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Christian Journal, Volume 2, Numbers 25-29, September, 1843

Robert French Ferguson

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CHRISTIAN JOURNAL.

"SO SPEAK YE, AND SO DO, AS THEY THAT SHALL BE JUDGED BY THE LAW OF LIBERTY."—James.

WEEKLY.]

R. FRENCH FERGUSON, EDITOR.

1843, 00 A YEAR.

Vol. II.

Harrodsburg, Ky. September 2, 1843.

No. 25.

From the Millennial Harbinger.

DR. FISHBACK.

BROTHER FISHBACK'S connection with our brethren in Lexington, Ky, will be considered by all who know his talents, his attainments, and his Christian character, as a valuable acquisition to the cause of reformation. Long accustomed to preaching and teaching Christ, well read and learnedly conversant in speculative and polemic theology, practically and experimentally acquainted with all the details of Presbyterianism and Baptism, both theoretical and practical, his testimony in favor of the current reformation will be regarded by all who know him as worthy of much and weighty consideration. The testimony of no individual in the State, in favor of reformation, is more to be regarded than his. No man in Kentucky is better acquainted with its rise and progress than himself—no one better qualified to judge impartially of its absolute and comparative claims upon all men, than he. I have known him for some twenty years; and I have known him to be one of the most intelligent and eloquent speakers in the State; and as a writer, if not the most condensed and chaste, he is strong, clear and generally convincing.

We insert with pleasure his definition of his new position, with some of the reasons for it. The accompanying *Manifesto* is a document worthy of much reflection.

A. C.

LEXINGTON KY.

I HAVE lately become a member of the Church of Christ on Main Street, in this city, which is some times called the Church of the Reformers.

I joined this Church after obtaining a letter of dismissal from the church at Mt. Vernon, because of its convenience, and from a belief that I could do and enjoy more good here than in my previous situation.

For the information of all persons who may feel any interest in this matter, and to save them from misapprehension, and myself from misrepresentation, I desire to write a few things for the Harbinger in respect to my present position and the relation I sustain to the various Christian denominations and to the world.

I esteem it an occasion of grateful acknowledgment to the God of all grace that he has, by his good pleasure and kind providence, given to us a country and a government in which it is

the right and privilege of all men to investigate freely all subjects, and particularly those which relate to religion. And I regard it not only the right and privilege, but also the duty of every honest man and good citizen, to do so, as the moral improvement of this nation, which is certainly greatly needed, and the perpetuation of our free institutions; the correction of all that is wrong and the supply of all that is wanting, depend upon it.

In order that the religion and kingdom of Jesus Christ shall appear in their wonted truth, spirituality, purity, and glory, much remains to be done. This, I suppose, no sect of Christians will deny to be true, even among themselves, who test these things by the word of God. While I profess to be a sincere and honest believer in the truth of the Christian religion, in all its doctrines and duties, I am antisectionarian in my judgement and feelings; nor am I latitudinarian in my views and principles. I allow to others the right which I enjoy myself, to investigate every thing that relates to the Christian religion. As the result of that investigation, I believe firmly the doctrine of total depravity and its effects, more total indeed than my Calvinistic brethren believe it: for I believe not only that the sin of our first parents lost for them their union with God, and his image and likeness in which they were made; but that all their posterity ever since, on account of that sin, have begun to exist out of fellowship with God, and have come into the world without the knowledge and love of him, involved in corruption, carnality, and death. In this situation nature affords no means of relief either in restoring the knowledge of God, or of cancelling sin and its consequences. This is what I regard as total depravity, to which there is no Calvinistic natural religion—a religion that is supposed to exist without revelation and without Jesus Christ—a religion in which God is not an object of faith, nor is the fact of Creation in the scriptural use of the term—a religion, too, that is taught in all the theological schools, is preached from all the pulpits and recognized in the confessions of faith—a religion, also, that is essentially and fundamentally untrue; and which, to the extent it operates or is believed, nullifies the word of God as the exclusive means of spiritual discernment and faith, and promotes skepticism and infidelity in regard to Christianity. This it does by render-

Stephen D. Cook

ing the word of God incredible, and by denying to it its appropriate character and nature as the word of God in producing spiritual ideas and discernment.

The native powers and susceptibilities of the mind denote the constitution it has received from its Creator, by which it is capable of religion and of moral government, and of existing in all the different states which form the consciousness of life. Though the fall of man lost none of the original powers or susceptibilities of the mind, it perverted all. By losing union with God man lost the means of religion, and became an atheist, involved in guilt and pollution—a merely carnal or animal being. This atheistical natural man, with his perverted powers, is restored to allegiance or union with God, by the gospel of his grace. What has made man since the fall to differ from this state of total depravity and atheism for the better, has been owing to the influence of the remedial system of grace, which began to be developed in the promise of "the seed of the woman," which was the first external revelation, and was gradually developed until Christ came, and was perfected by him. In the renewal of man in knowledge after the image of him who created him by the gospel knowledge of him, there is the creation of no new faculty, as there was by the fall the loss of none of the original ones. He is restored through the pardon of sin and the influence of the Spirit by the gospel.

The first preachers and propagators of the gospel, after receiving their commission and qualifications for preaching, regarded the religion which they preached as a purely voluntary thing, and, which, through the, expiatory death of Jesus Christ, and his mediation, and the revelations of the Spirit by his outpouring, by which they spoke and wrought miracles was put into the power of the people as it was brought to their view and submitted to their consideration and regard, for their reception and confidence. It was all presented as supernatural and divine, and by the Apostles it was considered as reasonable and right, and as a duty for men to believe it, and to submit to Jesus Christ as Prince and Savior. The Apostles did not believe that men had a capacity or ability to know and believe any thing of the Christian religion before it was revealed, as they had not themselves. When they urged faith and reformation upon men's consciences, they took the common sense view by exhibiting Jesus Christ as exalted a Prince and Savior to give repentance and the remission of sins. They regarded the ability of mankind to attend to and believe these things, and to repent and turn to God, as conferred upon them by the covenant of God's grace through the gospel preached unto them.

This ability they did not possess before, though they were rational creatures.

The Apostles seemed to teach and to explain every thing so intelligibly to the people by the Spirit as to leave nothing for the Spirit to do in order to their faith and repentance, beyond what was made known and imparted to them by their preaching through the Spirit. They did not teach the people that the gospel truth and claims were plain and obligatory, but that they could not believe in and comply with them till God had wrought in them a change in their disposition or heart by an act of direct power that must precede and set at nought their voluntary agency in examining and believing the gospel. They sought a change of disposition and taste from a carnal mind and Atheism, to a spiritual mind through the faith of the gospel. This was, with them, spiritual moral regeneration.

It was reserved for Augustine in the fifth century, and, after him, for Calvin, to maintain that man by nature has lost his free agency so far that he cannot believe the gospel until after he is regenerated by a direct act of divine power. This opinion has so far wrought itself into the system of popular thinking upon religion among saints and sinners as to make it believed that in every case of voluntary faith and obedience to the gospel, a prior involuntary change had been wrought by the divine power of God independent of the gospel, which partook of all the most material characteristics of an immediate miracle. The practical result of which is, that it is of no use to make the truths and claims of the gospel clear to a sinner's mind till God has changed his disposition and brought him into a condition of salvation.

Preachers of this class do not expect to convert a sinner to God by the faith of the gospel until he has been regenerated by the direct power of the Spirit. A voluntary obedience of the gospel in their view must be preceded by an involuntary change wrought by the immediate miraculous power of God. This is done for a part of mankind only, in their judgement, which insures their obedience, and for whom the atonement was made. These are saved in pursuance of an eternal decree of election, and the rest of the human family are damned, because, not being elected, God does not effect, by his direct power upon them, the prerequisite change in order to faith and repentance; and consequently, though the gospel is preached to them, they cannot believe in Jesus Christ and submit to him. This theory has mingled with the creeds for the last fourteen hundred years, and is a leading reason why the world is not now converted.

Without Christ and the gospel men have no ability to hear and believe, not because they have not minds and rational powers which ren-

der them capable of religion, but because they have not the atonement of Christ and the gospel means to hear and believe. Man's inability by nature, or by reason of the fall and its consequences, to believe, and which Augustine and Calvin think must be removed by direct divine power, is removed by the atonement of Jesus Christ and by the law of the spirit of life in him, published in the gospel. The question is not whether we are saved wholly by grace, but simply as to the attitude of the voluntary powers at the moment of receiving the divine favor. The Augustinian or Calvinistic theory is, that God's grace is exerted upon the heart, or is received into it at a moment when the whole force of man's native voluntary powers are in direct opposition to it; and that the work thus effected on the involuntary powers, or the disposition of the man, is the procuring cause of every desirable change of these powers. Whereas the Bible teaches that these powers are changed through the truth as it is in Jesus Christ believed, that man is led to the choice of it on the ground of its rightness. This includes, as Mr. Church says, the amazing love of Christ in dying for him, and the infinite value of eternal things. The Spirit has sealed no man before the truth of the gospel brought him to surrender himself to Jesus Christ by an act of faith or trust. Eph. i. 13.

It is passing strange that such an entire perversion has been made of gospel truth and order in regard to the use of the means of grace as exist by the speculations and theory of Augustine and Calvin. Instead of preaching the gospel with the evidence of the truth of it, that sinners may believe in Jesus Christ and be saved, their advocates preach human depravity and the enmity of the human heart against the law of God and the operation of the Spirit, by whose immediate power antecedent regeneration is effected and that enmity is taken away. Christ commissioned the Apostles to preach *the gospel*, and not the law. This they did with the Holy Ghost sent down from heaven. In thus preaching the gospel by the Spirit, they preached Christ and him crucified, and not the Spirit. The Spirit spoke not of himself, but glorified Christ in all the things he said and did by the Apostles.

Unbelief can not be regarded as an awful sin if the Spirit must work a change in the involuntary affections or in the disposition before a person can believe the word of truth. In that case the man is damned for not believing the gospel when it was impossible for him to believe on account of the Spirit not doing the previous work, and which none but he could do. All this absurdity, capriciousness, and uncertainty must be corrected, which sever the means

from the end in the kingdom of grace, before the world can be converted.

The public mind must be imbued with a thorough conviction that every thing is ready and is made so by the grace of God for the conversion of sinners, and that the saving and sanctifying power is always present with the due adjustment and consistent use of the means, and that there is no more capriciousness here than in the laws of nature.

The Spirit is poured out and has been since Christ was glorified. By that outpouring the religion and kingdom of Jesus Christ were introduced and established. The lasting effects of that outpouring we have in the New Testament word, and in its influences upon mankind in converting and saving them. Nor have we any more scripture authority to look for another or different outpouring of the Spirit from that which occurred in the apostolic age, and which was bestowed in consequence of the glorification of Jesus Christ after he was crucified and arose from the dead, than we have to look for another Messiah different from Jesus of Nazareth, and for his death and glorification. The Jews look for Messiah yet to come, and numerous Christians look for another outpouring of the Spirit, or for another gospel!

In the regeneration and conversion of sinners, the New Covenant or the Covenant of the Spirit, the Jerusalem which is above and answers to Sarah the free woman is the mother of them all, who are begotten of God through faith in Jesus Christ, by the incorruptible seed of the word, which by the gospel is preached: 'Ye are all the children of God by faith in Christ Jesus: and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.' The Spirit is ever *graciously* present to glorify Jesus Christ in the salvation of sinners and in the comfort and edification of the saints where the word of the gospel is consistently and faithfully used. When this shall be realized by the teachers and preachers of the gospel, sinners will be instructed in every discourse what they must do be saved, and preachers will preach to convert sinners by the belief of what they hear, and they will give them an opportunity to profess their faith at the end of each discourse. Anxious seats will be occupied by erring and mistaken Christians on account of their former ignorance of the gospel in having persecuted their brethren by a zeal without knowledge, and on account of their erroneous orthodoxy in doctrine, which rendered them carnal in disposition and antichristian in their spirit and conduct.

This church has professedly no other creed in religion beside the word of God, and is built upon the foundation of the doc-

trine of the Apostles and Prophets, Jesus Christ himself being the chief or *bottom* corner stone, in whom all the building, fitly framed together, groweth unto a holy temple in the Lord for a habitation of God through the Spirit. Our creed was formed by Father, Son and Holy Ghost, and is the foundation of that Christian temple or church which is to fill the whole earth. The bond of our church union is faith, love, and obedience according to the gospel. The means of our faith, and rule of our conduct, and our book of discipline are the revelations of God in the gospel. We are afraid to work into this system of religion any human creeds and devices of an authoritative nature, lest we introduce into it that carnality and party spirit which are incident to all human systems of religion, and have been the occasion of so much strife and persecution for fifteen hundred years past. As Jesus Christ is the author and finisher of our faith, which is wholly committed to record, we desire to learn the truth as it is in him, and to hold it in righteousness, and to have him perpetually on the throne in the view of our faith and in the affections and confidence of our hearts. Nothing is authoritative in religion but the word of God fairly interpreted; and the infallible rule of interpretation is the scripture itself.

While we practice immersion as apostolic baptism, the law of Jesus Christ in regard to communion at the Lord's table, is, "Let a man examine himself, and so let him eat of that bread and drink of that cup—discerning the Lord's body." On account of this I commune with those who differ from me on the subject of baptism.

We are desirous of Christian union and labor and pray for it, and hope that the intercessory prayer of Jesus Christ will ere long be fulfilled, that all that believe in him through the word of the Apostles be one, that the world may believe that the Father hath sent him. Then will a pure language be turned to the people, and they will call upon the name of the Lord to serve him with one consent. It is true that all Christian denominations should consider this subject well. Christ has said that a house divided against itself cannot stand. The failure of their efforts to build themselves up against each other, and the imperfection of the Christian character formed by them, prove the truth of this declaration of our common Lord. The fact of the propitiatory death of Jesus Christ and of Father, Son, and Holy Ghost, in Jehovah, are truths not to be debated in the Christian religion. They are Christianity itself in their relations and operations, in their manifestation of the existence and perfections of God, and in the salvation of sinners. If we take away either of the items, with all its effects, we have destroyed the whole. And, indeed, in that case we

should have neither a true nor a false religion, as the latter is a corruption of the former. And if we exclude every thing from the divine record which relates to these things in promises, institutions, and prophecies and their fulfilment, and in revelations, signs, and wonders, and spiritual gifts in relation to these things, we have annihilated the Old and New Testament and all that is taught therein.

But more anon.

JAMES FISHBACK.

'DISTRESS IN ENGLAND.'

The London correspondent of the Journal of Commerce, speaking of the state of things in that country, says:

Trade is still stagnant, the revenue is sinking, agriculture is more depressed than ever, the Church of England cleft in twain, the Church of Scotland shivered by severance, is alienating two-thirds of the people of that country from the state. Welch discontent is on the increase, the repeal rebellion rages in Ireland with increased and increasing vigor, with enthusiasm of the wildest fervor and dogged determination, the most extraordinary and unprecedented.

After stating this poverty and distress of the country to have arisen from high rents, increased and increasing tithes, exorbitant poor and highway rates, and excessive taxation, while the depression upon agricultural products is such as to put it totally out of the power of men to meet their demands, he says:—

"I see nothing but distress in this country—the ulcer is exposed—that gangreen is thus destroying the vitality of the nation, is to be seen at a glance. In every part of the country there is the same cause, the identical cry, the festering and putrescent sore. Scotland with her ten thousand paupers, in the city of Glasgow alone; England with her increasing poor-rates eating up her vitals, Ireland, impoverished Ireland, taxed beyond physical or mental endurance—and Wales with her primitive people, groaning beneath the cruellest oppression, and rising up in all the recklessness of despair."

Somebody in Baltimore has invented a machine for folding newspapers. If the same genius would invent a machine to get pay for them, we would patronize him.—*Wheeling Times*.

NEW RELIGIOUS PAPER.—In consequence of the recent schism in the Episcopal church, the low church party are about establishing a journal in opposition to the Churchman, edited by Dr. Seabury, the organ of the high Church party and of Puseyism.

CHRISTIAN JOURNAL.

HARRODSBURG KY. SEPTEMBER 2

AGENTS.—We have never as yet published a list of Agents, nor, indeed, is it at all necessary that we should do so. Every individual subscriber who finds the word 'Agent,' or its abbreviation, 'A'gt., written on his paper, is an authorized Agent. If any friend, not an Agent, wishes to become one, all he has to do is to get a subscriber, and the money for the time he wishes to take the Journal—take it to the nearest Postmaster, who will send the name, and the money to us, free of charge.

THE PIERIAN.—The September Number of this periodical will be ready for mailing in a few days. We have hitherto neglected noticing this publication in the commendatory terms so justly due it; and now, since it has won encomiums from the press generally, our mité of deserved praise is not needed. But having been permitted to read a large portion of the matter which will appear in the September number, we must say that the general beauty and strength of the composition, the character of the articles, and the high moral tone pervading them, call forth our unqualified approbation. The character of 'THE PIERIAN' is altogether distinct from the dandy school of literature, and the wordy inanities of the boarding-school, which 'adorn' the pages of some of our 'leading' periodicals; and is, therefore, not disfigured by the slip-slop melancholics and whining sentimentalism which 'smell' so awfully of 'bread and butter' in the fashionable pages of the day.

CHRISTIAN UNION.—We confess that we read with some interest, and with fully as much disappointment, an Essay on Christian Union, in a neighboring print, to which we have paid our respects heretofore on several occasions. The Editor labors to show that all who deserve the name, Christian, are really and truly united, and that per consequence the Savior's prayer for the union of his followers, has been answered. He proves this union as existing, by showing, in his peculiar manner, that all 'Evangelical Christians' are united in their views of the Trinity, Depravity, Faith, &c. But better than all, he avers that all evangelical Christians agree that the 'Bible is the only infallible rule of faith and practice.'

Now, our readers would scarcely suppose, that the Editor, after making such a good confession,

acknowledged the good old 'Confession of Faith,' framed by the 'Divines of Westminster' as a rule of faith and practice; yet such is the fact. If the Bible is the *only* infallible rule of faith and practice, why take another? Or has the word, *practice*, some *spiritual* signification as incomprehensible to vulgar minds, as the Editor's rules of arithmetic and grammar? A sad commentary, this, on his faith in 'the only infallible rule.'

But there are some sentences in this article that we must copy entire, inasmuch as they contain the germs of a new system of logic, destined to throw all our old text books into the shade. The new system of reasoning of which we see some *givings out* in the extract below, is so 'fitly framed together' that it enables a debater to prove anything which the occasion demands. After showing how happily all evangelical Christians are united, the writer proceeds as follows:

'We are asked then, why not bring them all into one external and visible body, if they are really united, as you say they are? Our answer is, by that process you will, in many cases, produce discord. There are many families that live very well together as *neighbors*, who could not live together as *members of the same family*, without jarring. Just so there are many Christians who can live as *Christian brethren* by each other's side, as *members of different branches* of the church, who could not live harmoniously in the *same branch* of the church. A division in a church sometimes promotes union. An army is frequently made more efficient and united, by being distributed into various battalions and regiments, and so it is sometimes with the church.'

Thus we have the 'vexed question' of Christian Union most happily adjusted; and all by the transcendent power of the new mode of reasoning. The propositions and conclusions of the writer will read substantially as follows:

I. All 'evangelical Christians' (that is *real* Christians) are *spiritually* united in faith and practice, in spite of a few 'denominational peculiarities!'

II. It is true that these *evangelical* Christians are not *visibly* united, nor should they be, for

III. Christians *visibly and spiritually* united, could not live *peaceably together!*

IV. *Division promotes union!!*

Excuse us, reader,

'For if I laugh at any mortal thing,
'Tis that I may not weep?'

It would be idle to notice the singularly felicitous illustrations brought in to support the aforesaid propositions. We have a serious question or two which we submit very respectfully to the Editor. If division promotes union, was not the Savior

wrong when he said: 'A house divided against itself cannot stand?' If 'denominational peculiarities' are not blameworthy, was not the Apostle wrong when he spoke of 'One Lord, one hope, one faith, and one baptism'? Was not Paul wrong when he *reproved* a certain church for the 'divisions' within it, if division produces such a happy result as union? Again, if Christians are really united, why is it that the world does not believe that the Father has sent his Son?

CHRIST IN THE TEMPLE.

There is not, perhaps, a more affecting incident recorded in the life of the Savior, prior to his crucifixion, than his humble entry into the city of his father, David.

He had reached Bethphage, on the Mount of Olives, distant some fifteen furlongs or two miles from Jerusalem; and from this commanding eminence the Savior looked upon the fated city. Jerusalem! the abode of the ever royal Melchisedec; the Holy City of the Hebrews, and the *Hierosolyma* of the Greeks; the sacred residence of a princely line, and the cemetery, where the Prophet's bones reposed; the city which held the royal palace of David and the temple of the living God, lay before the Savior in glittering grandeur; for the sun yet shone upon the magnificent structures of Jerusalem's ancient kings. Her commemorative buildings, gleaming in the sun, forced upon the mind the 'stirring memory' of all the great events in her wonderful history.

The Disciples looked up to the Master's face, with countenances illumined with hope. They had followed him thus far, nothing wavering. They had witnessed his miracles, participated in his joys and sorrows, and now they fondly believed that he was about to take formal possession of his kingdom, and to make Jerusalem the Metropolis of the World. Their hearts beat triumphantly whilst they anticipated the splendor of his reign, and their participation in it. Perchance they wondered that the Master should look so sad, when about to take possession of the world's capital; but immediately all concern vanished from their countenances as the Master commenced the descent of the mountain. Instantly the air was rent with a thousand acclamations, and the echoes of old Olivet returned the shouts of the Disciples.

They recounted all the wonderful works of the Master, as he rode sadly on. Lazarus had been raised from the dead, and this miracle had brought the multitude around him. 'Hosanna! Praise to

to God in the highest!'—'Glory in the highest heaven!' were the shouts of the multitude. The Pharisees scowled despairingly upon the Disciples, and besought the Savior to rebuke them. He answered, 'I tell you if these were silent, the stones would cry out.' They slunk back abashed and confounded. But the shouts still rang through the mountain; the enthusiastic throng strewed the Messiah's path with their mantles, and with the branches of trees. Onward went the procession, gazing upon the city, amidst the clamor of hope bounding hearts. Suddenly they looked upon the Master. In a moment a death-like silence succeeded. The Master was weeping! Not a word was uttered. They turned their sorrowful eyes upon him—but no one had words to ask him the cause of his tears. Anon, a broken plaintive voice, interrupted with sobs, was heard. *The Savior spoke!*—'O, Jerusalem, Jerusalem—O that thou hadst known—at least in this thy day—the things which concern thy peace—but now—they are hid from thine eyes—O, the days, the days, that are coming upon thee—THEE and thy children! Thine enemies shall encircle thee—to the ground wilt thou be levelled—because thou didst not know—the time when thou wast visited!'

He was silent. The Disciples, met by a throng from the gates of the city, redoubled their Hosannas—for they understood not the words of the Savior. He entered the holy city; and to the consternation of the Scribes and Pharisees, he wended his way towards the temple, followed by the multitude. 'The whole world has gone after him,' muttered the sects, as, with faces blackened by despair, they surveyed the vast multitude. The Master entered the Temple. But the Ark and the Mercy Seat were gone; the Shekinah was no longer present; the sacred fire was extinguished, and the Urim and Thummin had departed! Yet the glory of this latter house was now greater than the former, for Messiah stood within its walls. Sadly he surveyed the beautiful structure Zerrubbabel built for the Lord, now soon to be profaned by the foot of the stranger, and razed to its foundations. The fear of the multitude, and above all, the commanding dignity of the Messiah, awed his enemies. They molested him not; and the approaching night found the Master still musing in the Temple. But why was the Savior sad as he still lingered over the prefiguring furniture of the temple? Alas, every thing he saw pointed him to Calvary and the Cross! Not a reminiscence in all the past of the Temple's history, not a single visi-

ble appointment, but what spoke to him of death, death cruel and ignominious! In the twilight, as he stood sorrowfully in the Temple, the cup—the bitter cup—passed before him! He beckoned to the Twelve—and they followed the Master, as he again sought the shades of Olivet!

TEARS.—There is eloquence in tears. The lawyer, who has a *contingent* fee, knows this.—The Sectarian preacher, baffled by unanswerable arguments, endeavors to wash reason and Christianity itself away by tears, as a last resort; and he succeeds but too often. The plain precepts of our Lord are often thus swept away before a Creco-dilean flood. The hypocrite can shed tears without the assistance of an onion. Anger can summon 'the heart's rain' to its assistance, as readily as Love.

But shall we condemn this demonstration of feeling altogether. By no means. There are men whose eyes are strangers to tears, save when they muse on the love wherewith Christ loved them. There are those whose bosoms, surcharged with gratitude for their deliverance through Christ from the machinations of the Evil One—that weep for very joy. Happy those who can thus weep! whose o'ercharged hearts can find a vent in tears; for there are those whose burning emotions dry up the heart's reservoir, who would fain weep if they could! To all the ridicule cast upon tears shed for the unparalleled sufferings of Christ—shed for the sufferings of the Apostles—shed for the misfortunes of groaning humanity, we reply, in the simple and touching language of Scripture—**JESUS WEPT!**

NEW EPISCOPAL PAPER.—The 'Protestant Churchman' is to be the name of a new paper, shortly to be issued from the New York press. It will oppose Puseyism, &c.

In order to show how a great mind can be misled by education and prejudice, we quote the following from the celebrated Dr. Chalmers of Scotland, on Infant Baptism:

'He (Abraham) the first Hebrew, believed, and was circumcised; and it was laid down for a statute in Israel, that all his children should be circumcised in infancy. In like manner, the first Christians believed and were baptized; and though there be *no statute* laid down upon the subject, yet is there no violation of any *contrary statute*, when all our children are baptized in infancy.'

This argument is cousin-german to one used against us not long ago, when contending for immersion as the only Christian baptism. Said our opponent: 'The Scriptures don't say that the Jailor and his household were *not* sprinkled; and, therefore, it is fair to infer that they *were* sprinkled.' Childish, and incredible as such an *argument* must appear to the intelligent reader, it is no whit more absurd than the one given from Dr. Chalmers.

☞ Will our patrons read the letter below? Perhaps it would be asking too much to request them to do likewise, and yet we think the most of them could imitate our Brother's example, were they to try.—EDITOR.

Scottville, August 7th, 1843.

BRO. FERGUSON:

Not long since you requested each of your subscribers, to procure you another subscriber to the C. Journal. I thought this nothing but a fair request, and I have complied with it, please send the Christian Journal to W. H. W., Esq., Tompkinsville, Ky.
Your brother,
W. F. EVANS.

CRYING CHILDREN IN CHURCH.—Friend Gurley of the 'Star,' states that once upon a time, when he was preaching, an infant, after great and persevering labor, succeeded in getting into the pulpit. He was compelled to take the child and hold it in his arms until the conclusion of his discourse, which, of course, was cut short under the circumstances.

DISCUSSION.—Messrs. Rice and Campbell have agreed to debate the following propositions at Lexington, Ky.

We publish them with the accompanying regulations:

AGREEMENT.

1st. The debate shall commence on Wednesday, the 15th November.

2nd. To be held in the Reformed Church, Lexington, Kentucky.

3rd. Judge Robertson selected by Mr. Rice as Moderator—Col. Speed Smith by Mr. Campbell: and agreed that these two shall select a President Moderator. In case of either of the above named gentlemen declining to act, Judge Breck was selected by Mr. Rice as alternate to Judge Robinson, and Col. Caperton by Mr. Campbell, as alternate to Col. Speed Smith.

4th. In the opening of each new subject, the affirmant shall occupy one hour and the respondent the *same* time: and each thereafter one half hour alternately to the termination of each subject.

The debate shall commence at 10 o'clock, A. M., and continue until 2 P. M., unless hereafter changed.

5th. On the final negative no new matter shall be introduced.

6th. The propositions for discussion are the following:

1. The immersion in water of a proper subject, into the name of the Father, the Son and the Holy Spirit, is the one only Apostolic or Christian Baptism. Mr. Campbell affirms, Mr. Rice denies.

2. The infant of a believing parent is a Scriptural subject of Baptism. Mr. Rice affirms, Mr. Campbell denies.

3. Christian Baptism is for the remission of past sins. Mr. Campbell affirms, Mr. Rice denies.

4. Baptism is to be administered only by a Bishop or ordained Presbyter. Mr. Rice affirms, Mr. Campbell denies.

5. In conversion and sanctification, the Spirit of God operates on persons only through the word of truth. Mr. Campbell affirms, and Mr. Rice denies.

No question shall be discussed more than three days unless by agreement of parties.

7. Each debater shall furnish a stenographer.

8. It shall be the privilege of the debaters to make any verbal or grammatical change in the stenographer's report that shall not alter the state of the argument or change any fact.

9. The nett available amount resulting from the publication, shall be equally divided between the two American Bible Societies.

10. This discussion is to be conducted in the presence of Dr. Fishback, President Shannon, John Smith and Mr. A. Raines, on the part of the Reformation, and President Young, James K. Burch, Jacob F. Price, and John H. Brown, on the part of Presbyterianism.

11. The debaters agree to adopt as rules of decorum those found in Hedge's Logic—Page 159.

Signed,

N. L. RICE,
A. CAMPBELL.

APOSTOLIC SUCCESSION.—We make a few extracts from the Edinburg Review, on this incomprehensible assumption of Episcopalianism. The subject is ably, and withal sarcastically handled.

The theory is, that each Bishop, from the Apostolic times, has received in his consecration a mysterious 'gift' and also transmits to every Priest in his ordination a mysterious 'gift' indicated in the respective offices by the awful words, "Receive the Holy Ghost;" that on this right of Priests to assume their functions, and the preternatural grace of the sacraments administered by them, depends; that Bishops once consecrated, instantly become a sort of Leyden jar of spiritual electricity, and are invested with the remarkable property of transmit-

ting the 'gift' to others; that this has been the case from the primitive age till now; that this high gift has been incorruptibly transmitted through the hands of impure, profligate, heretical ecclesiastics, as ignorant and flagitious as any of their lay cotemporaries, that, in fact, these 'gifts' are perfectly irrespective of the moral character and qualifications both of Bishop and Priest, and reside in equal integrity in a Bonner or a Cranmer—a Parson Adams or a Parson Trulliber.

Numberless are the questions which reason and charity forthwith put to the advocates of this doctrine, to none of which will they deign an answer except the one already given—that believing is seeing, and implicit faith the highest demonstration. What is imparted? what is transmitted? Is it something or nothing? Is consecration or ordination accompanied as in primitive times by miraculous powers, by any invigoration of intellect, by increase of knowledge, by greater purity of heart? It is not pretended; and, if it were, facts contradict it, as all history testifies; the ecclesiastic who is ignorant or impure before ordination, is just as much so afterwards. Do the parties themselves profess to be conscious of receiving the gift? No. Is the conveyance made evident to us by any proof which certifies any fact whatsoever—by sense, experience, or consciousness? It is not affirmed. In a word, it appears to be a nonentity inscribed with a very formidable name—a very substantial shadow; and dispute respecting it appears about as hopeful as that concerning the 'indelible character' imparted in the unreiterable sacraments of the Romish Church; of which Campbell archly says—"As to the *why* of the *character*, there was no less variety of sentiments—some placing it in the essence of the soul, others in the understanding; some in the will, others more plausibly in the imagination, others even in the hand and tongue but, by the general voice the body was excluded. So that the whole of what they agreed in, amounts to this, that in the unreiterable sacraments, as they call them, something they know not what, is imprinted, they know not how, on something in the soul of the recipient, they know not where, which never can be deleted."

Again, who can certify that this gift has been incorruptibly transmitted through the impurities, heresies, and ignorance of the dark ages? Is there nothing that can invalidate Orders? "Yes" says some of these men, "error in fundamentals will." Others affirm it will not, but still with that superstitious reverence for forms which ever attends neglect of the substance, declare that they may be invalidated if the formalities of consecration have not been duly observed! Either answer will serve the purpose. If error in essentials is sufficient to invalidate Orders,

we ask—had the Romish Church so erred when you separated from her? If she had, her own orders were invalid, and she could not transmit yours. If she had not, as you all affirm that nothing but heresy in fundamentals can justify separation, you are schismatics, and your own orders are invalid.

What are the conditions on which the validity of Orders depends, or whether any thing can annul them except some informality in ordination itself, our Anglican friends are very reluctant to state. That they do not insist on all those conditions of the Romish Church which made Chillingworth say, that 'of a hundred seeming Priests, it was doubtful whether there was one true one,' is certain; and it is equally certain that they are discreet in adopting such a course. The Fathers, indeed, often insist upon purity of life and integrity of doctrine as necessary to authenticate the claims of a successor of the Apostles; but it would not be convenient, with the ecclesiastical history of the middle ages spread out before us, to insist strongly on any such requisites; it being certain that in those ages there has been no lack of simoniacal, atheistical & profligate Prelates; though, if simony, atheism & profligacy will not annul 'holy orders,' truly we know not what will. The majority, therefore, seem to have determined that there is hardly any amount of doctrinal pravity or practical licentiousness which could repel the indwelling spirit of holiness—though, incomprehensible dogma! an error in the form of consecration may! Be it so. The chances are still infinite that there have been flaws somewhere or other in the long chain of the succession—and though these may be few, yet as no one knows where the fatal breach may be, it is sufficient to spread universal panic through the whole Church. What Bishop can be sure that he and his predecessors in the same line have been always duly consecrated? or what presbyter, that he was ordained by a Bishop who had a right to ordain him? Who will undertake to trace up his spiritual pedigree unbroken to the very age of the Apostles, or give us a complete catalogue of his spiritual ancestry.

We can imagine the perplexity of a presbyter thus cast in doubt as to whether or not he has ever had the invaluable 'gift' of Apostolical succession conferred upon him. As that 'gift' is neither tangible nor visible, the subject neither of experience nor consciousness;—as it can not be known by any 'effects' produced by it (for that mysterious efficacy which attends the administration of rites at its possessor's hand, is like the gift which qualifies him to administer them, also invisible and intangible.)—he may imagine, unhappy man! that he has been 'regenerating, infants by baptism, when he has been simply sprinkling them with water.

'What is the matter?' the spectator of his distraction might ask. "What have you lost?" 'Lost!' would be the reply. "I have lost my apostolical succession, or rather, my misery is that I do not know and cannot tell whether I ever had it to lose!" It is no use here to suggest the usual questions, "When did you see it last? When were you last conscious of possessing it? When had you it last? What a peculiar property is that of which, though so invaluable—nay on which the whole efficacy of the Christian ministry depends—a man has no positive evidence to show whether he ever had it or not! which, if ever conferred, was conferred without his knowledge; and which, if it could be taken away, would still leave him ignorant, not only when, where, and how the theft was committed, but whether it had ever been committed or not!"

MORE BISHOPS.—The Right Rev. Levi Silliman Ives, D. D. L. D., Bishop of North Carolina, being present at the ordination of Mr. Carey, at New York, was in favor of the aforesaid ordination, declaring that Mr. Carey was admissible to the ministry. Thus we have another American Bishop to place beside Bishops Doane and Onderdonk.

It should be remembered that Mr. Carey, in addition to the standards of the Protestant Episcopal Church, subscribes also to the decrees of TRENT, and to the CREED OF POPE PIUS IV., promulgated in 1564, the year after the rising of the famous Council of TRENT. The creed of Pius IV., acknowledges a purgatory, the invocation of saints, the veneration of images and relics, the doctrine of Transubstantiation, the right of selling indulgences—in short, all the peculiar tenets of Babylon the great.

THE EVANGELIST.—The following annunciation of the discontinuance of the Evangelist at the close of the present volume, will be read with deep emotion; nor will the emotion be lessened when we learn the chief reason that impels Father Scott to this step. Identified with the beginning and glorious progress of the cause of reform, his praise is in all the Churches. Deeply impressed with the eternal importance of reforming a corrupt age, he has labored with all his strength directly and singly for that object; and whilst his strong talents and indomitable energies have been thus employed, a small debt has been suffered to prey upon a mind imbued with that sensitiveness which ever accompanies honesty. That our Brethren should suffer such a thing to be, strikes us with 'special wonder.'

TO OUR SUBSCRIBERS.

"We beg leave once more to call the attention of our subscribers to the affairs of the Evangelist. We are now anxious to bring the publication of it to a close, chiefly because in a pecuniary point of view it is a losing concern. It is not sufficiently patronized.—We are in debt \$700. This must be paid; and then we shall give place to others.

"It is now fully twenty years since we composed some of the very first pieces in behalf of Reformation in the West; and it is more than 15 years since we gave that impulse to the ball of reformation which sent it through the world on the principles of the primitive and true gospel of Christ. Since that time our entire

life has been wholly devoted to speaking and writing in its behalf. The labors both of myself, and others who have been helpers of the same truth, are all before the Lord, and each in due season will receive at the Lord's hand according as his work shall be. In the mean time it behooves me to urge my subscribers, who have not yet paid, to settle up all arrearages. I am already sued for part of the sum mentioned above, and am liable to be sued at any time for all of it. Let my subscribers only reflect how much easier it is for them, who owe me from one to five dollars, to pay so small a sum, than for me to pay the sum of seven hundred. Pay over then to your respective Post Masters your dues, and see that he mails it; for sometimes they receive the money and forget to mail it. And we will, with your permission, retire from our present position with as much honor and quietude as possible, at the end of the present volume.

WALTER SCOTT."

NOBLE SENTIMENT.—Brother Comings in a late number of his paper, discourseth as follows. Such sentiments are in admirable unison with the *genius of christianity*:

"I know not what others may do. Over the actions of my fellow-citizens in the kingdom of Messiah, I neither have nor desire the power or the right of control in these matters. But for myself, trembling in view of the responsibility which rests upon me as a servant of the Lord Jesus, not of men nor of any party of men; I humbly ask and desire the privilege, freely and impartially, to fraternize with all who love my Lord the King enough to serve him in humble obedience, whether they have the same degree of understanding of scripture truth that I have or not. I ask and desire it, that while I live, the supreme object of my affections and interests may be the elevation of the name of Christ, and the supremacy of the divine laws, and that, when I die, I may have the consolation that I have lived above the terror of party frowns and stemmed the torrent of earth's corruption, unbribed and unbought by the sin-wrought schemes of religious partyism."

BACON COLLEGE.—Brother Scott of the Evangelist appends the following remarks to the Circular of the Trustees of Bacon College, which he publishes in his last number:

"BACON COLLEGE.

"One of the principal students of this College, one with whom we foregathered while last in Kentucky, observed to us, in a literary *te te*, that he did not believe there was a more orderly and moral set of students on earth than those of Bacon College. I was anxious to learn the cause. He answered, that he was unable to attribute it to any thing so much as the fact that the students had constant and free access to the best society in Harrodsburg.—The citizens there had, heretofore treated the students with extraordinary hospitality and urbanity. They had lowered the price of board, by that inviting them to live with them, and graciously received them to the bosom of their amiable families. This had won every heart. They were constrained to good order and morality, therefore by all the force of a noble hospitality in the fathers, and by all that was pure and lovely in the mothers and daughters of Harrodsburg. This thing is but just glanced at in the following circular to which we invite the attention of our readers as well on account of the happy prospects for the moral condition of the College which it discloses, as for the noble generosity manifested on the part of the trustees in behalf of Christianity, and the pious youth of the congregations who may desire to serve God in the evangelical office. One word for the young Baconians, and I have done. If they concur with their present preceptors in their endeavors to mould for society and great usefulness their characters, what great reason will their Alma Mater have to congratulate both their virtue and her own renown and fortune, for hav-

ing become the mother of great men. But if the reverse of this prove true, let them remember what Plutarch in his letter to Trajan has remarked: 'Seneca is reproached, and his fame still suffers, for the vices of Nero; the reputation of Quintilian is hurt by the ill conduct of his scholars; and even Socrates is accused of negligence in the education of Alcibiades.'"

Harrodsburg is the oldest settlement in Kentucky. Society here, is not *changing*, as in many flourishing villages of the west. The character of the population is, therefore, *fixed*; and a standard of morality, high as any in the Union, pervades the whole community. We say this without the fear of successful contradiction. Students sent here, are at once introduced into the best circles, as it respects either morality, education, or well regulated conventionalisms of society. The College vacation occurs during the watering season, so that students are not thrown in the way of temptation, through the influence of the mixed crowd which annually attend such places.

A Prospectus of the College course was issued from this office some time ago, which we will cheerfully send to any desiring information of the institution.

Baptism.—Dr. Chalmers in his Lectures on Romans vi.—3—7, says; "That the original meaning of the word baptism is immersion, and though we regard it as a point of indifference, whether the ordinance be performed in this way or by sprinkling—yet we doubt not that the prevalent style of the administration in the Apostle's day, was by actual submerging the whole body under water."

What do your Children read.—According to their capacity, generally what their parents do.—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 them so much delight is "only a story." Every thing put into 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 every where, 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. *Am. Mes.*

Error.—The walls of a castle have been undermined by the burrowings of small and despised animals; and the beginnings of error, though at first unheeded, will soon, if not checked, sap the foundation of truth, and build up its own wretched dymas on its ruins. All great errors arise from small beginnings. They rapidly increase to large ones to desolate society.

COMMUNICATIONS.

THE THIEF ON THE CROSS.

