was devoted to

1. Woodbury.—The prevalence of malignant Scarlet fever and bad weather militated much against the meeting. Good however was done. Many of the brethren entered into the $5 annual subscription plan, and perhaps still more would have been done, but for the fact that the brethren are about to build a substantial meeting-house to cost some $800.

2. Cripple Creek, Rutherford co.—This meeting was commenced at Maxey's Schoolhouse on Friday. The blessing of the Lord was upon us. That day three came forward to join the hosts of the King. The meeting was protracted at Cripple Creek meeting-house, and at the school-house for eleven days. Day after day, they that gladly received the word were baptized, both men and women, till between sixty and seventy were added to the Lord. We thought of our beloved brother Hall, whose voice once sounded in the old meeting-house, now, alas! hushed in the silence of the grave. “Blessed are the dead,” we remembered, “who die in the Lord. Yea saith the spirit, for they rest from their labors and their works follow them.”

During the meeting brother Elihu Jones and bro. Carr, were ordained Bishops of the congregation by fasting prayer and the imposition of hands. A committee was likewise appointed to raise funds, select a site and superintend the erection of a new meeting-house. Much liberality was manifested with reference to the subject of general cooperation. Many became annual subscribers on the plan referred to above, so that by collection, annual subscriptions and otherwise $57, were contributed. Brother Curlee was with us during much of the time.

3. Philadelphia, Warren co.—The 4th Lord's day and week following were devoted to the congregation, the same reported in the last number of the Magazine under
the name of Hickory Creek. Meeting commenced Saturday and continued without intermission till Saturday night following. Eight noble souls were joined to the Church. We love to think of this congregation. Philadelphia, is no misplaced name here, it is truly indeed a place of brotherly love. Long may the dear brethren he united in the bonds of mutual christian affection, and continue to grow in grace and in the knowledge of the truth. Many annual subscribers from this congregation enrolled their names, over $45 contributed for general evangelizing purposes.

4. Irving College.—Sunday morning we rode to the meeting-house near this place. The brethren of Warren county had agreed to hold a co-operation meeting, delegates accordingly were in attendance from most of the Churches. The result of the meeting was, that brothers S. W. Owen and L. N. Murphy, were chosen to preach the ensuing year to the several congregations in the country.

Brothers Curlee, Huddleston, Elkins, Murphy, Owen, and others proclaimers were present; at the time we left (Wednesday morning,) seven had been added to the saved. The meeting was continued with good prospects by brother Murphy and Owen, with what results we have not yet heard.

Several annual subscribers were obtained, over $30 contributed to general co-operation.

On retrospecting the events of the past month, we thank the Lord and take courage.

Your fellow laborers in the Gospel.

J. J. TROTT,
JNO. EICHBAUM.

P. S.—As the April report was mislaid, we here simply state that we visited during that month, many of the Churches in White, Overton, Jackson and Smith. In many places the brethren acted promptly and liberally with regard to general co-operation. About $55 were contributed at Bethlehem, White county, five were immersed; and at Gainsboro, Jackson county, two. A Church was organized at that point with some fifteen members.

THE YEAR'S DECLINE—THE POWER AND EFFECTS OF REFORMATION.

BY JOHN SWAIN.

Come, and the year's decline behold; Over grove and garden, wood and wold, Chased are the leaves by wild winds cold.

Wasted and worn, away, away, Vanish the graceful, fly the gay, As before valour flies dismay.

Win ye who will, and when won claim This world's best—wealth, pleasure, fame; But hold—Is there no nobler aim?

If not, then man is made to mourn; And Spring's are but to mock us born; And summers they but smile in scorn.

For pleasure—bright as blushing Spring; And fame, like songs wood warbler's sing; And riches fly like birds on wing.

But man was never made to mourn; Never was Spring to mock us born; Never did Summer smile in scorn.

They come that man may live—they go That he may learn—may learn to know His heart's best home is not below.

The blessed days that visit earth, Awakening beauty, gladness, mirth, Speak of the sky their place of birth.

For there's a better world than this, Where the true good immortal is; Else whence our light, and love, and bliss!

And now, amid the year's decline, A thousand monitors combine, To bid us seek the land divine.

THE POWER AND EFFECTS OF REFORMATION— Illustrated in the history of Luther and his times.

