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American Christian Review, Volume 1, Numbers 1 - 4, January 5 - 26, 1858

Benjamin Franklin

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The American Christian Review.

Devoted to the Defense, Maintenance and Propagation of Christianity, Religious News and General Intelligence.

VOL. I.

CINCINNATI, TUESDAY, JANUARY 5, 1858.

NO. 1.

The American Christian Review.

EDITED AND PUBLISHED BY BENJAMIN FRANKLIN.

REGULAR CONTRIBUTORS: ELD. HENRY H. LADD, ELD. JOHN ROBERTS, ELD. CHARLES L. LADD, ELD. JOHN HENRY, ELD. ELIJAH GOODWIN.

Original Communications.

For the American Christian Review.

CHRISTIAN UNION.

BRO. FRANKLIN—I propose writing, for the Review, a few articles on the all-important subject of Christian Union. This may be regarded, by some, as a dry subject, and, by others, as an antiquated or worn-out theme. But I hope that none, who love the Lord and his holy cause in sincerity and in truth, will come to such conclusions.

In looking over the past, I am firmly convinced that, among all the positions assumed by us, as a people, during our early efforts to restore primitive Christianity, no one was more favorably regarded by the public, than our position on the subject of Christian Union. And I have no doubt but that the arguments employed to sustain that position—arguments drawn from the Bible, from nature, from conscience, from reason and from Christian experience,—all more to give success to the cause of New Testament religion than any other one plea put forth by all the advocates of reformation. Hundreds and thousands, tired of sectarian strife and party in religion, abandoned their old party standards, renounced ecclesiastical shackles and party words, and, though with much sacrifice, in many cases, they met and harmonized on the Bible, the whole Bible, and nothing but the Bible. The leading thought which stirred within them—which gave motive power to all their movements, was Union, Union, Union.

Indeed, at the commencement, this was the main plea; the leading object sought was the union of all believers on the foundation of apostles and prophets, Jesus Christ being the chief corner stone. Hence some important matters were overlooked, for the sake of union, and some things were practiced for which there is no scriptural authority. But, by a close adherence to the word of God, these inconsistencies were discovered and corrected, and the apostolic ground of Christian Union and co-operation was better defined and understood. Among the mighty hosts that flow to the apostolic standard, and raised their voice in favor of Christian Union, none were more successful in developing, defining and classifying the scriptural bases of Christian Union and communion than brethren A. Campbell and Walter Scott. To these faithful men of God the Christian world owes a debt of gratitude which they will not soon discharge. But God will reward them in due time, if they faint not.

Fearing that some may have forgotten the old landmarks, or that, in this fast age, there have been hurried forward with such rapidity as to have had erased from their minds the real principles of union which was developed and so successfully sustained years ago, and for the sake of those who may have more recently united with us, I will here give a few sentences, written when our plea for Christian Union was a new theme with the great masses of professed Christians, and when the whole heart, mind and soul of its advocates were imbued with the theme of love to God and goodwill to man.

But, that the reader may have before his mind, in one summary view, the whole scheme of union and co-operation, which the Living Oracles and the present state of religion in the world demand—who has been, at different times and various manners illustrated and sustained in the present controversy against division—we shall here submit it in one period.

Let the Bible be substituted for all human creeds; FACTS for definitions; THINGS for words; FAITH for speculation; UNITY OF FAITH for unity of opinion; the POSITIVE COMMANDMENTS of God for human legislation and tradition; DUTY for ceremony; MORALITY for particular piety; the PRACTICE OF BELIEFERS for the profession of it, and the work is done.—CHRISTIANITY RESTORED, p. 106.

In speaking of the evils of departing from these principles, Bro. Campbell said: "Religious philosophers on the Bible have exagitated the following doctrines and philosophical distinctions:

"The Holy Trinity, Three persons of one substance, power and eternity, Coessential, consubstantial, coequal, 'The Son eternally begotten of the Father, 'An eternal Son, 'Humanity and divinity of Christ, 'The Holy Ghost eternally proceeding from the Father and the Son, 'God's eternal decrees, 'Conditional and unconditional election and reprobation, 'God out of Christ, 'Free will, 'Liberty and necessity, 'Original sin, 'Total depravity, 'Covenant of grace, 'Effectual calling, 'Free grace, 'Sovereign grace, 'General and particular atonement, 'Satisfactory divine justice, 'Reconciling God, 'Active and passive obedience of Christ, 'Common and special operations of the Holy Spirit, 'Imputed righteousness, 'Progressive sanctification, 'Justifying and saving faith, 'Historic and temporary faith, 'The direct and reflex act of faith, 'The faith of assurance and the assurance of faith, 'Legal repentance, 'Evangelical repentance, 'Perseverance of the saints and falling from grace, 'Visible and invisible church, 'Infant membership, 'Sacraments, 'Eucharist, 'Consubstantiation, 'Church government, 'The power of the keys, &c., &c.