BRO. FERGUSON:

The subject of the salvation of one of the thieves, who was crucified with our Savior, seems to me to be one which has never been much investigated, all parties seeming to admit he was pardoned and saved by our blessed Lord in his expiring moments. Now, without attempting to assume that he was or was not saved, I wish to make a few suggestions for the consideration of those especially who roundly and boldly assert he was saved. Matthew first relates the fact of their crucifixion, c. 27, v. 38: 'Then were there two thieves crucified with him; one on the right hand, and another on the left.' Verse 44: 'The thieves also which were crucified with him, cast the same in his teeth.' Mark 15: 27. 'And with him they crucify two thieves, the one on his right hand, and the other on his left.' 32 v. 'And they that were crucified with him reviled him.'

Luke 23: 39. 'And one of the malefactors, which were hanged, railed on him, saying, if then thou be Christ save thyself and us, 40 v., 'But the other answering, rebuked him, saying, dost not thou fear God, seeing thou art in the same condemnation? 41st v. And we indeed justly, for we receive the due reward of our deeds, but this man hath done nothing amiss. 42nd v. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. 43rd v. And Jesus said unto him, verily, I say unto thee, 'To-day shalt thou be with me in paradise.'

John 19: 18. 'When they crucified him, and two others with him, on either side one, and Jesus in the midst.

Now, according to Matthew and Mark, both thieves appeared impenitent. The manner in which Luke records the fact, it seems one became penitent. John leaves the matter undecided. Now, to my mind, this question arises, what kingdom did this thief allude to, when he requested Christ to remember him, when he came into his kingdom? It could not have been the kingdom of ultimate glory or heaven. If it were, then, did the thief know more about the kingdom Christ was about to set up in the world, than did his Apostles, for they believed he was to set up a temporal kingdom. They did not even know that he was to rise from the dead. John 20: 9. 'For as yet they (his Disciples,) knew not the Scripture, that he must rise again from the dead.' I think it, then, a fair conclusion, if the Apostles knew not up to that time, that Christ was to rise from the dead, and that his kingdom was to be a spiritual one, that the thief could not have known it.

Again, Christ said this day shalt thou be with me in Paradise, mark the expression, *this day*. Now, to those who affirm the thief went to Heaven instantly after death, can they reconcile that with the fact that Christ did not go there himself the day on which he was crucified; he lay in the tomb three days, and after he arose, he said to Mary, Jno. 20: 17, 'Touch me not, for I am not yet ascended to my Father.'

I think also that there is no proof, as some urge, that Christ's soul went immediately to heaven upon his death; if so, what is meant by David, 'Because thou wilt not leave my soul in hell, neither wilt thou suffer thy holy one to see corruption.'

Here is evidently an allusion to both the soul and body of Christ, and that when the body arose it and the soul united, for here is the first fruit of the resurrection; the remark, see corruption, must have alluded to the body in the sepulchre, his soul not to remain in Hell must have had allusion to the place or deposit of departed spirits, till the re-union of soul and body. It will be recollected, that on one occasion, prior to the death of Christ, a certain woman requested of him that her two sons should set, one on his right and the other on his left hand in heaven. Christ told her, he had not the power to grant such request. Now how could he have granted a similar request to the thief? for he had not yet been crowned or coronated King. It was not until after his crucifixion, 'That he declared all power was given to him both in heaven and earth.'

I think much depends upon the solution of this question, in a proper understanding of the word *Paradise*. I desire some learned friend, who can examine the origin of the word, and the manner it was originally used, to do so, and let us hear him through the 'Christian Journal.'

Scottsville, Ky.

X.

Augusta, Georgia, Aug. 15th, 1843.

BRO. FERGUSON:

We have had two meetings in Georgia lately, that greatly revived our hopes. I have just returned on the G. Rail Road from one at Republican, in Clarke County, still in progress when I left, where nine made the good confession on Lord's day, seven of whom were baptized yesterday; one joined from the Baptists, and one returned to the bosom of the Church from which he had been for some time estranged by some root of bitterness or misunderstanding. I have strong hopes that others confessed the Lord on yesterday, as I left our able Brother Shannon, in his irresistible way, addressing a large congregation.

The laborers in this meeting were, Brethren Shannon, of Ky., Moore, of S. Carolina, Mayfield, Smith, Elder, and myself, of Georgia. Bro. Shannon, Moore, and I, were the principal speakers—the others were at home. Bro. Moore is felicitous in presenting the Gospel—Bro. Shannon, unanswerable in its defence, and exquisitely clear and forcible in the exposition of its excellencies, and in removing objections and prejudices against it. Oh! the pleasure, the love, the joy, these Brethren have communicated to us of Georgia!—the remembrance will cheer and console us for many days. May the good Lord richly reward them, and may the truth they have so ably proclaimed and advocated, sound out from old Republican in every direction, until the whole state shall feel its heavenly influence.

The circumstances attending this meeting, were peculiarly agreeable. In the morning the community assembled, and having spent the fore part of the day in the Sanctuary, retired, for a short time, to the rich and shady grove around the building, to partake of refreshments prepared for the occasion. After this, religious services were resumed, and continued until 4 or 5 o'clock in the evening. At night there were meetings at two different places to suit the convenience of the people. All were well attended, and, if I may judge of the feelings of others by my own and those with whom I conversed, all were delightful to all who did attend. I have never attended meetings where there was more harmony and enjoyment.

The other meeting to which I have alluded, was here. Bro. Shannon visited us on the 23th ult., and during his stay, preached us five most able, and, as far as I have learned, universally satisfactory discourses. Owing to existing prejudices, it was somewhat troublesome to procure him a large audience at first; but after our citizens had a taste of the good things he offered them, the difficulty ceased, and his congregations increased to the last. He had the most profound attention, and his labors were so convincing, that I must think all or nearly all who heard him, were entirely relieved from the prejudice entertained before against those who take the good Book alone for their religious guide. Many of the Baptists gave him the parting hand, expressive of approbation and of a prayer that God would speed his labors. I also saw two Methodists do the same. It was a moment of solemn interest—of deep feeling. Oh! that all christians could be brought to the love and sympathy there so affectionately and feelingly manifested. The union prayed for by our Lord would soon be the result. Our gratitude to, and love for, this amiable and powerful Brother, will, I trust, never end. Would that our Heavenly Father would give us such a laborer in the Southern field, now ripening for the harvest.

In the good hope of the Gospel, your Brother,

DAN. HOOK.

For the Christian Journal.
CHRISTIAN DUTIES.—No. XIII.

THE ELDER'S OFFICE.

Their duties.—If they are 'first to be proven,' as taught, 1 Tim. 3: 10, as when, before the art of printing, one would employ an amanuensis, or scribe, he would not only wish to see his hand writing, and inspect it closely, but, after finding that he *could* write well, he would wish to *try* him, to see whether he *would do it*,—then the first duty of those chosen as being best qualified is, to employ all the ability they have, overseeing, teaching, and taking care, *while they give all possible diligence to better their qualifications*, which, particularly in teaching, may generally be done far beyond the expectations of the congregation, or of the persons themselves. One of the great errors of our Elders at present is, that, while they do almost nothing at all with the ability they have, they are making but little or no effort to get more. To this, however, there are some exceptions; for now, as in ancient times with the Deacons, some, in preparing themselves for the duties of their office, have become efficient Evangelists. And a number of Elders, now in my acquaintance, if they would do their duty, might do likewise. How will the Lord treat those who bury their talents? This is too serious a question to be passed slightly over. Reader, pause, and examine whether all yours are out with the Bankers, making interest, doing good, till the Lord comes. Mat. 25; 14, &c., Luke 19; 12, &c.

Those in authority should always be modest, of course, and particularly those merely on trial; who are, perhaps, thought to possess the qualifications for the Elder's office but in a small degree; it was to those not yet ordained that Peter said,—'Neither as being lords over God's heritage, but being ensamples to the flock.'—1 Peter 5, 3. When they have proved themselves worthy of the Bishop's office, they should be solemnly set apart thereto, by fasting, prayer, and the laying on of the hands of one or more appointed by the congregation—which alone can have authority in the case. This manner of ordination should now be universally practised, if for no other reason, *for charity's sake*—for the same reason that immersion should be universally practised. All parties acknowledge baptism and ordination (if other things are right) when thus performed; but all do not acknowledge either when performed otherwise.—That persons immersed are rightly baptised, (as to the action,) and that persons ordained by fasting, prayer, and the laying on of hands, are fully ordained, (so far as the formula is concerned,) is the voice of all Christendom, and of all antiquity. This, then, is the plan for uniformity and union: and those who practise otherwise, whether they know, or intend it, or not, are schismatics: they mar uniformity and make divisions without cause.

When persons are thus ordained to the Elder's office, they either have authority, or have not. If they have not, it is utterly impossible for them to fill their office; and the whole process of ordina-

tion, and even the office itself is a mere *farce!* How much authority they have is a question yet to be solved. In order to which, we will observe, 1st, the names and titles given to them by the Holy Spirit. Surely no one was ever put into an office, human or divine, without *authority* to fill it, whether he possessed the inherent *ability* or not.

In the common version these offices are called *Bishops*, (1 Tim. 3: 1, 2,) *overseers*, (Acts 20: 28,) *shepherds*, [indirectly,] (1 Peter 5: 2, 3.) It should be stated, however, that these renderings are from the same word, (*Episcopos*,) the meaning of which is—'an overseer, inspector, supervisor, superintendant; a bishop, a president, governor, ruler.' They may, therefore, be correctly called overseers and shepherds, as well as bishops, because of the nature of their office, and the places cited where they are so called, will show that no violence is done to the original in thus rendering it. (The term *Elder* is from another word, *presbuteros*, and means merely *an old man*.)

1. If we call them *Elders* merely, a vast responsibility rests upon them; because all old men should be examples to the younger, doing all they can for their edification and perfection—1 Peter 5: 1, 2—and the old women likewise—Titus 2: 3. Great responsibility rests upon every individual in this republic; but how is this responsibility increased when one is chosen to the high office of Governor or President.

2. When a few have been chosen from amongst the old men, to be '*overseers, inspectors, supervisors, bishops, presidents, governors and rulers*,' of course both their *ability* (authority) and *responsibility* are increased in the ratio of their exaltation in office. Suppose our political Governors or President should shrink from the responsibility incurred in faithfully and fully filling their offices. All would, at least, unite in saying they were not worthy of their stations. Our Bishops are generally unwilling to bear the responsibility of doing the business of the churches—of filling their office; and hence, they sometimes call upon the members to do the very business that they were appointed to do! and when the *vote* is taken, the members, after the example set them of fearing and shunning responsibility, will not generally vote; and we do not get a fair expression either of the mind of the Bishops or the congregation—because both have sinned in shunning the responsibility of doing their duty.

3. The Holy Spirit could not have been more full and plain in pointing out the duties of these officers. 1. If we call them *Bishops*, the meaning of the word being understood, the question as to their authority and duty is settled. 2. If we call them *overseers*, we could hardly misunderstand their duties and responsibilities;—unless we should suppose they were merely to *see over* the congregation; which, little though it be, is more than many Bishops are now doing—except when they happen to be present at the Preacher's meeting; they then see over the congregation as others do. As overseers they cannot have less to do than to

attend to the business of the church; to see, not only that it is done, but that it is done aright, and that each member does his duty in all things. 4. If we call them *shepherds*, the members are of course the flock, which they are to watch, to provide for, to feed, and take care of. It would be well for our modern spiritual 'under shepherds' to examine and consider diligently, how attentive and careful the ancient shepherds were. David was absent, minding the sheep, when Samuel came to anoint him King over Israel. The angelic announcement of our Savior's birth was made to '*shepherd's abiding in their fields, keeping watch over their flocks BY NIGHT.*' Luke 2: 8. Jesus says,—'The good shepherd giveth his life for the sheep;' and 'he calleth his own sheep by name.' Jno. 10: 3, 11. This is the great example. And to this day it is said that, in the eastern countries, every sheep knows its own name, and, when called by it, will follow its shepherd anywhere. The shepherds are intimately acquainted with their '*lyings down and risings up;*' and if some of them do not attend for their regular food, they do not wait for them to come—they do not say, if the sheep will come here to the appointed feeding place we will attend to them; and if they do not the fault is theirs, we cannot go to bring them; they do not reason thus; but, if one be gone into the wilderness, they leave the ninety and nine, and go in search of that one; and it is brought back even on the shoulder, and with rejoicing. Luke 15: 5. Shall we ask the venerable Fathers in Israel, whom the Holy Spirit has appointed as shepherds over the fold of Christ, how alike this is to their practice towards the sheep of their care? Or, shall we more appropriately say, where is the similarity? To observe the Bishop's office, as now in practice amongst us, no one would ever imagine that the ancient shepherds, and their unremitting attention, day and night, to the sheep under their care, would ever have been chosen as a likeness, illustration, or model for the shepherds in the great fold of Christ! for few things bear less resemblance. There, the owners employed shepherds enough, and made them responsible: and, as they desired to be faithful to their trust, they spared no pains to pay special visits, and give special attention to the tender lambs, or those any way enfeebled or needing assistance. Here, from the youngest to the oldest, they stray upon the mountain tops, and into the deep vallies; into the streets and lanes, the high ways and hedges, and even into the depths of the wilderness,—and the shepherds feel little or no care for them—never once think of going in search of them, until they hear they are grievously torn by the wolves; and even then they put themselves to but little trouble to bind up the wounds, (they may perhaps send some one to pour in the oil and wine, and restore them to health, and to the fold again.) If they chance not to be literally destroyed, they wander in the region and shadow of death from one long, loud, jubilee-like sound of the trumpet to another. And when assembled at the sound of the trumpet, blown not by their shepherds, but a stranger, they are so nearly dead

as not to be prepared for ordinary Christian food, until their animal has been blown upon awhile—and then, the preacher, being ignorant of their situation, is not prepared, however well disposed he may be, to give them the necessary food to strengthen them permanently, if it could be done at once; and they soon go away, with as little respect for their overseers as their overseers have care for them.

This is no over-heated exaggeration; especially when applied to a vast many of those congregations now boasting themselves in their apostolic uprightness. Indeed, I wish there was not something worse, if worse there can be. Some of those now called Elders, Bishops, Overseers, or Shepherds, in the congregations, in setting examples to the flock, cannot be induced to pray with and for them! and more, some of them never pray in their own families, and constantly persist in refusing to do so; and to get them to do any thing in the congregation is utterly impossible. These are '*examples to the flock!*' and when an Evangelist attempts to get the Church in proper order, the members to praying in their families, &c., these examples are remembered. We need not say how almost impossible it is to get common members to do their duty under such circumstances.

There may be three reasons why some of our readers may conclude that this, and some of our other pieces, are great exaggerations, and much too tart: 1. They may not understand what is right upon the subject under investigation. 2. They may have been so fortunate as not to be acquainted with such unfaithfulness, though there is much of it. 3. They may be guilty themselves, and unwilling to bear correction. I do not say, however, but that I may be wrong somewhere; but I do say that I am ready to prove my willingness to bear correction. But I think I have not much reason to fear but that every reader can find some congregation, or individual, that all may be very applicable to; and who might be profited by the perusal of the severest piece we have written. And, my Brother, or Sister, may I not remind you, that you can do a favor, and that it is your duty to hand these, and all other profitable pieces, to those of your neighbors who may likely be profited by them? There are many Elders, who do not take this paper, that need these admonitions, if we are not much mistaken, as well as those yet to come, almost as badly as it is possible for them to need them.

C. KENDRICK.

ATTENDING CHURCH IN MILITARY UNIFORM.

The gospel of Jesus Christ is *pre-eminently* a message of peace, love, and good-will to man. "Thou shalt not kill," is one of its ten pillars; and all its frame work, even to its minutest texture, is founded on, and interwoven with, *benevolence*.

It also commands us, when smitten on the one cheek, to *turn the other also*: to suffer wrong, rather than do wrong; to wrong not one another.

er, but to return good for evil; to assuage human suffering, not to cause it; to do good as we have opportunity; to put up the sword within its sheath, though drawn in self-defence, and in defence of the Lord and Master of the world.*

But war is the combination and climax of all the vices. It gnashes the teeth of destructiveness on the life of its neighbour, makes multitudes of widows to mourn, turns out their dearly beloved offspring to be abused and perhaps slain by a heartless world, and is a system of double rapine and plunder—plunder to raise the means of carrying on the war by forced loans, and pressing or drafting men into the service, and rapine in the foraging or victorious parties, while the army is in the field. It sets man against his brother, not only in the pitched battle, but in villages and neighbourhoods, and even around the otherwise peaceful fireside, for the worst part of the fatal contest is, the tory and federal contention, the law and order, and the suffrage war of words, and the unchristian feeling that precedes, accompanies, and fomented and follows this war of swords. Habits of intemperance are also engendered; and doubtless that volcano of intemperance which has been pouring its red hot fires of burning lava over the fairest portions of our (not free or happy republic, for we are from either, but our) boasted republic, was kindled and formed in the army and navy, fostered and even forced by them till the habit became once riveted and seated, and then it perpetuated itself. Gluttony, revelling, debauchery, lust, profanity, impiety, hatred, maliciousness, and all the worst passions of our nature, in all their malignity and hideousness, are incorporated with war, grow out of war, and are war. In short, Satan himself, the representative of all that is foul and wicked, cannot be better personified than by a military chieftain, armed with fatal gun and the deadly sword all reeking in gore, and glistening in epaulettes.

The religion of Jesus Christ is the innocent lamb, the emblem of meekness and goodness, but war is not the noble lion but the ravenous and ferocious wolf, the raging and blood thirsty tiger, killing for the sake of killing, and destroying every living thing within its reach. Can this tiger lie down or kneel down with this lamb, and worship the same God in the same breath? *impossible! monstrous!!* Consistency, where art thou! Expel these swords and badges from the sanctuary, and tell them to lay by the insignia of death before they approach the presence of life and salvation.

The Editor has been led to these reflections, by the announcement in the papers and by placards, that such and such military companies,

*These are New Testament doctrines, and conflict somewhat with the Old.

dressed in their uniforms, would attend such and such places of public worship in Boston, on the Sabbath following the 17th of June, or the day after the Bunker Hill celebration. *Why this?* Why mention them at all as proposing to attend on the Sabbath at particular churches, more than to mention other attendants? Oh, because they are soldiers! But still worse: Why mention them as attending in their military uniforms? I pause for a reply. None? Then I will answer: Because modern Christianity is no better than she ought to be, and is not exactly clothed with the garment of peace and the spirit of love, else she would spurn these emblems of wholesale murder from her midst. Not being thus clothed herself, she does not see the incongruity; as a person going out of one cold room into another, does not notice any difference, simply because there is none.* Secondly: our churches are, too much, great show rooms, where our women go to show their fine and fashionable dresses, their small waists, big bustles, painted cheeks, cotton bosoms, and pretty feet, or rather new shoes; and where the men go to see the women and to be seen of them, for we will hardly deny, that once in an age a ripe damsel does cast a sweet look at a handsome young man, or a barber-and-tailor made gentleman. We will not boldly assert, though it is sometimes secretly and slanderously, no doubt, whispered, that sometimes young women go to see as well as to be seen, to *make impressions* and *get lovers*, or else to keep what they have got. However, not a Boston lady cast a single look, gentle, admiring, winning, or any other look, at the padded forms, glittering epaulettes, or martial mien, of these sons of Mars. Oh, no! not at all! All their eyes and hearts were on—were wholly absorbed in—loving and worshipping God! Pious daughters of Zion! ye will undoubtedly 'have your reward' in having your hearts stolen.

To be serious. These satires have a two-fold object: to reprove woman for carrying her foolish and even pernicious fashions to our churches, making them great puppet show-rooms rather than temples for Divine Worship, and secondly, to say to woman, and with *emphasis*, that it is *wrong* for her to patronize the military as she does. Where will you see a military corps pass through our streets or villages, that every window is not hoisted and filled to crowding with the *women* of all ranks and ages, from the kitchen maid to the village belle, from the prattling girl to the aged matron peeping dimly through her brass spectacles? And

* I speak here more of the officers and leaders of our Churches, and less of the few truly pious, who have mistaken names and things for realities—the shadow and paraphernalia of religion for the true life and spirit of Christianity.

who does not know, that women will accept of fers of marriage from martial men more readily than from any other class, besides courting them harder. How they flock to military balls and parades! How delighted with marches and martial music!

Woman! in so doing thou art *fostering the military spirit*, which is a most *dangerous* spirit, and thereby planting thorns in the bosom of thy conubial, or filial, or maternal bosom. They that *handle the sword*, shall *perish* by the sword. The more thy fathers, thy husbands and thy sons, see admire, and run after military parade, the more military parade they will have; and the more they have, the more are they fired with the warlike spirit, and liable to be embroiled in bloody war. Let this spirit slumber; and on occasions like that which has fortunately just blown over, you will not see all the American states put their hands upon their swords, and shoulder their guns, to fight for the Maine Boundary or the burning of the Caroline; nor will you see them flock by hundreds into the Canadas, to imbrue their hands in the blood of their trans-St. Lawrence brethren. No! they will settle these and kindred questions by arbitration and mutual concession, not by a resort to *might-is-right*—to the Christian principle of *love*, not to carnage and death.

If it be objected, that a full preparation for war is the most effectual means for preserving peace, I reply, that then Christianity is false, for its greatest of all commandments, its corner stone, its gist and essence, is, 'if thine *enemy* hunger, feed him,' (not kill him,) 'if he thirst, give him drink,' for in so doing thou shalt heap coals of fire upon his head, break down his enmity, and make him thy friend. 'Do unto others as ye would that others should do unto you,' does not tell you to kill them; for causing death is the greatest evil that can befall you or them. No, rather *conquer by love*—a conquest the most noble and godlike which it is within the power of man to conceive or make—a conquest of the animal propensities of your enemy, by your own sin-aweing, propensity-subduing, moral sentiments. This is Revelation, this is Phrenology, this is the highest pinnacle of human nature.

Away, then, with your swords, guns, ships, forts, munitions and paraphernalia of war. Women, especially, frown upon them; and ye ministers of the gospel of peace and love, see to it that the sanctuary of God (if, indeed, our churches are what they claim to be,) is no longer disgraced and profaned by admitting the insignia of death, of murder in the first form and on the highest scale, within your walls—aye, even *inviting* them! O shame where is thy blush! O religion where is thy sanctity! Imitate one of the truly pious sons of New-England,* who, when preparing to address the throne of grace, laid by his sword and military habiliments, lest he should profane the name of his God by grasping the sword of murder with the one hand, while he offered up prayer and thanksgiving with the other. No: rather *propagate* the peaceful doctrines of your commission, than encourage, or even allow, military array and

martial music, to profane the sanctuary and the Sabbath; for unless ye do this, ye are either beside yourselves, or else 'not of God,' and at war with the doctrines of Jesus Christ.

And what shall we say of the "Church of England," which *requires* her military, (I mean what I say—HER military,) her *prop* and her *protector*, to attend church in *full uniform*, *all ready for hostile action*. Military piety, thou *must* fall! Thy wars will prove thy ruin. God cannot hold those guiltless who so flagrantly profane his name, and trample on his commands, and that *by authority*—by church-state *compulsion*.—*Phre. Journal*.

* Colonel Webster, the father of Daniel, who was in the battle of Bennington. As the two armies were approaching each other to engage in the deadly conflict, a thunder shower came up and postponed their meeting for the night. Some one proposed a prayer of thanks to God, for thus providentially preventing their killing each other, as but for the shower some of their number would have been wounded and dying. Stark, the commander, a rough, swearing, and anything but a praying man, could not lead, and appointed Webster to officiate. He did so, first divesting himself of his regimental attire. So effective was his prayer, that in a few minutes the whole regiment was weeping and sobbing aloud.

DR. FISHBACK.—We copy Bro. Fishback's 'MANIFESTO' into our columns this week. Some typographical errors, altering the sense in a few instances, were overlooked by the proof-reader of the Harbinger, which we correct in our re-publication.

CHRISTIAN LOYALIST.—In looking over our issuing book to-day, we accidentally noticed that the 'CHRISTIAN LOYALIST' was not on the list of exchanges. We thought the 'Journal' had been sent to the 'Loyalist' regularly, all the while. Brother Matthews will please send us his paper again, and pardon our negligence.

THE BIBLE INTERPRETER IS ITS AUTHOR.—It is plain we cannot attain to the understanding of Scripture, either by study or by strength of intellect. Therefore your first duty must be to begin with prayer. Entreat the Lord to deign to grant you in his rich mercy, rightly to understand his word. There is no other interpreter of the word of God but the author of that word himself; even as he has said, 'They shall all be taught of God.'—Hope nothing from your study, or the strength of your intellect; but simply put your trust in God, and in the guidance of his Spirit. Believe one who made a trial of this method.—*Martin Luther's letter's to Spalatin*.

The Correspondents of the Christian Messenger for July report four hundred and sixty-one additions to the churches.

PERSECUTION IMPOTENT.—Blind must be he who does not discern the finger of God in the preservation of the Vaudois. There is nothing like it in the history of man. The tempest of persecution has raged against them for several hundred years, and yet it has not swept them away, but there they are in the land of their forefathers; because the Most High gave unto the men of the valleys stout hearts and a resolute spirit, because he made them patient of hunger and thirst, and nakedness, and all manner of affliction.

JOHN HAMPDEN.—After the lapse of two centuries since the death of John Hampden, a monument is about to be raised to his memory on Bhalgrove field, where he lost his life. The monument consists of a large block of Portland stone, sixteen feet high, surmounted by a Ceppo cap, and resting on a massive plinth of the same material. It is raised where the Oxford and Watlington road is crossed by the lane leading on one side to the village of Chalgrove, and on the other to Warpsgrove farmhouse. It was here that Prince Rupert, in his retreat to-ward Oxford having repulsed the main body of the Parliament troops under Gunter Cross, was encountered by Hampden, who led a party of horse to the attack from the direction of Warpsgrove, and received his death wounds, shot by some of the musqueteers of the Prince. On the side of the monument facing Warpsgrove is his medallion portrait, in bold relief; on the opposite side are his arms; on the third the names of the subscribers by whom the monument is raised; and on the fourth is the following inscription from the pen of Lord Nugent: "Here, in this field of Chalgrove, John Hampden, after an able and strenuous, but unsuccessful resistance in Parliament, and before the ludges of the land, to the measures of an arbitrary court, first took arms, assembling the levies of the associated counties of Cuckingham and Oxford, in 1542. And here, within a few paces of this spot, he received the wound of which he died while fighting in defence of the free monarchy and ancient liberties of England, June 18, 1644. In the two hundredth year from that day this stone was raised in reverence to his memory."

NEW GALVANIC DISCOVERY.

A lieutenant Ramstett, of the Imperial navy, is mentioned in letters from St. Petersburg as having made a most valuable scientific discovery. By means of an electro-galvanic apparatus, from which two platina wire conductors descend to the bottom, Mr. Ramstett draws metallic masses of any weight from the bottom of the sea; and, by means of the same conductors, the spot is at the same time indicated where metal has been sunk. He tried his apparatus recently on the Neva, in presence of the admiral,

and brought into his boat, in less than twenty minutes, an anchor and chain cable upwards of one and a half tons weight, in seven fathoms water. The Emperor has granted him a patent for ten years.

CURIOUS FACT.—The Indians are said to tame wild horses by breathing smartly in their nostrils. The buffalo calf, hid in the prairie, too weak to follow the herd, when the hunter has breathed furiously into his nostrils will follow him into camp like a puppy. The other day we had a young Durham calf which had been left by its mother in a distant pasture, when found, it was wild and retreated. We caught it and breathed into its nostrils, after the second attempt it followed us like a dog.—*Gloucester Telegraph.*

This curious result was noticed by Catlin among the Indians of the upper Mississippi, and the experiment has also been tried with success in England upon refractory horses. It is supposed to be the secret of the horse tamers of Ireland—the whisperers who in a few moments made the wildest steed quite docile; an effect has recently been attributed to the same principle which is called animal magnetism. The Durham calf was mesmerized.—*Pensylvanian.*

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CHRISTIAN JOURNAL.

"SO SPEAK YE, AND SO DO, AS THEY THAT SHALL BE JUDGED BY THE LAW OF LIBERTY."—James.

WEEKLY.]

R. FRENCH FERGUSON, EDITOR.

[\$2.00 A YEAR.

Vol. II.

Harrodsburg Ky. September 9, 1843.

No. 26.

COMMUNICATIONS.

CHRISTIAN DUTIES.—No. XIV.

THE ELDER'S OFFICE.

Having observed the duties and responsibilities of Christian Bishops, as presented in the title given to them by the Holy Spirit, we proceed to shew that the Scriptures uniformly, in every place where these duties and responsibilities are delineated, teach the same that seems to be couched in their official designations, and presented in our last essay.

It may be profitable to observe more fully the shepherd's office in the days of Israel's glory; for the Savior certainly used it as it was then in practice, to illustrate the office of a Christian Bishop. Cruder says, 'PASTOR or SHEPHERD signifies, *one who takes care of a flock of sheep, not only that they feed in good pasture, but also that they be not torn by wild beasts, or hurt in any other way;*' and he cites enough testimony to satisfy the most sceptical. He, with Buck and Brown, uses the words *pastor* and *shepherd* as meaning the same here, as they certainly do in Jer. 23: 1, 2, 'Wo be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord. Therefore, thus saith the Lord God of Israel against the pastors that feed my people, you have scattered my flock, and driven them away, and have not visited them: Behold I will visit upon you the evil of your doings, saith the Lord,' and verse 4th, 'I will set up shepherds over them which shall feed them,' &c. Here, as in the following quotation, two things are recognised: 1. The authority of the shepherds; 2. The abuse of that authority. Ezekiel 34: 2, 'Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God against the Shepherds, wo be unto the shepherds of Israel that do feed themselves! should not the shepherds feed the 'flock?' v. 4, 'The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost,' v. 5. 'And they were scattered because there is no shepherd; and they became meat to all the beasts of the field when they were scattered,' v. 6. 'My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them. Therefore, ye shepherds, hear the word of the Lord,' v. 10. 'Thus saith the Lord God, Behold, I am against the shepherds; and I will require my flock at their hand,' &c. That the Lord charged the di-

visions and failures of his people anciently upon their shepherds, and that they were responsible for the flock, the people whom they were appointed to feed and take care of, is abundantly plain. No wonder, then, that Zech., (11: 17,) cried, 'wo to the worthless shepherd that leaveth the flock.'

The Creator has been pleased to teach us much by *example*: and, that it might be the more striking and powerful, he has, in his Son, exhibited a life, which it is our constant and only business to transcribe into our own, that we may wear before the world the impersonation of Divine Excellency, and feel in our own bosoms the inexpressable joys of his salvation. The Son copied the Father, as his great Exemplar, the Apostles the Son, and the Bishops, as far as in them lies, are to copy the Apostles, that the congregations may have continually before them living examples of the will of God in reference to their character. Timothy, when at Ephesus, for the purpose of setting in order, or organizing the congregation, was commanded—'Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.' 1 Tim. 4: 12. And Peter commanded those who should be in this office, that they should be 'examples to the flock.' 1 Peter 5: 3. Here then is one of the important duties, and here arises one of the great responsibilities of Christian Bishops. In addition to their ruling, teaching, overseeing, providing for and taking care of the flock, they should remember the influence of the examples of Christ, and the Apostles upon their own hearts, and what the influence of theirs may be over the congregation. Their good examples, and the 'good name' they here acquire, will long live, nor will their influence be lost when they 'rest from their labors.' Oh! then, I pray you, suffer the exhortations of one who would, in an humble manner, do the work of Timothy and Titus: Be grave, vigilant, sober-minded and zealous; as the abundance of fruit upon the bending foliage; and as the rich lustre of the sparkling diamond; so let your fruit of love, of patience, of forbearance, of long suffering, of kindness, appear to all around you. Let the spirit of love, the Holy Spirit, breathe through all your actions; and 'Be not slothful in business,' and when the chief shepherd shall appear, you shall receive a crown of glory that fadeth not away.

From the New Testament two references may be sufficient. Heb. 13: 17. 'Obey them that have the rule over you, and submit yourselves: FOR THEY WATCH FOR YOUR SOULS, AS THEY THAT MUST GIVE ACCOUNT!' Perhaps the very best way to cause persons to act vigilantly is, to

give them to feel their responsibility; and I wish I could make this more emphatic than by putting it in capitals. There is necessarily a responsibility corresponding to every stewardship; and the eternal destiny of men turns upon it! Hence, Paul exhorted the overseers of the congregations at Ephesus, whom he had called to him at Miletus, to 'Take heed, therefore, unto yourselves, and unto all the flock over which the Holy Spirit has made you overseers, to feed the Church of God, which he hath purchased with his own blood.' Acts 20: 28.

Every one of God's creatures has its influence. The tender infant and even the idiot can excite the sympathies of the most depraved. And influence is homogeneous with office and responsibility; being greater or less as they are—thus beautifully exemplifying the symmetry of God's work and will. No one ever did or ever will go to hell, without having greatly influenced, if not actually carried some one with him! And, perhaps, no adult will ever enter the Heavenly Jerusalem, without meeting with those who are, at least, indebted to him, and those to whom he is indebted under God for his glorious deliverance! And why should we not recognize each other, remember and enjoy these relations in eternity?

'There I see the under shepherds, with their flocks they fed below!
There, in Heaven, they dwell together, Jesus is their shepherd now!

No wonder Paul calls the Bishop's a 'good work.' It is not only a work, and a good work, but a great work. They are to 'take heed unto ALL the flock.' If some do not attend, being intimately acquainted with them all, their absence is observed at once, and an inquiry started. The sheep can only eat in the ordinances of the Gospel; for therein alone is spiritual food. The promise is, that 'They that wait upon the Lord shall renew their strength.' Isa. 40: 31. There is not a promise in the book of renewal of strength or growth in grace, except to those who wait on the Lord. And if some do not eat—that is, attend to the ordinance in their families, and in the congregation, the fair presumption is, that they are sick, or in some other way needing the attention of the shepherd. No disease preys upon the tender lambs, without the strictest attention; they are restored, if possible. No old leaven remains in the congregation, by which the whole might become leavened. The unruly are warned, the feeble-minded comforted, the weak supported, and the strong conformed. And sinners, seeing the beauty of the whole arrangement, come, even without an invitation, and knock for admission.

We have now presented three arguments in favor of the duty and responsibility of Christian Bishops: 1. The meaning of the name given to them by the Holy Spirit—surely it did not nickname them. 2. From the Jewish shepherd's or overseer's office, taken from the literal feeding and taking care of sheep. 3. The teaching and admonitions in the New Testament, corresponding

with both, and with all the book of God. If any one will shew that all or either of these arguments are not sound, I shall, besides learning an important lesson, feel under great obligations to him. And if this cannot be done, let each reader strive in all love and earnestness, to enforce the things herein set forth upon all the Bishops around, as circumstances may justify. A Christian Bishop, though himself apt to teach, is no more beyond being taught than many others. And until they are taught, admonished, and exhorted, (though all must be done with all love and respect,) so as to prompt them to a much more vigilant discharge of their duties, we shall drag along as we are,—nearly the whole burden resting upon the Evangelists, who too often are not only greatly lacking in experience, but in knowledge, and sometimes even in the spirit of the Gospel.

The present practice of our Bishops warrants us in saying beyond doubt, that if every one influences his fellow, and influence is according to office and authority, some of them (I awfully fear many!) will find themselves surrounded in eternal despair, with those whom they have influenced by their example, teaching, or want of attention, to leave undone the commands of God!! This may be thought a hard saying; but it sounds not half so harshly as it may. The examples of many now bearing the sacred name of Bishops in the Church of Christ, would annihilate congregational and social worship, banish prayer from the whole brotherhood, and set every one out to make an earthly fortune, 'conform' most fully to earthly fashions, and get the honor that cometh from man only! In place of implanting, and kindling into a flame the love of God in the hearts of saints and sinners, and inspiring them with an undying anxiety for their own perfection, and the conversion of the world, it would enervate all their heavenly powers, and say to all around, that this world, with the things thereof, is much more important than heaven and eternal life! for such is the language of their actions.

This subject, like almost all the things connected with the good of man and the glory of God, is exhaustless; but I will close here without diverting the attention from the errors, the almost unmeasurable failures of Christian Bishops; for conscious am I that no one can read the Scriptures, and think, without seeing at least as much as we have ventured to say. May the Lord stir up the overseers of his people!

C. KENDRICK.

A REVIEW OF ELDER PITTS'—No 11, 12, & 13.

TRACTS ON CAMPBELLISM.⁷

To all such as have read Mr. Campbell's writings and compared them with Elder Pitts' little book, I need offer no proof, in order to convince him or them of the utter recklessness of the Elder's statement. Indeed, I have said publicly and privately, that I have never read a book from the pen of any man, which contains as many palpable falsehoods upon the same number of pages. As a sample, look at the following: on p. 42 of his book, he says, when speaking of Mr. C's sentiments: 'But this superficial vein of religion effectually

does away the nature of repentance.' 'And indeed Mr. C. does not admit that repentance embraces that Godly sorrow for sin of which the Apostles speak.' Page 20, Mr. Campbell 'urges baptism as the only successful condition of remission.' On p. 27, Mr. Pitts says, that 'Baptism is the Alpha and Omega of his Ancient Gospel.' Page 30, Elder Pitts charges Mr. C. with sending all to hell who have not been immersed; hear him: 'Besides, what shall we say of the uncharitable consequences of this doctrine? What have become of the millions of our race, who, without Baptism, have gone to eternity since the Apostles' day? In the name of mercy, are none of them saved? Are none indeed, in the kingdom and on the way to heaven, but Mr. C. and his followers? Alas! for such ungenerous, blind assumptions!' Again p. 43; 'This doctrine leaves the baptized person to die in their sins, or makes them infallible after baptism. If immersion is the only act that obtains remission of sins, how are those persons to obtain pardon who sin after baptism, seeing there is but one baptism.' 'If it should be said that God will forgive those who were once baptized, when he would not forgive an unbaptized sinner, though equally penitent, I answer, that such an unauthorized distinction is not to be found even in any Protestant creed, much less in the word of God. But that the gentleman may be apprized of his latitude still in the papal dominions, he is informed, that this sentiment of his, tied to its family connection, forms a most prominent feature in the legends of popery.'

What a mass of gross and shameful misrepresentations? How supremely ignorant is Elder Pitts of the word of God! He denies that God proposes to forgive the sins of his children in any other way, than he does the impenitent sinner; and that no such distinction exists either in the word of God, or any Protestant creed; and more shameful yet if possible, he says in his 12th No. 'But will the reader believe his own eyes, when he sees, that Mr. Elley, instead of attempting to show that the Bible and Protestant Creeds make this 'unauthorized distinction' between a baptized sinner, and an unbaptized sinner, when both are 'equally penitent,' he actually attempted to show, by one passage of Scripture, and quotations from several creeds, that a man may obtain the pardon of his sins after baptism! A thing I never dreamed of denying in all my life. Yet such is the fact! And such is his proof to show this unauthorized distinction.'

In the above statement, there are two palpable and shameful untruths, as he Elder Pitts must know. 1st. That I never attempted to show that the Bible and Protestant creeds make such a distinction; and 2d. That he, Elder Pitts, is charged by me in my expose, with denying that 'a man may obtain the pardon of his sins after baptism.' No such fact does appear; but I did prove from the word of God and Protestant Creeds, that such a distinction exists. Let the reader consult my pamphlet, p 21 and 22, and he will see what I attempted to prove, and if not in possession of that, let him consult 1 Epistle of John 1: 8. The Cumberland Presbyterian Confession, printed at Russellville 1821, p 123, c 10. The Westminster Confession, c 11, p 82. Also the Larger Catechism, p 385, compared with the

question asked on p 384. Then look at the Cumberland Confession on Baptism c 27, p 50.

On p 44 of Elder P's. book, he says: 'This system is unquestionably opposed to, and inconsistent with, experimental religion.' As a proof of which, he says, that Mr. C. declares that 'one of the most ruinous improvements in christian theology, as I think, is the making of conversion what Christians makes it, the turning of the heart to holiness.' M. H. Vol. 1, p 139. Again we see the ignorance of the writer of the meaning of language as well as Bible doctrine. What is the meaning of 'Experimental'? Johnson gives the following definition of the word: 'Trial of any thing,' 'Experimental, formed by observation.' I ask then, is it possible for the christian religion to be formed by observation? or by any experiment of our own, find it out? No verily. Christian experience we may, and can have; but experimental religion we never can have, and yet that religion be divine. But I grant to Elder Pitts, that he has a religion, that can properly be called 'experimental;' that is, was found out by Father Wesley; for I am sure, that no such thing as Methodism is to be found in the Word of God. But what think you, gentle reader, is Elder Pitts' proof of the actual existence of experimental religion, as given in Tract 12? Hear him: 'But, that a man professing to be a Christian teacher, and claiming the New Testament for his religious creed, should so abuse that sacred creed, as to trample under foot its most prominent article which says, 'Thou shalt love thy Lord thy God with all thy heart', is an intolerable contradiction.' Was the like ever seen or heard of before? Look at it. Elder Pitts calling the above sentiment or commandment 'experimental' religion! Alas! alas! for such blind and ignorant guides. What a pity that he should become an Elder! and thus the blind leading the blind, both fall into the ditch.