Luther's writings were read in the boroughs, cities, and hamlets; even the village schoolmaster had his fire-side audience.— Some persons in each locality, impressed with what they had heard, consulted the Bible to relieve their uncertainty, and were struck with the marked contrast between the Christianity of Scripture and, that which they had imbibed. Fluctuating for a while between Romanism and Holy Writ, they ere long took refuge in that living Word which had beamed into their minds with such new and cheering lustre. While these changes were passing in their minds, an evangelical preacher—he might be a priest, or, perhaps, a monk—would appear. He speaks with eloquence and authority, proclaiming that Christ has fully atoned for the sins of his people and proves from the sacred Word the vanity of human works and penance. Such preaching excited terrible opposition; the clergy, in numerous instances, aided by the magistrates, used ev-
very effort to bring back those whose souls were escaping from bondage. But there was in the new preaching an accordance with Scripture, and a secret, but irresistible energy, which won the heart and subdued the most rebellious. Risking the loss of property, and, if needful, the loss of life itself, men deserted the barren, fanatical preachers of the Papacy, and enrolled themselves under the Gospel banner. Sometimes the people, irritated at the thought how long they had been duped, drove away the priests; but more frequently these latter, forsaken by their flocks, without tithes or offerings, went off, with desponding hearts, to earn a livelihood in distant places.—Whilst the defenders of the ancient hierarchy withdrew in sullen dejection, pronouncing maledictions as they took leave of their former flocks,—the people, whom truth and liberty filled with transports of joy, surrounded the new preachers with acclamations, and in their eagerness to hear the Word, bore them, as in triumph, into the churches and pulpits.

Whilst the priests were exposing, before the eyes of the people, their sordid avidity, the new preachers, in addressing them, said: "Freely we have received—freely do we give." The observation often dropt by the new preachers in the pulpit, that Rome had of old given to the nations a corrupted Gospel, so that Germany now first heard the Word of Christ in its divine and primitive beauty, made a deep impression upon all; and the grand thought of the equality of all men in the universal brotherhood of Jesus Christ, elevated the souls which had so long borne the yoke of the feudality and papacy of the middle ages.

LITERARY NOTICES—BUCHANAN'S JOURNAL OF MAN.

This is the title of a Magazine of forty-eight large pages, published monthly at Cincinnati, and edited by Dr. Buchanan, formerly of Kentucky, now Professor in a Medical College at Cincinnati. This Journal appears to be getting a large circulation. The reputation of Dr. B. is alone a sufficient guarantee of its success. Thousands have been looking for some years past with deep interest to the progress of his discoveries concerning the brain, and will be rejoiced to hear from him through this channel. The Journal of Man takes a wide range of subjects, embracing every thing relating to man, but especially aims to unfold the mysteries of his constitution, and to advance far beyond the former limits of Phrenological, and Physiological knowledge.

The first number of this Journal is embellished by copper-plate engravings of Gen. Taylor and Gen. Cass, and promises hereafter to dissect in a scientific and impartial manner, the characters of these and other celebrated gentlemen. The reading matter of this number is quite interesting, and if but one half of what it promises for future numbers should be realized, it will prove one of the most interesting periodicals ever published in any country.

The tone of the work is elevated and philanthropic. The great object of the editor seems to be the improvement of society and advancement of science. He regards the science of man as he teaches it, as a moral science calculated to make people better and happier—to assist in self improvement—to cultivate the religious sentiments—and to oppose the material and selfish tendencies of the public mind by cultivating higher and more spiritual views.

The constitution of man is the offspring of Divine wisdom and is inscribed with the Divine laws of duty and of happiness. The most diligent and successful students of this constitution are most deeply impressed with the necessity of making our whole lives conform to the Divine will in every act, because they see more clearly the nature of each act, and the true mode of subduing the animal and cultivating the spiritual nature. Hence such works as Dr. Buchanan’s Journal of Man, are important as means not only of enlightening the mind, but of elevating and purifying the sentiments, in accordance with the mandates of religion.

Thousands may be led by interesting works of this character to a deep ad earnest
study of their duties to man, and to their creator. The subjects proposed to be presented in this Philosophical Journal are too numerous to be sketched in this brief notice. We can only refer the reader to the Journal itself which is published monthly at $2 per annum in advance.