"Concerning these, and all such doctrines, and all the speculations and phraseology to which they have given rise, we have

the privilege neither to affirm nor deny—neither to believe nor doubt; because God has not proposed them to us in his word, and there is no command to believe them. If they are deduced from the Scriptures, we have them in the facts and declarations of God's Spirit; and if they are not deduced from the Bible, we are free from all the difficulties and strifes which they have engendered and created."—C. R., p. 124-5.

Thus we have defined, in few words, the grounds of union which we assumed many years ago. And who can dare to call it in question? It is clear, logical, conclusive and scriptural. On these holy principles we went forth to plead the cause of God and humanity, and multitudes heard and believed and turned to the Lord, and joined themselves to his people. Union—holy, Christian Union—then abounded.

The foundation of all which riddles and mysteries is, that these men make the person of Christ almost the sole object of the Christian religion; and whatever is spoken of Christ with respect to His offices, His laws and His religion, they understand of His person and personal excellencies.

These remarks touching the various significations of the name Christ, may serve to rectify the person of Christ with His being, His distinction, and the office of a mediator, which is the first signification of the name Christ being appropriate to Him, it might well serve for a proper name when once it was known who was Christ; and therefore, though His designation to this office was publicly owned, He was only called Jesus, the name given Him by the angel before He was born; yet, whereby His resurrection from the dead, He was declared the Son and Christ of God; Christ became as much His proper name as Jesus was before. In the scriptures which contain the history of His life and death He was always called Jesus, because all this time it was disputed whether He were the Christ or not; but in the epistles which were directed to the Christian Churches which were founded on this faith, "That Jesus is the Christ, He is as familiarly called Christ as Jesus; and oftentimes by both, Jesus Christ. For there can be no mistake in the person by what name soever He be called, whether it belong to His office, or nature, or circumstances of His life and death."—1st Cor. xii. 3.

But, after all, the question may be proposed by some, and especially by those who have more recently united with us, Is it right?—is it scriptural for all believers to be visibly united? Does the word of God enjoin such a union upon all Christians? Or may not the Lord's people serve Him as acceptably, and even do more good, by being divided into different, separate ecclesiastical bodies?

To these interrogations, we will pay some attention in our next. ELIJAH GOODWIN. Indianapolis, Ind., Dec. 17, 1857.

For the American Christian Review.

SIGNIFICATIONS OF THE NAME CHRIST.

BRO. FRANKLIN—It may be of some value to many readers, to bring before their minds several significations of the name Christ, and, being aided by one well able for the task, permit me to enjoy the pleasure of so doing.

First: Christ is originally the name of an office, which the Jews call the Messiah, or one anointed by God; for under the law, their prophets, priests and kings, were invested in their several offices by the ceremony of anointing them with oil, which was typical of that divine unction which the holy Jesus received at His baptism, when the Spirit of God descended on Him like a dove. All these legal unctions were accomplished in Jesus of Nazareth, "Whom God anointed with the Holy Spirit, and with power." (Acts x. 38) which was His consecration to the mediatory function, and virtually contained all those offices of prophet, priest and king, for under the law, properly distinct offices in Christ, but the several parts and different administrations of His mediatory kingdom.

His preaching the gospel (which we commonly call His prophetic office) was the exercise of His royal power and authority in publishing His laws, and the conditions of eternal life. Hence the gospel is so often called the kingdom of heaven; and our Savior tells Pilate, "That He was born to be a king, and the principal exercises of His kingly power in this world, consist in bearing witness to the truth," (John xviii. 37); that is, it was an act of His royal power to conquer error and ignorance; to destroy the kingdom of darkness by the brightness of His appearing, and to erect His throne in the hearts and consciences of man, by the power and evidences of truth, which is a true spiritual kingdom.

And, He was a kingly priest, after the order of Melchizedek, who was king of Salem (the new Jerusalem which cometh down from heaven), and priest of the Most High God. (Heb. vii. 1). When He offered Himself a sacrifice for us, He acted like a king. No man took His life from Him, but He had power to lay it down, and He had power to take it again. (John x. 18). Herein He differed from other kings, that He laid the foundation of His kingdom in His own blood; purchased and redeemed His subjects by the sacrifice of Himself. And that to which we commonly appropriate the name of royal power, that authority He is invested with, to govern His church, to send His Spirit to forgive sins, to dispense His grace, and to give assistance, to answer prayers, to raise the dead and judge the world, and bestow immortal life on all his sincere disciples. All this is the reward of His death, and suffering; and is therefore called His intercession; because, like the intercession of the high priest under the law, it is founded on His expiation and sacrifice, with His own blood. He entered once into the holy place, having obtained eternal redemption for us. (Heb. ix. 12). So that intercession signifies the administration of His mediatory kingdom; the power of a royal priest to expiate, and forgive sins. This is a true account of the nature of Christ's kingdom, and the method whereby it is erected. He first conquers the minds of men by the powers of His Word and Spirit, and reduces them into subjection to God; and then He pardons their sins, and raises them into an immortal life by the expiation of His sacrifice, and by the power and evidences of truth, which is the interpretation of the name Christ, which signifies a mediatory king, immediately appointed by God to that office, and consecrated to it by a divine and supernatural unction. And thus the name Christ, signifies in those places of scripture, where Jesus is said to be the Christ; that is, that Messiah whom God promised to send, which are so many and so obviously that I need not name them.