But again, on p. 44 of his book, he says: 'This system is opposed to the direct witness of the Holy Spirit.' What is the meaning of direct, Mr. Johnson? 'Straight, open, plain, express. To command, to regulate.' Then Mr. C. you deny that the Spirit is straight, open, plain, express? or that it commands men to regulate their lives by its teaching? It will be easily seen, that the Elder has, so far from exposing Mr. C., only humbled himself in the sight of all intelligent men in the knowledge of the word of God. But Elder Pitts, what do you mean by 'the direct witness'? Why, sir, I mean that God sends his Spirit right down, yes straight down, from Heaven, in order to convert men. But to be more explicit, only read Brother Levert's account of its work in Alabama last fall at a Camp Meeting. See his letter to Bro. McFerrin, published in the S. W. C. Advocate, Nashville, October 21, 1842:—

"We received as probationers 121—i. e. 52 whites and 69 colored persons. Among the colored population, I have never seen conversions more sound and RATIONAL? (And did you see them converted? O yes. And how? Only read on) 'Many of them were STRUCK down; some entirely motionless; others in violent convulsions; one able stout bodied man was two nights and a day in a state of utter helplessness, except occasional convulsions, when two or three could scarcely hold him.' Was ever any thing more absurd and savage, than the Elder's direct witness as given above? STRUCK DOWN!!

Some ENTIRELY MOTIONLESS!! others in VIOLENT CONVULSIONS, when two or three could scarcely HOLD THEM!!! But again, "On that morning the WORK OF SANCTIFICATION" began or was 'effected in SOME SUBJECTS;' and it was also 'remarked by many, that a HOLY ATMOSPHERE seemed to pervade the whole encampment."

And is it possible that the Methodists do believe in such wild and fanatical operations? It is even so. In the days of our Lord such symptoms gave positive proof that they were possessed with a Demon, see Mark 9: 14—20. And notwithstanding all such abominable nonsense, Elder P. arrogates to himself the privilege of lecturing the world against the heresies of A. Campbell. Is it not amusing? Yea laughable! Indeed, I scarcely know whether to laugh or cry over him. One would suppose that Elder P. and his Church was so pure and orthodox in faith, that surely they abhorred all error. Hear him tell of Mr. C's faith in his book, p 27, "Baptism is the Alpha and Omega of his ancient Gospel." p 32. "This system makes water baptism the only condition of justification or remission of sins." What Mr. C. do you deny that faith and repentance is necessary in order to pardon or justification? Certainly I do. Does not the Elder tell us that 'baptism alone' is the ONLY CONDITION. Verily I may exclaim in the language of the Elder's Discipline, when speaking of their Preachers, p 52, 'How little brotherly love! What continual judging one another! What gossiping, evil speaking, tale beating! What want of moral honesty!! And how base is the Elders accusations! This I must believe, or that he is a lunatic. I would gladly think otherwise if I could. The Elder would have his readers believe that his Church attached no importance at all to water baptism, but that Mr. C. and the disciples in general believe that water does actually wash away the sins of men. Well, we shall now treat you to Methodist doctrine on that subject, and we shall see what charms there are hanging about the fingers of a Methodist Priest, when dipped in a little water and sprinkled upon an unconscious babe, and also upon adults. We quote from the Doctrinal Tracts published by order of the G. Conference in 1836, p 247:—

'He gave himself for the Church, that he might sanctify and cleanse it, (how?) with the washing of water by the Word.' Eph. 5: 25, 26. Namely, 'in baptism, the ordinary instrument of our justification.' If, then, baptism is the ordinary instrument of justification, what is God's extraordinary instrument? but worse than all, and more alarming still, p. 250, 'In the ordinary way there is no other means of entering into the Church, or into HEAVEN!!' Again, 'In all ages the outward baptism was a means of the inward, as outward circumcision was of the circumcision of the heart, nor would it have availed a Jew to say, 'I have the inward circumcision, and therefore do not need the outward too.' That soul was to be cut off from the people. He had despised, he had broken God's everlasting covenant, by despising the seal of it. Gen. 17: 14.' But, again, Mr. Wesley says, in his note on Acts 16: 22, 'Baptism administered to real penitents, is both a means and seal of pardon. Nor did God ordinarily, in the primitive Church, bestow this upon any unless through

this means.' Astonishing indeed. But is it possible that the Methodist Church do teach that 'in the ordinary way, there is no other means of entering into the Church, and into Heaven?' most assuredly they do. The Romanists, says the Elder, believe that baptism is absolutely necessary to salvation. And what do you teach, sir? Why that it is only necessary in order to get into the Church and Heaven. And what is the difference between you, Mr. Elder? Why—why—why—what is your question, sir? My question, Elder P., is this: What is the difference between you and the Romanists? Alas! alas! for the Elder's perplexity.

But hear them again, p. 246. 'What are the benefits we receive by baptism, is the next point to be considered? And the first of these is the washing away of the guilt of original sin, by the application of the merits of Christ's death.' Yes, truly, p. 248, 'By baptism, we, who were by nature the children of wrath, are made the children of God.' How? by baptism.

Page 251. 'As to the ground of it: (Infant Baptism,) If infants are guilty of original sin, then they are proper subjects of baptism.' Why so? 'Seeing that, in the ordinary way, they cannot be saved unless this be washed away in baptism!' Here, then, Elder P., is Campbellism, yea, Romanism, with a vengeance. Alas! alas! for the scores of dear little babes who have died without a few drops of holy water on their faces. But once more they say, p. 260, 'Lastly, if there are such inestimable benefits conferred in baptism, the washing away of the guilt of original sin, the ingrafting us into Christ, by making us members of his Church, and thereby giving us a right to all the blessings of the Gospel, it follows that infants may, yea, ought to be baptised, and that none ought to hinder them.' So much for what the Methodist Church do believe on the subject of baptism, and does it become them to lecture others against attaching too much importance to water? Nay, verily.

But Elder P. is ever and anon at the dirty work of perversion, and downright misrepresentation; hear him. In his 13th Tract, he says of Mr. C., 'Again he utterly rejects the agency of the Spirit, or the power of God, in the work of conversion and being born again.' Proof. 'Where is the position found in the Sacred Volume, that the Spirit, accompanying the Word, regenerates a man?' C. B. Vol. 4, p. 34. Yes, and I ask, where? Is the word of God ever unaccompanied by the Spirit? Who so ignorant as to assert it? Time would fail me to notice all of the Elders shameful statements, for truth has no place in his conscience; he is hardened. Yes, desperately wicked. Who can know him? And is it possible that the Methodists as a body will sustain him in his reckless course? I hope not, for the honor of themselves, and the cause they espouse. But the character of Elder P. is only in accordance with that which is given generally by his Discipline of their preachers. Hear them, p. 52, 'Our religion is not sufficiently deep, universal, uni-

form, but superficial, partial, uneven. Page 59. *'We have a base, man-pleasing temper.'* *'But the greater hindrance is weakness of faith, our whole motion is weak, because the spring of it is weak.'* Page 52. *'How little faith is there among us? How little communion with God! How much love of the world, desire of pleasure, of ease, of getting money. What want of moral honesty!'*

Such, friendly reader, is the character given, and that too, by the whole Church, of Methodist preachers, and who can affirm that such is not true of Elder P.? Is it, can it be possible that his brethren will sustain him in his downright perversion of truth? I trust not. Unless constrained, I shall not shortly notice the effusions of his pen again.

G. W. ELLEY.

Gallatin, Aug. 24th, 1843.

BRO. FERGUSON:

Permit us, through the medium of your paper, to correct a false impression which Mr. F. E. Pitts is endeavoring, in the South Western Christian Advocate, to make in reference to the publication of George W. Elley's 'Expose.' Mr. Pitts says, then, by way of reprisal for the mortifying disappointment of his brethren in Sumner county at the result of his lame and labored effort to make an unfavorable impression against the Methodist E. Church and myself, 'this ridiculous production of personal abuse, is gravely ascribed to them?' Again, he says, 'They now very much feel their need of some condoling attention.'

The above insinuations are as reckless, unfounded, and as destitute of truth, as are many of the charges made against A. Campbell in Mr. Pitt's *little book*. The brethren in Sumner, who heard the debate between Elder Pitts and G. W. Elley, feel prone to say, and proclaim to the world, that Mr. Elley sustained himself triumphantly in every charge which he brought against Mr. Pitts, the Discipline, and Methodism? As a proof that they have no misgivings in Mr. Elley's ability to meet you, Mr. Pitts, or any other man, belonging to the Methodist ranks—the six propositions, contained in our letter to you on the 26th November, 1842, are still before the Methodist fraternity. Will you or any of your brethren accept them, Mr. Pitts? As to your insinuation that the brethren of Sumner were 'disappointed to mortification,' belongs to the other side of the house, as we will prove from one of your own rules of interpretation, as found in your ninth letter of 'condolence' to us. You say, 'was it ever known, in politics, or religion, that a boasting partizan, when badly defeated in public controversy, did not rant and rave, while his mortification lasted?' Now, Mr. Pitts, did you ever see worse ranting, and louder raving in all your life, than was exhibited on the part of some of your most prom-

inent Methodist compeers, immediately after the debate terminated? They were thrown into a paroxysm of deep 'mortification,' amounting almost or quite to madness; and why so? because they knew their chieftain was defeated in sustaining his book, the Discipline, and Methodism.

On the next day morning after the debate, the writer of this was in conversation with a gentleman on the street, respecting the qualifications of Elder Pitts as a debater, and remarked, according to my judgment, Elder Pitts has made a total failure. Just at that time, two Methodist preachers approached us, and heard my remark, which threw one of them into almost as great an agitation as was witnessed in yourself, Elder Pitts, when in the presence of G. W. Elley.

From recent developments we are fully satisfied that you did knowingly, wilfully, and intentionally, misrepresent A. Campbell's views in your *little book*. The broken doses of 'condolence,' which you are now giving us in the South Western Christian Advocate, amply sustains us in this conclusion.

We have been informed you received some five or six hundred dollars for the copy right of your *little book*. Is it so, Mr. Pitts? Speak out like a man, Mr. Pitts did you not state, in the neighborhood of Hopewell, that you could not defend your *little book*; that you had written it some seven years ago, and that you thought it very ungenerous or ungentlemanly in Mr. Elley to call on you now, to defend what you had written in 1835? To this inquiry we want an unequivocal answer. Again. Did not some of your most prominent friends advise you, after the first day's debate, not to attempt to answer the arguments of G. W. Elley, but to bring charges against us: discovering your inability to discuss the points at issue? Be explicit in giving an answer to this interrogatory.

After hearing that you made the above statement in the neighborhood of Hopewell, we were charitable enough to think, perhaps you did not understand what you were opposing. But in your letters of 'condolence,' you have unmanly exposed yourself, and exposed to public gaze the wicked intention of your heart in writing and publishing to the world 'blasphemous falsehoods,' for the consumption of such men as the said F. E. Pitts. Do not be surprised, Elder Pitts, we know the language is strong, but no stronger than the proof, which we are able to adduce, in order to prove that you have grossly misrepresented A. Campbell's views in your *little book*.

But we must now give Elder Pitts a morsel of 'condolence' for his bungling and uncouth manner in which he defended his book, the Discipline and Methodism. Hear it Elder Pitts, from men belonging to the Methodist E. Church.

Jamestown, Ohio, 23rd Aug., 1843.

What did some of them say, who are renowned for talents, learning, and unbending integrity? 'That you were not able to debate with Mr. Elley. And that your better course would have been, after you discovered that you could not sustain yourself, to have branched off on some familiar subject, such as Christian experience, and the like; for you had a packed-jury to address any how. Furthermore, that you suffered Mr. Elley to make the impression that the Methodists believed stronger in water-baptism than we did.'

From Presbyterians, of sterling worth, who would speak the honest conviction of their minds in the most trying circumstances. And what have they said? 'That in Mr. Elley, you found more than your match; and that you had been greatly overrated as a man of talents.'

But what did Lawyers, Doctors, and men of the world say? A few specimens will be sufficient. One said, 'he despised to see blows inflicted on a man after he was dead, and to tell Mr. Elley to have mercy on him.' Another said, 'the Methodists ought to take that chicken out of the ring, and heel another.' Another said, 'there was no mere comparison between the talents of the two men, than there was between himself and Daniel Webster. That Mr. Pitts had failed completely to sustain himself.' Another said, 'it would not do for Mr. Pitts to try to pass himself off as a man of talents in this country any more.'

We regret being under the necessity of making the above disclosures, but we have been forced to do it, in self defence. From the circumstance of Elder Pitts becoming his own panegyrist, puffing himself in his own paper until you would hardly suppose he belonged to earth's domain.

Ah! but, says Elder Pitts, did not a majority in the house decide in my favor, when I took the vote? Yes, we know they did, Elder Pitts. But you should have said to the world that nearly two thirds of the persons in the house belonged to the Methodist E. Church; of course you knew their votes were as good as though they had been counted out. A friend of yours remarked the next day, that you displayed the demagogue completely by taking the vote under such circumstances.

In conclusion, we are happy to say, that we were more gratified at the Christian like deportment of G. W. Elley during the debate, than the consciousness of knowing that you were not prepared to assail with success any argument offered by your opponent.

PETER HUBBARD,
W. A. BUSH,
D. W. MENTLO,
DAVID CHENAULT.

DEAR BRO. FERGUSON:

Yours of the 10th lies before me. As to the debate between Bro. Campbell and the Rev. N. L. Rice, it does seem to me that if Bro. Campbell should succeed in establishing his first proposition, namely, that 'The immersion in water of a *proper subject*, (an adult believer) into the name of the Father, the Son and the Holy Spirit, is the one only Apostolic or Christian Baptism,' I say, if he succeed, it will be useless for Mr. Rice afterwards to try to prove that infants are proper subjects of baptism. His hereditary qualification for baptism will go by the board. I am astonished that any man should, in this age, attempt to advocate hereditary Christianity, as though ordinary generation was the media of God's grace. Perhaps the election of Mr. Rice's Creed runs through the *blood*, and is hereditary. I recollect attempting some years ago to prove that the Presbyterian religion was hereditary, and I think Mr. Rice is going to help me sustain that position.

I will now add a few remarks on ordination. The Holy Spirit made all the Bishops of the primitive Church, and has pointed out their qualifications and their work. If any should be set apart by men who lack the qualifications, they are no Bishops at all, and if a man have the proper qualifications of a Bishop, he is a Bishop whether appointed to the work by men or not. God has, in all ages, chosen his own teachers, and has never left it to men to choose for him. One of the distinguishing traits of the apostasy is to consist in *heaping up to themselves teachers*, having itching ears. God has chosen all his teachers in this Dispensation as well as in the preceding ones. 'To the law and to the testimony; If they speak not according to this word, it is because there is no light in them.' And again, 'If any man speak, let him speak as the oracles of God.' This is the way God has pointed out his teachers. If there be any other rule by which teachers of this age can be distinguished as of God, I have not learned it. I am aware that Presbyterian ordination will pass among Presbyterians, but is of no value among Methodists nor Baptists; their ordination is like *shimplasters*, which will only pass at home, and all the ordinations of the religious parties are of the same kind, none of them will pass out of their own sect. Not so of the ordinations of old; Paul's ordination was good every where, and so of all the rest.

Mr. Rice will have a hard task when he comes to prove that regularly ordained Bishops are the proper persons to baptise. He will fail to shew from the Bible that ever Bishops baptised any body, and his failure will not end there, he will utterly fail to prove that he himself is a Bishop.

The Apostles never taught an unbaptised pei-

son to do any of the things which Christ commanded them to do, and if sprinkling an hereditary subject be found no baptism, then I suspect Mr. Rice is unbaptised.

I am just going to Xenia to help Bros. Critchfield and Winder with a protracted meeting.

Affectionately, yours,

M. WINANS.

For the Christian Journal.

"THY KINGDOM COME."—MATTHEW 6: 10.

What kingdom is here referred to? The 'kingdom of grace' or the 'everlasting kingdom?' I have recently heard some of our Brethren, whom we esteem as good and talented, contend, that it was the latter, and my object is, to offer some objections for the purpose of eliciting truth.

1st. At the time our Savior used these words, his disciples had but little knowledge of the second coming of Messiah, or the establishment of the everlasting kingdom. As most of our information on this subject is given by Christ himself and his inspired teachers, after that time, consequently to teach them to pray for the everlasting kingdom, was to teach them to pray without understanding.

2d. It would seem inappropriate to pray for the coming of the second kingdom, while as yet the first was not established.

3d. If the Savior had granted their request, and set up the everlasting kingdom, then the kingdom of grace never could have been established.

4th. To pray for the second kingdom, and to pray for the second coming of Christ, are very nearly synonymous; and thus the disciples would be placed in the awkward position of praying for the return of the Lord, while as yet he had not left them.

I know much stress is placed on the next sentence, 'Thy will be done on earth as it is in heaven,' but I do not know that any thing more is implied in this sentence than there is in Paul's language, when he prayed that God would 'make us perfect in every good work to do his will, working in us that which is well pleasing in his sight,' &c. &c. If God's WILL is done on earth at all, it is done just as it is done in Heaven.

Your Brother in Christ,

A.

For the Christian Journal.

Georgetown Ky. Aug. 23, 1843.
REPORT—No. VII.

To the Congregations of the Lord at Dry Run and in Georgetown, Scott co. Ky., composing the co-operation for the proclamation of the Gospel to the destitute.

Your Evangelist most affectionately reports—That he has just completed a tour of 15 days in Bath county, Ky. at Owingsville and White Oak. The time was divided between those places. The meeting was commenced at Owingsville, at the close of a most exciting political contest, and we failed to succeed, owing, it is presumed, to the high political fever which had possessed the minds of the people. The brethren manifested great interest and anxiety for the success of the good cause, and we trust, were much benefitted. Bro McCormick, a most valuable, amiable, and intelligent

Evangelist, at White Oak, solicited an effort at that point, and I yielded to his request. We labored hard, and the saints were made to rejoice in the conversion of their friends and relatives. We gained 24 additions, and conciliated the good feelings of all so far as we could ascertain.

I was compelled to leave for our appointment at Lancaster, otherwise, we could have gained probably 50 or 100 more. We had a specimen of the powers of two young Evangelists, Brethren Cox and Havens, and they bid fair to be of great service to the cause. They merit the encouragement of the Brethren.

We hope some able Evangelist will aid Bro. McCormick on the same field of labor. There never was a better prospect for doing good.

Most respectfully yours,

J. T. JOHNSON, EVANGELIST.

For the Christian Journal.

IS THE BIBLE TRUE?

No. 4.

The reader will recollect, that, in this number, I have promised to produce divine testimony of the truth or authenticity of the Bible; I wish the reader also to bear in mind that no proof should be relied upon in the present issue, but that of a divine character, and such evidence can only be found in the Bible, consequently the Bible must prove itself, and if true, will as certainly do so as that the sun shines.

Now, the Bible is what it purports to be, the Word of God, or it is the production of a man or set of men, for some purpose either good or bad. Let the reader now suppose it to be the latter, and whilst his mind is under the influence of that supposition, let him recollect that man has been the same, so far as passions, ingenuity and motives are concerned, in all ages and in all countries, and it is a fair conclusion, that as men would now act, that men, under similar circumstances, thousands of years ago, would act in the same manner; from the same premises, the same or similar conclusions would be produced. Suppose the whole community at the present time to be absolutely destitute of revelation, let our minds be to revelation as blank as the sheet of paper upon which I now write, and then we have a set of men, just as those were, who wrote what we now call the Bible, supposing it to have been written by a set of men uninfluenced by the spirit of God.

Now, let us suppose some fifty men, having no more knowledge of God than what creation would inspire, about to write a book, and to style it the word of God, either with a view to give to succeeding generations, a good moral code of laws, or to see how far they could impose upon the gullibility of the human family. In the first place

they would determine to write and divulge things *reasonable* in their character. In vain may a man try to deceive a community by false reports, whilst they are *absolutely unreasonable* when scanned and compared by *human reason*—useless would it be for me to try to alarm the people upon the frontiers of the United States by telling them the Columbia river had changed its course, and would, in a few days, cross the Rocky Mountains and inundate their farms and families. Why? Because such report would be *unnatural* and *unreasonable*, hence propriety would at once teach the deceiver, to act and tell such things as would be reasonable, if not, he could never deceive. Now, it will, I presume, be conceded by every one, that, so far as human reason and human imagination are concerned, left alone to act upon their own powers, that there are things recorded in the Bible perfectly *unnatural* and *unreasonable*. Moreover there are ideas suggested and embraced in the Bible, that man, unaided by a superior power to himself, never could have thought or originated. Against all these difficulties these men would have guarded; reason and common sense would have dictated such a course. It would now be guarded, it would then have been guarded. Again, is it not reasonable, if men, now unaided by revelation or God or his Holy Spirit, were to set down to write such a book, that they would represent to mankind that the earth, the sun, moon and stars were eternal, that they had no beginning; they would suppose either that God had a beginning, or that he had not, and that if he had not, that all inanimate creation was eternal, at least that portion of it which does not decay, such as the earth, sun, moon and stars, and would they not also suppose there never was a time when man did not exist? To my mind these are the most natural and reasonable conclusions, and such, I think, would be the conclusion to every mind a stranger to revelation. But those who wrote the Bible acted entirely differently, for, in the very first chapter and verse they tell us, 'In the beginning God created the heaven and the earth,' in the same chapter we are informed of the creation of the sun, moon, stars, and all other things that were made, consequently these men must have 'spoken as moved upon by the Holy Spirit,' and not according to their own vain imaginations. But more hereafter.

Scottsville, Aug. 30th, 1843. X.

Four Mile Branch, S. C., July 10, 1843.

DEAR BROTHER:

This Church, of which I am Elder, is in a flourishing condition—'walking in the fear of God, and the comfort of his Holy Spirit.' We number 56

I believe, in all. About ten are colored persons, the rest white members, comprising a very large share of the intelligence and respectability of the country. Many are well instructed in the principles of the Reformation, I might say, well acquainted with the whole Scriptures. I am the youngest in the Reformation, among the officers at least, and am much in want of the best works on this all important subject. Our church is much in want of song books, and we cannot procure any, because there is no place to be found convenient to us where they may be obtained, and my dear brother, we will feel much obliged to you for some assistance in this way. Can't some of our Western brethren migrate to some of our Southern cities, and set up a small store of such books as we may want, that are calculated to instruct us and advance this noble cause.

Please attend to this idea and see if it cannot be successfully carried into operation, and I feel confident such works would meet with an active demand or sale down here.

D. F. BAILEY.

Can Brother Campbell attend to the wants of this region?—ED. C. J.

Ballardsville, Oldham co., Ky. Aug. 18, 1843.

BRO. FERGUSON:

I have returned this evening from a meeting in Hendronsville, Henry county, under the labors of Brother Richard Roberts, and occasionally his father, John Roberts, which resulted in the addition of 30 valiant soldiers of the Cross. The meeting is still progressing, and prospects continue flattering. Great praise is due the Sisters, for they begun the work. Of the above four were from the Baptists. That old soldier and veteran, Brother John Roberts, continues to manifest great anxiety in the salvation of his fellow-men, but I fear his days are numbered.

J. S. YOUNG.

New Castle, Aug. 23, 1843.

BROTHER FERGUSON.

Bro. Richard Roberts, is now with us,—Aided by Brother Foster of Fayette County part of the time; at Hendronsville they had thirty four additions—Some from Baptists, Methodists, and world—The cause of Christ is advancing in Henry.

Yours in Hope.

E. B. THOMAS.

CHRISTIAN JOURNAL.

HARRODSBURG KY. SEPTEMBER 9

As we have remained at our post, without intermission, ever since we assumed the direction of the Journal, we hope our readers will allow us a *necessary* absence of three weeks—perhaps a few days longer.

The Journal, under the direction of Brethren SHANNON and SCOTT, will, doubtless, give increased satisfaction during our absence.

We hope our correspondents will continue their labors; and we would request our Agents to continue their labors also, were it not, that—judging from the small amount we receive weekly—they have a sufficiently hard time of it already.

Half of the present Volume has been published, and—the truth is, brethren, you ought to pay up.

AN APPEAL.

BRETHREN:—The JOURNAL has visited you weekly, with but one failure—occasioned by the sickness of the compositors—for ten months. With so frequent a visitor, you have doubtless become well acquainted. If you, during this lapse of time, have discovered in your visitor no intractable and disreputable blemishes of character, we now ask you to introduce the Journal to your neighbors. The Journal has not been *faultless*—but its faults will be *amended*. It will strive to improve more and more, as it grows older, and though it be but an infant now, it hopes, ere its career be ended, to attain to manhood.

The weekly expenses of a weekly paper, are onerous, and must be paid at the close of every week, *whether the weekly receipts will pay them or not*. As cheap a paper as the Journal can only be supported by a *large subscription*. We publish nearly as much again matter *per year*, as any other paper in the reformation, at the *same price*. We ask for more patrons. If we have not heretofore importunately besought you to give us more patronage, it was not because we did not need more. We did not expect to be heard for our much speaking upon this subject, nor do we now. We have labored thus far to *deserve* your patronage. Shall we have it? Kentucky, with her Thirty or Forty Thousand disciples, has not given the Journal One Thousand subscribers! Brethren, we have nothing more to say.

COMING OF THE LORD.—Friend Himes, in one of his late 'Signs of the Times,' says substantially, that if the Lord does not come during the present year, he will expect him the next—no matter how far off that glorious event may be, he will *await* the coming of the Lord.

Now, this is precisely in accordance with our own sentiments. We believe in *patiently waiting* for the Lord's appearance; but we do *not* believe in *insisting* upon his appearance at some *definite time*. To fix upon *one* year out of *SIX THOUSAND*, is to fix upon a definite time.

The New Hymn Book can be purchased of Samuel Ayres, Danville, Ky. and at J. Hatch's Book and Drug Store, in this place.

"UNIVERSALIST EXPOSITOR."

We have received the first number of this work, but our engagements have been such that we have not found time to read it. Our exchanges commend the work in high terms of praise. The 'Licking Valley Register' discourses thus upon the 'EXPOSITOR':

"We call the attention of our readers to a new work on Universalism, entitled 'The Universalist Expositor,' just issued from the press, by Rev. A. Cridfield. The author appears in an extraordinary degree to be familiar with his subject; and in two lectures already published, has manifested a power of argumentation seldom equalled in reference to the system in question. He goes, thus far, upon the *reductio ad absurdum* principles and presents Universalism *naked*, as an absurdity and a mode of infidelity.

"The author, we understand, has great celebrity as a theological writer and disputant; and we are glad he has given to Universalism a part of his attention. The religious public will certainly be pleased and profited by the perusal of these Lectures, especially at a time like the present, when Universalism is threatening to do such an infinity of mischief by thrusting its poison into the very vitals of 'Christianity.'"

The price is 50 cents for the whole work, containing four Nos. of 48 pages, published quarterly. Address A. Cridfield, Cincinnati, Ohio.

By a calculation made recently by Professor Ohmstead, it appears that the number of deaths by lightning, as reported by the newspapers during the last year is greater than that produced by accidents, similarly made public, arising from the use of steam.

MISCELLANEOUS.

PAPAL VIEWS OF PUSEYISM. A council of the Roman Clergy, from various parts of the United States, was held in May last, at Baltimore. During the session, there was prepared, "The Pastoral letter of the most Rev. Archbishop, and the right Rev. Bishop of the Roman Catholic Church, in the United States of America, assembled in Provincial Council at Baltimore, May, 1843, to the Clergy and Laity of their charge. The following extract from it, shows the light in which Papacy regards the Puseyite views now so rife in it, and agitating the Episcopal Church. It deserves to be well marked, coming from the highest official source. It speaks volumes.

After adverting to the favorable aspect of the times, for the propagation of their faith, they distinctly present one as among "the highest that can gladden the eye of faith."

"We will of course be understood to allude to the spread of what are called "Puseyite doctrines" among the English clergy; with the nature of which we must suppose our readers already acquainted, and of which, therefore, we shall merely say that, on almost all points in which we and Protestants differ, they are only to be distinguished from the tenets of the Catholic Church by the aid of a theological microscope of exceedingly magnifying powers."

A LARGE TELESCOPE.—Mr. Lewenberg, an optician in this city is engaged in constructing the largest refracting telescope we had ever had in the country. He has obtained from a glass manufactory at Boston, an eight and a half inch glass, which is larger than any in the telescopes in use here.

The new telescope procured from Europe for West Point has a glass of six inches and a half. It is said to be an excellent instrument, and is the largest in the country. We are assured, however, by Mr. Lewenberg, that it is not necessary to send to Europe for these glasses, inasmuch as, in Boston for example, double and treble achromatic glasses can be manufactured of a larger size than they can be made in Europe. As we are informed by Mr. Lewenberg, it is already certain a twelve inch glass can be made here, and experiments are going on from which hopes are entertained that a twenty-four inch glass can be produced. This, we suppose, would make the largest telescope in the world.

It is next to impossible, we are told, for the opticians of this country to obtain from Europe the achromatic, or colourless glasses, proper for telescopes, in their rough state. The Europeans prefer to manufacture the telescopes. It will hereafter not be necessary to send to them for the purpose. We shall be able to produce, if our informant is correct, even

better glasses than they can furnish us, and our own artists can prepare them for telescopes. —*N. Y. Evening Post.*

From the (Eng) Christian Messenger.

REPLY TO A QUERY.

CHRISTIANS PRAYING FOR THE CONVERSION OF THE WORLD.

It is clearly taught in the New Testament, both by precept and example, that it is the duty of the disciples of Jesus, to care for, and to labor to secure the salvation of the world; and, that Jesus, the christian lawgiver, has entrusted the extension of his kingdom to his church. The plan of salvation being already completed; and the Father having exalted Jesus to his right-hand, and given to him the promise of the Holy Spirit, so that Jesus shed it forth on the day of Pentecost, in such a manner that it was seen and heard, Acts ii. 23. Demonstration has been given, that the Father was pleased with the work his beloved Son accomplished for the salvation of the world. The good news therefore, only require to be proclaimed to the world, and the power of the gospel exhibited in the conformity of christians to the will of Jesus, to secure the conversion of sinners. But there are multitudes who will not go to hear, or read the good news; and those who listen to the popular preachers, not having the gospel proclaimed to them as taught by Jesus and his apostles, they remain in darkness, respecting the way in which sinners are to be restored to the favour and image of God, and fitted for the high and glorious privilege of living forever with him. The concern of the church will, therefore be, that those who are ignorant of the true gospel, may, by the arrangements of Providence, have their minds brought in contact with the word of salvation, in order, that by the belief of, and obedience to the truth, they may obtain eternal life. As the ever blessed God is associated with the gospel, and as he, in many instances, controls human affairs, and can make even the wrath of man to contribute even to his praise, the disciples of Jesus, are, therefore encouraged to "cast all their care upon Him," (even their concern for the salvation of the ungodly) "for he careth for them" 1 Peter, v. 7. In expressing their heart's desires, and prayer's to God, on behalf of the world, they will pray that "He who numbers, even the hairs of their heads, and without whose knowledge, even a sparrow cannot fall to the ground," [Matt. x. 29 and 30,] may so arrange the events of his providence, that his word may be sounded out in the ears of the people, that their minds being brought into contact with the truth, by which they may be made free, they become obedient to the faith (Acts vi. 7.) and go on their way of rejoicing (Acts viii. 39.) The gos-

pel is omnipotent when understood and believed. (Rom. i. 16.) It must be known before it can be believed (Rom. x. 14); and when it is read, or heard, as taught in the Book, faith will be the result. (Rom. x. 17.) While the intelligent disciple, therefore, in his prayers to God, on behalf of the world, will recognize the providence of God, in bringing to the eyes or ears of the unconverted, and through these avenues, to their mind, he will also recognize his responsibility to watch, and avail himself of the openings that may be made for the announcement of the gospel. In taking this view (which appears to be the scriptural one), two popular errors are renounced, viz:—first, that the gospel, or word of salvation, is a dead letter, unless the Spirit of God in some mysterious, supernatural manner, applies it to the heart of the sinner. Second, That the sinner is incapable of believing and obeying the gospel when made known to him, unless God bestows on him his Spirit to enable him to believe; which plainly implies that the ungodly continue unsaved, because God does not give his Spirit to them.

W. H.

THE WANTS OF THE TIMES.

WE want righteous men. This is the great want of the times. We want not dogmatists, nor religionists, nor philosophers, nor zeal,—there is enough of all these; but righteousness, of which there is very little. We want righteous men in public life, and in private life,—righteous statesman, and righteous husbandmen; righteous merchants; and righteous mechanics, students who shall study righteousness, and practice what they study; rich men who shall make a right use of their riches, and poor men who shall make a right use of their poverty, men who, whether as fathers, husbands, neighbours, or citizens, shall still make righteousness the groundwork and superstructure of their lives: women who, whether in the domestic circle, or in the wider connexions of society, shall aim to fulfill all righteousness: children, whose training shall be in the ways of righteousness;—all, in all situations and relations, righteous, heartily, thoroughly righteous. It is not a superficial or an occasional excellence, which we say is demanded by the necessity of the times, and by the authority of religion; but an excellence, a righteousness—that is the word which I love to repeat—which shall reach down to the lowest strata of character, and reach up to its loftiest pinacles; not like the snow which dazzles us from the Alpine heights, or the ore which meets us in spots as we examine the mountain's sides; but like principles of organic matter which we find pervading every kind of soil and every species of mineral formation. It is not a partial corres-

pondence between the human character and divine will, on which the interpreter of Christianity must insist, as he applies its requisitions either to himself, or others. But as Moses was admonished of God when he was about to make the tabernacle, 'See,' saith he, 'that thou make all things according to the pattern showed to thee in the mount;' so must the christian conform his whole being, in all its principles and details, in all its habits and exercises, to the mind of God, as expressed in the teaching and life of Jesus Christ. This is Christian righteousness, which handles details as well as determined principles, which makes a man's life right in his family as well as beyond his own doors, and his heart right before the Omniscient Eye, as before the judgement of his fellow-men. Oh let me have this righteousness, and though I be stripped of every thing else, I am rich, I am strong, I am happy. Let me have this, and I will go on through life with a consistent behavior and tranquil mind; I will reflect from my actions the purity, and will entertain in my soul the blessedness of heaven.

HORRORS OF WARTERLOO.—The late Sir Charles Bell in a letter published in the Memoirs and Correspondence of Francis Horner, gives the following harrowing account of his surgical practice of the wounded at the battle of Warterloo:

JULY, 1815.

MY DEAR HORNER: I write this to you, after having been some days at home, engaged in my usual occupations, and, consequently, disenchanted of the horrors of the battle of Warterloo. I feel relief in this, for certainly if I had written to you from Brussels I should have appeared very extravagant. An absolute revolution took place in my economy, body and soul, so that I, who am known to require eight hours sleep, found first three hours, and then one hour and a half sufficient, after days of the most painful excitement and bodily exertion.

After I had been five days engaged with the prosecution of my object, I found that the best cases, that is the most horrid wounds left totally without assistance, were to be found in the hospital of the French wounded. This hospital was only forming; they were even then bringing these poor creatures in from the woods. It is impossible to convey to you the picture of human misery continually before my eyes. What was heart-rending in the day, was intolerable at night; and I rose and wrote, at four o'clock in the morning, to the chief-surgeon Gunning, offering to perform the necessary operations upon the French. At six o'clock I took the knife in my hand, and continued incessantly at work till seven in the evening; and so the second day, and again the third day.

All the decencies of performing surgical operations were soon neglected; while I amputated one man's thigh, there lay at one time thirteen all beseeching to be taken next; one full of entreaty, one calling on me to remember my promise to take him, another execrating. It was a strange thing to see my clothes stiff with blood, and my arms powerless with the exertion of using the knife; and more extraordinary still to find my mind calm amid such variety of suffering; but to give one of these objects to your feelings was to allow yourself to be unmanned for the performances of a duty. It was less painful to look upon the whole, than to contemplate one object.

When I first went round the wards of the wounded prisoners, my sensations were very extraordinary. We had every where heard of the manner in which these men had fought—nothing could surpass their devotedness. In a long ward, containing fifty, there was no expression of suffering, no one spoke to his neighbour. There was a resentful, sullen rigidness of face, a fierceness in their dark eyes, as they lay half covered in the sheets.

SUNDAY.—I was interrupted, and now I began to perceive I was falling into the mistake of attempting to convey to you the feelings which took possession of me, amid the miseries of Brussels. After being eight days among the wounded, I visited the field of battle. The view of the field, the gallant stories, the charges, the individual instances of enterprise and valor, recalled me to the sense which the world has of victory and Waterloo. But this was transient; a gloomy, uncomfortable view of human nature is the inevitable consequence of looking upon the whole as I did—as was forced to do.

It is a misfortune to have our sentiment so at variance with the universal sentiment. But there must ever be associated with the honors of Waterloo, to my eyes, the most shocking signs of woe; to my ear accents of entreaty; outcry from the manly breast, interrupted by forcible expressions of the dying, and noisome smells. I must show you my note books, for as I took my notes of cases generally by sketching the object of our remarks, it may convey an excuse for this excess of sentiment. Faithfully yours,
C. BELL.

REFORMATION AND POPULARITY.

We are not to look among the popular and great for reformation in religion. There was only family saved in Jericho, and that was a *harlot's*. Ten men were cleansed of the leprosy and only one returned to give thanks, and that was a *Samaritan*. Christ chose a blind beggar to testify his name before the Sanhedrim, and

he, of course, was put out of the Synagogue. The Pharisees rejected the Savior's teaching, while he found many cordial hearers among the Publicans and sinners. And those Pharisees who were convinced would not confess him, because they loved the praise of men more than the praise of God. They persecuted the humble by saying "these that know not the law are accursed." Christ chose men of obscure and low occupations, to be the repositories of his religion; and was so well pleased with the arrangement, that he once thanked God that he had revealed these things to babes, and hid them from the (self) wise and prudent."

Xenia Reformer.

THE CARNAL MIND.

The word *carnal* means *fleshy*; and is used in Scripture to denote a destitution of spiritual influences. To be 'carnally minded,' and to be 'in the flesh,' denote the same state, in the word of God. Hence Paul says 'To be carnally minded is death;—so then they that are in the flesh cannot please God.' Of the true Christian he says, "But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwells in you;" and then declares, "If any man have not the spirit of Christ, he is none of his."

Furthermore, the distinguishing trait of the carnal mind, according to Paul, is, that 'It is not subject to the law of God, *neither indeed can be.*' Rom. viii: 7.

We propose to prove, by the unequivocal testimony of the word of God, that all *sectarians*, who are clinging to party names and forms, are *carnally minded*. 'For while one saith, I am of Paul; and another, I am of Apollos; are you not carnal?' 1 Cor. iii: 4. Again, 'For where as there is among you *envying*, and *strife*, and *divisions*, are ye not carnal, and walk as men?' 1 Cor. iii: 3.

Now just so sure as there is *envying*, *strife*, and *divisions*, among the *sectarians*; and they are saying, I am for—and I am for—&c; and just so sure as the above scriptures are true, are all *sectarians* carnal. But again, Paul says, 'The carnal mind is—not subject to the law of God,—'Now I beseech you brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no *DIVISIONS* among you; but that you be perfectly joined together in the same mind and the same judgment. 1 Cor. i: 10.

Now I ask, can a *sectarian* be subject to this law of God, and still be a *sectarian*? If not, does it not prove that all *sectarians* are carnal? It certainly does; for if he intends to continue a *sectarian*, he cannot be subject to this law of

Christ; which is Paul's distinguishing trait of carnal mind.

Many are *praying* to be delivered from the 'carnal mind,' and yet are treating with utter contempt the above law of God. Are such deceived, or are they acting the hypocrite before God? We incline to think they are *deceived*; as we can scarcely think it possible, that any are so wicked as to ask God to deliver them from the carnal mind, which is not subject to the law of God, and at the same time knowingly, and wilfully, live in the open violation of so plain a law of Christ as the above. Throw off your sectarian name and form, reader; and meet your brethren on the Bible alone, and the name of Christian; and the God of Heaven will bless you with abundance of peace, and answer your oft repeated prayer, in deliv'ring you from the carnal mind.

Xenia Reformer.

PARTING.

THE words and desolation of parting are not felt in their full bitterness by man. He plunges in buisness or resorts to amusements; new scenes attract his notice, new friends solicit his favor, and the smile he at first only affects, soon images the real gaiety of his heart. But woman, sad and secluded, sits alone and muses on joys that are past—in every dream of her fancy is blended the image of her lover, and every tear she sheds hallows the remembrance of friendship. She must be faithful; she cannot choose but weep.

The cold snow that wraps the frozen earth like the shroud of nature, are not more unlike the soft dews which sparkle on the bosom of the summer rose, there are the feelings of selfish age and generous youth. The dews and snows both descend from the same skies—yet who can trace their similitude.

There is riches in reciprocated affection—there is wealth in superior intellect, which cannot be estimated or transferred, and the possessor of either has a jewel that the man of gold can never purchase.

Moralists and philosophers have consumed much time in advancing arguments to prove that disappointments are not always evils; but perhaps we might not yield our assent to such self-denying propositions, did not daily experience confirm the theory. Even the annihilation of our dearest hopes, although fraught with keen agony at the moment, often prove in the end a precious blessing, and well worth the price we have been compelled to pay.

People who derive all their consequence from wealth, and have their riches by inheritance, are usually very generous to encourage, talents, or willing to acknowledge that, in conjunction with prudence and industry, they may at-

tain for their possessors even a higher rank than their own. The rich can conceive of no happiness without riches, for they are ignorant of the satisfaction which the exertion to obtain eminence or fortune excites.