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"Biography of Eld. Barton W. Stone," for sale by Joseph Callahan, Franklin, Ky. From the first appearance of this work we purposed a Review of it, in which I desired to show the relation of the nearly contemporaneous Reformation in the Eastern part of our union, under Abner Jones, Elias Smith and others, to that with which the lamented Stone was identified, but a press of duties and failure to obtain historical materials has hitherto prevented. At present we can only recommend the book to all who venerate the character and labors of that eminent Reformer, Christian Minister, and self-sacrificing man, who will find it a plain, unostentatious narrative of the early struggles, training, labors and achievements of one of the most loyal advocates of Bible truth, this century has seen. He was an earnest seeker after truth from the first notice we have of him. He grew up under misrepresentations and abuse, and yet to the day of his death preserved the utmost delicacy of feeling, the greatest reverence for religious liberty, and the most ardent devotion to the interests of reform. He most admirably mingled independence with gentleness, firmness with persuasiveness, and has been acknowledged even by quondam enemies to have been one of the purest and best men that ever lived.

Some have objected to the Biography on account of the approbation given to the revival scenes of 1800. But such have not read the whole work. The essay of the Biographer upon that subject is clear, consistent and forcible, presenting the best explication we have seen, and affording a most admirable scriptural statement of the New Testament law of Pardon. The work must be highly acceptable to all the former acquaintances and friends of Elder Stone. No one needs the confession of the Biographer to see that he was an ardent, if not an eulogistic, admirer of Eld. Stone. Every page of his writing shows it, and whilst this might lead persons unacquainted with either to doubt its impartiality, with others it is pardonable from the knowledge of the rare goodness of the man, and a desire to save his reputation from attacks many have long since considered pointless.

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EDITOR'S TABLE.

A reply to "Obsta Principiis" on Church government, will be found in this No., together with some observations on the vexed question of Organization. The danger in the discussion of these subjects is utrocin. Human nature is prone to extremes, and time immortal has established the maxim—that all extremes are dangerous. My own views of Church government lead me to guard with the utmost vigilance, the rights of individuals and individual churches to fear the encroachments of all extra-organization, if I may so designate it;—and still I believe that he who is opposed to union and concert of action, with reference to common and acknowledged interests, is not subject to the law of Christ, nor can he be until he humbles that pride which he misnames independence. Our pages are open to free interchange of sentiment upon this subject, believing that such an interchange will reveal to all the differences upon these subjects are not so great as they have heretofore appeared.

It will be seen by the communications of brethren Graham and Butler, that our Brethren of the South have to make known the truth by the aid of controversy. This is necessary in some regions and no doubt in theirs. But we often give importance to unworthy opponents and questions, which would die out of themselves, or which ought to have been settled long since, by breathing into their dead carcasses the life of debate. Besides there are few subjects which have not already been fully canvassed by discussion; so true is this that debating upon many of them is much like Sterne's comparison on book-making: "a pouring out of one vessel into another." The stream, however, is often nothing more than the shaken up sediment of older reservoirs. Still there are many public men like Mr. Chapman who presume upon the ignorance of their audience, and strut and vapor in the stolen habiliments of learning, whose skins ought to be removed. Bro. Graham has removed one in the present number.

This number closes the first volume of our labors as Editor of the Magazine. They have been arduous and sometimes onerous. We have prosecuted them under many disadvantages, but we have kept these to ourself as our readers would not be interested in complaints. We have sought to deserve well. We have lost but one subscriber, by the influence of anything we have written, and in this case he has entirely misconception us. We have had several complaints which grew out of the publication of one article, all of which we could have satisfied, could we have felt ourselves warranted in apparently justifying the conduct of a man in whom we had no confidence. We could not do this, and chose to suffer reproach for a time, knowing that time would justify both the wisdom and prudence of our course. I confess that this affair at times created a disregard for approval of men whose opinions hang on so slight a basis. Six months have passed away, and with but one known exception, our course has been approved. Our labor, such as it is, we commend to that God who has hitherto extended his Almighty protection over us, humbly trusting that it may not be altogether in vain. To his name be glory and honor and dominion, through Jesus our Lord, forever and ever. Amen!
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