WOMAN.

ALL the influence which women enjoy in society,—their right to the exercise of that maternal care which forms the first and most indelible species of education; the wholesome and mitigating restraint which they possess over the passions of mankind; their power of protecting us when old,—depends so entirely upon their personal purity, and the charm which it casts around them, that to insinuate a doubt of its real value is wilfully to remove the broadest corner stone on which civil society rests, with all its benefits, and with all its comforts.—*Scott.*

CRUELTY TO A HORSE.

A man was tried in the West Chester (Pen.) Court on Monday for cruelly beating a horse. It appeared that the miscreant, on the occasion of perpetrating the offence, was harrowing corn with the animal, which he beat unmercifully, and put out one of its eyes, though the testimony showed that the animal was a tractable and good worker. Verdict *guilty*. Sentenced to one year's imprisonment in the jail of Chester county. "In administering this verdict (says the Village Record) the Court remarked that regard had been had as well to the enormity of the crime, the reform of the evil passions of the defendant, and the wholesome influence which the example would have in deterring thoughtless and vicious persons from similar offences.

'Honor and fame from no condition rise.'

There is but one way of securing universal equality to man—and that is, to regard every honest employment as honorable, and then for every man to learn, in whatsoever state he may be, therewith to be content, and to fulfill with strict fidelity the duties of his station, and to make every condition a post of honor.—*Beecher.*

DATE OF SOME IMPORTANT EVENTS.

Astronomy and Geomtry brought into England, 1220.

Gunpowder invented at Cologne, by Schwartz, 1235.

Linnen first made in England, 1263.

Spectacles invented, 1280.

The art of weaving introduced in England, 1330.

Musical notes, as now used, invented, 1320.

Cannon first used at the seige of Algeziras, 1342.

Muskets in use, 1370.

Pistols in use, 1544.
 Printing invented at Mentz, by Guttemberg, 1440.
 Printing introduced into England, 1440.
 Post offices established in France, 1464; in England, 1581; in Germany, 1641.
 Turkeys and chocolate introduced into England from America, 1520.
 Tobacco introduced into France, by Nicot, 1560.
 First coach in England, 1564.
 Clocks first made in England, 1466.
 Potatoes introduced into Ireland and England, 1586.
 The circulation of the blood discovered by Hervey, 1619.
 The first newspaper published at Venice, 1630. First in France, 1631. First in England, 1666.
 Coffee introduced into England, 1641.
 Tea introduced into England, 1666.
 The steam engine invented by the Marquis of Worcester, 1655.
 Fire engines first invented, 1663.
 Bayonets invented at Bayonne, whence their name, in 1670. First brought into use at the battle of Turin, 1693.
 Stereotype printing invented, 1725.
 New style of calendar introduced into England, 1752.
 Air balloons and Acrostation invented in France, 1762.
 The mail first carried in England by stage coach, 1785.
 The cotton gin first invented in Georgia, 1794.
 Life boats invented in England, 1802.
 The first steamboat launched on the Hudson, 1807.
 The streets of London first lighted with gas, 1814.
 The first railroad constructed in England, 1827.
 Daguerreotype painting, invented in France, 1838.—N. Y. Tribune.

A NEW MOTIVE POWER.—Dr. Drake, of Philadelphia, claims to have invented a machine to supersede the steam engine. Atmospheric air is allowed to pass into a cylinder, through a tube, and when admitted there is rarified by some internal chemical agent, and the piston moves accordingly. All previous experiments to employ air for this purpose have failed.

MR. J. S. BUCKINGHAM—This gentleman in his new work on 'Canada' states that the pecuniary result of his visit to the United States, during the lecturing tour which he made thro' that country was a surplus of three thousand pounds above his expense. He, however, records the

melancholy fact of the loss of every farthing of his money by means of the bubble companies of the same country.

For the Journal.

TO E. R. T.

But one thing is needful; and Mary hath chosen that good part which shall not be taken from her.

LUKE x. 42.

Should beauty round you phantoms throw
 To charm the eye—to thrill the mind,
 Yet as her power, her fires that glow
 Shall pass: a better choice you'll find.
 Wealth, too, may try his magic power;
 Come with deceitful flattery's voice:
 As it may vanish in an hour,
 You still can make a better choice.
 Affection's fire will cease to glow,
 The brightest eye ere long to shine:
 The world will prove its empty show,
 A better, *better* choice be thine.
 Martha was kind and would prepare
 To entertain her humble guest,
 When worn with toil and faint with care,
 He towards the Holy City press'd.
 Yet Mary, with attentive ear
 Would listen to his sacred voice,
 And while he spake, devotion's tear
 Would bathe his feet. *Oh, make this choice.*
 J. R.

Bacon College.

CALM BE HER SLEEP.

BY WM. JONES.

Calm be her sleep! as the breast of the ocean,
 When the sun is reclining upon its still wave,
 She dreams not of life, nor its stormy commotion,
 For the surges of trouble recede from her grave!

Calm be her sleep! as the winds that are sighing
 Their last faintest echo amid the green trees,
 No murmur can reach her—unconsciously lying,
 She heeds not the tempest, she hears not the breeze!

Calm be her sleep! as the flower that closes
 Its beautiful petal in night's chilling air!
 She has folded her shroud, too, and sweetly repose
 Oh! far be the sorrow that dimmed one so fair!

Calm be her sleep! as the whisper of even,
 When the hands have been clasped, and the
 knees bent in prayer;
 She has chanted her hymn at the portal of heaven,
 And found the affection denied to her here!

Calm be her sleep! may the breathings of slander
 O'er shade not the pillow bedewed with our tears!
 Away from her turf may the cruel word wander
 That clothed her young spirit in darkness and fears!

Calm be her sleep! may the tall grass wave lightly
 Above the meek bosom that blessed us of yore,
 Like a bird, it has found out a region more
 brightly

To nestle its pinion—but glad us no more!

From Graham's Magazine.
THE CHILD AND THE WATCHER.

BY E. B. BARRETT.

Sleep on, baby on the floor,
 Tired of all the playing
 Sleep with smile the sweeter for
 That you dropped away in;
 On your curls' fair roundness stand
 Golden lights serenely—
 One cheek, pushed out by the hand,
 Folds the dimple inly.
 Little head and little foot
 Heavy laid for pleasure,
 Underneath the lids half shut
 Slants the shining azure—
 Open-souled in noonday sun,
 So, you lie and slumber;
 Nothing evil having done,
 Nothing can encumber.

I, who cannot sleep as well,
 Shall I sigh to view you?
 Or sigh further to foretell
 All that may undo you?
 Nay, keep smiling, little child,
 Ere the fate appeareth!
 I smile, too, for patience mild
 Pleasure's token weareth.
 Nay, keep sleeping before loss!
 I shall sleep though losing!
 As by cradle so by cross,
 Sweet is the reposing.

And God knows, who sees us twain,
 Child at childish leisure,
 I am all as tired of pain
 As you are of pleasure.
 Very soon, too, by His grace
 Gently wrapped around me,
 I shall show as calm a face,
 I shall sleep as soundly!
 Differing in this, that you
 Clasp your playthings sleeping,
 While my hand must drop the few
 Given to my keeping—
 Differing in this, that I
 Sleeping must be colder,
 And in waking presently,
 Brighter to beholder—
 Differing in this beside—
 (Sleepers, have you heard me?
 Do you move, and open wide
 Your great eyes toward me?)
 That while I you draw withal
 From this slumber solely,
 Me, from mine, an angel shall,
 Trumpet-tongued and holy!

RELIGION.—The following short and beautiful quotation is from the pen of the elegant, the benevolent, the inspired Mackenzie. Speaking of those who profess a disbelief in religion, he expresses himself in the following heart-touching manner:

'He who would undermine those foundations upon which the fabric of our future hope is reared,

seeks to beat down that column which supports the feebleness of humanity:—let him but think a moment, and his heart will arrest the cruelty of his purpose.—Would he pluck its little treasure from the bosom of poverty? Would he wrest its crutch from the hand of age, and remove from the eye of affliction the only solace of its woe? The way we tread is rugged, at best; we tread it, however, lighter by the prospect of the better country to which, we trust, it will lead. Tell us not that it will end in the gulf of eternal dissolution, or break off in some wild, which fancy may fill up as she pleases, but reason is unable to delineate; quench not that beam, which amidst the night of this evil world has cheered the despondency of ill-requited worth, and illumined the darkness of suffering virtue.'

HAPPINESS.—There are individuals who appear to enjoy themselves every day, no matter in what condition they are placed. The reason is, they possess contented minds. With hearts constituted to look with a philosophic eye on the adverse circumstances of life, their spirits are never shrouded in gloom, whatever may befall them. Cheerfulness and contentment and no blessing comes to them unappreciated. All can learn a lesson from such, and instead of wearing eternal frowns upon their brow, smile away the seeming evils by which they are surrounded. When you are morose and sour in your dispositions—when you are cross and crabbed—you are not only miserable yourselves, but you make all around you so. As you have every thing within you and around you to make you happy, why will you yield to sorrow? Determine that you will 'hoo away despair,' and all the blessings of life shall be yours—health and happiness, peace and prosperity will attend your steps.—*Portland Tribune.*

THE GOSPEL does what was never effected by any other system. It dethrones sin from the heart—it restores the impress of Deity upon the soul—it reconciles man to his Maker—it bears up its possessor under a weight of afflictions—it converts a dungeon into a sanctuary—it makes martyrdom joyful—transforms death into a welcome friend—silences the thunder of Mount Sinai—gives a title to heaven, 'life and immortality are brought to light by the Gospel.'

WHO WILL SEE THE KING IN HIS BEAUTY? Thus saith the Lord, Isa. xxxiii. 15—17. 'He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil, he shall dwell on high, his place of defence shall be the munitions of rocks; bread shall be given, his waters shall be sure. Thine eyes shall see the King in his beauty, they shall behold the land that is very far off.' — *Signs of the Times.*

Millersburg, Aug. 22, 1843.

DIED.—In this place of consumption on the 21st inst. Mrs J. R. IRVIN consort of Eld. Joshua M. Irvin, in the 45th year of her age. She became a member of the Church of Christ, in the spring of '17, more than twenty six years ago. And when we say she was a worthy and devoted member of the Church, during that long period, we say, what all who knew her intimately, will attest. She was a woman of great firmness and decision of character;—of fortitude and excellent sense; and withal a very superior housewife. To say she had foibles, is but to say, she was a human being. Her house was the home of the preachers, and her kind hospitalities will long be remembered by the multitudes who enjoyed them. She greatly loved the cause of Bible christianity—she loved the house of God, and punctually filled her seat in it; and deplored much the negligence of professors in regard to this important duty. Her afflicted husband remarked to me, since her death, that she went before him into the kingdom of grace, and that she was gone before him into the kingdom of glory, that she was always before him in every good work. When I parted with her a few days since, after having sung and prayed with her, she said, 'You must come and see me again.' Said I, 'Jane, I hope we shall meet in heaven;' she replied calmly but emphatically, 'I hope so.'

She was perfectly calm and resigned during her long illness. To her husband she said, 'Were it the will of God, I would love to live longer, but if he has otherwise determined, I am perfectly resigned; I am ready to go at any time, and she repeated it, with emphasis, at any time.' She has left a devoted husband and numerous relations and friends to mourn a loss never to be restored on earth. But we mourn not, thank Heaven, as those who have no hope. We can adopt the sentiments of the Poet, in these beautiful words:

"Sister, thou wast mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening,
When it floats among the trees,
Dearest Sister, thou hast left us,
Here thy loss we deeply feel,
But 'tis God that hath bereft us,
He can all our sorrows heal.
Yet, again we hope to meet thee,
When the dream of life has fled,
Then in heaven with joy to greet thee,
Where no farewell tear is shed."

J. R.

RECEIPTS.

Eld. T. Mawzely, Sherburn Mills,	Ky.	\$2.00
J. B. McCollough, Crawfordsville,	Ia.	2.00
F. Houston, N. Middletown,	Ky.	2.00
J. D. Stillwell, Maysville,	"	2.00
David Clarke, "	"	2.00
Joseph Frank, "	"	2.00
J. Gillespie, Nicholasville,	"	2.00
D. Guenther, Terre Haute,	Ia.	2.00
N. Pipes, Perryville,	Ky.	2.00
B. Embry, Gallatin,	Ten.	2.00
D. Perry, Agt. Nolin,	Ky.	2.00
J. Allen, Mt. Sterling, (1st vol.)	"	2.00
J. Hardigrue, Scull Shoals,	Ga.	2.00
J. P. Elder, do	"	2.00
T. F. Lowe, Esq do	"	2.00
J. Blakely, do	"	2.00
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A. S. Smith, Good Hope,	"	2.00
R. Gayden, Middleton,	Mi.	2.00
A. Perrin,	Mo.	2.00
NEW AGENT.—J. G. Sims, Nicholasville, Ky.		

SAFE SEAL.—A letter enclosed with the white of an egg, cannot be opened by the steam of boiling water, like a common water, as the heat only adds to firmness.

NOTICE.

A Meeting will be held in the Grove on Bro. James T. Mason's Farm, (about half way between Harrodsburg and Danville,) commencing on the Saturday before the third Lord's day in this month. Brethren Pinkerton, Morton and others will be present.

FEMALE INDUCTIVE INSTITUTE,
AT WINCHESTER, KY.

The third session of this Institute will commence, on Monday, 30th October next.

The PRINCIPAL and his LADY have had much experience in teaching; and will give as full and thorough a course of instruction, as can be obtained in the best western Institutions. Attention will be paid to education in its three departments, INTELLECTUAL, MORAL, and PHYSICAL.

They own an excellent apparatus; and the physical sciences will be practically taught. The advantages conferred must, therefore, be far greater than can be realised where no demonstrations are given.

TERMS.

The following very low rates have been fixed upon; payable invariably one half in advance.

1st Class,	\$10 00
2d " "	12 00
3d " including Latin and Greek,	15 00
The French Language, extra,	12 00
Drawing and Painting	12 00
Board, including washing, fuel & lights,	50 00

No pupil can be received for a shorter period than one session. Nor will deduction be made for absence, but in case of protracted illness.

JOHN G. TOMPKINS, PRINCIPAL.

September 1st, 1843.

N. B. Each pupil will be charged 50 cents for wood.

TERMS.

I. The "CHRISTIAN JOURNAL" is published every Saturday morning, at Harrodsburg, Ky., on an Imperial Sheet, and upon type entirely new, containing 16 large octavo pages a week, or 832 pages a year:—It will be sent to subscribers at the low price of Two DOLLARS A YEAR IN ADVANCE. When an Agent or Post Master is satisfied of the willingness and ability of a subscriber to pay within a short time after subscribing, the name can be sent on without the money.

II. All Preachers of the Apostolic Gospel are authorized Agents, and the Editor requests others friendly to the work to act as Agents.

III. The eleventh copy will be sent gratis to any Agent who will procure Ten new subscribers.

IV. All communications must be POST PAID or FREE to receive attention.

V. No paper discontinued until all arrearages are paid up, except at the option of the Editor.

RULES FOR REMITTANCE.

No Post Master will refuse to send money to an Editor, free of postage.

Be particular in naming the person, his Post Office, and State, to whose credit you remit.

Agents need not wait to get a large sum, before they remit. Please remit as you receive.

CHRISTIAN JOURNAL.

"SO SPEAK YE, AND SO DO, AS THEY THAT SHALL BE JUDGED BY THE LAW OF LIBERTY."—James.

WEEKLY.]

R. FRENCH FERGUSON, EDITOR.

[\$2.00 A YEAR.

Vol. II.

Harrodsburg Ky. September 16, 1843.

No. 27.

COMMUNICATIONS.

Clarke County, Ga., August 18th, 1843.

DEAR BRO. FERGUSON:

By the hand of President Shannon, I send you a short account of a protracted meeting held at Republican, in this county, commenced on Thursday, the 10th instant, and continued five days and nights, under the labors of our beloved, esteemed, zealous, humble and devoted brethren, President Shannon, Dr. Hook of Augusta, Ga., and Elder John Moore, of South Carolina. This has been the most interesting meeting we have ever witnessed. Brother Shannon surpasses any man we have ever seen or heard. He preached four days and gave several exhortations. And, oh, Brother Ferguson! it does appear that if Sectarians were not so much like Ephraim of old, (joined to their idols) that they could not possibly withstand such powerful and masterly arguments as he brings from God's holy book. O, for moral courage, honesty, and magnanimity among the people of this age. Our beloved Brother Hook is an able and eloquent speaker, mighty in the Scriptures, devoted to God, zealous and God-like in his manners. And our Brother Moore, who is greatly devoted to truth and righteousness, is one of those plain matter of fact sort of preachers, who rests his arguments upon the truth and veracity of God's word meaning what it says, and saying what it means.

You are now ready to ask, what has been the result of these labors? In reply, I say that our brethren have had a season of refreshing—a time of rejoicing—they are comforted and strengthened in the inner man, united in love, and growing in the favor and knowledge of God's word. While we have had the pleasure of seeing eleven respectable and noble souls, both ladies and gentleman, come forward and make the good confession, and submit to the authority of God, by being buried with him in baptism. One intelligent brother from the Baptist ranks united with us, and a brother who had been previously immersed, making in all 13 that have united with the Lord's people upon the Bible and the Bible alone, making our congregation sixty two members.

Last evening I was called to baptize a very intelligent and respectable lady, who had been an acceptable member of the Methodist Episcopal Church for near thirty years. She laid aside all prejudice, and went out to hear, and her speedy obedience has been the result of her faith.

Thanks to God's holy name, we hope the good seed sown will germinate in honest hearts, and the fruit be seen many days hence. The public mind

is greatly disabused, and oh, Brother Ferguson, if we had an able and an efficient Evangelist, the truth would prevail over Sectarianism. I hope Brother Shannon will give some account of his trip to Georgia, and that he will also say something in relation to the above named meeting.

Yours, in hope of life eternal,
NATHAN W. SMITH.

Hopkinsville, Sept. 4, 1843.

DEAR BRO. FERGUSON:

I perceive that my third number has called forth some objections from Brethren Elley and Whittington. The sum of Brother Elley's argument is found in the caption of his letter, 'Voting or casting lots.' If it be proved that casting lots is not related to voting in any manner, then the whole argument of Brother E. falls to the ground. The lot was made of gold, stone or wood, and names or characters were inscribed on it according to the nature of the case to be decided. The first institution of the lot respected the scape-goat.—There were two lots, one for the Lord and the other for the scape-goat. The next case on record is that of Achan, who was found by lot. The land of Canaan was divided by lot. The cities of the Levites were given by lot. Jonathan was taken by lot. The courses of the Levites were ordered by lot. In every case the number of lots was equal to the number of goats, tribes, cities, courses, or persons as the case might be. These lots were all deposited in a vase or urn, and shaken together. They were either shaken out one by one, or drawn out with the hand. The common way was shaking them. This accounts for the expression, 'the lot fell,' as in the case of Matthias, 'the lot fell on Matthias.' Proverbs 16: 33. The lot is cast into the lap, or bosom of the vase, the whole disposing thereof is of the Lord. The decision of any matter in this way was final, as coming from God. He disposed of the lot. Thus the Apostles pray, that the Lord would show which of the two, Joseph or Matthias, he had chosen. The lots are given or put into the vase, or urn, by the Apostles, and the lot fell, (being shaken,) on Matthias. That is, the lot with the name of Matthias on it came out first, and this was the decision of the Lord. In the case of Achan, the tribes were taken by lot, and the tribe to which the man belonged was taken. Next came all the families of that tribe, the lots were cast and the family to which he belonged was taken. That family was taken man by man, and Achan himself was taken. The lot found out the very man. Query? Could this be done by voting,

Book

when neither the tribe nor family was known to which the man belonged? But the names of the tribes, families, and then the name of each man being written on the lots, the lot which comes out first, points out the tribe, next the family, and lastly the very man himself, and this was done by the Lord; nothing short of divine power being capable of producing such a result. *Is there any divine power in the voting system?* Had the eleven Apostles voted and chosen Matthias by vote, this appeal to the Lord to show which he had chosen, would have been strange, indeed. Thus falls the argument so far. It is shown that the decision by lot was directed by the Lord, the lots being put into the urn and shaken together. There is not the least resemblance to the voting system.

There is not in all the record such a word as 'vote,' or one that will convey the idea. Now, if the thing itself is there, surely some sign of the thing should be there, for how shall we obtain the idea without the sign. If the word is there and can be found, then let us have the chapter and verse. If the thing is there without words to express the thing, then our brethren have searched out the hidden meaning and symbolical import of some dark text which I do not understand. Obstacles are thrown in the way by *supposing cases*. Well, my dear brethren, I will say to you, (though it has somewhat the appearance of a want of dignity,) what the lawyer said to his judge, 'suppose the sky should fall, what then?

The government of Jesus is a monarchy. Yet, argues Brother Elley, his subjects can act democratically!! Because our legislature points out the number of officers, and we vote for them, therefore, we, as Christians can settle the number. But the argument fails. The legislative power settles the number of representatives. Have we legislative power? No, you say. But did I not say, that voting and legislating were inseparably connected? You think it strange; and yet turn about and argue that the church has legislative authority, and this authority is in their decision of the number of officers by vote. Your exclamation and note of wonder turns on yourself.

The most extraordinary supposition I have met with is that of Brother W. The church at Corinth arraigns K. Three prove him guilty, and three testify that he is innocent. How, says Bro. W., must this be decided? He says, by vote. But three against three, make a flat contradiction. The account is ballanced, and there is no evidence before the Church. *Then the Church votes on no evidence.* Did such a case exist? I suppose not. Then my supposition that it never existed, and brother W.'s supposition that it did exist, balance accounts between us, and reduce the matter to a nullity, just as the testimony of three against three destroys the testimony of each. But if some of these persons can be proved to have testified falsely, and this must be the case, then, in the mouth of two or three witnesses shall every word be established, and they are dealt with by the elders according to the law. Your difficulty vanishes. The principle is settled that the bishop

shall rule and teach and the church obey. Two or three witnesses shall establish every matter, says Paul, and it remains for us to act under the principle settled by Paul, and not determine matters by a will of a majority.

This voting system is opposed to reason. By it, the man of wisdom and experience, age and sound discretion, reading and reflection is brought on a level with the boy of fourteen, or the unlettered and untaught African. A system which does this is not of God: for God says, ye younger submit yourselves to the older or elder. 'Obey them that have the rule over you,' is nullified in every instance in which a vote is taken. The episcopal authority is amply sustained by the divine law, and without it, I unhesitatingly declare it as my conviction, that order and good government can never exist. I shall notice the case of the Deacons, and the Council at Jerusalem, and other things in my next.

I must add to all this, that I am writing, not to dictate, but to bring to light the whole question of the Eldership, and the things connected with it.—I will bear with, and never find fault with, or fall out with my brethren on this or any subject. I believe voting to be injurious and opposed to the Gospel. While I oppose it, I bear with it, until the brethren see and understand government better than at present.

H. T. ANDERSON.

Henderson, Aug. 31, 1843.

BRO. FERGUSON:

Some time since a very noted Baptist preacher of this county, at the close of a discourse, announced from the 'sacred desk,' that at his next meeting, he would preach from Acts 2: 38. It was reported shortly after by one of his brethren, that he (the preacher) would 'give the Campbellites their dose at that time.' Curiosity was consequently set on tiptoe; and as might have been expected, on the appointed day, the house was filled to overflowing. The preacher arose, and in a deep, monotonous voice, read his text from the common English version. He, then, with pedantic pomposity, proceeded to read the same in Greek and Latin, (though, by the way, it is said he does not understand the Greek language, and his pedantic display is certainly very good evidence of the fact.) His admirers looked on, with redoubled satisfaction, and 'gave the more earnest heed' to the rich stores of Greek learning, which he poured on them from his Cornu Copiæ, and swallowed with the greater avidity from the fact of their not understanding a word of it. After having read his text in English, Greek and Latin, he commenced his discourse, by saying, that 'it was not absolutely certain that the Apostle Peter ever made use of such language, for there had been so much interpolation, and foisting into the Greek text, it was hard to discriminate between the genuine, and the spurious.' But, said he, 'if the Greek is genuine, the translation is incorrect. It should read, 'Repent and be baptised *at*, or upon the remission of sins; *at*,' he said, 'was the primary meaning of th

Greek proposition 'eis,' and 'upon,' the secondary.' He spoke of some people, who 'made baptism the procuring cause of salvation, and said, 'if it had been a fact, *dia*, would have been used in the text, instead of 'eis.' He gave it, as his opinion, that baptism, was 'only an initiatory and consecratory ordinance.' Observed that some might say that the Apostle Paul was commanded to arise, and be baptised, and wash away his sins; but said he, 'did Paul ever receive such a command? I doubt it! for, in the ninth chapter of the Acts, there is nothing said about such a command, though an account of Paul's conversion is given.' 'I, therefore,' said he, 'doubt, whether Ananias ever gave such a command, though the Apostle said so before the Roman Court, (Paul's defence before the Jews) as recorded in the 22^d chapter of Acts.' Such is the sophistry, and such the weapons with which we are assailed, calculated to gull those who 'are blind and cannot see afar off.' I could but think, during his discourse, of the sign said to be suspended over a shop-door in London, 'All kinds of turning and twisting done here.'

The worthy individual, who reported that the preacher 'would give the Campbellites their dose, was equally busy afterward in reporting that he had done it—that he had swept the entire foundation from under them, and that they had nothing left to stand upon!

I have given a plain, unvarnished statement of facts. I add no more, but remain,

Yours, in the hope of immortality,

J—.

Winchester, Sept. 5, 1843.

BRO. FERGUSON:

Permit me to express, through your paper, the gratification I experienced in witnessing the examination of the pupils of Dr. John G. Tompkins and Lady, in this place, on Wednesday and Thursday, the 25th and 26th of August.

Classes were examined in all the various stages, from the elementary to the higher branches of science, including Natural and Moral Philosophy, Logic, Astronomy, Algebra, Physiology and Chemistry. The pupils answered with great promptness and accuracy questions proposed, not on sections previously marked out, but ranging through the whole course of their studies, often descending to minuteness, shewing great proficiency, and that they had been thoroughly taught. The plan of the principal and his lady seems not to be the one usually practised upon by teachers, of using books with questions printed at the bottom of the page, by which examinations are made, so that the scholar is satisfied with memorizing the question and the answers, but without regard to the questions printed in the Books, they propound them entirely different, so that, in order to answer correctly, the scholar must be thoroughly acquainted with the subject. Several of the classes deserve special commendation, but I deem it unnecessary to name them, and I am sure the large and respectable audience that attended the examination, were highly gratified; which was evidently manifested by long

attendance and profound attention. Many experimental illustrations were given, in Natural Philosophy, Chemistry and Astronomy, with their excellent apparatus.

Compositions were read by several young Ladies, which did great credit to the mind as well as to the moral sense, evincing a profundity of thought rarely met with in persons of their age.

From all I can learn, the manners and morals of this school engages much of the attention of the Principal, and I have no hesitation in saying, altogether, this school well deserves the patronage of those who wish to secure the mental and moral improvement of their daughters.

A SPECTATOR.

THE DISCUSSION.

MR. SHANNON TO MR. RICE.—No. XIII.

"Is the New Birth identical with a change of heart."—No. 1.

MR. N. L. RICE:

Before your last essay made its appearance, I had left home, (as you have already been informed,) in a tour of daily preaching, and from that time till the present, I have been constantly travelling, with the exception of a few days entirely occupied in the duties of our College Commencement, and making preparations for a trip to Georgia. I have just returned, and now proceed without delay to answer your last No., being the first upon the fourth and last question which we have agreed to discuss.

Your own example on several occasions would justify me in spending some time in correcting the mistakes, and exposing the sophisms of your No. XII. I have no disposition, however, and, as I judge, *no necessity*, to follow so bad an example. The argument I am perfectly willing to submit, just as it stands, to the impartial consideration of every candid reader. And, as for the abuse, with which it abounds, in the estimation of all honorable minds, it sufficiently answers itself. Such specimens of good breeding and Christian courtesy, as the following—'he evinces far more clearly his *self-conceit*, than his superior wisdom'—speak for themselves, and in a language not easily misunderstood. I shall, therefore, notice them no farther, than simply to quote one paragraph, which you intended, no doubt, as a perfect specimen of good manners, and the fruits of *your Holy Spirit*. Should the candid reader be of opinion, that the cap is exactly fitted to your own head, you will have none to blame but yourself, as it is exclusively your own manufacture.

I do not complain of your gross violations of the rules of the most ordinary decorum. I have frequently seen such little tempests of wrath from men who were conscious of defeat. Besides, you are thus illustrating better than I can, the true spirit of your *sect*. I will reply to all that portion of your essay, which consists of personal

abuse—which is no inconsiderable part of it—in the language of a worthy Quaker to a neighbor, who had poured upon him a torrent of abuse: 'The Lord put thee in a better mind, friend.'

'Is the New Birth identical with a change of heart?'

Mr. Rice takes the affirmative of this question; but, strange to tell, the very first Scripture, which he quotes to sustain his position, most manifestly subverts it. Let us see. John 1: 12, 13. 'But as many as received him, to them gave he power, (or privilege) to become the sons of God, even to them that believe in his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.'

It hardly requires a moment's candid reflection to perceive, that this passage is irreconcilably opposed to the sentiment, that the New Birth is identical with a change of heart. Even Mr. Rice will not deny, that those who receive Christ by believing on his name have new hearts; and, yet, as believers, they are not sons of God, if John spoke the truth; but merely have the power (or privilege) to become sons. For it would be manifestly absurd to say, that he gave them the power (or privilege) to become what they were already.

Here I might justly lay down my pen in triumph, until Mr. Rice can demonstrate a self-evident absurdity, viz: that to have the power (or privilege) of becoming sons of God, is identical in import with actually being sons of God already. I suppose he will hardly deny, that John spoke by inspiration—or, that the believers here spoken of have undergone a change of heart—or, that the sons became such through the New Birth, and not otherwise.

But, although I might safely stop here, until Mr. Rice at least attempted to sustain one or other of these absurd positions, nevertheless, for the sake of the candid inquirer, and the slow to apprehend, I will proceed to point out the origin of his mistake on this subject.

Mr. Rice considers the New Birth, as the *beginning* of spiritual life. He will not deny, however, that *Birth* in this connexion, is used in a figurative sense. Neither will he deny, that the literal meaning of a term is always the basis of its figurative meaning, and, consequently, that to understand correctly the figurative import of a word, we must first have a correct understanding of that which is literal. Now, it is evident, that birth, in its literal import, is not the beginning of life.—What, then, is it? Most obviously, it is merely a *change of state*, whereby a being, that has previously been made alive, is introduced into a state for which that life prepares him, and in which it may be enjoyed. If a child is not alive before it is born, it will never be alive after that event.

But, if such be the literal import of birth, and if the *literal* is to be regarded as the basis of the *figurative* meaning of the word, then it is obvious, that the New Birth cannot be the beginning of spiritual life, or a change of heart, but must consist in some act or event, whereby the state is *changed*, and by which a being, that previously

possessed spiritual life, is introduced into a new state, for which that life is adapted, and in which it may be enjoyed.

Again, Mr. Rice obviously errs in the meaning, which he attaches to the term 'Sons of God,' and its synonymes, 'children'—'offspring,' &c., as found in the Word of God. These terms he evidently regards as identical with pious persons. But that this view is utterly erroneous will be manifest by the slightest examination. The passage before us furnishes most conclusive testimony on this head. Those who receive Christ by believing in his name, are undoubtedly pious persons. And yet we learn from John, that these same pious persons, so far from being the Sons of God already, only have the power (or privilege) of becoming Sons.

Again, in Acts 17, 28, Paul calls the idolatrous Athenians the *offspring* (or *children*) of God. Will Mr. Rice pretend to say, that these idolaters were pious persons?

Again, in Rom. 9: 1—4, Paul speaks of his continual and heartfelt sorrow on account of his brethren, the Israelites, to whom pertained the *adoption*, who were the sons of God. Every Jew, no matter how wicked, was a child, or son of God. See Deut. 14: 1—Exod. 4: 22. And the best Gentile that ever lived, was an alien from the commonwealth of Israel. Mr. Rice will hardly argue, that, consequently, the Jew was a *good* man, and the Gentile a *bad* one. But this he must do, provided *children of God*, and *pious persons* are identical in import.

Again, in Rom. 8: 23, Paul says, 'And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the *adoption* (or *Sonship*,) to wit, the redemption of the body.' Did Paul mean to say, that he and his fellow Christians who had the first fruits of the Spirit, were destitute of true piety? Such must have been his meaning, if sonship and piety are inseparable concomitants.

How, then, shall we unravel this difficulty? Nothing can be more easy, provided we are willing to lay aside prejudice, and bring to the examination of the Bible a little common sense, and correct principles of interpretation.

We have already seen, that the *literal* meaning of any word is the basis of its figurative meaning. Now, the words—offspring, children, sons and daughters, &c., are all *relative* terms; and, in connexion with the *correlative*, *parents*, of necessity imply a *FAMILY*, to which these offspring, children, or sons, sustain a certain relation, that cannot be made more plain than by the simple use of the terms themselves. The offspring, or children of God, then, are simply the members of any family, to which God sustains the relation of Parent; and it depends entirely on the organization of the family, whether or not the idea of piety is even indirectly implied in any of these terms.

Hence, as quoted above, the idolatrous Gentiles are called the offspring, or children of God, because members of the human family, of which God is the parent. And the Jews, in a higher sense, are called the children of God, (notwith-

standing their great wickedness;) because they were members of God's family, the commonwealth of Israel. And, hence, also, in the highest sense of the word, Paul, when writing the letter to the Romans, was only 'waiting for the *adoption* (or *sonship*) to-wit, the redemption of the body'—waiting to be made a son of God, by being admitted into his family in heaven.

Here, then, we have got four families of God, distinctly noted in the Bible, to each of which God sustains, in a certain sense, the relation of parent, whilst the members of each are indiscriminately called the offspring, children, sons, &c. of the Lord Almighty. These four are the human family, the commonwealth of Israel, the Christian family or Church, and the family of God in heaven. With reference to none of these families are sons of God, and pious persons, identical in import. As respects the first and second, to be a Son of God did not even imply the possession of piety; while as regards the third, or Christian Church, the Constitution was so framed, that none had the power (or privilege) to become sons of God, till their hearts were first changed, till they had received Christ by believing in his name. And, hence, the authority of Heaven must be profanely trodden under foot, before an unbeliever, or one whose heart has not been changed by faith, can be admitted into the family.

And with respect to the fourth, not even the inspired Paul could become a son of God in any other way than by patient continuance in well-doing.

It may not be amiss to remark here, that a birth is the constitutional mode of induction into each of these families. A birth of *flesh and blood* introduces every human being into the first, and every Jew into both the first and second. A birth of water and of the Spirit is the only constitutional mode of induction into the third. And a birth from the grave, through the life-giving energy of the Spirit, that dwells in the Christian, gives admittance into the family of Heaven.

I have said, that a birth of water and of the Spirit, (commonly called the New Birth) is the only constitutional mode of induction into the third of these families, or the Christian Church. The Jews rebelled against this arrangement, and thought that a birth of flesh and blood should make them children of God under the law of Messiah, as well as under that of Moses. Pædobaptism originated in the same mistake. And, hence, to the present day, Nicodemus-like, neither Jews, nor Pædobaptists can understand why a birth of flesh and blood should not introduce 'the infants of such as are members of the visible church' into the family of God, and thus make them his children. As in times of old, so now, they consider it sufficient to have Abraham for their father, and revolt at the idea, that a change of heart should be made a prerequisite for admission into God's visible family.

This is the mistake, which John was correcting in the passage already quoted; and which Messiah corrected in the case of Nicodemus, when he informed him, that he must enter into the kingdom of

God, the Christian Church, through a birth (not of flesh and blood, as Pædobaptists under Jewish prejudices vainly suppose, but of water and of the Spirit.

In Mr. Rice's own Creed, (the Confession of Faith,) the conversation of Christ with Nicodemus is quoted as undoubtedly referring to Baptism.

The foregoing view shows clearly, that to be a son of God, is simply to be a member of some family to which God sustains the relation of parent. With reference to Christianity, it is to be a legitimate member of the Christian Church. How they become such is clearly taught, viz: not by a birth of flesh and blood, as under Judaism,—but by a New Birth, a birth of water and of the Spirit. It is not the privilege of any human being to be born into this family until he has first been *begotten* by the Spirit, until he has received Christ by believing on his name. Then, but not till then, is it his privilege to be born again, and thus become a son of God.

In harmony with this sentiment, Paul tells the Galatians—'Ye are all the children of God by faith in Christ Jesus. For, as many of you as have been baptised into Christ, have put on Christ.' Gal. 3: 26, 27.

Here the whole matter is made so plain, that he who runs may read. Faith not merely gave them the power (or *privilege*) to become sons of God—but, as an active principle, which works by love, and purifies the heart, and overcomes the world, it prompted them to avail themselves of that privilege, by being baptised into Christ; and thus, and thus *alone*, were *all* the Galatians made children of God by faith. I repeat this sentiment—This was the only way, and this the only Gospel, by which the Galatians, one and all, were made the children of God. But if any in modern times have discovered a different method of becoming children of God, they have evidently discovered a different Gospel from that which Paul preached. Now, what does Paul himself say about all such characters. 'Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed.'—Gal. 1: 8.

In the clear light of this subject we see plainly why it is, that from the Creation till the days of Jesus Christ, it was never said to a human being, except you be born again; you cannot enter into the kingdom of God. The reason simply is, that during all that time; God had no visible organization on earth, no society, or family, for admission into which, a change of heart, a new birth, or any higher qualification than a birth of flesh and blood, was necessary.

Having thus torn away the foundation of Mr. Rice's edifice, and allowed the building to fall into ruins, it would hardly be pardonable to waste the time, and trifle with the patience of the reader, in scattering the rubbish of the demolished fabric. I shall, therefore, pause here, and wait his reply.

Respectfully,

JAMES SHANNON.

Bacon College, Sept. 6th, 1843.

From the *Christian Advocate and Journal*.
LETTER FROM PRESIDENT DURBIN.

Off the Island of Sardinia, on board the English steamer Acheron, bound for Marseilles, June 28, 1843.

My Dear Dr. Bond,—For the last six months I have known but little of what has passed in America, and less of the Church and friends I love most dearly, except private news from my own home. A kind Providence has mercifully conducted me and my companions in travel safely through the fatigues and dangers of the east, and allowed me to accomplish more than I had dared to hope, though not more than I had long desired; and, at length, permitted me to set my face homeward, as you see. I know not whether my letters addressed to yourself from Cairo, if I recollect rightly—to Bishop Waugh, from the summit of Mount Sinai—and to brother Slicer, from the valley of Jehosaphat, under the walls of Jerusalem have reached you; but I hope they have. They were but little hurried rhapsodies, which showed I was still alive, in good spirits, and mindful of friends.

Since the date of those letters, I have scaled both the Lebanons, and visited Damascus, the most perfectly oriental city now west of the Euphrates. The influence of the Frank has not yet changed the habits or architecture of the Arab or Turk, and they are there seen in their purely Oriental costume and manners. Damascus is perhaps the oldest of inhabited cities,* and the vestiges of 4,000 years lie imbosomed in the vast and beautiful forest of gardens, orchards, and timber groves, which envelop the city, as a rich park, a pretty villa; and is refreshed by the chrysal floods of the ancient Abana, and Pharpar, rivers of Damascus," which traverse it in all directions, and gush out from a thousand fountains along the streets, in the baths, in the courts of the Khans and of private houses. Upon seeing these limpid waters, any one having seen the turbid Jordan, might well pardon the indignant exclamation of Naaman the Syrian, when the Prophet bid him wash in the waters of the latter and be clean, 'Are not the waters of Abana and Pharpar, rivers of Damascus, better than all the waters of Jordan? May I not wash in them, and be clean?' said he.

The city, as seen from the heights of Anti-Libanus, looks like a ship anchored far off in the green sea, her hull scarcely appearing, but her masts seem like perpendicular lines cutting the horizon, so appear the scores of slender, elegant minarets, shooting up as if growing out of the bosom of the deep green forest, which spreads around as far as the eye can scan, ma-

* The tradition among the inhabitants is, that Adam was made of the red clay of the vicinity; and the ark rested on a summit of Anti-Lebanon.

king this holy city of Moslems a natural paradise on earth. On the plain to the south of the city is the scene of the conversion of Saul of Tarsus, as recorded in the Acts of the Apostles. I rode out to look upon it, now a Christian cemetery; and visited what is called the House of Ananias, where the scales fell from the eyes of the only apostle converted out of Palestine, preparatory to his being 'the apostle of the Gentiles.'

As so little is known of the population and religions of this part of Syria, I considered myself very fortunate in making the acquaintance of Mr. Wood, the English consul, who was so kind as to allow me to copy a statistical report which he had just completed for his government, showing the relative populations in the different districts, and of the various sects of Christians, Mahomedans, Druses, and some remnants of the Mutawilis, a people still regarded as ancient Pagans. We passed through some of their villages in the mountains.

From Damascus we crossed Anti-Lebanon to the Valley of Coelo-Syria, to visit the ruins of Balvec, among the most wonderful that exist in the old world, whose evidence of antiquity made De Lamartine suggest that their lower courses of Cyclopean masonry were antediluvian. There is some chance of not being believed, when a traveler says, Some of the stones in the walls, twenty feet high, measure each sixty three feet in length, and twelve feet in thickness; and that one in the quarry, a mile and a half distant, is sixty-nine feet long, fourteen thick, and seventeen broad, ready to be transported. Yet, this elevated platform, on which once stood the great temple of all the gods of Heliopolis, six lone pillars of which still stand; and adjoining which still exist the Temple of the Sun, afterward a church, and now a beautiful ruin; this platform is pierced by two beautiful arches, each five hundred feet long, and connected by a similar transverse arch. Now, if the arch be of Roman invention, how came it so perfect in this platform of masonry, whose character suggested to the French traveler that it might be antediluvian, and suggests to all the highest antiquity? I made a ground plan of these remarkable temples, which we may con over some leisure hour in New York.

I have not time to say any thing to you of our voyage from Beyroot to Smyrna, with two hundred and fifty hadjis, or pilgrims, from Mecca, on board; and of our haltings at Rhodes and Patmos, the isle of St. John. But after performing fourteen days quarantine, we set out on an excursion through Asia Minor, particularly to visit the Seven Churches. In twelve hours from Smyrna we reached Ephesus. One is oppressed with the desolation which reigns in the magnificent Valley of the Cayster, and

on the site of the Queen of Asia. The temple of Diana is gone; but the theatre, in which was the uproar—and the town-hall, or its site, are easily distinguished. The ruins are extensive and beautiful; but not a human being dwells within the ancient walls of Ephesus. Rank grass waved over the prostrate columns of fallen temples and ruined palaces. Half a mile distant is a miserable little hamlet and a coffee shop, and two or three poor, ignorant Greek Christians, are the sole representatives of the Church of the Ephesians, to whom Paul addressed an epistle.

We ascended the Valley of the Cayster, and crossed over Mount Tmolus to the ancient Sardis. How desolate the rich capital of Croesus! I wandered over it, looked upon the remains of the Churches of St. John and the Virgin; upon the theatre, the palace of Croesus, (so called,) and found the two lone columns of the magnificent temple of Cybele standing in a meadow on the banks of the golden Pactolus, where they have stood for 2,400 years. I have scarcely found any place in my rambles that has exercised a greater power over my imagination; or taught me more forcibly the vanity of human life and glory, as I looked over the plains of the Hermus; and upon the sepulchral tumulus of Halyattes, the Father of Croesus, with the hundred other graceful ones rising around it. A miserable little coffee-shop, and the still more miserable little Greek khan, are the sole representatives of the mighty Sardis and her apostolic Church; and I found the Turcoman's black tents pitched on the slopes of her Acropolis and his flocks feeding on the sites of her palaces."

I find I shall weary you, if I attempt to tell you now of our visit to Thyatira, Pergamos, &c. I must defer this; as also some remarks on the condition and prospects of the Greek and Armenian Churches, which, together with the Nestorians further east and north, are the only grounds of hope for the regeneration of the ancient empire of Christianity. There is hope to the heart of faith; for the Christian population within the Turkish empire is increasing in number, in political importance, in wealth, somewhat in civilization and piety, and in spirit and self-confidence; while the Moslem population, as a mass, are decreasing in all these respects; and are discouraged by a presentiment prevailing everywhere among them, that their empire must soon decline and disappear. The sudden comparative disappearance of the Moslem population, particularly in Asia Minor, seems almost miraculous; and the extent of the consumption of human life is impressively attested by the vast solitary burial grounds which appear to the traveler every few miles, adorned with the marbles and fragments of columns of cities and towns which once stood near; but now are not to be

found. Not a village, not a human habitation in sight. Indeed, Asia Minor appears to be one vast, silent cemetery, overgrown by brush-wood, and occasionally intersected by the path that conducts from one distant town to another. Wherever the Moslem has established his rule, there has prosperity first, and then population, diminished, and oftentimes wholly disappeared.

I cannot omit mentioning one very gratifying tour from Pergamon by Adrymit over Mount Ida to the Plains of Troy. We ascended directly over the lofty range, and under the eye of the snowy summit of Gargaris, from whose peaks issue the Granicus and the Seamander. We left the first to the right, and descended to the source of the last, and followed it through the unrivalled Plain of Beremitch, (the Upper Plain of the Seamander,) until it breaks through the inferior chain of Mount Ida, and issues upon the classic Plains of Troy, at the foot of the hill that bears the tomb of Hector, and near the village of Bournabashi, which is doubtless the site of the ancient city of Priam. We reached it about five o'clock, P. M. ascended to the heights above it, sat down on the tomb of the hero, and saw the sun set behind the Island of Tenedos. The Seamander on the right, and the Simois on the left, leaping fresh from his double fountains, just at hand, where Andromache and the Trojan matrons used to wash, looked like greater and lesser lines of silver appearing and disappearing as they meandered through the plain, converging, meeting, and then flowing off to the Hellespont, five or six miles distant; on the raised shore of which sat gracefully the tombs of Ajax, Patroclus, and Achilles. I cut a stick from the tomb of Hector, and another from the banks of the Seamander. The ascent of the Dardanelles, the passage of the Sea of Mramora, and the approach to Constantinople at sunrise, were indescribably beautiful. There can be no exaggeration of the appearance of Constantinople; nor of the passage of the Bosphorus from the city, twenty-five miles to the Black Sea. They satisfy the most inflated imagination. I could say but little in a part of a letter of weeks in Constantinople; and must content myself by saying, I saw the Sultan in state; rambled through the ancient Hippodrome, now stripped of its forest of statues, the master pieces of the masters of the best times of the arts, and, by virtue of a special firman, visited the imperial mosques, and worshipped in the venerable Saint Sophia, once the glorious cathedral of the Eastern Church, and now the pride of the Moslem capital. A Christian from the new world experiences unutterable emotions, upon sitting down at noon, in the galleries of the venerable edifice, so closely connected with the early triumphs of his religion, and the revolutions of empires; and witnessing the

crowd of Moslems worshipping on the very spot where once stood the high altar of his own holy faith. But it shall not always be so, I am convinced; and the time will yet come when the celestial dome of St. Sophia will again resound with the praises of God and the Lamb forever.

J. P. DURBIN.

P. S. I expect to reach London by the 10th July; I hope to attend the British conference at Sheffield the latter part of July; to embark for New York in the Great Western, Aug. 9; and, if Providence prosper, to see you in New York about the twentieth of August. I ought to have added, I cut a cain for you from the Sacred Grove of Esculapius in Greece. J. P. D.

*It is well entitled to the epithet *celestial*, which I have applied to it; for its concavity is that of the apparent concavity of the heavens, and the effect, as seen from the interior, is finer than that of the dome of St. Paul's, of the Cathedral of Florence, or St. Peter's. Considering the period when it was built, it was a greater triumph of art than either of the three great domes of Europe. The external view is neither grand nor agreeable; it is too flat. The glory was and is yet within, where the ancient cherubim of the Greek worship still looks down upon the Moslem prostrate on the pavement below.

ETERNITY.—That the conception of eternity may be more distinct and affecting, it is useful to represent it, under some temporal resemblance that sensibly, though not fully represents it. Suppose that the vast ocean were distilled drop by drop, but so slowly that a thousand years should pass between every drop, how many millions of years were required to empty it? Suppose this great world in its full compass from one pole to another, and from the top of the firmament to the bottom, were to be filled with the smallest sand, but so slowly that every thousand years only a single grain should be added, how many millions would pass away before it were filled? If the immense superficies of Heaven, wherein are innumerable stars, the least of which equals the magnitude of the earth, were filled with figures of numbers without the least vacant space, and every figure signified a million, what created mind could tell their numbers, much less their value? Having these thoughts I reply—the sea will be emptied drop by drop, the universe filled grain by grain, the numbers written in the heavens will come to an end, and how much of eternity spent? nothing, for still infinitely more remains.—Fuller's Sapiientian.

If money be not thy servant, it will be thy master. The covetous man cannot so properly be said to possess wealth as that may be said to possess him.—Lord Bacon.

Columbia, Ky. Sep. 6, 1843.

CO-OPERATION MEETING.

BROTHER FERGUSON.

The annual Co-operation Meeting will be held in Columbia, Ky. commencing on the Friday before the first Lord's day in October next. The object of this meeting is, principally, to secure the labors of an efficient evangelist for the ensuing year, to labor in the boundary of the Churches visited by our former evangelist, Bro. W. P. Clark. The brethren in said boundary are requested to attend said meeting and it is hoped that the Congregations will *all* act promptly in the matter. Let some one or more brethren be present from each Congregation prepared to represent the wishes of the same, and authorized to use all proper means to secure the desired object. Remember the responsibility of having the Gospel preached rests upon the Church.

And how can they preach except they be sent? Preaching brethren are requested to attend said Meeting; it will continue for seven days.

ISAAC H. CALDWELL.
Clk. Columbia.

Stanford, Ky. September 7th. 1843.

BRO. FERGUSON.

Having been solicited by the brethren composing the cooperation Meeting, at Monticello, Ky., I proceed in obedience to their wishes, respecting the meeting, to make a report; and I will just say, that, in consequence of an oversight in some of the brethren, in changing the time of the commencement of said meeting, from that first published in the Journal, the two primary objects of the meeting were defeated, viz: 1st. To hear from all the churches in the district; their condition; &c. 2nd. and to ascertain what the churches composing this co-operation, are willing to give to the support of able and faithful Proclaimers of the word, to labor in the bounds of this district or other places, if thought advisable by the co-operation. The Lord however blessed us abundantly and we had a good and happy meeting. In obedience to the Gospel call of mercy, in and out of town, fourteen surrendered to its salutary claims. Bro. D'Spain was with us on Saturday and Lord's day, but left on Monday; Bro. Quinn and myself remaining until Thursday morning, when we finally adjourned. Having agreed, the Lord willing, to hold the next co-operation meeting for this district at Salem meeting house, in Pulaski Co. commencing Friday before the second Lord's day in August, 1844; at which time it is confidently hoped, every church in the district will be represented by her messengers and letters which should always be short and comprehensive, stating at

once their condition, number of officers and members, number of additions and dismissals, &c. and whether they are able to give any thing, and if so, how much to the support of the gospel, how often they meet for worship, and the study of the holy scriptures. Brethren, we are engaged in the greatest of all causes. Let us then, bring all our means and energies to bear, that we may convert the world, and save the misled; that we may all, at last, sing the victor's song, and wear the victor's crown, in that world where sorrow never comes, and where pleasures never die. Lord keep us all in the way to life everlasting, with our lights burning, till our glorified master's return; Amen.

W. G. SWINNEY.

P. S. I have had some 20 or 22 additions just before and since the above meeting at other points.

W. G. S.

From the Bible Advocate.

THOUGHTS ON THE DIVINE RULE.

In order to arrive at the truth of any matter of fact, we must hear and examine the evidence that sustains that fact. "As our faith depends on the experience of others, and the fact in behalf of which the testimony is delivered may, or may not, be pleasing to us, it becomes a question, whether in every case our faith is in proportion to the evidence? That is, do we in all instances believe a fact with a strength of confidence proportionable to the evidence we have of its truth? I am persuaded that we do not. I am persuaded that, however it may be accounted for, we, in many instances, yield a stronger assent to certain propositions than the testimony warrants; and that in some cases we withhold our belief, in direct opposition to very respectful evidence." Men, indeed, may profess to believe certain propositions, when in fact they do not believe them. For instance, the professing world says, the Bible is the only infallible rule of faith and conduct. The fact of their making other rules of faith and conduct, proves they do not believe it; or, at least they do not believe it with sufficient confidence, as to rely on it alone for the only rule of faith and conduct. The ancient Christians had but one rule of faith and practice. As such their faith and practice were the same. They were 'of one heart and of one soul.' We know that work performed by the same rule will always agree. The religious mechanics are working by different rules;—which is the grand reason they do not agree;—for if they were all walking by the same rule, they would all mind the same things. To work by the Methodists rule, will make Methodists—to work by the Presbyterian rule, will make Presbyterians—to work by the Calvinist rule, will make Calvinists—and to work by the CHRISTIAN rule, will make CHRISTIANS. Notwithstanding these sectarian parties have the divine rule among them, they have made it of no effect by their traditions.—The Jews boasted of their strict adherence to

Moses, but Jesus told them they *did not believe* Moses; 'for,' says he, 'had ye believed Moses, ye would have believed me, for he wrote of me.' He further adds—'In vain you do worship me; teaching for doctrines the *commandments of men,*' [while they teach institutions merely human.] Again, Jesus says to his disciples:—'The Scribes and Pharisees sit in Moses' seat. All therefore they command you to do, do; but do not after their works, for they say and do not.' Many of the religious Scribes of the present day are acting the same way—saying and doing not. They tell us to search the Scriptures and follow their directions. This is just what we should do; but, in following their direction, will they direct us to fraternize with any sectarian party? I answer positively, no; unless it can be proven that the Scriptures teach sectarianism. If it can be proven from the Scriptures that I must be a *Methodist*, it proves also that I must be a *Presbyterian*. With equal authority I must be a *Baptist*. Thus you see I would have to believe two or three contradictory propositions at the same time—which is impossible. I cannot be a Methodist, and at the same time hold and walk by the Presbyterian rule. I cannot be a Presbyterian, and at the same time hold by the Baptist rule. Now, for doing what they tell me, viz: to search the Scriptures and follow their direction, I am denounced as a heretic! The Scriptures do direct me to 'touch not, taste not, handle not, which all are to perish with the using, after the *commandments and doctrines of men.*' Col. ii. 21, 22. I do praise the Lord that I will not be judged in a coming day by any human rule, but by the Bible, and the Bible alone. If I am to be judged by any creed in Christendom, I know I shall be condemned. Yea, I am condemned by them already; and they are all condemned by the Bible. Therefore I say to the brethren of all parties: Examine the ground that you occupy—lay aside every thing in religion that has not a 'thus saith the Lord'—unite with the Lord's people upon the Lord's foundation, which is broad enough and long enough to contain us all; while those human creeds are too small to hold all the Lord's people. But here is a foundation upon which we all can unite, and on which we all can agree. The beloved Apostle John says to his brethren: 'Little children, keep yourselves from idols.' An idol is an image worshipped as God. Hence the Pope of Rome is an idol, for he sits in the temple of God and is worshipped as God. He is sometimes called Lord God—Universal Father—Head of the Church—Infallible, &c. Now what is the difference in the worship of a *fleshy* Pope, or a *paper* Pope? There is but little, if any.—There is no appeal from the decision of the Pope. There is no appeal from the decision of the Creeds. They well know, that to allow an appeal from their decision, would arouse the spirit of enquiry, and make an inroad into those parties holding them, that never could be stopped. There was nothing that the Pope dreaded worse than the spirit of enquiry. So long as he could keep his subjects from believing that he was not fallible,

he could carry any measure he saw proper, if it was even to put Christians to death. Therefore, so long as the infallibility of creeds is believed, so long will those be anathematized who dissent from them. But I am happy to say, there are many noble-hearted friends who are warning against sectarian names. To such I will say, my dear friends you see there is a wrong somewhere; and as the Bible is the only standard of pure religion, there can be nothing lost but error, in rejecting every thing in matters of religion, that has not a 'thus saith the Lord.' There can no harm result from taking God at his word. The Bible, and the *Bible ALONE*, is our statute book. It is our Father's will, in which he has bequeathed unto all his faithful children, a rich inheritance, which all that overcome shall inherit. 'Blessed are they that do *HIS* COMMANDMENTS, that they may have a right to the tree of life, and may enter in through the gates into the city.' Admittance to the Tree of Life is a privilege which is granted to those that do *HIS* COMMANDMENTS. O, let us all labor to enter into that rest. Brethren, if we will only be faithful, it will not be long till we get *home*. O, sweet word! our home is a 'city in the skies'—'a house not made with hands, eternal in the heavens.' There shall the persecuted children be—where 'the wicked cease from troubling, and the weary be at rest.' May the time speedily arrive, when divine truth shall prevail over all error; and all rally around the standard of the Cross.

JAMES GILLELAND.

Bowling Green, Sep. 5th. 1843.

BRO. FERGUSON.

Dear Sir: I will inform you what our own beloved and faithful Evar., R. C. Rice, has done for the good cause in the Green river Country; and in Tennessee, since the first of October last! Part of the time, he had the aid of other teaching Brethren. He, (Bro. Rice,) was employed by three Churches, as Evangelist, i. e. the Church at Russelville, Franklin, and Bethel. His report to us is as follows: 152: from the world, 19 from the Methodists, 19 from the Baptists, and 13 from the Presbyterians—total 203. You will oblige your Bro. in the Lord by giving the above a place in your Journal.

Yours respectfully
J. P. SMITH.

TEACH YOUR CHILDREN.—How many parents will ever be scolding and whipping their children for not doing that which they have never taught them to understand to be their duty! It appears to me that under a merciful or even a just administration and directing of things, tight must go before judgment. The only reasonable way to expect that a child will go in the way he should, is to bring him up in the way he should go. The hap hazard, unchristian and

inconsiderable manner in which many, if not the most, of professed Christians direct the affairs of their families, and the discipline of their children, is worthy of the keenest reproach. Some teach, but never exact duty, while others neither teach nor exact the observance of any laws of family discipline; and others still, never teach, but rigidly exact the observance of many and various duties. This last kind of social tyrants reminds me of those brethren who are ever most bitterly denouncing 'the sects,' but not a cent would they contribute in benevolence to afford them a better understanding of their duty.—*Genius of Christianity.*

BACKBITING.—There is a powerful propensity in human nature to what is properly called backbiting, i. e. to make the faults of an absent person the subject of familiar conversation. This is a vice so mean, so mischievous, so cowardly, so characteristic of littleness as well as malignity, that every holy man should hate it, and every wise man should be ashamed of it. Oh what wisdom, mercy, and beauty is there in this direction—'If thy brother shall trespass against thee, go and tell him his faults 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.' If this rule were universally obeyed, the three parts of the feuds and quarrels which destroy the peace and desolate the temporal interests of mankind would be cut off.

FORGIVENESS.—A more glorious victory cannot be gained over another man than this, that when the injury began on his part, the kindness should begin on ours.—*Archbishop Tillotson.*

A New device of the Devil.—Rev. J. P. Fisher, general agent of the American Tract Society, writing from New Orleans, calls attention to the fact that 'a portion of one of the gospels is printed in the first part of a book, and Pain's Age of Reason, or some infidel, obscene or licentious work, in the last part; and these 'good books' are carried on the flat boats and along the levees, &c. What resorts will Satan make for the accomplishment of his works of ruin!'—*Ch. Watchman.*

To love an enemy is a distinguished characteristic of a religion which is not of man but of God. It could be delivered as a precept only by him who lived and died to establish it by his example.—*Annon.*

CO-OPERATION MEETING.

Stanford, Ky, Sept. 6th, 1843.

DEAR BRO. FERGUSON:

At the request of the Brethren, I proceed to give you an account of the Annual Co-operation meeting of the Congregations in Lincoln, Boyle and Garrard counties. It commenced Friday before the 4th Lord's day in last month, at Antioch, in Garrard county, according to the arrangement last year. The meeting was very numerously attended, so much so as to render many rather uncomfortable part of the time, particularly during the rain.—The Evangelists present were, J. T. Johnson, T. Smith, — White, (who labors at that place monthly, and is much beloved,) S. Pinkerton, W. G. Swinney, — McCalister, and myself. Very good order, and great unanimity prevailed, with at least a common portion of love and zeal. There were, at that place, 25 additions, and 5 in Lancaster, where we preached at night, during the meeting. Bro. Johnson continued at Lancaster, aided by Bro. W. P. Clark, till yesterday, and, as I hear, gained several more.

The following are the congregations heard from: the letters are exceedingly deficient. I will give all the news they contain.

1. *Rush Branch*. Number 133, one Bishop; Bro. J. D. Steel preaches monthly.

2. *Freedom*. Number 94, increased the past year 14—meet two or three times a month, for breaking bread and exhortation.

3. *New Hope*. Established, Oct. 28, 1841, with five members. No. last year 65—withdrawn from, 2—number at present 95—meet generally every Lord's day to keep the ordinances—have two Bishops and two Deacons, and are increasing in knowledge and true godliness; W. G. Swinney preaches monthly, and is very useful and much beloved.

4. *Fork's of Dick's River*. In peace—number 134.

5. *Antioch*. Some meet every Lord's day, and keep the ordinances—in peace—increase 18—present number 172.

6. *Lancaster*. Three Bishops and two Deacons—a few meet weekly to read and learn the Scriptures, (when preaching does not occupy the house,) and one night in the week for prayer; increase 5 by baptism, 2 by letter—dismissed by letter 6—departed this life 1—present number 135.

7. *Gibbert's Creek*.—Keep the ordinances weekly—present number 83.

8. *Givens'*.—A few keep the ordinances weekly—two Bishops and three Deacons—increase 12—dismissed by letter 9—withdrawn from, 2—departed this life, 1.

9. *Husonville*.—Additions about 40—present number about 180—three Bishops and three Deacons—keep the ordinances regularly—doing well—in peace, and growing in knowledge and fervor—C. Kendrick preaches monthly, except when allowed, as he has been twice, to visit other points.

10. *Stanford*. Number 76—two Bishops and two Deacons—all in peace—keeping the ordinances and learning the Bible weekly—meet weekly for prayer—C. Kendrick preaches one night in each week when at home and able.

Our next annual meeting is to be held at *Rush Branch*, Lincoln county, commencing Friday before the 4th Lord's day in August, 1844. It is the earnest desire of the Brethren that every congregation in our district should send Messengers to that meeting, and in such a way as to be profitable. There are in this co-operation fifteen congregations, numbering, I suppose, 1800. I believe every congregation is smartly on the increase as to numbers, and many, if not all, in 'favor and knowledge of the truth;' but we are sadly deficient, as appears above, in co-operation for the promotion of the Gospel. After reading several long and badly scribbled scrolls, as letters from the co-operating congregations, and observing that the more important items were entirely left out, the Brethren requested me to state again, (this statement was made last year and forgotten, it seems,) that it is not desirable that long letters be sent; and that it is very desirable, as it is indispensable to profitable co-operation, that each letter should state the number, the increase and decrease, and how, of Bishops and Deacons, and Evangelists, if any, and the condition of the congregation—whether they meet to keep the ordinances—how many pray in their families; and particularly how much they are willing to give, whenever called on, to send the Gospel to destitute regions.

Most of our congregations could each, without injury to herself, sustain and send an Evangelist to the perishing multitudes east, south, and west of us, where they are not able to sustain one, and where incalculable good might be done. If they cannot find the Evangelists to send, they can select young men, and give them a sufficient education to enable them to be extensively useful. Or, if any say they are not able alone, two or more congregations could unite;—Surely these fifteen congregations

gations could send out some! But we are doing nothing, except a few who pay something to have preaching amongst themselves monthly—allowing their preacher occasionally to go to other points at their expense. Alas! alas! and shall it be told amongst benevolent men—shall it be borne to the angelic and glorified, that with the rich bounties of God's goodness profusely lavished upon us—with our laps full and our cups running over, we are doing nothing for 'the poor'!! 'Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?' 1 Jno. 3: 17. Some of our rich members might doubtless do well to examine and try to answer this question. With their superfluous thousands around them, some have the temerity to pretend there are no objects of charity in our country! Suppose it were so, would it justify them in their luxurious indulgence? Are there not other countries—poor heathens?—or have they forgotten that they are our Brethren in the flesh? But it is not true. We have the poor in our own country, whose souls are dropping in scores down to hell! and many of them might be saved by the Gospel sent by the benevolence of those who have both it and the means—by those who, if not criminally ignorant, lack nothing but the *will!* And this is but one of the many calls upon our benevolence from our countrymen; and is it not time that we were becoming a little longer-sighted, extending our vision to pagan idolatry, and having our sympathies enlisted for them. Great as are our resources, and they are great, of wealth and of talent, the *immediate* and *pressing* calls upon our benevolence, are adequate to them all. No one need lack for an opportunity to do good, if only it is in his heart.

For two years our increase in number has been great, for a part of the time, perhaps without a parallel in the history of this Reformation; and I believe I know of no congregations, considering the circumstances, in better order; and we are left to hope that it is rather for want of reflection, or of having their attention directed to this subject, than to an indisposition on the part of the Brethren, that we are not doing more for the poor and careless alien. Having proved the sincerity of many of these Brethren, I do hope that a due consideration of this subject, will prompt them to show themselves ready in this good work also.

C. KENDRICK.

DEER BRO. FERGUSON:

I see, in printing the propositions for debate between President Campbell and the Rev. N. L. Rice, you have left out the 6th. It reads thus:—*Human Creeds as bonds of union and commu-*

nion among Christians, are necessarily heretical and schismatical.

This proposition Bro. Campbell affirms; and some of us think it of very great magnitude. We think, that if the people had no *human creeds*, they would have *one divine* creed. If they had no heretical creeds, by which to interpret the will of God; they would be induced to form their impressions of the divine mind by the infallible oracles; and, as a consequence, to walk together soon in the glorious light of the blessed Bible.

We fear that very many, under the great authority now given to human creeds, form their religious views and impressions by them, instead of the Bible. Nor is it unnatural that they should first go the Creed, form their religious theory by it, and then go the Bible to seek proof in its favor, when they know, that their religious character and standing in society, are to be tried, and to stand or fall by it.

We believe that the public mind should be directed to the Bible to get ideas from God, and not to support such as have been previously obtained from men. In the former case the mind is free; in the latter it is full & biassed—already made up and prejudiced.

I have been told, by good authority, that a Methodist clergyman, not long since, in Winchester, Ky, while preaching on the necessity of human creeds, (which I consider equal to the inadequacy of the Bible to supply their place, or govern the Church of God) stated distinctly, that one of our congregations in this State had an unruly member, who created a difficulty which they could not settle by the Bible as a Creed; and actually had to send off and get the Methodist Discipline to turn out the offender, or settle the difficulty by.

If that church will let us know where she exists, I think the brethren could send a missionary to plead before her the claims of that ill-treated Book, by which all our difficulties *can* and will be settled in the final judgment. O, for a higher estimate of that blessed Book.

A. KENDRICK.

For the Christian Journal

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.—HEBREWS 11: 3."

BROTHER FERGUSON:

Though an entire stranger to you, if it will not be presuming too much for a modest female to say a few

things through the pages of your Journal, I should like to be indulged in so doing. The text that I have chosen, will lead me to speak on the subject of Faith. I have heard so much recently on this topic by sectarians, that I have concluded to say a few things on the subject myself.

From the above passage, it has been inferred, that *faith* possesses great physical power; for, say they, 'by *faith* the worlds were framed. Consequently, if the worlds were framed by *faith*, there is power in it, and the reason that miracles have ceased, is a want of *faith*.' But this idea is not expressed or implied in the above passage. The Apostle does not say the worlds were framed by *faith*, 'but by the word of God;' and it is through *faith* as a medium, that we arrive at the knowledge of this fact. In Genesis 1st chapter, Moses gives us a history of the creation, and we believe it, and this belief is called *faith*. We believe the history of Moses as far as it extends; and where his history ends, our *faith* ends; for *faith* is only the belief of testimony either *natural* or *supernatural*.

Faith, it is well known, can possess no quality or attributes, which does not exist in the testimony upon which it is founded. Hence, human testimony can but produce *human* faith; and divine testimony can but produce *divine* faith. My faith in Jesus, as the true Messiah, not only partakes of the divinity of the truth believed, but also of the unabating strength and energy of that testimony by which it is produced.

The faith 'which works by love and purifies the heart' is the faith for which we have ever contended. All the reform that we have ever attempted on this subject, is to show, that it originates purely from the belief of testimony—that it is not communicated *directly* to the mind, independent of evidence; and, that its quality, &c. arises, not from the *manner* of believing, but from the facts believed. In order to illustrate this matter more fully, we will quote the language of an eminent author, who has contributed a large share of information on this subject: "Let us take a glance at all our sensitive powers. If, on surveying with the eye a beautiful landscape, I am pleased, and on surveying a battle-field strewn with the spoils of death, I am pained—is it in accordance with truth to say, that the pleasure or pain received, was occasioned by the *nature* of vision or the *mode* of seeing? Was it no; the sight, the thing seen, the object of the vision, which produces the pleasure or pain? The action of looking, or mode of seeing, was in both cases the same; but the thing seen, or the object of the vision was different: consequently, the effects produced were different." &c.

The system of Christianity comprises facts, to be believed on the same common sense principle on which we believe any well established fact, either natural or supernatural. Hence, says John, "You can believe the testimony of men, the testimony of God is greater," obviously intimating, that, if you can believe the testimony of men, who are liable to err, even in relation to matters of inconsiderable moment, you can surely believe him who cannot lie, who is the centre of all perfection. Again, Paul says, Faith comes by hearing the word of God. Again, How can we believe on him, whom we have not heard. Just as impossible as to see without the medium of light.

Centerville, Ten., Sept. 2, 1843.

P. P.

Georgetown, Ky., Sep. 6th 1843.

REPORT—No. VIII.

To the Churches of Christ at Dry Run and in Georgetown, Scott co., composing the Co-operation for preaching the Gospel.

BELOVED BRETHREN:

During the last 12 days, your Evangelist has been engaged in Garrard co., Ky., at Antioch and Lancaster. At the first named place, there was an annual meeting, which was attended by the resident preaching Brethren. On Lord's day, we were greatly disturbed by a heavy rain. A vast crowd attended. We had a fine hearing, and a delightful meeting. The result, at that place, was 25 additions, to the great joy of the Saints.

At night, we held meetings in Lancaster; and at the earnest entreaty of the friends, I remained there from Friday till Monday night. Bro. Clark came to my help on Lord's day, at night. The session of the Circuit Court was a great impediment to the meeting; but our labors were greatly blessed of the Lord. We gained 9 additions at Lancaster—making 34 during this tour. Our success was of a character greatly to advance the cause. The prospects are now flattering for many more additions.

In all affection, yours,

J. T. JOHNSON, EVANGELIST.

For the Christian Journal.

TO C. KENDRICK.

BELOVED BRO. CARROLL:

I am very much delighted with your Nos. on *Christian Duties*; and particularly with No. XIII., on the duties of Elders; but some of my acquaintances think you have misunderstood 1 Tim. 3: 10. They understand the Apostle to mean—Let the Deacons 'also be tried' whether they be 'grave,' 'double tongued,' 'given to much wine,' 'greedy of filthy lucre,' &c. before they use the office of Deacon. The word 'also,' in the text, shows, that Elders and Deacons were both to be 'tried,' but the question seems to be—Were they to be tried, whether they had the traits of character specified by the Apostle, before they 'used the office'—or were they to be put in office on trial, to see whether they were blameless, as Deacons or Elders, before they were ordained.

Please bestow a little more attention on this question if you have time.

Your loving Brother,

A. KENDRICK.

'Truth is consistent with itself, and needs nothing to help it out; it is always near at hand and sits upon our lips, and is ready to drop out before we are aware; whereas a lie is troublesome, and sets a man's invention on the rack, and one trick needs a great many more of the same kind to make it good.—Annon.

AUTHORITY OF THE BIBLE.—The Rev. Adolphus Monod, in a treatise recently noticed, gives the following as an illustration of the benefits arising from the reading of the Bible:

The mother of a family was married to an infidel, who made a jest of religion in the presence of his own children; yet she succeeded in bringing them all up in the fear of the Lord. I one day asked her how she had preserved them from the influence of a father whose sentiments were so openly opposed to her own? This was her answer—'Because, to the authority of a father I did not oppose the authority of a mother but that of God. From their earliest years my children have always seen the Bible upon my table. This holy book has constituted the whole of their religious instructions. I was silent, that I might allow it to speak. Did they propose a question; did they commit any fault; did they perform any good action, I opened the Bible and the Bible answered, re-proved, or encouraged them. The constant reading of the scriptures has alone wrought the prodigy which surprises you.'

CHRISTIAN JOURNAL.

HARRODSBURG KY.....SEPTEMBER 16

☞ When persons at a distance wish to order the paper for a friend in another section of the country, they can do so by sending in the name of the individual, with his Post office, county and State. It is not necessary for us to make out an account and send it to the person who forwards the name. The terms are two dollars per year, and the money can be remitted at any time through a post-master; only be careful to state for whom, and at what post-office.

☞ Bro. J. G. Chinn, formerly of Lexington, Ky., requests that all letters and papers for him, be hereafter be sent to Lexington Missouri.

Bro. C. KENDRICK writes, that on the 3d Lord's day in August last, there were seven confessions at Henrican, Casey Co. Ky.

☞ Of the subject matter contained in a letter found on page 50, we heard something whilst on a recent visit to Henderson; and now publish the letter that the people may see to what straits men are sometimes driven to sustain their favorite views and systems, in opposition to the plain teaching of the word of God. How utterly hopeless must any cause be, when its supporters are compelled to resort to such bare-faced perversions to sustain it; and which will render the Bible, a bundle of nonsense. Suppose, for example, it be conceded, that, 'it is

not *absolutely certain* the Apostle Peter ever,' used the words as they are found in Acts 2: 38., and that this *uncertainty* is owing to the very cause this preacher assigns, what would be the consequence so far as the whole Bible is concerned? Would not the same objection lie to every verse, sentence and chapter in the whole Book? Yes. And the preacher's own faith would find its condemnation in the very rule he has produced to sustain it; and the Bible itself lose its claim upon the affections of man, as the Word of God.

This preacher must have presumed a great deal upon his own learning, and the gullibility of his hearers, when he told them he doubted if Paul ever received the command, 'arise and be baptized and wash away thy sins, calling upon the name of the Lord.' Which are we to believe—Paul or the preacher?—for Paul expressly declares that he *did* receive this very command. This preacher has discovered a new and very summary way of disposing of baptism for the remission of sins; and for this discovery we would recommend the College at Georgetown to dub him forthwith a D. D. as a reward for his theological accumen. We are sorry we are not furnished with the name of this *gifted* scripture expounder, that we might hand it down to posterity, that millions yet unborn, should know to whom they will be indebted for a correct interpretation of these 'interpolated?' passages. Seriously: when men with such unblushing impudence, thus handle the word of God, their names should be spread upon the pages of record, that the world might know, pity and avoid them. This preacher's ignorance and effrontery in thus endeavoring to impose upon his audience, was scarcely exceeded by one of the same order in Indiana, who, recently, when about to address an audience, three several times raised the N. Testament and threw it upon the stand before him, exclaiming, with marked emphasis, each time, "*This is not the gospel of Jesus Christ!!!!*"

S. M. S.

The following extract of a letter from our beloved Brother C. J. Smith, (dated Trimble co., Sept. 5th, 1843,) will be read with interest.

I have been here with Bro. Challen for 10 days, and, truly I may say, though the battle was a

warm one for a few days, yet in the close victory was seen triumphantly perched upon the banner of the Cross. And, though our strength failed us in the benevolent work of gathering up the slain, yet, bless the Lord, we have decently buried 45, and the good Brethren will take care of the balance. Thus at this point, within the last four years, 150 noble souls have I seen submit to the Lord.

Praised be his name forever,
C. J. SMITH.

THE JOYS OF PRAYER.—Even in those parts of prayer that might seem only painful, there is a pleasure that would be ill exchanged for this world's most boasted bliss. In the bitterness of repentant sorrow for sin, there is a sweetness; in the agony of fervent supplication for pardon, there is a joy, as much superior to the best the world can boast, as the heavens are higher than the earth.—

The broadest smile unfeeling folly wears,
Less pleasing far than prayer's repentant tears.

Oh! what a happy, heaven fore-tasting life might the children of God enjoy on earth, if they would live a life of prayer!

How calm might they be in the midst of the wildest storms. How joyful in the deepest tribulations. How composed and cheerful while all around was agitation and alarm—the smile of heaven sparkling around their path, the peace of heaven dwelling within their heart

They say that travellers in Alpine regions are encompassed with a clear atmosphere, and cloudless sunshine, while traversing the summits of those lofty mountains, at the very time that the world below them is all wrapt in mists and darkness, and thunder clouds are bursting at their feet. Even thus does prayer lift the believer to a loftier and serener region, far, far, above the clouds and storms, that darken and distract the world below. In that region of purity and peace, the atmosphere is clear and calm; and the light of God's countenance shines rightly on the believer's soul, while he sees the thunder-clouds of earthly care and sorrow rolling beneath his feet; thus realizing the beautiful illustration of the poet:

'As some tall cliff, that lifts its awful form,
Swells from the vale, and midway leaves the storm.
Though round its base the rolling clouds are spread,
Eternal sunshine settles on his head.'

THE FIRST PRAYER IN CONGRESS.—We published some days since an extract from a letter from John Adams to a friend, speaking of the 'first prayer in Congress.' A correspondent has sent to the Christian Register a copy of a prayer, found among the papers of the Rev. Mr. Little, formerly minister at Kennebunk, Maine, which was filed as 'Duche's prayer upon the Declaration of Independence,' and which is probably

the prayer spoken of by Mr. Adams. We copy it from the Register:

The Rev. Mr. Duche's Prayer in the Congress after Independence was declared.—O Lord, our heavenly Father, high and mighty; king of kings, who dost from thy Throne behold all the dwellers on Earth, and reignest with Power supreme and uncontrolled over all Kingdoms, Empires and Governments, look down in mercy, we beseech thee, upon these our American States, who have fled to thee from the rod of the oppressor, and thrown themselves upon thy gracious protection, desiring henceforth to be only dependent upon thee. To thee have they appealed for the Righteousness of their cause.— To thee do they now look up for that Countenance and Support which thou alone canst give; take them, therefore, heavenly Father, under thy nurturing care, give them wisdom in council, and valor in the field, to defeat the malicious Designs of our cruel Adversaries, convince them of the unrighteousness of their cause, and if they still persist in their sanguinary purposes, O! let the voice of thine own unerring justice, sounding in their hearts, constrain them to drop the weapons of war from their unnerved Hands in the day of Battle. Be thou present, O God of wisdom, and direct the counsels of this honorable Assembly, enable them to settle things upon the best and surest Foundations that the Scene of Blood may be speedily closed, that order, harmony and Peace effectually be restored, and truth and justice, Religion and Piety prevail and flourish amongst thy People. Preserve the Health of their Bodies, and the vigor of their minds Shower down upon them and the millions they here represent such Temporal Blessings as thou seest expedient for them in this world, and crown them with everlasting Glory in the world to come. All this we ask in thy name and through the merits of Jesus Christ, thy Son, our Savior. Amen.

Deserve success, and you shall command it by making yourself useful to others.

Common fame is often a common liar, though it is often said that what every body says, is true.

Constant occupation prevents temptation, and begets contentment; and content is the true philosopher's stone.

RECEIPTS.

Edward Chastain,	Ky.	\$2.00
P. Vanbussum, Henderson	"	2.00
Mrs. C. Woodson, Madisonville	"	2.00
R. P. Lightburne, Louisville	"	2.00
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R. F. Starks, do	"	2.00
Mrs. C. Kinkaid, do	"	1.00

OBITUARY.

Communicated.

DIED—On the evening of the 8th inst., after a short but painful illness, Miss MARY FISHER, in the 24th year of her age. She has left a numerous circle of relations and friends to mourn their loss.

Before her spirit left its tenement of clay, she called her weeping parents, brother, sisters, and friends around her, and bade them farewell. She exhorted them to meet her in Heaven where parting would be no more. Oh what consolation it ought to be to her bereaved parents and friends, to know that she died with bright anticipations of a blessed and glorious immortality.

"Peaceful be thy silent slumber,
Peaceful in the grave so low;
Thou no more wilt join our number,
Thou no more our songs shalt know.
Yet again we hope to meet thee,
When the day of life is fled;
Then in Heaven with joy to greet thee,
Where no farewell tear is shed."

Mercer County, Ky. Sept. 11, 1843.

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A list of Agents in other States, will be made out and published in our next issue. We publish the above list in Ky., not to the exclusion of others who

may feel disposed to interest themselves in behalf of the Journal; but that our friends may know to whom to apply for information in relation to the paper, terms, &c.

NOTICE.

A Meeting will be held in the Grove on Bro. James T. Mason's Farm, (about half way between Harrodsburg and Danville,) commencing on the Saturday before the third Lord's day in this month. Brethren Pinkerton, Morton, Johnson, and others will be present.

FEMALE INDUCTIVE INSTITUTE,
AT WINCHESTER, KY.

The third session of this Institute will commence, on Monday, 30th October next.

The PRINCIPAL and his LADY have had much experience in teaching; and will give as full and thorough a course of instruction, as can be obtained in the best western Institutions. Attention will be paid to education in its three departments, INTELLECTUAL, MORAL, and PHYSICAL.

They own an excellent apparatus; and the physical sciences will be practically taught. The advantages conferred must, therefore, be far greater than can be realised where no demonstrations are given.

TERMS.

The following very low rates have been fixed upon; payable invariably one half in advance.

1st Class,	\$10 00
2d " "	12 00
3d " " including Latin and Greek,	15 00
The French Language, extra,	12 00
Drawing and Painting	12 00
Board, including washing, fuel & lights,	50 00

No pupil can be received for a shorter period than one session. Nor will deduction be made for absence, but in case of protracted illness.

JOHN G. TOMPKINS, PRINCIPAL.

September 1st, 1843.

N. B. Each pupil will be charged 50 cents for wood.

TERMS.

I. The "CHRISTIAN JOURNAL" is published every Saturday morning, at Harrodsburg, Ky., on an Imperial Sheet, and upon type entirely new, containing 16 large octavo pages a week, or 832 pages a year:—It will be sent to subscribers at the low price of Two DOLLARS A YEAR IN ADVANCE. When an Agent or Post Master is satisfied of the willingness and ability of a subscriber to pay within a short time after subscribing, the name can be sent on without the money.

II. All Preachers of the Apostolic Gospel are authorized Agents, and the Editor requests others friendly to the work to act as Agents.

III. The eleventh copy will be sent gratis to any Agent who will procure Ten new subscribers.

IV. All communications must be Post PAID or FREE to receive attention.

V. No paper discontinued until all arrearages are paid up, except at the option of the Editor.

RULES FOR REMITTANCE.

No Post Master will refuse to send money to an Editor, free of postage.

Be particular in naming the person, his Post Office, and State, to whose credit you remit.

Agents need not wait to get a large sum, before they remit. Please remit as you receive.

CHRISTIAN JOURNAL.

"SO SPEAK YE, AND SO DO, AS THEY THAT SHALL BE JUDGED BY THE LAW OF LIBERTY."—James.

WEEKLY.]

R. FRENCH FERGUSON, EDITOR.

[\$2.00 A YEAR.

Vol. II.

Harrodsburg Ky. September 23, 1843.

No. 28.

COMMUNICATIONS.

Hopkinsville, Sept. 4th, 1843.

DEAR BRO. FERGUSON:

The administration of law under the Jewish economy claims our attention for a while. If I know anything of right reasoning it is this: Settle principles and make these principles apply to the various cases that present themselves. The Priests and Levites were made the ministers or the administrators of the law. See Deut. 21: 8—33: 10. Malachi 2: 7. Every controversy was tried by them. They taught the law and the judgments to Jacob and Israel. The people sought the law at their mouth. It was only necessary for the Priest to read the law and apply it to the case brought before him. See Nehemiah and Ezra. Paul has a clause in the 7th Hebrews, when speaking of the Levitical priesthood, which is to the point: Under the priesthood the people received the law. The people had the law administered to them by the Priests. These priests were the rulers of the people, called Gods. Psalm 82, of whom Moses said, 'Thou shalt not revile the Gods.' This is illustrated by what Paul said to the Priest Ananias. Acts 23. Here, then, we have a principle settled. The priests administer the law and decide all controversies. There can be no case supposed of such a nature as to oppose this principle, without departing from the law. Can we find a principle of the same kind established under the New Dispensation? If so, the application will be equally easy. Has the Lord appointed men in the Church who have the authority to teach, to rule, to govern, to decide controversies? He has. What you have heard of me, says Paul, commit thou to *faithful men*, who shall be able to teach others. To the Corinthians Paul says, submit yourselves to the house of Stephanus, who were the first fruits of Achaia. To the Hebrews, he says, 'Remember your leaders, who have spoken to you the word of God.' 'Obey them that have the rule over you and submit yourselves. For they watch for your souls as they that must give an account.' To the Thessalonians, 'We beseech you to know, (acknowledge,) them that are over you in the Lord, and admonish you, and esteem them very highly in love for their work's sake.' Peter exhorts the elders to feed the flock, taking the oversight of it. He speaks of them as the shepherds. He exhorts the younger to submit themselves to the elder. From the above Scriptures, we learn *obedience to the rulers*. The elders or bishops are to teach, feed, rule, preside. How are the principles clearly marked? There are officers from whom the Church must learn their

duty, and to whom they must be obedient. Permit me to ask the question, is there reason or propriety in a young man's opposing his judgment to the wisdom, discretion and experience of the aged and well-advised servant of the Lord? Where is the man, who would not prefer to abide the judgment of one, two or three old and experienced men, to bringing a difficulty of any character to a decision of a body of ten, twenty, or two hundred men, women and children? The fact of electing officers is sufficient to do away the idea of submitting controversies or other matters to the body. The Church chooses its officers, and then acts the part of officers itself. This is opposed to all the principles established in political and religious governments. It would be as reasonable that the people should go up to the seat of government, and make laws after having elected a legislator, or that they should take the office of magistrate, after choosing one to act for them.

The principles once settled we can easily see the application of them to all cases. Whatever can take place in a congregation of Christ, is provided for by the law of Christ, which is perfect. I will say, without fear, that no case of discipline, controversy or violation of law, can ever take place, which is not met by this perfect law.

The incestuous person at Corinth was put out by the majority. Then this majority was ascertained by vote, say our Brethren. I do not so think, for this reason. Paul charges that congregation with the crime of schism; and said, there must be heresies or sects among them that the approved might be made manifest. The lines had been drawn before Paul wrote to them, between these parties. Some of them were ungodly men. See his threats to them. They were known, and hence Paul said that there must be sects that the approved might be manifest. A sect or party had been formed, and was opposed to Paul's authority as an Apostle. They rejected his advice and law. But the greater part obeyed him. How was this known? By their speaking against Paul, and by their hostility to his teaching. Now, if we grant that a vote was taken, what will be the result. That a party of wicked rebels voted against the decision of Paul. For if the vote was taken it was to settle a law: shall we obey Paul or not? This party having been formed before Paul wrote to the Church, were the authors of much confusion, and were guilty of many wicked practices. They were known without taking a vote, as the factions are always known, by word and by deed. See ch. 4: 18, 19, 21—5: 11. 2nd Letter, ch. 12: 21—13: 1, 2. Here he marks out that party

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which continued from the first to oppose him. No vote was ever taken by which to ascertain who they were, for their sins were open beforehand, going before them to judgment. Their heretical conduct marked them them out before all.

I must devote another number to the deacons, 7th of the Acts, to the Council, 15th Acts, and to the word *blameless*, and other matters connected with the subject. H. T. ANDERSON.

For the Christian Journal.

THE SUMMER AND FALL OF 1826.

I began to preach in the spring of 1823. The field of my labor was a district of country south of the Kentucky river. In the spring of 1824, I went to Tennessee and North Alabama, and continued in that district of country until the spring of 1826.

I was accustomed, as was the practice generally then, to invite persons forward to be prayed for. At the camp-meetings which we had in Tennessee and Alabama, and even in the South-Eastern part of this State, I have often seen scores come forward for prayers. On such occasions, when there was great excitement, it was not uncommon to pray and sing, and exhort the weeping mourners nearly the whole night. In our conversations with them, we would exhort them to believe on the Lord Jesus Christ, and would explain to them, as well as we could, the nature of faith.

They would frequently tell us that they did believe. We would then exhort them to repent. They would answer us, amidst sobs and tears, that they were sorry for their sins, and were resolved by God's help to live a different life for the time to come. We would then instruct them to pray, and would pray for them. Still they were not comforted, but would continue to weep and mourn, and their bosoms would heave with anguish, and the weight of unpardoned sins would press upon their consciences, and exhort piteous groans from their aching hearts.

We would quote to them the precious promises of the Gospel; but it was difficult to persuade the distressed penitents to take hold of them. It was, however, no uncommon thing for from ten to fifty to make profession of religion at one of those meetings; but generally the principal part of the *mourners*, as they were called, would return home un comforted. Oh, how painful it would be to part with the weeping multitude without being able to administer to them the slightest comfort; and often with the expectation of seeing them no more until we should meet at the Judgment Seat of Christ!

In these afflictive circumstances, I went to the Scriptures for instruction and relief. I was very naturally led to examine the discourses of the Apostles recorded in the Acts, and to look at the effect of their preaching. I did not find that

their hearers ever went away as ours did—without being able to obtain comfort. This caused me to suspect that something was wrong in our preaching. I tried to find out what it was, but failed. I perceived that we did not preach like the Apostles, but could not tell wherein. I saw there was a great difference between their converts and ours. Theirs *knew* they were pardoned, and rejoiced in it; ours could only *hope*, and that with fear and trembling. I set about searching into the cause of this difference, but was unable to find it. I knew there was something wrong, but could not tell what it was. I was greatly distressed in not being able to afford comfort to my repentant fellow-creatures, and to point them to the evidences of their pardon and acceptance with God.

In this state of perplexity I started for Kentucky in the spring of 1826. On my way home, I saw, for the first time, the debate between Campbell and McCalla on Baptism. Looking over it; I noticed the remarks of Bro. Campbell on the practical import of baptism. Never until then did I perceive the wisdom and benevolence of the Divine Savior in the institution of that ordinance. The light flashed upon my mind; and for the first time in my life, I saw that baptism was to be administered to penitent believers for an evidence to them of the remission of their past sins.

I rejoiced exceedingly because I had found the long lost link in the golden chain of gospel truth. I had been looking for it, and knew it the moment it caught my eye. It was like the chief corner-stone in the foundation of the temple; though often trampled upon in the search for it, when put in its proper place, its comeliness and utility were apparent.

The night before I reached my father's, I stayed with a brother whose wife was not a disciple. I found, however, that she was greatly concerned about her soul. I presented to her the Gospel, and exhorted her, as she seemed to be a true penitent, to be baptized for the remission of her sins. She received the word with readiness of mind and, like the Pentecostians, rejoiced that she had learned the way of salvation.

I baptized her a few days afterwards. She dedicated the remainder of her life to the service of the Lord, and died some years since in the triumphs of faith.

In July of the same year, I presented the same sentiments to a number of penitents in the neighborhood of Georgetown, in circumstances of such a character as to make a lasting impression on my mind.

I was the youngest minister present. The rest all knew my sentiments on the subject of baptism, for I had spoken them freely. They

insisted I should not preach them at that meeting. During the afternoon meeting, which we held at a private house, on Lord's day, a cloud unexpectedly arose, and it began to pour down rain in such torrents that the people could not go away. It rained without any intermission or abatement until after midnight. We occupied the time in singing, praying and exhorting the assembly. I perceived many weeping in the congregation; and not venturing publicly to urge baptism for remission, for fear of open opposition from some of the brethren, while they were singing, I addressed the penitents privately, and taught them baptism for remission. Seven of them, I think, agreed to take the Lord Messiah at his word, and forthwith to obey his commandments. I baptised them the next morning in a pond, made by the rain that fell the night before.

Early in the autumn of the same year, I started again for Alabama. On my way, I attended a Camp-meeting at Mill Creek, near Tompkinsville, in Monroe county, Ky. Saturday evening I preached, and was followed by a brother in exhortation. I requested a brother, John Mulkey, to conclude, but he declined. I then spoke again, and concluded with an invitation to such as desired to become Christians to take certain seats which were prepared for them. More than twenty persons came forward.

I requested their attention, and stated that one principal object I had in asking them forward, was, to instruct them in the way of salvation. I occupied about an hour in proving that pardon was promised in the Gospel to penitent believers, on condition of their baptism; and, in illustrating the Gospel plan by various Scripture facts and figures. We next engaged in prayer, after which I conversed with them all, one by one, and found some willing to trust the Savior for remission, in obeying his commandments. I then invited all who wished to be baptised for the remission of their sins to come forward. Five, I think, seated themselves as suggested. I took their confessions in the hearing of a large congregation. The novelty of the whole procedure, if nothing else, was calculated to attract the attention of the audience. It was now between 11 and 12 o'clock, and four of those who had made the confession, wished to be baptised the same hour. The night was dark, and the stream we had to go to was at least a quarter of a mile off, and the whole distance to it was through the woods, a dim road only conducting to the spot. The people having prepared themselves with torches and lanterns, we started to the water. The darkness of the night—the place—the occasion—all combined to give solemnity to the scene. No one spoke but in an under tone. The slow step of the large procession was like the cautious tread among the tombs. Nothing interrupted the stillness but the melancholy hoot of the night-owl from a neighboring hill. As we approached the water, the light of our torches gleamed upon the

murmuring stream as it rushed on its winding way through the dense woods. The weeping penitents were baptised into the name of the Father, Son, and Holy Spirit. A song was raised, and the procession returned up the hill to the meeting-house; and all retired to their tents for the rest of the night.

I went directly to Jackson county, Alabama, where I attended a camp-meeting of several days duration.

On Monday I preached faith, repentance and baptism for the remission of sins. At the close I gave an invitation for persons to confess the Lord. Several came forward, among whom was one, whose venerable appearance, blanched locks and furrowed features, told the blighting effects of time. He made his way through the crowd, and came tottering forward, steadying himself with his staff, and reached me his thin and palsied hand, tears at the same time gushing from his eyes, and his whole frame shaking with deep emotion. When the song was concluded, he asked permission to speak a few words. It was granted; and he proceeded to address the congregation to this effect: 'You perceive I am an old man, I have been piously inclined from my youth. And although I have made it a practice to attend all the preaching I could, I never heard until to-day what I must do to be saved! I have come more than sixty miles to this meeting. It was so far, and I was so frail, that I hesitated long whether I should come; but I bless God that I did come, for if I had not I might never have heard the Gospel.' When addressing the young people he said, 'If I had, when young, heard the sermon just delivered, I doubt not I should now have been a veteran of the Cross, instead of being, as I am, an aged sinner.'

We immediately repaired to the water, close by, and all who had confessed the Savior were baptised. As the aged gentleman came out of the water, a holy joy lit up his countenance, and a manly smile played upon his features; he clasped his bony hands together and said, 'Praised be the Lord that I ever saw this day! I can return home and die in peace, for I have found what I have been seeking for all my life.'

I went from there to another camp-meeting, higher up in the same county, where I preached the same doctrine and baptised a number of persons for remission, among whom was Jas. C. Anderson, now a very able and prominent preacher in Tennessee.

The following is his own statement of the matter:

'I was immersed by him (B. F. Hall,) together with many others; on the 15th day of September, 1825 or 1826, in the State of Alabama, Jackson county, in Jones' Creek. At that time he preached faith, repentance and baptism for remission of sins, but not so fully as it is now preached.'

I remained in Alabama until the spring of 1827, preaching all the while, and inculcating the doctrine of faith, repentance and baptism for remission of sins. I then returned to Kentucky,

preaching, wherever I went, the same glorious truth.

That summer and fall I spent in the counties of Mercer and Washington, (Ky,) and ere the snows, and storms, and chilling blasts of winter, together with fatigue, and the indisposition of my young family compelled me to retire, for a short time, from the field of labor, I had baptized more than fifty persons for remission. B. F. HALL.

Sharon, Christian county, Ky, Sept. 5, 1843.

DEAR BRO. FERGUSON:

The case of the Deacons is before us. 'Look ye out seven men, full of the Holy Spirit and wisdom.' The Apostles decide the character of the men, and they must be chosen accordingly. There were 8000 Disciples in Jerusalem. There is a rule by which wise men have been always governed. The easiest, simplest and least perplexed way of doing a thing is the best, and the right way. According to the system which I oppose, those 8000 persons of all ranks and grades of intellect—old men and women, young men and maidens, must assemble themselves together to vote upon the character and the respective merits of the men before them. Wives are commanded to be obedient to their husbands. All the wives then will, of course, vote on the side of the husbands. The children are likewise commanded to be obedient to their parents. I think I hear the wives asking the advice of the husbands, and the children calling on the parents to inform them in this momentous case. I can't see how this matter was carried out. 8000 would make a vast assembly. Who could count hands there, or distinguish yeas and nays? It surely was a troublesome matter. But lots are cast. No: There were no lots there. Why? Because lots never decided character; lots pointed out persons and things, not moral qualifications. The men were chosen for their moral excellencies. The judgment was to be exercised in this case. The command is, look out seven men. The men were looked out and brought before the Apostles. I ask any thinking man, if he does really think that every one, young and old, gave his and her opinion in this case? If so, make such an action agree with the invariable requirements of the Apostles. I take the position that the matter was managed in this as in every case of the kind, in all elections of officers. The Elders of the Jerusalem Church managed, or the teachers directed the matter. Apostles are the first gifts, Evangelists, Prophets, Pastors and teachers next. Now, let us find an address of a similar kind, made by Paul to the Corinthians. He speaks to the whole Church, yet sends Timothy to carry into effect his teachings. 4: 17. He likewise directs them to obey the family of Stephanus. The Apostles address the whole Church, yet there were Elders there, Evangelists, and Prophets, who carried out the command. If a vote was taken in the case, it involves all the consequences which I have enumerated, which are too monstrous to be admitted by any person, who is an admirer of good government. Here I remember a circumstance

that took place in Virginia. It has been, by the way, a doubt with many good men, whether women should vote at all. A church had been troubled for some time with the Campbellitish sentiments of its preacher. Some of the old heads were much annoyed by it, and for a long time were devising ways and means to put him out. The male members were counted, but they were too few in number to turn him out. One of the chiefs of the opposition made a motion that the sisters should have a vote. It was carried, and the sisters had a right to vote by virtue of a vote. Like begets like; a vote begets a vote. A meeting was appointed, and the preacher summoned to answer for himself. He arose to make his defence, and soon did he put the chief of the opposition to silence. We will suffer no argument, said the chief, and the vote was taken, and the preacher put out by vote. The matter was decided by a majority of ignorant, prejudiced, and self-willed men and women, contrary to all the rules of reason and Scripture. I know another instance: an election of officers was held in a certain church. A brother was appointed to take the votes of the sisters, and on going to them, they asked him, *whom shall we vote for?* He pointed out some person whom he thought fit, and they voted for him. But the singularity of the system lies in this. In Christ there is neither male nor female; therefore, the female has a right to vote; but, in Christ there is neither bond nor free, and they will not permit the servants to vote. Why not? I have seen some servants more intelligent than their masters. But our legislative authorities have decided by vote that the slave shall not vote, and though in Christ there is neither bond nor free, yet the Church has enacted that this is not the case, and the vote has again made a law that the servant shall not vote. I still think, Brethren Elley and Whittington, that your voting system is, by some means or other, very closely related to legislating. The servant might vote against his master, you may say. Yes, the wife might vote against the husband, the child against the father, and the whole against the Lord. Paul says, the women shall not teach, nor usurp authority over the men, but be in subjection. Now, as you are fond of supposing, let me suppose a little. Suppose, as it very often happens, that a majority of women shall be found in the Church, and suppose that this majority shall vote against the men. What then? Why we have at once a *gynceocracy*—a woman government. Now, a system of that kind, my dear brethren, seems too bad to vote for, therefore, I would give it up.

In the 15th of the Acts, we find that the whole multitude was pleased with the decision of the Apostles. How was this known? I have always thought that the 'onus probandi,' rested on the affirmant. I hold a negative. You call on me to prove that there was no vote in this case; it rather devolves on you to prove that there was. But I will give a case of a similar nature. I was once a member of a certain church, and some matters that had long been a grievance to the church were

brought into discussion. These matters were discussed for some two or three days, and finally the whole congregation came to an agreement on the points of difference, how was this done? There were some six or seven persons who were on one side, and the body of the congregation on the other. A few only engaged in the discussion. The Scriptures were read. The points in dispute made clear, and the opposition acknowledged themselves convinced, and thus the whole body was of one mind. There were *certain* of the sect of the Pharisees opposed to the Apostles and Elders. These *certain* were well known, because they were the speakers, and contended against the Apostles and Elders. But when the Apostles brought the testimony against them, they acknowledged their mistake, no doubt, as honest men, and having given up the dispute, the whole body was unanimous. These certain Pharisees were the only opponents when they gave up the point, it being known that all the others were of one mind, a vote was unnecessary. And I would say that this is a noble example for us. When there is a diversity of opinion, produce unanimity by sound doctrine, and not carry things by vote. We should always be of the same mind and judgment, and discussion can alone produce this state of things. A full and free exchange of sentiments, and the reading of the law, will always bring the Church to one mind and judgment. Lastly, for the present, Paul says, the Bishop *must be able, by sound doctrine, both to exhort and convince the gainsayers*. The method now is to convince a man he is wrong by voting. In old times sound doctrine could do it. I think we would do well to try the old way, and let voting alone. 'Convince the gainsayers by sound doctrine. I have only room to say that the word, 'blameless,' does not mean sinless perfection, but when used by Paul and applied to the bishop, it signifies that the man shall be one against whom no charge of an immoral nature can be brought, done by him either before or after he became a disciple.

H. T. ANDERSON.

Harrodsburg, September 12th, 1843.

DEAR BRO. WHITE:

The time seems long since we parted. Of what short and fleeting periods are our dearest friendships on earth composed. The heart but partially knows the sensibilities of hearts, when lo! 'a change comes o'er the spirit of our dream.' Indeed, if the recollection of Friendship Hall was not embalmed in a grateful mind, it would at once—like the visions of boyhood—have passed away into forgetfulness. You know that I have often said that you ought to be among the 'happiest of the happy.' At the remembrance of you all, what scenes of felicity awaken! How pleasantly and profitably have the hours passed, as we united in the social circle to discharge our Christian duties! How delightful the moments we spent around the family altar; that sacred and hallowed spot, where the heart of the stranger could throb in unison with the heart of friends—where the Spirit of the Lord breathing in his word awoke our slumbering affections, and diffused into our souls its sanctifying and heavenly power. My dear brother, if

there be on earth one spot dearer than another—one consecrated spot where the soul in exile can refresh itself, and renew its wasted energies, it is the family altar.

'Tis there we quell each rising fear,
And surer hope is given.
'Tis there our woes all disappear;
Our Master's voice we sweetly hear,
That lifts our souls to Heav'n.

The influence of the world is constantly bearing upon us—exerting a withering and wilting power upon all our nobler aspirations. And when we come in contact with the coldness, selfishness and avarice that may be found in the journey of a day, our better feelings, retiring within ourselves, can only be soothed in the contemplation of a destiny soaring above this mortal and transient life. You know that Paul says to the Phillippians, on one occasion when the apathy and indifference of *even the Disciples* were presented to him, 'All seek their own, not the things that are Jesus Christ's.' But when we return from our daily wanderings and throw ourselves into the bosom of a Christian family, to learn of Him that was meek and lovely.—Oh, what an antepast of Heaven! What a foretaste of immortal blessedness! Do not think that I prize these things too highly. It is not in our power to do so. A true and sincere devotion to the private and social institutions of the Christian profession, not only affords us much spiritual and real pleasure, but also prepares us to meet with fortitude and resignation the miseries of this life. It is this alone that affords us a practical demonstration of the fact that we have an anchor to the soul, *both sure and steadfast*, which holds us securely in the storms of misfortunes, and the attacks of evil, designing men. There is, perhaps, no Christian duty so necessary, nor privilege so great, as that of prayer. A heart deeply imbued with the fear and love of God—softened down to the tender and spirit of the gospel and touched with the tenderness and sympathy of Christ;—a mind, too, enriched from the fountain of light—I say, such a mind and such a heart, engaged in admiring & adoring the Author of our being, the savior of our souls, is methinks the sun of earthly bliss and human perfection. O my God! that all thy children would thus honor and adore thee! They would find thee always ancient, always good, always near. O eternal beauty! the life, pure and blissful, of all those who truly live. They nothing know, who know Thee not. When thou art gone, all things are lost. No light, no life, no joy, without thy presence. Life is a winter's day, disturbed by bitter storms. Succeeding night with horrid gloom becomes life's rayless dwelling. 'Tis thus with these to whom thou art an "unknown God." O thou who rob'st one half the world in light, dispell one half our darkness. When day shall brightly shine in one eternal round, then we will be all light.

Prayer is so important, that the Apostle even speaks of the manner. He says, I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. 1 Tim. II: 8. He says again, By him (Jesus) therefore let us offer the sacrifice of praise to God continually, that is the *fruit of our lips*, giving thanks to his name. Heb. 13: 15. This word *continually*, has not the signification of perpetual. There are times and seasons for prayer. David says, "Evening,

morning, and at noon will I pray." And in the first verse of the 10th chapter, Paul says, "The law can never with those sacrifices which they offered year by year continually," &c. Here the word signifies regularly at a certain time. This is also the meaning of the word in chap. 13. The accepted of the Lord in all ages were prayerful. It is said of Cornelius that "he prayed to God always,"—and "thy prayers and thine alms are come up for a memorial before God." The Apostle James says, "If any of you lack wisdom let him ask of God," &c. The Savior said *ask* and you shall receive. Although there is so much said in the holy Scriptures upon the subject of prayer, and although it is the natural inclination of a regenerated heart, yet it is astonishing to see so much negligence. I have indeed found one person, a professor of the christian faith, (I blush to notice it) who not only neglected social reading and prayer, but *absolutely considered it improper!!* This person too, was at the head of a large family, as large as your own. Now I would ask, how could such a disciple obey the injunction, "Bring up your children in the nurture and admonition of the Lord"? Where would such a one begin without it was in his own example. Ah! my Brother, to set a prayerless example before a family, when the admonition of the Lord is, "I will that men pray every where, lifting up holy hands without wrath and doubting"! How improper! How spiritless such a profession. I have found that such persons when tried, have no patience, no meekness, no self-government. I am led to believe too, that the great majority of Elders who should be examples to the flock, neglect these things at home, and are therefore, unable to attend to them in the congregation. They are busy seeking their own things. May the Lord aid us in our devotions. May the words of our mouths, and the meditations of our hearts, be an acceptable sacrifice in his sight. Give my christian affection to all the friends, especially to those who ministered to me and anticipated my little wants. Their names are very dear. The token of friendship—that farewell gift you brought me, is gratefully remembered. It is much more grateful than the fragrance of a spicy grove—more precious than a burning gem from distant lands. Those who like the Indian Maid, stood forth to shelter the innocent, are held in constant and grateful remembrance. Until you hear from me again, believe me yours,

Sincerely and affectionately,

JAMES RICHARDSON.

P. S. I have already found many kind friends in Mercer.

Davenport, Iowa, Aug. 7th, 1843.

DEAR BRO. FERGUSON:

Enclosed I send you \$5.00, for the Christian Journal, which has been sent me regularly since its commencement; and must say, that I am highly pleased with the manner in which you have conducted it. It has ever been open to free discussion on the subject of religion; which will, I hope, be the means of bringing many to see the truth in its original purity and simplicity. They can look at both sides of the picture, and there see the great difference between Christianity and Sectarianism. Perhaps it would not be uninteresting to you, to hear

something about the progress of Christianity in this new and delightful region of country. Davenport is situated on the north side of the Mississippi river, just at the foot of the upper rapides. It contains a population of about 1100; and I am happy to say, that a goodly number of them are professors of religion. There are several different denominations amongst us, all of whom have their stationed Preachers, except the Disciples, who are entirely destitute, and have been, ever since we have been congregated, except how find them; we have been favored with a speaker from Illinois, whose labors, I trust, will not be forgotten. This Church was organized some 3 or 4 years since: 16 individuals then constituted the number; but we have increased to the number of 60. We were, from the commencement, regular in attendance upon every Lord's day, to commemorate the death and sufferings of our blessed Lord.

We shall have our new Brick Meeting House completed in a few weeks; its dimensions are 28 feet by 40; and we do hope, that some of the Brethren from Kentucky will make us a visit. Surely we have a great field to labor in, and much good might be done, especially at this time, while we are in a state of infancy. Youth is the seed time of harvest, and why not come and assist us in sowing the good seed of the word of God, that it may bring forth some sixty and some an hundred fold?

There is a Church of Disciples about 10 miles north of this place, numbering about 40 I believe; and meet together twice a week regularly. Before I close this letter, I must tell you about a new sect that has sprung up here, Mr. G. M. Hinkle leader. I heard him preach a sermon three hours in length, last Lord's day. I should judge that he was a man of but little learning, but naturally possessing a good deal of tact and cunning. He was formerly a Mormon. He endeavored to show the difference between his doctrine and that of other denominations. He commenced with the 'Campbellites' as he termed them; complimented them as being right as far as they go, or nearly so; but had left out some very important items contained in the word of God. He then laid hold of the Methodists and Presbyterians, and used them pretty roughly. He makes the washing of feet an ordinance, and as much to be observed as Baptism, or the Lord's supper. He also applies the following passages of Scripture to believers in this present day: "And these signs shall follow those that believe. In my name shall they cast out devils," &c. He also applies the 8, 9 and 10 verses of the 12 chapter of 1 Corinthians; to the present time. He says we have just as good a right to expect those miraculous gifts now as they did then; that they did not cease with the Apostles, nor will they cease until that which is perfect is come. That period of time he says, is the second coming of Christ. He also lays hands upon all he baptizes, for the purpose, I suppose, of imparting some spiritual gift. These are some of his notions in relation to the word of God. He has established several churches in this Territory. I have come to the conclusion that he is a second Prophet, of a like character with Jo Smith; and will carry with him a good many of the ignorant and superstitious.

Yours in the hope of immortality,

J. N. OWEN.

Sharon, Christian county, Ky. Sept. 6, 1843.

BRO. FERGUSON:

I see a question from Brother Winans, respecting the ordination of bishops by bishops. No such case ever occurred by Apostolic authority. No bishop ever ordained another, or a deacon. The ordaining power has been committed to the Evangelist. Timothy was no bishop, nor could he be, because he was a young man, without the qualifications required by the Spirit. He was an evangelist. 'Do the work of an evangelist,' said Paul to him. In the letters to him, the evangelist of all ages finds his duties. An evangelist, in company with bishops, may lay hands on another evangelist, but no bishop can, by Scripture authority, lay hands on another man to make him a bishop.— There are three offices in the church, evangelists or apostles of the church, bishops and deacons.— The church is reared and set in order by the evangelist, then its officers are ordained by him. See the letters to Timothy and Titus.

I would observe here that no church is left to choose its own officers. If so, some person will please show chapter and verse. But the evangelist is to preside in the selection, to see that no person enters into office without the necessary qualifications. 'Lay hands suddenly on no man,' said Paul to Timothy, 'neither be partaker of other men's sins.' The evangelist must be well acquainted with the persons whom he puts into office, that he may not bring distress on the church, by the choice of a bad officer. For, if he puts a bad man into office, he is responsible for so doing, and becomes a partaker of his sins. In my preceding numbers I have endeavored to teach this distinction in the offices. That they are plainly distinguished is clear to my mind as the commission to the Apostles. There are three things necessary in order to have a church of Christ in Gospel order. The Gospel must be preached to men, that they may obey it. When they obey it, they must be taught to keep the ordinances. And when, by experience in teaching, &c., men become qualified for officers, they must be ordained. Then is the church in Gospel order, and these things devolve on the evangelist or preacher. So teaches Christ and his ambassadors, the Apostles. A bishop of a church can never perform the office of an evangelist; for his duty requires his constant presence with the Church. The evangelist, on the other hand, does not act the part of bishop, but teaches the persons to be bishops, their duties, and instructs them in the performance of these duties. See Paul to Timothy again.

I must be permitted, while on the subject of officers, to notice their responsibility and duties. I will take for an example the letters to the seven churches. There is a peculiarity about the officer and his high responsibility found in those letters. The Savior addresses each letter 'to the angel of the Church.' The address is not to the church, except in some few particulars, but to the angel. I must say here that I object to the translation, 'by the messenger,' for many good reasons, one of

the chief of which is this, that the bad conduct of the body was charged on the angel, and he was charged with permitting things to exist in the church, offensive and hateful to the Messiah.— This could not be the case if the angel was a simple messenger, by whom the letter was sent. On examination of the synagogue worship, we find several officers mentioned, among which was the 'angel of the church.' The name was given him, because the highest office was given him; that of offering up the prayers and petitions of the congregations to God. He stood, in a manner, between the congregation and God, and hence was denominated the 'angel of the congregation.' He presided over the others. Hence we find a similar name and office in the congregation of Christ.— The high responsibility of the office as spoken of by Christ, agrees well with the injunction of Paul to the Hebrews, 'obey them that have the rule over you; for they watch for your souls as those that must give an account.' This angel was held accountable by Christ for suffering disorderly persons to remain, and teach hateful things, in the church. Paul to Timothy has an idea of the same kind. 'Let the elders that rule well, (preside well) be counted worthy of double honor, especially they who labor in word, (preaching) and teaching. We have different orders of elders pointed out, Hegenmenoi, guides; Proistamenoi, presidents. I would observe here, that this fact includes a plurality of elders or bishops, among which we find the presidents, guides, teachers and rulers. Among them are the angels or presidents on whom lay the chief responsibility, whose labors were great in teaching the church, and keeping out all offenders, convincing by sound doctrine, *not by vote*, the gainsayers. Controversies were settled by these men of age and wisdom, Cor. 6, as by the Priest under the law. The order of the church was attended to, and they were conspicuous as the examples of the flock.

How far are we from primitive times and practice! Some of our modern elders are persuaded that the majority must rule, not being able to convince by sound doctrine, when there is a diversity of sentiment. Though called an officer, the elder throws away his judgment, (he ought to throw his office,) and abides by the decision of those very persons, whom he is bound by his office to convince and rule. Instead of being able to teach the word of God, and show the commands of Christ, for every duty and every requirement, he gains a triumph over those who dissent, by a vote. Alas! how low! How many votes would ever bring a congregation to the same mind and judgment? The Savior blames the angel in Pergamos for permitting certain doctrines to be taught, and threatens the angel of Ephesus to remove his candlestick out of its place. Here learn another idea. The stars were angels, the candlesticks were the churches. Such was the station and authority of this angel, that the candlestick or church was called his, and the Savior threatens to remove it, unless there was a reformation produced in it by him. Oh, elders, elders, hear ye the word

of the Lord, and tremble for your supineness, and coldness. And ye evangelists, take heed that you lay hands suddenly or hastily on no man, lest ye become partakers of their sins of coldness, ignorance, inactivity and negligence. And, ye churches, take heed that you *pay* your bishops, when you get such as you ought to have, for those who rule and teach are worthy of *double pay*, because their time and labor are bestowed on you.

To Brother Whittington, a remark. Your argument on the word *blameless* is a failure. Had you looked into your Greek Testament, you would have seen differently. Peter was blameless, if we apply the words used by Paul, respecting the bishops. Paul uses to him the word *kata gnōsmenos*, which signifies to be condemned. Peter's fault was one of timidity and want of judgment. When corrected, he reformed. The words used by Paul with respect to the bishop, are, *anepileptos*, and *anengkleetos*, rendered, inculpatus, qui in jus vocari nequit, by Shrevelius. The idea is, the bishop must be a man who cannot be called before a court of justice for any crime. Therefore, he must be a man, who has never, while a Christian or unbeliever, committed any act which would bring him before a public tribunal, that these things may not be alledged against him when made bishop. Peter's conduct you see could not be expressed by either of these words. I would further remark the Christian-like deportment of Peter when corrected by Paul. He set a noble example to all who should live after him.

I wish again to say that my object in these communications is to bring all the light to bear on the government of the church that I can. I hope the Brethren will speak out, if they object. I am willing to learn at all times.

H. T. ANDERSON.

Lawrenceburg, Sept. 12th, 1843.

BRO. FERGUSON:

The cause of Truth is still advancing in this region of country. Brother L. Marrett, has, since the 25th of August last, held several meetings in the west end of this (Anderson) county, and gained some twenty-nine or thirty additions to the good cause; some four or five of which were from the Baptists.

We have now four Congregations in this county, numbering 400 members: 150 at Lawrenceburg, 150 at Fox Creek, 70 or 80 at Willow Creek, 27 at or near Pigeon Fork, where a congregation was organized a few days ago, through the labors of Brethren Marrett and Street, who have labored with much success there, and at Fox Creek and Willow.

Brother Marrett has given himself solely to the work of an Evangelist, and through the blessing of God, his labors have been abundantly blessed in the conversion of sinners, and the comfort of the

Saints. May the good Lord spare his life and continue his blessings to him in his work and labor of love.

Yours, in the good hope,

J. H. HICKMAN.

For the Christian Journal.

DEAR BRO. FERGUSON:

I had a short conversation with Mr. R., a Methodist preacher, which might be related for the benefit of others, inasmuch as it shows the false view some entertain in matters of considerable importance, and the difference between the spirit of Methodism and that of our common Master. In my peregrinations, should I meet with one who appears to be a professor of the Christian faith and manners, I am free to converse about those things without inquiring into the peculiarity of that profession, for I know that many are so weak-minded, and so much under the dominion of prejudice, that a *name*, even if it should be a *scriptural* one, will call forth envy, hatred, and a legion of evil spirits, which should long since have been cast out. In riding through Bourbon county, I was overtaken by a gentleman of apparent intelligence, and as we were going the same way, I concluded to present some religious subject for conversation and improvement. After the common civilities of the day, the following dialogue took place:

DISCIPULUS. You look very much like a preacher, sir.

METHODIST PREACHER. (*Laughing.*) Why do you think so?

D. Your dress and general appearance indicates it, but especially your very grave countenance.

M. P. Well, sir, you are right—they call me such. Perhaps you are one yourself.

D. I cannot say that I am, sir, although I am a professor. With me, however, all professors should be the true and proper preachers.

M. P. May be, like the rest of us, you are only *trying* to preach.

D. I cannot say that I am even trying in the popular acceptance of that word.

M. P. To what branch of the church do you belong?

D. ——— I cannot answer your question.

M. P. Cannot answer my question!! Why it has been asked and answered repeatedly. What is your difficulty?

D. My reason is that I do not believe that the Church has branches.

M. P. The Church no branches! Why I have always looked upon the Church as having branches

as much so as a tree. Why do you not think that the Church has branches?

D. When I examine a tree I find that it has branches, and that they all, growing out of the same stock, are nourished from the same source and bring forth the same kind of fruit, except when the order of nature is interrupted by human interference. Now, if we look upon the numerous sects in the world we do not find them possessing that spirit of sympathy which they would possess if they were members of the same body, or, with your own comparison they do not as branches of the same stock, bring forth the same kind of fruit. When the Methodist community is suffering, the Presbyterians rejoice; when the Presbyterians suffer, the Baptists rejoice. This to me is positive proof that they are not branches of the same stock.

M. P. (*rather pettishly.*) Well now, you know what I mean. What Church do you belong to?

D. Well, sir, if I must answer the question in any form, I will say that I am a little branch that has grown out of the original stock, which must be the Apostles, by myself.

M. P. (*turning away in rather a hostile manner.*) I know what you are!! I know what you are!! You are a Campbellite! You are a Campbellite! It is just like you!

I pursued my journey alone, but could not resist the reflection, that my companion had proved to be a fit example of the principle brought to view in our conversation.

DISCIPULUS.

LUTHERANS.—We perceive a statement in the papers, copied from the foreign journals, that about 30,000 old Lutheran subjects of Prussia, from the borders of the Baltic, are about to come over and settle in the United States. It is a religious movement; those people preferring the good old orthodox doctrines to the modern philosophy of Berlin. There are men of large fortunes among them, old German noblemen, whose pedigree date back to the thirteenth century. They will make excellent Western farmers and are to settle in Wisconsin.—Saturday Post.

Dr. Beecher's definition of a THEATRE, "a general exchange, where sinners may hold intercourse and traffic in wickedness."

Diet cures more than the Doctor. Eat and drink temperately that which is nutritive; and you are sure to enjoy good health.

CHRISTIAN JOURNAL.

HARRODSBURG KY. SEPTEMBER 23.

NOTICE.

All persons concerned, will take notice, that it is not customary with Editors, to discontinue papers unless the subscription is paid up. So far as we are concerned in this general rule, we now wish to be distinctly understood, when we say that no paper will hereafter be discontinued, (unless at our own option,) until all arrearages are paid. When this condition is complied with, we will, without murmuring, (how much nevertheless we dislike to lose a good patron,) take from our list the name of any individual wishing it done. No one, certainly, will blame us for complaining a little, when, after taking the paper a year or 18 months, they authorize a Postmaster to inform us, they no longer want the paper, and that too, without forwarding the amount they know to be justly our due.

S. M. S.

CHURCH NEWS.

Will our preaching Brethren, from all parts, forward us a report of their success in the proclamation of the gospel. The brethren, 'scattered abroad,' expect it; and nothing is more gratifying to the pious and humble disciple than to read, in the Journals of the reformation the glorious triumphs of the gospel of our blessed redeemer. Send in the reports, brethren; we can make room for them.

S. M. S.

BELIEVE IN CHRIST.

Let not your heart be troubled: ye believe in God, believe also in me. In my father's house are many mansions, if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also.—JOHN 14: 1-3.

This was spoken by the Savior to his Disciples a short time previous to his crucifixion; and was intended to comfort them; assuring them, that though he went away, he would return to them; that he went to prepare a place for them in his father's house, that when 'all things spoken by the mouth of all God's holy prophets, since the world began' were fulfilled, 'I will come again and receive you unto myself; that where I am, there ye may be also.' This is all he promised them as a reward for their sufferings upon this earth for his sake; he held out to them, none of the allurements of this world—but told them what they should endure, even death itself—all his promises of reward were to have their fulfilment in the world to come. This

was *their hope*—this is THE HOPE of the Gospel—the only promise then, the only promise now, and the only motive for a life of righteousness. This is that *hope* which caused the Apostles and primitive Saints to endure the cruel torments inflicted upon them for his sake, and even cheerfully to lay down their lives in its defence; and this *hope* now buoys up the spirits of the Disciples, raises them above the dull and transitory things of this life—centering their affections upon him, their forerunner and elder brother,—while they patiently endure the tardy steps of Time—‘looking for and hastening unto the appearing of the Great God and our Savior Jesus Christ,’ when they ‘shall be like him, for we shall see him as he is.’ Take from the religion of Jesus Christ this *hope*, and every incentive to a life of righteousness will be destroyed; the religion itself would be without a motive; and darkness, as dense as that which now enshrouds the heathenish world, would spread its pall over Christendom, and the benign influence of the blessed Gospel would loose its power over the minds and passions of man. The *object* destroyed, a *desire* to live a virtuous life would no longer remain, and gross superstition would cover the whole earth. But we designed a short article on ‘faith in Christ.’

What is it to believe in Christ? Is it simply to believe that he once came to this earth? No, certainly. A man may believe this—nay, more—he may believe that ‘Jesus Christ is the son of God,’ and yet not believe *in* him. The demons believe this much and tremble. To believe *in* Christ, is to believe him able to perform all that he has promised—not only to reward the righteous, but to punish the ungodly—together with the above facts. And this, and nothing short of this, constitutes ‘saving faith.’ All the Bible teaches, disconnected from faith in Christ—his willingness and capability to perform *all* he has promised—would nothing avail in man’s salvation. Then, to repose implicit confidence in the promise of the Redeemer, is to believe in him; and this faith is inseparably connected with the riches of the gospel. ‘Let not your heart be troubled: ye believe in God, believe also in me.’ Is it necessary to salvation to believe in God? Undoubtedly, ‘for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.’ Then it is equally necessary to believe in Christ. Why? Because, Jesus says, ‘I am the way, and the truth, and the life, and no man cometh to the Father but by me.’ Again: ‘I am the door, by me if any man

enter in he shall be saved, and shall go in and out and find pasture.’ Thus we see, that we must believe in God the Father, before we can approach him, and in Christ the Son, for he is the door, or way, through which we come to the father; and that to believe in Christ is to repose confidence in the fulfilment of his promises, and the promise at the head of this article is that he will ‘prepare a place’ for his Disciples, that when he comes again they may be with him, and this is the hope of the Gospel. A man, then, that says he believes in Christ, and doubts the fulfilment of the above promise, only prove that he believes no more than demons believe, and this faith will be his condemnation, not justification.

Again: to believe that Christ is able to perform his promise, causes man to obey the Gospel, that he may have a right to the enjoyment of these promises, and this is that faith which James declares is manifested ‘by works;’ and any faith disconnected from these works, is a ‘dead faith,’ and without a single promise of reward. Professing Christian, is your faith in Christ, proved ‘by works?’ If not, look well to what kind of faith you possess, for fear it does not include the principle, ‘believe also in me.’

S. M. SCOTT.

COVETOUSNESS.—If there is any sin, in the sight of high heaven, more severely condemned by the Scriptures of divine inspiration than another, it is that of Covetousness. And why it is so, we may readily apprehend. Covetousness destroys the very design of man’s creation; expelling from the empire of intellect, as a first object, the love of God, the Creator, and supplying the deficiency with the love of the thing created. Man was created for a two-fold purpose; 1st. To worship God, the ‘author of his being, and the dispenser of every good and perfect gift he enjoys;’ and, 2d. To do all the good to his fellow-man his circumstances in this world will permit. The first is the paramount duty, being the object of his creation; and the second a consequent. The paramount duty of man then, is, to love his God with all his mind, with all his soul, and with all his heart; that his whole being, body and soul, be devoted to his worship. It is an innate principle of human nature, to love that person most who confers the greatest amount of temporal good upon us; and when this good is bestowed without reference or expectation to remuneration, our esteem is increased in proportion to the amount of benefit conferred, until it amounts to the highest degree of

human adoration. If then, the conferring of temporal benefits upon us by our fellow mortals, causes us to love them in so great a degree, how much more should we love God, who showers upon us blessings beyond the power of man to bestow? Why not acknowledge Him, (as indeed he is,) as the author of all good, and adore him as the author of all benefits, both spiritual and temporal, and first love him as the cause of both, and then man, as the AGENT by which the temporal blessings are bestowed. This certainly is man's high and obligatory duty; and any thing that serves to alienate his affections from his Creator, and from occupying the first place in his mind, but serves to subtract from the duty he owes to God. When, therefore, man's affections are entirely engrossed by things of this life, he fails in the object of his creation; and temporal concerns occupying his whole attention, become to him a God, and at this point he becomes an idolater. Thus, man being created for purposes of God's own, and God being the disposer of ALL good; and, as such, should occupy the first place in the affections, the love which is his due as a consequence, being displaced, and rendered of secondary or of no importance; and the deficiency supplied with a love of the things of his creation, the thing thus loved becomes an idol—a God—and the man an idolater. A man may covet wealth, fame, and worldly honor and glory; and each of these, as they seize upon his affections, and engross his energies, continually weaken his desire to worship God, (the disposer) until they become the moving principle of all his actions, and here they become idols, and the man an idolater. The former of these, however, is most dangerous to man's happiness here, and his welfare in the eternal world to come, for, just so soon as his desire to accumulate wealth, becomes superior to his love to God, to mercy and to his fellow-man, he is in sight of high heaven, a more abominable idolater, than he, who, in his ignorance, and blind zeal, worships images of wood and stone, or he who prostrates himself before the ponderous car of Juggernaut, and is ground to dust by its sluggish wheels.

The Savior has said, 'ye cannot serve God and Mammon.' Why? Because it is impossible to serve two masters at the same time. Man is the servant of that principle, which occupies the first place in his affections. So, if he is the servant of God, God, with all his mercies and benevolence, fills his whole soul, with feelings of love and gratitude, and he is disposed to render to him the duty

the goodness of the Creator prompts. But if, from the principle of covetousness, he has lost sight of the duty he owes to God, the Creator, and Mammon, the thing created, occupies the first place in his affections, he is the servant of Mammon, and Mammon his master—God. It is at this point man places the goodness and mercies of God below the thing created, devoting himself wholly and solely to the service of the thing created, displacing the love of the Creator from a seat in his affections, and thus becomes an abominable and blasphemous idolater. The enormity of the crime is in worshipping the thing created, loving it with all his soul and mind, devoting his whole energies in its support, prostrating himself before its glittering shrine, and yielding a blind submission to its tyrannical dictates, instead of worshipping and praising God the Creator, who bestows upon him all these temporal benefits. And covetousness is the cause of all this idolatry. If men would have their 'conversation without covetousness, and be content with such things as they have,' this spirit of idolatry would never obtain. Such was the injunction of the Apostle to the Hebrews, who were, perhaps, the most greedy after filthy lucre of all people then on the earth. But it is applicable to all people now. We have all gone astray in this matter. We are all seeking after worldly wealth as a means—the greatest means of securing happiness; and whenever our energies take this direction, there is great danger of losing sight of the love of God, and becoming the servants of Mammon, and consequently idolaters in the sight of high Heaven. But if we will only fulfill the design of our creation—making the love of God to occupy the first, the uppermost seat in our affections, there will be no danger of incurring his displeasure, as idolaters; and we have his promise that he will confer upon us all the blessings that we need—both spiritual and temporal.

This is that idolatry that has insinuated itself into the Churches (so called) of God—converting the house of God into a temple for the worship of Mammon. This is that idolatry, which declares, in contradiction to the word of God, that Jehovah 'dwelleth in temples made with hands,' and 'is worshipped with men's hands as though he needed' their assistance. This is that idolatry which procures the erection of splendid edifices—misnamed places for God's worship—and for the construction and completion of which, the widow's mite, and the orphan's portion, have been seized, and poured into what is blasphemously called the 'the Lord's treasury.' This is that idolatry, which coerces the payment of Priests' tithes, from the poor and destitute, and who excludes these poor

from a participation in the solemn mockeries connected therewith. This is that idolatry which has converted the House of God into a den of thieves, misers and robbers. This is that idolatry, for which the Lord Jesus said to the church at Laodicea, 'I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So, then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.' Why? 'Because thou sayest I am rich, and increased with goods,' &c. And this is that idolatry, for which, in like manner, God's severest wrath will be visited upon all such churches *now*, 'unless they repent, and do the first works.'

We may revert to this subject again.

S. M. SCOTT

We have received a printed report of an annual meeting, held at Antioch, Clarke Co. Ky. and composed of 24 congregations; from which, as we have not room for the whole, we make the following extracts.

Total Number of members in the 24 congregations, 3,144. Received by baptism, 480; by letter 99; excluded 13; restored 12; removed 1; dismissed (by letter) 63; dead 23. Of these 24 congregations the greatest number of members are in that at Winchester, Clarke Co., being 258; the least number, in that at South-Fork, Montgomery Co., being 42. There is nothing said in the report about the condition, improvement &c, of these churches, but from the number of admissions by baptism, it is inferable that they are in good order; were it otherwise, this meeting would be much to blame, for it would be highly culpable in sending out a report that would create a wrong impression on this point. The aggregate number of disciples in this co-operation, shows, an average of 131 members to each congregation. This is, indeed, encouraging. The next annual meeting to be held at Flemingsburg, commencing Friday before the third Lord's day in Aug. 1844.

From the circular accompanying the report we make the following extracts:

"The most of the churches in this Annual Meeting district, communicated by messengers and letters; and we were happy to learn, through this medium, that success has generally attended the preaching of the Gospel within the limits of almost all the congregations; so that the cause of our Divine Master has been regularly, if not rapidly, advancing. We thank God through Christ Jesus our Lord, that it has now become the privilege of the great mass of the people, in this part of the State, as well as in various oth-

er sections of our beloved Kentucky, to hear the original, unvarnished, unperverted, apostolic gospel, which is the 'power of God unto Salvation to every one that believeth.'

"God has appointed, that his people shall be the salt of the earth, and the light of the world. Hence, from the first institution of Christianity, the truth has sounded out, and gone forth, conquering and to conquer, through the instrumentality of God's people. We must therefore, seek for more christian knowledge, grace, holiness, devotedness to God. We must learn to walk worthy of our high vocation. Every member of the body of Christ must become eminent to excel in good works; must live with reference to eternity; must copy in his life the example of our blessed Redeemer, who went about doing good to the souls and bodies of men; who said I must work the works of him that sent me while it is day; the night cometh in which no man can work.

Our number in the United States, is now, perhaps, not much short of two hundred thousand. Let this numerous host of God's elect put on the whole armour of God; let them be well disciplined, and follow the captain of their salvation whithersoever he leads, and no mortal tongue can express, no created intelligence conceive, the blessings, the glories which will result from their efforts. We have said, let them be well disciplined. This is a point of vital importance, and which cannot be too highly appreciated. If it were our province to point out one of our grand defects, we should, probably, fix on this point. Here, then, let us reform. We have the best means of discipline, because we have the best book of discipline: that book, and the only book, which Jesus gave his church for this purpose. Let us acquaint ourselves with the perfect law of the one Lawgiver, and enforce it, and the evil of a defective discipline will ere long, depart from among us; and this will go very far, not only towards the building up of our congregations after the primitive model, but to the convincing of the sects as to the inutility of human creeds, and formulas of ecclesiastic government.

And now, dear brethren, may the God of peace be with you. May you grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."

FRANCIS F. JACKSON, }
FRANCIS EMERSON, } Elders.
GEORGE A. JEWELL. }

From the Protestant Vindicator.
RELIGION, APPLIED TO POPERY, A
MISNOMER.

The Popish party, more appropriate, a suggestion.
DR. BROWNLEE.—Man having gone astray from God, and having forfeited that original

last to believe any thing,—and even that I am certain that this plan would be far more effectual than all others, in opposing this degrading superstition.

In any of these little prayer books would be seen, upon nearly every page, the names of the saints invoked ten times, where that of God is once. Protestants would therein see the Virgin Mary invested and invoked with all the attributes of God, such as 'Most Merciful,' 'Most Gracious,' 'Our Refuge,' 'Our Life,' 'Our Only Hope.' 'Deliver us from all dangers.' 'All powerful.' 'Our greatest hope, yea, the entire ground of our hope.' 'Mediatrice.' 'We consecrate ourselves ENTIRELY to thy service.' It has been suggested, and in Germany the suggestion has been acted upon,—that as papists worship the Virgin Mary so much more than they do God, that their Religion should be called MARIANISM, or MARIALOTRY! But I am rather inclined to think Popish Party is most appropriate.

In these devotional books may be seen more idolatrous and superstitious practices, that can be found in any, or all of the religious works that are found amongst the Pagans or Mahomedans. If any doubts this assertion, ask a Catholic to let you read his prayer book,—'The key of Paradise.' 'The Christian Guide.' 'True Piety,' or any other. Indeed, any one who has the most superficial acquaintance with Popery, will readily perceive that it is an abject compound of Judaism, Paganism, and a spurious christianity, but has borrowed most from Paganism!

I do agree with you sir in your 'Note' appended to my Roman C. Catechism, that the priest's imposture is exactly similar to the Mountbank and actor of Legerdemain; and that 'in all the annals of human imposture, ancient and modern, and even Egyptian,—this papal imposture of making God out of waters, does immeasurably surpass them all!!!' Although, in their books of devotion, you may see many hundred mummeries and fooleries, yet you should have been a papist to have seen *thousands* of such superstitious tricks of legerdemain, which are taught to all their *initiated* devotees, by their Reverend imposters!

I know that your paper is small, and you have a great amount of useful matter for its pages, and I have endeavored to be as pointed and laconic as possible, avoiding any lengthy argument.

May God bless your efforts my brother, and make you eminently successful in combatting superstition, idolatry, and Priestcraft!—What think you of the imposture?

I am your Advocate,
ONLY
and

IRISH MARRIAGES.—The recent decision of the English judges on the question of Presbyterian marriages continue to excite the deepest interest in Ireland. Connected with that decision a more extraordinary case than any yet before the public was tried at the county of Louth Assises, on Tuesday, before Mr. Justice Perrin, who presided in the Crown Court. A man named Luke Cassidy was indicted for having, in June, 1837, married Mary Anna Sadler, his former wife, Anna Smith, being then alive. It appeared from the evidence that the prisoner, shortly after his first marriage in 1823, enlisted, and during his absence his wife cohabited with another man. On the prisoner's return he was married by a Roman Catholic clergyman to Mary Anna Sadler, who stated, on her examination, that she was a Protestant. Sir Thomas Stables, counsel for the Crown, hereupon abandoned the prosecution, as a marriage ceremony performed by a Roman Catholic clergyman between a Protestant and a Roman Catholic had been ruled illegal. The jury returned a verdict of acquittal. The same prisoner was then given in charge on another indictment, for a third marriage, contracted with Rose Lennon, on the 14th March, 1843, his first wife, Anna Smith, being then alive. The Rev. Mr. Wood, a Presbyterian clergyman, was about giving evidence of having performed the ceremony in this case, when Judge Perrin interposed, and said he thought the recent decision of the judges in the House of Lords would in this case, be favorable to the prisoner.

The prisoner was a Roman Catholic, and the gentleman who officiated at the marriage, as they were about to prove, was a Presbyterian clergyman. The English judges had ruled that a marriage celebrated by a Presbyterian minister, between persons not being Presbyterians, was not valid. The jury under the direction of his lordship, acquitted the prisoner, who, on his departure from the dock, saluted the judge in first-rate military style.—*Irish paper.*

CURE FOR HYDROPHOBIA.—A distinguished physician has recently contributed an able paper on the subject of hydrophobia, to the New-Orleans Tropic. It contains suggestions, which at this season of the year, will be especially important. There has been, says the writer, no cure ever yet discovered for the disease when once fairly developed. But there is a certain preventive cure, and within the reach of every person, and that is to examine the under part of the tongue daily for a considerable length of time, and if little watery lumps or blisters appear, to open them and discharge the matter, continuing this operation as long as fresh ones

appear. The infection which is communicated by the slimy matter on the tooth of the dog, will not cause the disease unless actually inserted in the wound. Out of twenty persons bitten, not more than one may receive the infection. Persons receiving the virus will always evince it before the madness comes on, by the blisters or pustules on the tongue, and this usually occurs in six to nine days, but sometimes later.—These pustules contain the poison. If not opened, it will be re-absorbed, and cause the dreadful disease. They should be opened with a sharp instrument, and the matter spit out and the mouth carefully cleansed. These are the principal items of practical importance in the communication.

Dr. Heller, member of the Royal Academy of Medicine, Paris, lately communicated to this society, that in Greece, it is a practice to observe the tongues of those persons who have been bitten by dogs, because at the end of eight or nine days there appear on each side of the tongue and near the upper part, pustules called lysses by the Greeks.—These pustules contain the whole rabid matter, and immediately they are cut out and the wounds cauterized, thereby preventing hydrophobia.

Jeremy Taylor's nightly prayer, for himself and friends, was for God's merciful deliverance and preservation from the violence and rule of passion; from a servile will, and a commanding lust; from pride and vanity; from false opinion and ignorant confidence; from improvidence and prodigality; from envy and the spirit of slander; from sensuality; from presumption and despair; from a state of temptation and hardened spirit; from delaying of repentance and persevering in sin; from unthankfulness and irreligion, and from seducing others; from infatuation of soul, folly and madness; from wilfulness, self love, and vain ambition; from a vicious life and an unprovided death.

BEAUTIFUL EXTRACT.

Go out beneath the arched heaven in night's profound gloom, and say if you can, there is no God? I renounce that dread blasphemy, and each star above will reprove you for your unbroken darkness of intellect—every voice, that floats upon the night winds will bewail your utter hopelessness and despair. Is there no God? Who, then, unrolled that blue scroll, and threw upon its high frontispiece the legible gleamings of immortality? Who fashioned this green earth—with its perpetual rolling waters and its expanse of Island and main?—who settled the foundations of the mountains?—Who paved the heavens with clouds, and attuned, amid banners of storms, the voice of thunders, and unchained the lightnings that linger, and urk, and flash in their doom?—Who gave to the

eagle a safe eyrie where the tempests dwell and beat strongest, and to the doves a tranquil abode amid the forest, that ever echo to the minstrelsy of her moan? Who made thee, oh, man, with thy perfect elegance of intellect and firm—What made light pleasant to thee, and the darkness a covering and a herald to the first beautiful flashes of the morning? Who gave the matchless symmetry of sinews and limb? That regular flowing of blood! The irrepressible and daring passions of ambition and love? And yet the thunders of heaven and the waters of the earth are chained? Are there no floods that man is not swept under a deluge? They remain, but the bow of reconciliation hangs out above and beneath them. And it were better that the limitless waters and the strong mountains were commingled together—it were better that the very stars were conflagrated by fire or shrouded in eternal gloom, than that one soul be lost, while mercy kneels and pleads for it beneath the Altar of intercession.

FILIAL AFFECTI^ON.—A dutiful and obedient daughter always makes a devoted and faithful wife. Let no man, as he values his own happiness, marry a woman of an unfilial nature. In spite of the guile of Iago, there was much wisdom in his remark to Othello, when exciting the Moor to suspicion of Desdemona's integrity. 'She has deceived her father, and may thee?'

There is no trait of endearment more pleasing than the confiding tenderness of a young maiden in the care and vigilance of her mother. If she be an only child, the pleasure with which we contemplate her silent and cheerful acquiescence in every maternal dictate is greatly enhanced. When the sentiment of love is first awakened in the heart of such a one, it seems rather to deepen than to divert the stream of her filial affection. No man should be so selfish or so unwise as to desire the lessening of that pure and holy obedience, which is the best assurance of his own enduring felicity. Happy is he who has won for himself the fond love of a young creature, whose life has been guarded by a mother's prayer's, and into whose spirit the gentle influences of a mother's mind have descended, like dews into the petal's flower, which might else have faded in the morning of life.

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JOHN G. TOMPKINS, PRINCIPAL.

September 1st, 1843.

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CHRISTIAN JOURNAL.

"SO SPEAK YE, AND SO DO, AS THEY THAT SHALL BE JUDGED BY THE LAW OF LIBERTY."—James.

WEEKLY.]

R. FRENCH FERGUSON, EDITOR.

[\$2.00 A YEAR.

Vol. II.

Harrodsburg Ky. September 30, 1843.

No. 29

COMMUNICATIONS.

METHODISM NO. 2.

Having in my last number noticed the general course pursued by the clergy of the Methodist church in reference to the current reformation, I purpose in the present number, to attend somewhat to the teaching of their discipline, and consequent objections to our sentiments.

One of the most prominent charges which are hurled against us, with all the presumption of the called and sent ambassadorship of these gentlemen, is, that we deny that 'Jesus Christ is the very and eternal God,' uniting therewith the assurance that if this proposition is not true, no man can possibly be saved; for, say, they, how is it possible for man's salvation to be wrought through the instrumentality of a man; it is necessary that he should be superior in his nature to such mortals as we are.

Without entering into an argument on this point, I will just refer here to the second chap. of Hebrews for the necessary characteristics of the Messiah.

The above mentioned question is one, which, in some form or other has disturbed and distracted the so called, Christian world, almost incessantly, since the days of the Emperor Constantine; and upon it, arose that contention in the church at Alexandria, which resulted in the first general division immediately succeeding the celebrated council of Nice.

It was then that persecution, previously guided only by pagans, the enemies of Jesus, now under the direction of the pretended votaries of the cross, first unsheathed her sword and bathed it in the blood of her unfortunate victims.

Christianity, like Jerusalem in the hour of her overthrow, when resisting the arms of imperial Rome, while danger from the common foe was hovering over her, and threatening instant destruction, union was her motto, and every effort to molest or disturb her children was repulsed with all the unflinching firmness of brethren united by a common interest, bound by one common hope; but no sooner did she witness the flight of her opposer, or his obedience to her mandates, and the smoking victim no longer burned upon the pagan altar, than the persecuting spirit burst forth with all its overwhelming fury and indignation, and the brother's destruction be-

came the object of the professed disciples of the mild and submissive Jesus. Onward has been the march of that spirit and contention from that age, till now, in protestant Christendom, although modified by public opinion, and the influence of our republican institutions, that spirit still manifests itself in the anathemas which Christian professors denounce against each other when contending about the character and attributes of the Messiah, as also about other points of difference among them. The question is then could this schism have been prevented? I think it could, and as a matter of course, man being constituted the same, and enjoying the same means now that he was and did then, the measures which could have prevented it in the outset, would result in the same happy consequences if applied now. Therefore so far as the spirit of party is generated upon the question under consideration, I shall endeavor to present as briefly as possible, the scriptural means of irradicating the evils which now exist on the subject. I know that it has been discussed over and over again, but notwithstanding that, there are many in the community, and especially in the region in which I reside, who are as ignorant of the teaching of the scriptures on this point as they well can be.

To come directly to the point then, the Me'st. Discipline on page 7. declares that 'Jesus Christ is the very and eternal God,' and the preachers say that if this is not true, no man can be saved, thus predicating man's salvation or damnation, on the truth or falsity of the proposition before us. I assert that this position is false, 1st because the language of the Discipline is not found in the Bible, and 2nd, as a consequence, the apostles never so preached Jesus as a savior. That faith in facts, and obedience to commands, are the means prescribed by Jesus and his apostles by which man is to enjoy salvation from sin, cannot be denied, by any who profess Christianity; but the contention is, concerning what these facts and commands are, which I now propose to shew. The apostle John declares that his testimony concerning Jesus, was written, that we might believe that Jesus is the Christ, the Son of God, and, that believing we might have life through his name; and Jesus himself clothed with all authority in heaven and earth, while commissioning his apostles, authorized them to preach

Scott

the gospel to every nation with the assurance, that 'he that believeth and is baptized shall be saved.' The gospel says Paul in his first letter to the Cor. is, that Jesus died, was buried, and rose again. Then the facts to be believed in order to salvation are, 1st that Jesus of Nazareth is the Messiah, the Son of the living God, by which I mean, in the language of the Bible, that he is the promised seed who was to bruise the serpent's head, the Shiloh of Judah, the promised deliverer of the Jews, the great prophet concerning of whom Moses spake, the mighty God, the everlasting Father, the Prince of Peace. In a word, that he was, and is, all that Moses, and the prophets, and the apostles, of our Savior published concerning the Messiah of the Jewish nation, and the Redeemer of the world, 2nd that he died, was buried and rose again. Upon the truth or falsity of the last mentioned fact, to wit: the resurrection of Christ, the apostles based the truth or falsity of the whole Christian superstructure; hence says Paul in his 1st letter to the Cor. 'If Christ be not raised, then is our preaching vain, ye are yet in your sins;' and also to the Romans declared to be the Son of God with power, according to the spirit of holiness by the resurrection from the dead. Peter, on Pentecost, preached the resurrection and exaltation of Jesus to the very men who had crucified him; as the means of their deliverance. The same Peter, preached the same doctrine, on other occasions in the third and sixth of Acts, to the Jews; and in the tenth of Acts, to the Gentiles. Philip began at the 53d of Isaiah and preached unto the eunuch Jesus. The prophet in that chapter is speaking of the sufferings and achievements of the Messiah; and in preaching Jesus, Phillip must necessarily have made application of that prophecy to our lord. Follow Paul in his travels through the various portions of the Roman empire, and we invariably find him together with the other apostles, presenting as the basis of man's hope, these facts, to wit, that Jesus is the Messiah, that he died, was buried, and rose again; and never do we find them forcing upon the people as the foundation of their salvation, the proposition, that Jesus Christ is the self-existent and eternal God. I do not wish to be understood as denying the truth of the proposition at all; neither do I assert that it is true; but I do most strenuously protest against making a belief in it a test of our Christianity; for no other reason than that the apostle never thus taught; their writings being my guide in all matters of faith and practice in religion.

But says the methodist, among the items which you enumerate as constituting the faith in Jesus, one is found as quoted from the 9th of Isaiah, that he shall be called the mighty God; hence the declaration of our Discipline to

that effect. In reply to this, I say, that Jesus is in some sense the mighty God, none can deny, for the prophet expressly declares it; but the manner in which he sustains that character, is the point upon which the issue is formed. This however is no where in the scriptures made a question, upon which man's salvation is based; and had this been observed by the professed followers of the Lord in past ages, all the bickering, and strife, and contention, which have distracted the professed Christian Church on this subject, might have been avoided, and harmony and union, might have still pervaded her bosom. But says one, in what sense are we required to believe him to be God? I reply, just in the same sense, that the prophets and apostles taught; viz, that he is 'God manifest in the flesh,' 1 Tim. 3—16. That he was the word made flesh, John 1—14. that he was Immanuel. (God with us) Isaiah 7—14. But, says the objector, in what manner does he sustain these attributes? I reply, that in the person of the 'man Christ Jesus,' in some way, or other, was manifest, all the attributes of the Divine being, and further than this the scriptures do not authorize me to say. Moreover, when upon the bended knee we supplicate the throne of God, and render homage to the great being of the universe, our words are, with equal adoration to the Father and the Son, 'Blessing and honor and glory and power be unto him that sitteth upon the throne, and to the Lamb forever.'

In summing up then, I assert that the faith necessary to our present salvation from sin, is, that Jesus of Nazareth is the Messiah, the Son of the living God, that he died, was buried and rose again, that the repentance necessary, is a sorrow for all past transgressions, and a reformation of life with a sincere intention of submitting to every command which the apostles under the authority which they have received from the great lawgiver shall enjoin; and that the baptism to be obeyed is nothing more or less, than to be immersed in water by the same authority, into the name of the Father, and of the Son, and of the Holy Ghost.

The individual who exercises such a faith, practices such a repentance, and submits to such a baptism; has the assurance of one holding in his hand all the authority in heaven and in earth that his salvation from sin is secure.

Brethren to you I would now address myself. It is for holding and advocating such sentiments that we are, by men in the spirit of the ancient Jews, expelled the modern synagogues; it is for this that all the opprobrious epithets that the fertile imagination of man can produce, are heaped upon us; it is for this that we are denounced as teachers of doctrine 'subversive of vital godliness' and wholly opposed to the true spirit of

our holy religion. But notwithstanding this, the word of the Omnipotent is effectual, the decree has gone forth and shall not return void but shall accomplish that wherunto it was issued. Party spirit is arrayed in opposition to the design of the gospel; and therefore before that design can be effected, that word in fulfillment of Paul's prediction concerning the man of sin, must accomplish its destruction—its annihilation. Thanks be to the name of our God, that work has commenced, and is progressing. Thousands have renounced the institutions of men, and have enlisted under the banner of Prince Messiah; and judging from the past, who can tell what may not be accomplished for the future. The cry for union is heard throughout the length and breadth of the land; and every passing zephyr brings some new intelligence of the direful effects produced by the contentions and divisions in the so called church of Christ. Oh may this state of society speedily be brought to a close; and soon may the hour arrive when apostacy and corruption in all their diversified forms, from the great parent of religious corruption Papal Rome herself, down to her youngest daughter, may be swallowed up in one grand vortex, and in their stead shall ride triumphantly upon the boistrous ocean of life, the bark of God's immutable, undying, and all-powerful, truth, stemming the torrent of all opposition, and bearing her faithful mariners in safety to the harbor of eternal repose. Such we are assured shall be the case; but while with the spirit of his mouth the Lord will consume the self-exalted one, yet the work is to be accomplished through the instrumentality of his people. To them has been committed the twofold sword of the spirit, and by it must they become the invaders of the mystic city, until its self-styled sovereign pontiff owns the scepter of their king. With a prospect, amid all the confusion, so cheering, and with a hope so animating, I'll bear up under all the difficulties of so transitory state of existence. If truth be my stay and support, I care not though you may stigmatize me as a hypocrite, or denounce me as a villain; yet with her by my side I'll face the deadliest foe of man, death himself. I'll snatch the glittering diadem from the pale monarch's brow, and trampling the tyrant beneath my feet, I'll burst the chain by which he'll bind me beneath his iron yoke, and bidding adieu to his doleful empire, I'll cast the crown before the throne of the eternal, shouting the triumphant song, O grave where is thy victory! O death where is thy sting!

Gallatin Ten.

M. C. TIERS.

Franklin, Co. Ky. 14th 1835.

DEAR BRO. FERGUSON.—The congregation here is getting along tolerably well. The con-

gregation now numbers about one hundred and twenty members. Four years ago there was not one disciple in this town or county—(Simpson.) My wife and myself being the first—we settled here in March 1840.

Myself, and bro E. D. Solomon are the Elders here. We are erecting a brick meeting house in this place thirty-five by fifty feet. The county court have kindly given us the privilege of erecting it on the public square (which is very large;) we expect to complete our house next spring.

Brothers Elley and Rice have done a great amount of good in this country. I cannot close without an expression of my gratification in reading the able and interesting essays of Bro. Kendrick on 'Christian duties.' May the Lord bless his labors of love.—The subscribers here to the C. Journal are much pleased with their weekly visitor.

Your brother in the Lord,

T. MOORE.

Hopkinsville Sep. 14th, 1843.

DEAR BRO FERGUSON:

The cause of truth and Bible 'Christianity' is onward in its march in our region, the accessions are not very numerous, but regular. All of our meetings this summer have been successful; much new ground has been cultivated, and some new congregations builded, with increased interest almost every where. All that is wanting with us, in order to a glorious triumph of truth, is, more laborers of the right cast. I rejoice to say, that at our Co-operation meeting the first week in this month, 7 churches unanimously united with us in order to aid such brethren among us, as desired to preach, and are unable to educate themselves, and I trust that the work will prove a blessing to thousands.

I regret very much that circumstances require me to leave this region of country, at least for a time. More can be done this coming year than the past, because many new fields of labour have been prepared for a rich harvest. In the last 8 months there has been gained 220 additions of which number there were 18 from the Baptists, 22 from the Methodists, and 3 from the Cumberland Presbyterians, and several new congregations organized, with flattering prospects. I rejoice to say that the mourning-bench system of converting men, together with much exertion, has mostly failed to succeed in almost every neighbourhood and place, when the truth was fully known. May the good word of God, speedily crucify the abominable thing. I have confidence, that the time is near at hand, when no party will be able to persuade a man of sense, to go there in

order to obtain pardon, may the Lord speed the time.

With all esteem
G. W. ELLEY.

Nicholasville, Ky. Sep. 19.

BROTHER FERGUSON:

I held a protracted meeting at Jessamine meeting House, near this place on the 2nd Lord's day in August last; we had 9, additions 2 from the sects. On the second Lord's day and night in this month, I delivered a discourse in Richmond Madison Co. at the close of the discourse 2 confessed and were immersed. On Thursday following I delivered a discourse at the Home of Bro. Isaiah Collins and there were 2 Methodist Preachers came forward, and united with the Congregation, one of them by the name of Dr. Harrison, who confessed and was immersed, the other was by the name of Nelson both of them are men of talents, and calculated to do great good in the cause of Christ, thank the Lord for the triumph of the truth.

W. P. CLARK.

Harrodsburg Ky. Sep. 20th. 1843.

BROTHER FERGUSON.

Our faithful brethren Pinkerton and Morton, together with myself have closed a meeting about 6 miles from this, on the road to Danville. We preached three days, and gained two additions, one of whom was a Methodist. They were immersed by President Shannon on yesterday. I have no doubt but that a good work can be done at the above named point.—I immersed two in Jessamine county recently. I have not heard the exact result of the meeting at Grassy springs in Woodford Co. Ky.; but there has been a glorious work achieved there.

Yours in the good hope.

J. W. COX.

Harrodsburg, Ky. Sept. 26, 1843.

BRO. FERGUSON:

Brethren Marrett and Chapiine commenced a meeting on last Friday, and which is still in progress, at Union Meeting House, 2 miles south west of this town, and up to to-day, have gained 8 by confession, and one reclaimed. These Brethren were assisted occasionally by myself. The congregation meeting at the above place, have increased within the last year, from 6 or 7, to 55 or 60. May the good Lord bless and preserve them, rewarding them according to his mercy and their good works.

Brother Marrett informs me, that a few days previous to the commencement of the above meeting, he baptized 4 in Marion co., Ky. Bro. Marrett is, in the the circumstances by which he is surrounded, perhaps the most zealous and indefatigable proclaimer of the Gospel in this section of country. He is constantly en-

gaged, and visits many congregations scattered over a great extent of territory. May the Lord, our Master, reward him according to his labors of love.

SAML. M. SCOTT.

THE DISCUSSION.

MR. RICE TO MR. SHANNON.—No. XIV.
"Is the New Birth identical with a change of heart."—No. 2.

MR. SHANNON:

On my return home, a few days since, I was surprised at receiving the proof-sheet of another essay from your pen. Your repeated failure to send me your proof-sheets according to agreement, had led me to conclude, that you were tired of the correspondence; and your long silence had confirmed me in that opinion. At length, however, you have returned to the conflict, though, I think, not with renewed strength.

Since it would evidently be impossible for our readers even to be reminded by your article of the arguments adduced by me, to prove the New Birth a change of heart; and since so long a time has elapsed since they read my essay; it may be necessary for me to repeat a number of things heretofore advanced. In doing so, I shall be able, in very brief space, to expose the weakness of your reasoning and the falsity of your doctrine.

Mr. Shannon maintains, that the new birth is a change of state—a passing from a state of condemnation to a state of justification—and that this change is effected by baptism. I maintain, that it is a change of heart, effected by the Holy Spirit. That it is not a change of state, effected by baptism, I have proved by the following facts:

1. At the time the Savior held with Nichodemus the conversation recorded in John 3: where we have particular information concerning the new birth; *Christian baptism was not in existence.*—This Mr. S. will scarcely venture to deny. How, then, can it be proved, that the Savior had referred to an ordinance not yet instituted? And if he had; how could Nichodemus understand him?

2. In John 1: 12, 13, where the new birth is first mentioned, *water* is not mentioned at all. But if water were essential to the birth, would the inspired Apostle have omitted it?

3. With the Jews water was, by divine appointment, the emblem of purification; and the inspired writers were accustomed to employ the emblem for the thing signified, or in connection with it. Ps. 51: 2, 7—Ezekiel 36: 25—Isai. 52: 15. Heb. 10: 22. When, therefore, Nichodemus did not understand the nature of the new birth, the Savior illustrated his meaning by employing water, the emblem of purification.

4. Accordingly the water is mentioned *but once*, and then dropped; whilst the being *born of the Spirit* is repeated again and again,—showing, that water was introduced, not as essential to the birth, but merely to illustrate its nature.

5. Christian baptism is never, in the New Testament, called a *birth*; nor is the fact that persons

had been baptised, ever referred to as evidence, that they were born again. These facts abundantly prove, that the new birth is not a change of state, effected by baptism.

That it is a change of *heart*, I have proved by the following considerations:

1. From the *reason* assigned by Christ for the necessity of the new birth, viz: 'That which is born of the flesh is flesh'—is carnal, sinful; and that which is born of the Spirit is spirit'—spiritual, holy. The fact that by the natural birth all are sinful, is the reason why all must be born again. Of course, the being born again is the removal, at least in part, of that sinfulness—is a change of heart.

2. From the fact that our Savior reproved Nichodemus for not understanding the doctrine, 'Art thou a master [teacher] in Israel, and knowest not these things?' Nichodemus was a professed expounder of the Old Testament, and therefore ought to have understood the doctrine. Of course it is a doctrine taught in the Old Testament. The necessity of a change of *heart* by the Holy Spirit is there taught; but the doctrine of a change of state, effected by baptism, is not there.

3. From the *mystery* connected with it. 'The wind bloweth where it listeth, &c.—so is every one that is born of the Spirit.' And if Mr. Shannon's doctrine be true, there is no mystery in the case. If God should declare his determination to pardon the sins of all who would believe that Jesus Christ is the Son of God, and be immersed; what mystery could there be about it? But if our doctrine be true, the Savior's allusion to the blowing of the wind, is appropriate and forcible.

4. That the new birth is a change of *heart*, is fully proved by the *Scriptural evidence* of being born again. 'If ye know that he is righteous, ye know that every one that doeth righteousness is born of him'—'Whosoever is born of God doth not commit sin, &c. 1 John 2: 29 and 3: 9, 10 and 4: 7. The fact that men are *righteous*, not the fact that they have been *immersed*, is the scriptural evidence that they have been born again. Consequently, being born again makes them righteous—is a change of *heart*.

These facts and arguments prove unanswerably, that the new birth is a change of *heart*, not a change of *state*. Let us now look at Mr. Shannon's remarks; for he has not attempted anything that can be called a *reply*. He asserts, that the very first Scripture I quoted to sustain my position, manifestly subverts it, viz: John 1: 12, 13. 'But as many as received him, to them gave he power to become the sons of God, even to them that believe in his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.' On this passage he remarks—'Even Mr. Rice will not deny, that those who receive Christ by believing on his name have new hearts; and, yet, as believers, they are not sons of God, if John spoke the truth; but merely have the power (or privilege) to become sons.' *Answer*.—It is absolutely certain, that all true believers are born of God. John does not say, our Savior gave

them the power or privilege of *being born*. On the contrary, he says, they *were* born of God.—Again, he says—'Whosoever believeth that Jesus is the Christ, is [not *may be*] born of God.' 1. John 5: 1. In what sense, then, did he give them power to become sons of God? As they were born of God, and had the moral character of children; he gave them the *privilege* of children. That is, they were first born of the Spirit and thus made spiritual, holy; and then *adopted*—transferred from the condemned family of Adam to the family of God, and entitled to its privileges. The whole apparent force of Mr. Shannon's objection to our doctrine, arises from his having confounded two things which are entirely different, viz: the *New Birth and Adoption*.

In the Scriptures Christians are said both to be *born of God* and to be *adopted*. In John 1: 12, 13 and 3: 1—5, we read of *being born of God*. In Gal. 4: 5, they are said to 'receive the *adoption* of sons;' and in Eph. 1: 5, they are predestinated unto the *adoption* of children.' Mr. S. was careful to tell us, 'that the literal meaning of a term is always the basis of its figurative meaning.' Now, will he please inform us, whether the literal meaning of the words *birth* and *adoption* is the same? I presume, he knows very well, it is not. Then how can their *figurative* meaning be the same? By *birth* of its parents a child derives from them, in a sense, its life and its nature; by *adoption*, PRIVILEGES not before enjoyed or secured. As by the natural birth—being 'born of the flesh'—men are carnal, sinful; so by the spiritual birth—being 'born of the Spirit'—they become spiritual, holy. Hence, as I have already proved, the fact that an individual is *righteous*, is the evidence that he has been born again. *Being born* and *being adopted*, then, as every body knows, are wholly different things; and yet Mr. S. has confounded them throughout his essay, as if they were of the same import. Let it be distinctly understood, that the present discussion relates exclusively to the *new birth*, not to *adoption*. All, therefore, that Mr. S. has said on the latter point, may be passed without further notice.

But says he, 'It is evident, that birth, in its literal import, is not the beginning of life;' and hence he argues, that the new birth is not the beginning of spiritual life. This objection was anticipated and answered in my first article on this subject; but it did not suit the convenience of the President to notice my reply to it. The reader will remark, we are not now discussing the meaning simply of the word *birth*, but of the phrase *born of God* or *born of the Spirit*. Now, when a child is said to be *born of its father*, what idea is intended to be conveyed? Evidently the idea is, that it derives its natural life, in a sense, from its father. This is the literal meaning of the expression. So when Christians are said to be born of God or of the Spirit, the idea evidently is, that they derive their spiritual life from God; and, in Bible language, *holiness* is spiritual life. Our exposition of the expression *born of God*, is, therefore, strictly in accordance with the literal mean-

ing of the similar expression relative to an earthly father.

Moreover, let it be noted, that the *birth* of a child does not constitute it the child of its father, but the fact that it was *begotten* by him. Now, Mr. S. admits, that all true believers are *begotten of God*, and have *spiritual* life, then they are most assuredly the children of God. Accordingly it is a fact, that in the Scriptures none but true Christians are ever said to be *begotten of God*.

Let us look a little further into the absurdities and contradictions of the doctrine of Mr. Shannon's reformation. He tells us, that all who truly believe in Christ, 'are undoubtedly pious persons;' and yet they are not, *until immersed*, children of God. John the Apostle found amongst men only two classes—the children of God and the children of the Devil. 'In this,' says he, 'the children of God are manifest and the children of the Devil,' &c. 1 John 3: 10. Now, according to Mr. S., pious believers, until immersed, are not the children of God. Of course, then, they are the children of the Devil. So, after all, the Devil, it would seem, has a great many *pious children!* Nay, more—Mr. S. believes, that all true believers, though not immersed, are *begotten of God*. So we have children of the Devil, begotten of God!!! Such are the gross absurdities (to use no stronger language) of Mr. Shannon's reformation.

Observe again how flatly this doctrine contradicts the word of God. Mr. Campbell informs us, that immersion, as the act of faith, 'becomes the line of discrimination between the two States before described. On this side, and on that, mankind are in quite different States. On the one side, they are pardoned, justified, sanctified, reconciled, adopted and saved: on the other, they are in a state of condemnation.' Again—'This act of faith, [viz: immersion] was presented as that act by which a change in their state could be effected; or, in other words, *by which alone they could be pardoned.*'—*Chris. Restored*, pp. 197, 199. According to this doctrine, all persons unbaptized, or who have not received baptism by *immersion*, are in a state of condemnation. And what says our Savior? 'He that believeth on him is not condemned.' Again—'He that believeth on the Son *hath* [not *may have*] everlasting life.' John 3: 18, 36. According to our Lord's teaching every believer is justified—not condemned—and *has* everlasting life. According to Mr. Campbell and Mr. S. all believers are condemned, unless they have been *immersed*, and, therefore, have *not* everlasting life. The contradiction is palpable. Again—John the Apostle says—'Whosoever believeth that Jesus is the Christ *is* [not *may be*] born of God.' 1 John 5: 1. Now, Mr. S. will not baptize an individual until he professes to believe, that Jesus is the Christ; and John says, such a person *is born of God*. Mr. S. says, he is *not* born of God, until after being immersed. The contradiction is manifest. Nor can the difficulty be evaded by translating the word *gegenultai*, *begotten*; for, as already remarked, all who are begotten of God are *his children*.

Now, mark the following indisputable facts, viz: 1. There is not a passage in the Bible in which Christian baptism is called a *birth*. 2. There is not a passage in which the fact of having been baptized, is mentioned as evidence that persons have been born again. On the contrary, the fact of being *righteous* is the Bible evidence of the new birth. Yet, according to Mr. S. this is no evidence at all; for he asserts, that sons of God and pious persons are not 'identical in import.' So again he contradicts the Apostle John. 3. There is not in the Bible a passage which represents persons as being justified *by baptism*. Mr. Campbell professes to find justification in the Scriptures ascribed to *seven* causes, (*See Christian Sys.*, p. 258;) but, unfortunately for his scheme, baptism is not one of the seven. On the contrary, every believer, as we have seen, is declared to be justified.

I do not deem it necessary to expose all the glaring errors in Mr. Shannon's essay. Two or three more, however, demand a brief notice. He asserts, that 'Every Jew, no matter how wicked, was a child, or son of God.' This is certainly not true. The Jews, as the professed people of God, were called his children, as professing Christians were; but hear how the Savior speaks of the wicked Jews: 'Ye do the deeds of your fathers. Then said they to him, we be not born of fornication; we have one Father, even God.' This is true, says Mr. Shannon, but what says Jesus? 'Jesus said unto them, if God were your Father, ye would love me, &c. Ye are of your father, the devil, and the lusts of your father ye will do. John 8: 41, 44. Paul, in his Epistle to the Romans, says—'For they are not all Israel which are of Israel. Neither, because they are the seed of Abraham, are they children: but, in Isaac shall thy seed be called. That is, *they which are the children of the flesh, these are not the children of God*, &c. ch. 9: 6, 8. How flatly these passages contradict Mr. Shannon's assertion.

Mr. S. tells us, that a birth of *flesh and blood* introduced every Jew constitutionally into the Jewish family. This is not correct. The fact that a child was born of a Jew, gave it the *right* to be embraced in the church; but it could not enjoy the privileges of that church, until circumcised. Moreover, adult Gentiles, when they professed faith, had a right to enter the Jewish church; and they entered it with their children *constitutionally* by circumcision. If circumcision be a *birth*, then the declaration of Mr. S. is true—that a birth is the constitutional mode of induction into each of these [God's] families.'

It is not true, as Mr. S. imagines, that Pedobaptism originated in the same mistake made by Nichodemus. On the contrary, the doctrine of Mr. S. concerning the new birth, leads inevitably to infant baptism or infant damnation. The reason given by our Savior why all must be born again, is—that all are *born of the flesh*. 'That which is born of the flesh is flesh,' and therefore must be born of the Spirit. Are infants 'born of the flesh?' Certainly they are. Then they must

be born of water and of the spirit, or be lost; and if baptism be the new birth, they must be baptized. But since Mr. S. will not allow them to be baptized; they must, if his doctrine be true, perish forever.

Indeed Mr. S. and his friends are precisely with Nichodemus and the Jews. They regarded circumcision and attendance upon external rites as essential to salvation, and were extremely careful to wash their bodies—to cleanse the outside of the cup and platter, leaving the inside in all its impurity. Their bloody sacrifices pointed them to the cross of Christ; but they clung to the shadow and lost sight of the substance. Their ablution pointed them to the work of the Holy Spirit on the heart; but they relied on the outward washing, and denied the work of the Spirit, of which it was the emblem. So Mr. S. and his friends are careful to receive the Lord's Supper weekly; but many of them deny the divinity of Christ, thus robbing him of his glory, and the cross of its virtue and efficacy. They make a great deal of baptism, even of immersion, but deny the work of the Spirit of which it is the emblem.

Respectfully,
N. L. RICE.

P. S. Does Mr. S. intend discussing the question on Creeds? If so, it is time we should agree about the form in which it shall be stated.

N. L. RICE.

For the Christian Journal.

REPORT

Of the Annual Meeting, at Grassy Spring, Woodford County, Ky., which closed on Friday, the 15th instant.

The following is a list of the names of the Preaching Brethren in attendance: J. T. Johnson, Wm. Morton, J. N. Payne, Thos. Taylor, J. W. Cox, A. Kendrick, Geo. Williams, Jas. Shannon, Thos. Smith, H. R. Pritchard, C. Smith, R. C. Rice, and W. H. Whittington.

Our next Annual Meeting will be held, (the Lord willing,) at Republican Meeting House, in Fayette Co., Ky., to commence on Friday before the 2d Lord's day, in September 1844. The following Congregations reported as follows, viz:

Versailles, Woodford County,	134
Georgetown, Scott co.	203
Mt. Carmel, Bourbon co.	58
Union, Woodford co.	150
Forks of Elkhorn, Franklin co.	68
Leesburg, Harrison co.	293
Mortonsville, Woodford co.	71
Antioch, Bourbon co.	96
Union, Fayette co.	247
Republican, Fayette co.	272
Coopers-Run, Bourbon co.	56
Grassy Spring, Woodford co.	191
Macedonia, Fayette co.	130
Bethel, Fayette co.	100
Benson, Franklin co.	196
Sugar Ridge, Scott co.	50
Lexington, Fayette co.	403
Stamping Ground, Scott co.	140

By the unanimous request of the Brethren, assembled on Monday, the following was adopted as a part of the Report:

"The Church in Kentucky, from her geographical position, the stand she has taken in the cause of the Reformation, the immense resources she possesses, and the talent and piety of her public and private members, occupies, confessedly, a high position. We hear the Macedonian cry, "Come over and help us," from every part of our country. To us the anxious eyes of thousands are turned; and they wait for us to send abroad to them, the pure Gospel of Christ. It is incumbent, therefore, upon us, that as faithful stewards, we dispense the blessings which God has placed in our hands, to His glory, and to the salvation of men. And as the cause of Education is intimately connected with the improvement of society, and essentially important to the success of the Gospel, it is most obviously our duty, to build up, and sustain among us, institutions of learning, that we may furnish able and efficient ministers of the word, to supply the destitute parts of our country.

We therefore recommend BACON COLLEGE, established as it is in our midst, and under the auspices of the Churches of Kentucky, to the attention of the Brethren every where, as an institution worthy of their aid, their patronage, and their prayers."

I forbear to mention the names of those Brethren who labored for us during the Meeting; but will state, that they exhibited all that talent, zeal, and piety, that the sacred cause of Christianity requires and inspires. The result was 20 persons confessed the Lord, and were "Buried with him in Baptism." One united with us from the Baptists, 1 by letter, and three reclaimed. The subject of Co-operation of the churches for Evangelizing, was brought before the Brethren on Monday. All seemed to be alive to the cause. It was proposed that the Churches of Woodford county unite their means and send out at least one Evangelist to the poor and destitute parts of our country. The church at Grassy Spring, forthwith subscribed, for that purpose, \$112 50 cts., which added to some funds on hand, will make from \$150 to \$200. The Brethren present from other churches in the county, gave assurance that they would be liberal and forward in the work, so that we expect, in a few weeks, to have an efficient Evangelist in the field. The churches at Versailles and Union, have already made up a liberal sum, the precise amount I have not learned. If all our churches would but engage in the work of Evangelizing, how soon would the cause of our Lord triumph over sectarianism!

W. H. WHITTINGTON.

September 16, 1843.

Knox County, Illinois, September 3, 1843

BRO. FERGUSON:

The good cause is progressing slowly but surely, in this section of country. We have several congregations, which, so far as I know, are walking in the fear of the Lord. I am much pleased with the contents of the Journal; and especially with the articles on 'Christian Duties' by our beloved Bro. Kendrick. Yours in the good hope,
JESSE PERDUE.

CHRISTIAN JOURNAL.

HARRODSBURG KY. SEPTEMBER 30

☞ THE DISCUSSION.—We inform the Editor of the "*Protestant and Herald*," that, two weeks since, we published President SHANNON'S reply to Mr. RICE; and that this week we insert Mr. RICE'S rejoinder. We impart this information to the Editor, as we presume he is not aware the discussion (which was broken off for some time by President SHANNON'S necessary absence in the South) has been re-commenced. But having called his attention to the subject, we expect, as a matter of course, the re-publication of the letters in the '*Protestant and Herald*.'

S. M. S.

COVETOUSNESS.

To prevent running into mere speculation on this subject, it is proper that the proposition we are considering should be kept before the mind. It is this: That when man's love for the thing created, becomes *superior* to his love for God, the Creator, at that point the thing created is to the man *an idol*, and he *an idolator*.

The world is divided into two, and but two great religious parties; and each party is designated by its peculiar *faith and worship*. The religion of one party is divine, having God the creator for its author, and love for his goodness holds the *first* place in the affections of *his* creatures; the other is idolatrous, and love for the thing created holds the first place in the affections of its devotees. Let us not, however, be understood, by this classification, as giving license to the first to devote the *second*, or even *third* place in their affections to the thing created. The Christian is to love *his* God with *ALL* his soul, mind and body—his whole being is to be devoted to his worship. The parties being thus classed, our present dealing is with the professors of the Divine Religion.

Of all the snares of the wicked one to seduce the souls of men from the worship of the only living and true God, covetousness is the most subtle. It causes them to rob the widow, beggar the fatherless, immure the aged and infirm in dungeons, blasts the reputation, lie, steal, murder, profane God's holy name, and finally secures the eternal condemnation of the souls it estranges from the legitimate purpose of their creation—the worship of Almighty God. Its features are as various as its votaries are numerous—never presenting itself in the same form to two individuals; but, notwithstanding

its variableness, its results are always the same—idolatry—and its consequences the same,—the wrath of God. It insinuates itself into every department of society, seizes upon every energy, shows itself in every 'nook and corner' of human habitation; in the Church—in the high and polished circles of society; it boasts every grade and station, from the 'king on his throne to the beggar without hut or hovel' to shelter him from the merciless storm. It is the same soul-destroying and anti-religious principle in every situation. The change of society in which it is found does not change its character—if in the Church, it is as much opposed to the goodness of God, as if associated with the most abandoned infidel that ever lived. It is the same in the palace as in the hut; in the polished as in the rude walks of life; in the grog-shops, and at the gaming-tables, as in the stately mansion and more modest cottage; in the kingdom of God, as in the kingdom of Satan—every where—in all the space of human society, covetousness is the same, producing like result—*idolatry*—with like consequence—the wrath of God.

A question now arises—are the professors of Christianity in any degree associated with this spirit of idolatry? We humbly conceive they are, and that to a most lamentable extent. Witness the present divided and distracted state of those professing to be Christians. And to what cause is this to be attributed? Is it not to the spirit of covetousness? What caused the first falling away from the true faith, even in the days of the Apostles? Was it not the same abominable spirit of covetousness, that we now see pervading the different sectarian parties? What caused Paul to write the severe rebuke in the 3rd ch. 1st Cor., but the exhibition of one of the features of this spirit? For whereas there is among you envying, and strife, and divisions, are ye not carnal and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? To be carnal is to be worldly minded—and to be worldly minded is to have the affections set upon things of this world; and this is idolatry. What causes men *now* to say—I am of Luther; and I am of Calvin; and I am of John the Baptist; and I am of John Wesley, if it is not the same carnality—the same worldly-mindedness for which Paul rebuked the Corinthians? And what is all this, but covetousness—a desire to boast a human name, instead of the divine one—that gendereth idolatry? What is it that has formed the impass-

ble barrier of close communion—but this covetous spirit? What but this spirit, invented the rite of infant baptism to secure numbers? What was it that prompted the high-handed measures of the Pope of Rome, until the world acknowledged him as God's Viceroy upon earth, and the fortunes and lives of all men were placed at his disposal, if it was not this same spirit of covetousness?—And what is it that now causes men to 'set at nought the counsel of God,' and make their salvation depend upon 'human creeds and confessions of faith,' unless it is this same spirit of will-worship—which is idolatry? *Covetousness—covetousness* all—the master workmanship of the Prince of Darkness!!

'The love of money is the root of all evil;' and from this springs all the various features of covetousness. A desire to accumulate wealth by any and all means, is only the primary principle of covetousness; and from this springs all the branches so opposed to the benevolence of God and the spirit of Christianity; and which now overshadow and bedim the worship of the professing community. These branches may be classed thus: Love of fame, of power, of numbers, of a human name, of self, of grandeur, of splendid houses and equippages, of large farms, of goods, of fine dress, and the adoration of our fellow-men. A desire for the possession of all these, according to our proposition, is opposed to the infinite goodness of God, and consequently idolatrous. Let us not, however, be misunderstood. The simple possession, the simple desire to possess any or all of these is not covetousness. They are all things of God's creation, and by him intended for man's use—to minister to his happiness here. But it is the *manner* in which they are secured, or the *cause* of the desire for their possession that constitutes idolatry. Our Heavenly Father has placed the *means* of securing all these within our reach; and the active employment of these means, together with the possession of the substance is not covetousness; but it is the *way* we use the means, and the *value* we attach to the substance, that is opposed to his goodness, and that constitutes idolatry.

An Apostle says, 'ye adulterers and adulteresses, know ye not that the friendship of the world is enmity to God: Whosoever, therefore, is the friend of the world is the enemy of God.' The 'world' here is evidently the things of the world, and will any one say, that simply to love, or desire to be possessed of the goods of this world is contrary to God's will? If so, why did he create them? They certainly were created for man's use, and intended to minister to his wants and comforts. The

Apostle here evidently means, that 'whosoever loves the things of this world more than he loves God, is the enemy of God, and it is at this point, as before said that man becomes an idolator, and obnoxious to the wrath of God. This proposition is rendered still more obvious, by the expression of the Apostle in the two verses preceding the one just quoted. 'Ye lust, and have not, ye kill and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.' A proper use, then, of the means that God has created for the accumulation of wealth, and of all the comforts of this life, is not only in accordance with his will, but it is our *duty* to persevere in the exercise of them. If this is not true, our Heavenly Father has done man injustice, 1st. In creating these things; and, 2nd, in creating him with a desire for accumulating and using them. But here is the true state of the case. All things are God's; and man is but a steward for the management and control of the things of his creation. As stewards, then, we have the free use of the wealth of the world, but are accountable to him for the use we make of it. If we use this wealth in accordance with his will, as wise and faithful servants, he will reward us. But if we abuse our office, if we forget that he is master of all; if we set our affections upon the goods of this world, and refuse to give him the praise; if we seek, primarily, for happiness in that which he has created, and over which we exercise only an *agency*; we set at nought his wisdom and goodness, and plunge at once into an idolatry that will call down upon us his wrath.

Now, what is the *natural language* of the professing community? Cast your eyes over the world and answer us—are they not abusing their office of stewardship? Are they using the *means* God has placed under their control to his honor and glory? Suppose the Master was to return *now* to reckon with them, what kind of an account do you suppose they would be enabled to foot up? Would they not be found saying, 'my Lord delayeth his coming;' and I will eat and be merry with my fellow servants. I will expend and squander *his* goods upon my own lusts, I will cater to my own follies and appetite I have nothing to do in alleviating the distress of my fellow-mortals; *my* religion does not teach me, 'to visit the fatherless and widows in their afflictions, and to keep myself unspotted from the world?' Is not this the language

of the professing community, as a body? If it is correct to 'judge the tree by its fruit,' we are compelled to say yes: and thus, by a perversion of the means God has placed within their possession, for the purpose of enabling them to carry out the design of their creation, have the Christian community abused their office of stewardship—made a God of mammon—worshipping the thing created,—giving it the *first* place in their affections,—to the exclusion of the love of the creator,—and have bound upon them the heavy sin of idolatry, the weight of which has paralyzed the exertions of the truly pious and humble, and rendered almost abortive the proclamation of the gospel. Verily, the Lord of such servants, will come in an hour when they expect him not; and will cut them off, and appoint them their portion among thieves and hypocrites.

In our former and present article, we have treated this subject generally, including the whole sectarian community; but, as a matter of course, these who *know* they are walking in the love and fear of God are not implicated. If we approach it again, it will be for the purpose of confining ourselves in its consideration, to a particular party, in which we fear it has taken root; and where its growth will prove as disastrous as in the more fertile soil of sectarianism.

S. M. S.

☞ We have received the 1st No. of the 2d volume of the '*Christian Teacher*,' by AYLETT RAINES, of Paris, Ky. This is a neat little monthly publication, each No. containing 24 pages; Price fifty cents per annum, in advance. The number before us is filled with interesting articles—such as the known talents and abilities of the Editor would cause us to expect.

We commend to the attention of our readers, the following extract from the Editor's introduction to the second volume.

S. M. S.

"We live in an eventful age. All considerate men view it as a period pregnant with principles and events destined to result in wonderful, if not fearful revolutions. The bodies politic, as well as the bodies ecclesiastic, are throughout christendom, in a state of feverish, and, in many instances, highly morbid excitement. In Europe, Roman Catholicism is seated upon a volcano: hence, it is rolling its population, in one dark wave after another, over upon the United States. In England, Puseyism, whose tendency is back to mother Rome, is winning to its meretricious embraces a majority of the Church-of-England clergy. In Ireland, the

people are almost phrenzied, under their oppressions, with the spirit of liberty—a desire for deliverance. In Scotland, the Presbyterian church has divided—a part continuing to be the national church, the other part calling itself the '*free church*.'" In the United States, we have Shakerism, Mormonism, Millerism, and all sorts of *isms*, and fanaticism and partyisms, political, religious, irreligious, moral and immoral. We have wars of words; and rumors of wars, in both church and state, and both oral and written. Society is effervescing from its center to its circumference. A mighty change for the better or the worse, is going on. The spirit of the times has arisen, with giant strength, and commands another revolution. The Pope trembles in the midst of Dilapidated Rome, once the mistress of the world. Priests mourn lest their usurped authority should be wrested from them. The leaders of a motley host of sects are drilling themselves and others in those arts and mysteries by which their respective crafts may be secured in these 'troubulous times.' If ever there was a period when every philanthropist and christian should be awake and active now is *that time*. The public mind must be enlightened—a channel must be opened along which for the current of public feeling to flow. The Bible must be exalted among the nations. Humanism in religion must be put down. The Lord God Omnipotent must reign without a rival. The only medium of spiritual renovation is the word of God. The Bible, the whole Bible, the Bible alone must be our religion.

'Modern Protestantism,' says D'Aubigne, like 'old Catholicism, is, in itself, a thing from which nothing can be hoped,—a thing quite powerless. Something very different is necessary to restore to men of our day the energy that saves. A something is requisite which is not of man, but of God. 'Give me,' said Archimedes, 'a point out of the world, and I will raise the world from its poles.' True christianity is this standing beyond the world, which lifts the heart of man from its double pivot of selfishness and sensuality, and which will one day move the whole world from its evil way, and cause it to turn on a new axis of righteousness and love.'

That christianity will ever move the whole world from its evil way we dare not affirm. But certain we are, that nothing short of true christianity can ever cause the world, or any part of it, to revolve on a new axis of righteousness and peace; or lift the heart of man from its double pivot of selfishness and sensuality. Protestantism has made the experiment and failed. It has spread itself like a Banian tree over a large portion of the earth, and had many years in which to send forth its saving health among all nations; but alas! when we look for fruit, behold the bitter berries of sectarian ani-

inossities, and strifes, and contentions, and falsehoods and cunning, and every sort of craft. Behold the marks of decay in every part of the Protestant tree. In Geneva, and in England, the system of Calvin has been prostrated by some sort of Unitarian rationalism. And the British hierarchy is bending to the earth under a blast of Puseyism. From the New England states, in which once calvanistic protestantism was firmly rooted, and in which it spread forth its branches to the heavens, is coming forth swarms of Universalists and Socinians. Well did the illustrious D'Aubigne, (himself one of the most powerful advocates of the Lutheran reformation,) say, that 'Modern Protestantism is a thing from which nothing can be hoped.' We must return to Apostolic christianity. We must right the ship of zion, and cast overboard our ponderous bales of tradition. Reader will you help us? Give us your hand, your tongue, your influence. Give the Lord your heart. Come, engage in a bright, a heavenly enterprise,—a cause that cost the tears, the groans, the blood of the Son of God.

MISCELLANEOUS.

EVENING.

I think there are two periods in the life of man in which the evening hour is peculiarly interesting—in youth and old age. In youth, you love for its mellow moonlight, its million stars, its then rich and soothing shades, its still serenity; amid these we can commune with our loves, or twine the wreaths of friendship, while there is none to bear us witness but the heavens and the spirits that hold their endless Sabbaths there—or look into the deep bosom of creation, spread abroad like a canopy above us, and listen till we can almost see and hear the waving wings and melting songs of other beings in other worlds. To youth the evening is delightful; it accords with the flow of his light spirits; the flow of his fancy, and the softness of his heart. Evening is also the delight of old age—it affords hours of undisturbed contemplation: it seems an emblem of the calm and tranquil close of busy life; serene, placid, and mild, with the impress of its great Creator stamped upon it; it spreads its quiet wings over the grave and seems to promise that all shall be peace beyond it.—Franklin.

Who can tell the value of a smile; it costs the giver nothing, but it is beyond price to the erring and relenting—the sad and cheerless—the lost and forsaken. It disarms malice—subdues temper—turns hatred to love—revenge to kindness—and paves the darkened path with gems and sun light. A smile on the brow betrays a kind heart—a pleasant friend—an affectionate brother—a dutiful son, a happy hus-

band: It adds a charm to beauty—decorates the face of the deformed, and makes lovely women resemble angels of Paradise. Who will refuse to smile?

THE POOR MANS STORY.

We extract the following from C. Edwards Lester's 'Glory and Shame of England;' what a contrast it presents to the condition of the laboring classes in the U. States.

'In England it is lamentably true, that the laborer can gain subsistence for himself and family only by a degree of labor which forbids the use of means of improvement. His necessary toil leaves no time or strength for thought. He can but live for one end, which is to keep himself alive. He cannot give time and strength to intellectual, social, and moral culture without starving his family.'

In illustration of these truths, suffer me, sir, to relate a conversation I had with a railroad porter in Manchester. On my first visit to this town, I employed a porter to carry my carpet-bag to my lodgings about two miles and a half. He was a temperate and sensible man.

'Have you a family, sir?' I enquired.

'Yes, sir; I have a wife and nine children, and a pretty hard time we have too, we are so many; and most of the children are so small they can do little for the support of the family. I generally get from 2 shillings to a crown a day for carrying luggage; and some of my children are in the mills; and the rest are too young to work yet. My wife is never well, and it comes pretty hard to do the work of the whole family. We often talk these things over, and feel pretty sad.—We live in a poor house; we cant clothe our children comfortably; not one of them ever went to school; they could go to the Sunday school, but we cant make them decent enough to go to such a place. As for meat we never taste it; potatoes and coarse bread are our principal food. We cant save any thing for a day of want; almost every thing we get for our work seems to go for taxes. We are taxed for something almost every week in the year. We have no time to ourselves when we are free from work. It seems that our life is all toil. I sometimes almost give up. Life is worth much to a poor man in England; and sometimes Mary and I, when we talk about it, pretty much conclude that we should all be better off if we were dead. I have gone home at night a great many times, and told my wife when she said supper was ready, that I had taken a bit at a chop-house on the way and was not hungry—she and the children could eat my share. Yes, I have, said this a great many times when I felt pretty hungry myself. I sometimes wondered that God suffers so many poor people to come into

the world?" "Dont you go to the church on Sunday?"

"No sir, I am ashamed to say it, but I have been to no religious meeting for several years, I cannot get such clothes as would be decent without depriving my family of some of the necessaries of life; and this I can't do."

"You spoke about being better off if you were dead. Do you ever think much about the interests of your soul, and what it is to die?"

"Why sir, I have not time to think much about those things; it's all I can do to get through this world, without taking any trouble about another. If I had time to spare, I should like nothing better than to examine into religion, for I believe there is a good deal in it; but I long ago made up my mind that I would do my best in this world to make my family comfortable and happy, and when I come to die, make the best of that too."

"Have you a Bible in your family sir?"

"No sir, and if we had it would not do us any good; for we cant any of us read it. And besides if we had a crown to spare for a Bible I should rather get a leg of mutton with my money, and that would do some good to my family."

When I was about to leave him I gave him the sum he was entitled to, and a few shillings for a Bible.

"Yes sir," said he, "I will spend it for a Bible after what you have said; and perhaps some day one of my children will be able to read it."

As he turned to go he said, I wish you would let me take your hand *once*."

I gave it to him, and after holding it firmly in his strong grasp some time, he said, "If you will remember to pray for me once in a while, I shall be glad." A few large tears came down his face as he said "good bye sir."

WHERE IS THY HOME.

"Where is thy home?" I asked the innocent child as he sported amid the flowers on the sunny hill-side—his golden hair floating in the summer breeze, his eye lit up with happiness that is real, and a brow yet untouched by the clouds of worldly care and trial and disappointment which will come unbidden thick and fast across his pathway—with a joyful smile he answered—
"See'st thou yon tree-embowered cottage far over by the ending of this silver rivulet which here at my feet begins its murmurings—where a thousand flowers waft their perfume round the door and clothe the earth with a living carpet of every hue—a very master-piece of Nature—and where the feathered songsters take up the note of Praise to the Omnipotent, unharmed and undisturbed by cruel man? *There* is my home, for *there* is no one to whom my heart is bound with stronger bands of love and grati-

ty than all beside's that earthly—there dwells my *mother*."

I asked the man of buisness and of wealth, who lived as though all the powers given him by his Maker were alone designed to pile up house on house, and his worldly gain, which moth and rust doth corrupt, forgetful that he must leave them all when the Lord calleth for his soul. He replied, "*My home* is on this earth; I will exhaust my best energies to procure the meat which perisheth, for life is given alone that we may enjoy it. When my soul is satisfied with the vanity and toil of earth, I will turn my thoughts to the treasures which are above."

Again, I asked the mariner whose all is on the deep—who had braved the voice of the Omnipotent, as he thundered in his ears from heaven—had seen the wonders of the Lord of all in calm and storm, and experienced the power of his mighty arm while the yawning abyss roared beneath him. He answered, "*My chiefest joy* is to dwell on the world of waters, and to contend with the angry billows—the loudest roar of wind and storm is the sweetest music to my ear—my life shall pass away amid the dangers of the deep; *here* is my home, and *here* is my name, and *here* will I take my last repose, until the trump of the archangel shall call the sea to give up her dead."

The soldier finds *his* home in the deafening roar and smoke of the field of blood—amid the heart-piercing cries of the dying and mangled bodies of the dead—where carnage and destruction mark the spot in which man sends his fellow-man into eternity unprepared; *there is his* home, and his last resting place is the scene of desolation—his cover the heavens, and his pillow perchance the slaughtered body of his brother or friend!

Again, I asked the Christian—the man whose life was spent in endeavors to do the will of God, and to promote the glory of Him who redeemed him with his precious blood, and who lived upon him in his heart with gratitude and joy, and glorified his name for all his undeserved mercies. "*My home*," said he, "is not here; nought but vanity fills every scene and vexation of spirit encompasses me about; my home, my precious home, is a house not made with hands—a mansion prepared for me before the world was—free from all care, and tears, and woe. I long to be gone to share those joys with just men made perfect, in the assembly of the first born on high; and when the messenger calls me home, I would not mourn, for while he calls me away from all the fondest ties on earth, and joys which love even here can impart, he at the same summons leads me to the long desired haven of my soul—the abode of my Redeemer and his heavenly host, where ten times ten thousand

angels bow before him, and all the redeemed of earth, with their garments made white in the blood of the Lamb, cast their crowns at his feet, and sing their songs of praises everlastingly. *There is my home, my home forever.*—Epis. Rec.

THE VALLEY OF THE COLUMBIA.

The following description of the Oregon country we extract from one of Benton's speeches on the Treaty of Washington. It represents briefly, but strikingly the importance of the Columbia Valley, and, though merely a typographical description, it is for its terseness and comprehensiveness one of the finest passages to be found in all Benton's speeches:

I do not dilate upon the value and extent of his great country. A word suffices to display both. In extent, it is larger than the Atlantic portion of the old thirteen United States; in climate softer; in fertility greater; in salubrity superior; in position better, because fronting Asia, and washed by a tranquil sea. In these particulars, the western slope of our continent is far happier than the eastern. In its configuration it is inexpressibly fine and grand, a vast oblong square, with natural boundaries and a single gateway into the sea. The snow-capped Rocky Mountains enclose it on the east, an iron bound coast on the west, a frozen desert on the north and sandy plains on the south. All its rivers, rising from the segment of a vast circumference, run to meet each other in the centre, and then flow together into the ocean, through a gap in the mountain where the heats of summer and the colds of winter are never felt, and where the northern and southern diseases are equally unknown.—This is the valley of Columbia—a country whose every advantage is crowned by the advantage of configuration—by the union of all its parts, the inaccessibility of its borders, and its single introduction into the sea. Such a country is formed for union, wealth and strength. It can have but one capital, and that will be a Thebes—but one commercial emporium, and that will be a Tyre, queen of cities.

A TRADE.

Franklin says, 'He who has a trade has an estate,' and never was a more true or more useful maxim uttered even by that great man. Many were the rules of conduct laid down by him and practised too, through his life, which, if followed by men in all times and ages, would greatly improve the condition and circumstances of the multitude. The above saying is easily to be understood by all, and applicable to all professions or pursuits. A great day will it be for our country when youth shall be induced or compelled to adopt some calling, wheth-

er mercantile, or what is called a liberal profession, or what is really mechanical. And a greater day will it be when more of them shall chose the latter—to become respectable mechanics rather than second rate lawyers or doctors or divines. The above remarks were suggested by a little anecdote which we heard related lately. A young man, born heir of a large estate, was, at the age of fifteen, regularly apprenticed to a respectable and scientific mechanic, for the purpose of learning what is sometimes called a trade. There was no necessity for such a step, but the father chose so to dispose of the education of his son, often repeating to him, 'he who has a trade has an estate.' The young man became a master of his trade, and had the supreme happiness (and earth can offer none more perfect) of supporting his aged father by his skill and industry, for the great fortune to which he had been born heir was, by misfortunes all lost. Moreover while performing this sacred duty, his talents, industry, and integrity finally won him both fame and fortune.

Qualifications of a school teacher.—We cut the annexed character of a good school master from an English Journal:

A good School master ought to be a man who knows much more than he is called upon to teach, that he may teach with intelligence and taste, who is to live a humble sphere, and yet to have a noble and elevated mind, that he may preserve that dignity of sentiment and of deportment, without which he never will obtain the respect and confidence of families; who possess a rare mixture of gentleness and firmness; for, inferior though he may be, in station, to many individuals in the parish, he ought to be the obsequious servant of none, a man not ignorant of his rights, but thinking much more of his duties; showing to all a good example, and serving to all as a counsellor; not given to change his condition, but satisfied with his situation because it gives him the power of doing him good; and who has made up his mind to live and to die in the service of primary instruction, which to him is the service of God and his fellow-creatures. To rear masters approaching to such a model is a difficult task; and yet we must succeed in it, or else we have done nothing for elementary instruction.

THE PAWNBROKER'S WINDOW.

There is more philosophy in life to be learned at a pawnbroker's window than in all the libraries in the world. The maxim and dogmas which wise men have chronicled, disturb the mind for a moment, as the breeze ruffles the surface of the deep still stream, and passes off.

But there is something in the melancholy grouping of a pawnbroker's window, which, like a record of ruin, sinks into the heart. The household goods—the cherished relics—the sacred possession of affection bestowed, or eyes now closed in death had looked upon as their own—are as it were profaned; the associations of dear old friends are here violated; the ties of love, kindred, and rank—all that the heart clings to are broken here. It is a sad picture; for in spite of its glittering show, its associations are sombre.

There hangs the watch, the old chaste repeater, that hung over the head of a dying parent when bestowing his trembling blessings on the poor outcast who parted with it for bread; the widows wedding-ring is there, the last and dearest of all her possession; the trinkets, the pledge of love of one now dead, the only relic that remains of the heart's fondest memories; silver that graced the holiday feast; the gilt frame miniature that used to hang over the quiet mantle-piece, the flute, the favorite of a dead son, surrendered by a starving mother to procure food for her remaining child: the locket that held a father's hair; or gloomier still, the dress, the very covering of the poor is there, waving like the flag of wretchedness and wo. It is a strange sight; to those who feel aright, there are more touching memorials to be seen at a pawnbroker's window than in the monuments of Westminster Abbey.

Decrease of Intemperance.—A letter from a traveller, published in the Cincinnati Morning Star, makes the following statement as to the present decrease of ardent spirits by the travelling public. This shows a very great reduction in the quantity of spirits consumed and a corresponding improvement in the moral condition of the country:

"In my late journey from Tazewell, Tennessee, to Baltimore and Philadelphia, I was greatly pleased to see the good effects of temperance. From Tazewell to Lexington, Ky., we travelled in the stage. Liquor was offered to passengers only once or twice in the whole distance; one hundred and sixty miles. From Lexington to Maysville, a distance of sixtyfour miles, not a drop of spirits was seen or offered. From Maysville to Wheeling, three hundred and thirty miles, on the Swiftsure, with upwards of one hundred ladies and gentleman, cabin passengers, I did not see a drop of spirits drank by any of them. A bar was on the boat, well supplied with all kinds of drink, and a few of the deck passengers and hands drank a little; but it was done behind the door, as if they were ashamed of it. From Wheeling to Cumberland, one hundred and thirty one miles, in stage, over the fine national road, no spirits

were used or offered. The same was the case on the rail road, one hundred and eighty miles, to Baltimore, although a large number were in the cars.—What a pleasure thus to travel!"

THE MORMONS.—We learn by a gentleman from Warsaw, that a meeting of the people of Hancock county, to be held at Carthage, was called for to day, to take into consideration their relations with the Mormons. It is said that a good deal excitement exists against them, and apprehensions of a serious riot and outbreak were entertained. The people of that section of the State are as heartily tired of the Mormons as ever the citizens of Missouri were, but they have suffered them to obtain so strong a foothold that no power exists which can deprive them of their possessions, or induce them to abandon their present residence.—
St. Louis New Era.

EXTRACT FROM A SERMON ON FRUGALITY.—The Creator of the world is infinitely rich and infinitely bountiful; and yet in all provisions he allows no waste. He weighed the dust, and measured the waters, when he made the world; and calculated to a nicety, so much earth, so much air, so much fire, so much water, went to make up such a world as this. The quantity is still here; and though man can gather and scatter, move, mix, and unmix, yet he can destroy nothing. The putrefaction of one thing, is a preparation for the being and bloom of another. Thus a tree gathers nourishment from its own fallen leaves when they are decayed, something gathers up the fragments that nothing is lost. And when the Son of God was on earth, and went about scattering blessings; when with a word he multiplied five barley loaves and two small fishes to feed many thousand persons, he could in the same manner provide another meal whenever the need of his followers required it; but instead of that, he commanded them to gather up the fragments, that nothing might be lost; thus teaching us to regard frugality as a christian duty.

A REMARKABLE FACT.—The Boston Journal says—"A Baptist clergyman and his wife, who reside in the vicinity of Boston, have the pleasure daily of gathering around their fireside, four daughters, who were born in the four different quarters of the globe, viz: one in Europe, one in Asia, one in Africa, and one in America—a fact probably unparalleled in the history of any other family in New England. Long may the links that bind together these sisters, remain as unbroken as those that unite the several quarters of the globe which they represent."

Girls Beware.—A late writer has forcibly and truly said, in reference to the holy union of the sexes, that it is a fearful sight to see a young, confiding girl, approach the altar with one who loves to linger round the wine-cup.

He may pass unscathed through the fiery ordeal, and the bright hopes of the bride may ripen into fruition. But, fair readers, let not the splendor of wealth nor the allurements of pleasure nor the promised triumphs of ambition, tempt you to a risk so fraught with danger to all you hold dear.—Honest industry joined with temperance, may carve a fortune, and all that ambition should covet; but wealth, talents, fame, can never gild the drunkard's home, nor soothe the sorrow of a drunkard's wife."

VIRTUE.

Virtue is the brightest ornament of youth. As on the one hand religion never appears more lovely and engaging than when it dwells on the lips and is exhibited in the lives of young people; so, on the other hand, young persons never appear so amiable, and deserve so much esteem and confidence, as when they are religious;—when they walk in the paths of virtue, honesty, sobriety, and integrity. Always interesting itself, youth is rendered doubly so when associated with the graces and temper of the gospel. A young man or a young woman destitute of religion, may be very estimable and worthy on account of the amiableness of their dispositions and the propriety of their deportment. But where the spirit and the graces of Christianity are added, it is like adding life and motion to a statue which we have admired for its proportion and decoration. But a young person of elegant form and engaging manners, who lives in profligacy, impurity, and blasphemy, deserves to be compared to a finished statue, streaming forth corruption and poisoning the atmosphere with contagion and death.

A RIVER THE EMBLEM OF HUMAN LIFE.

The river, small and clear in its origin, gushes forth from rocks, falls into deep glens, and wantons and meanders through a wild and picturesque country, its state of infancy and youth, may be compared to the human mind, in which fancy and strength of imagination are predominant; it is more beautiful than useful. When rills or torrents join, and descend into the plain, it becomes slow and stately in its motions; it is applied to move machinery, to irrigate meadows, and bear upon its bosom the stately barge; in this mature state, it is deep, strong, and useful. As it flows on towards the sea, it loses its force and its motion, and at last, as it were, becomes lost and mingled with the mighty abyss of waters. Pursuing the metaphor further, we may say, that in its origin, its thundering and foam, when it carries down clay from the bank, and becomes impure, it resembles the youthful mind,

affected by dangerous passions. And the influence of a lake, in calming and clearing the turbid water, may be compared to the effect of reason in more mature life, when the calm, deep, cool, unimpassioned mind is free from its fever, its troubles, bubbles, noise, and foam. And above all, the sources of a river, which may be considered as belonging to the atmosphere, and its termination in the ocean, may be regarded as imagining the divine origin of the human mind, and its being ultimately returned to, and lost in, the Infinite and Eternal Intelligence from which it originally sprung.

OBITUARY.

(COMMUNICATED.)

Franklin, Ky. Sept. 14th 1843.

DIED.—Near this place, on the 12th inst, after 15 days of painful affliction of fever, our beloved brother WILLIAM N. SALMONS in the 19th year of his age.

In the loss of this brother, we have great inducement for reflection: he was young, amiable and intelligent—and above all, he was a pious and devoted Christian.

How uncertain is life! He died as he lived, rejoicing in the hope of another and better state of existence.

In a conversation I had with him, a short time before his death he informed me that he desired to live longer if it were the will of God, but closed by saying O Lord, thy will be done; I am ready to live or to die.

All who knew him intimately, loved him: he was the youngest child of his aged parents, who loved him most tenderly; his death has left an aching void in their breasts which can never be filled on this earth.

And only brother, several sisters and a large train of connexions and friends, deeply lament the loss of so amiable a young man: but their loss is his gain.

'Blessed are the dead who die in the Lord.'

'I would not live always, no welcome the tomb.

Since Jesus has lain there, I'll enter its gloom;

There sweet be my rest, till he bid me arise,

To hail him in triumph descending the skies."

T. M.

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S. G. MULLINS,

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