Secondly: Though Christ is originally the name of an office; yet it is used in Scripture to signify the person who is invested with this office; for the use of names being, by distinction, and the office of a mediator, which is the first signification of the name Christ being appropriate to Him, it might well serve for a proper name when once it was known who was Christ; and therefore, though His designation to this office was publicly owned, He was only called Jesus, the name given Him by the angel before He was born; yet, whereby His resurrection from the dead, He was declared the Son and Christ of God; Christ became as much His proper name as Jesus was before. In the scriptures which contain the history of His life and death He was always called Jesus, because all this time it was disputed whether He were the Christ or not; but in the epistles which were directed to the Christian Churches which were founded on this faith, "That Jesus is the Christ, He is as familiarly called Christ as Jesus; and oftentimes by both, Jesus Christ. For there can be no mistake in the person by what name soever He be called, whether it belong to His office, or nature, or circumstances of His life and death."—1st Cor. xii. 3.

Thirdly: Christ signifies the gospel, and religion of Christ, as Moses signifies the writings and laws of Moses; and the prophets, the writings or sermons of the prophets. (Luke xvi. 29). They have Moses and the prophets; let them hear them." And verse 31: "If they hear not Moses and the prophets, neither will they be persuaded, though one rise from the dead." And there is nothing more usual, in common language, than to call any law, or religion, or philosophy, by the name of the first author. Thus, Gal. vi. 15, "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature;" that is, in the gospel and religion of Christ, nothing is of any value to recommend us to the favor of God, but a new nature, an holy and virtuous life. The law professed circumcision before uncircumcision, but the gospel of Christ makes no such distinction; but instead of those external signs, respects to the inward purity of the heart. (Thou, Col. ii. 8, "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ;" where after Christ is opposed to the tradition of men, and the rudiments of the world, and therefore must signify not the person but the religion or gospel of Christ; that is, have a care lest you be corrupted with the foolish opinions and superstitions of men which are inconsistent with the Christian philosophy, and a plain contradiction to the doctrine and religion of Christ. And in verse 6: "As you have therefore received Christ Jesus the Lord, so walk in Him; that is, obey the doctrine of Christ, as you have been taught by us; for so in the next verse, he calls it being established in the faith, as you have been taught. The like we may see in Eph. iv. 20-21: "But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus." Now, what can learning Christ signify but learning the gospel of Christ? And how could the Ephesians who never saw Christ in the flesh, be said to hear Him in any other sense, than as they heard His gospel preached to them, verse 8, and to be instructed in Him, as the truth is in Jesus, (not as translated, being taught by Him, but instructed in Him), must be expounded of His religion in its genuine and primitive simplicity, as Christ taught it His disciples, without the mixture of such corrupt and impure doctrines as the groic heretics had taught under the name of Christianity.

Fourthly: It is acknowledged by all, that Christ sometimes signifies the Church of Christ, which is His body, the fulness of Him that filleth all in all; and thus we must understand those phrases of being in Christ, engrafted into Christ, united to Christ, which signify no more than to be a Christian one—who belongs to that society whereof Christ is the head and governor; that is, in used in Romans xii. 5: "We being many, are one body in Christ;" that is, we are all but one Christian society which is the one body of Christ. Thus, "Brethren in Christ;" that is, Christian brethren, Gal. ii. 10. "And, if any man be in Christ, he is a new creature." Cor. v. 17; that is, every sincere Christian is a new creature, or, whoever professeth the faith of Christ, and lives in obedience with the Christian Church, hath obliged himself to live a new life.

Thus variously is the name of Christ used in the writings of the apostles, which have occasioned very great mistakes in some men's divinity who are very zealous to advance Christ's person, to the prejudice and reproach of his religion, who, instead of those substantial duties of the love of God and man, and an universal holiness of life, have introduced a fanciful application of Christ to ourselves and union to Him, set off with all those choice phrases of closing with Christ, embracing Christ, getting an interest in Christ, trusting, relying and robbing our souls for Christ; and instead of obedience to the gospel, and the laws of Christ, have advanced a kind of amorous and enthusiastic devotion which consists in a passionate love to the person of Christ, in admiring his personal excellencies, perfections, fulness, beauty, loveliness, riches, &c.

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to be the most brilliant *Reductio ad absurdum* the public has witnessed in many a day. On the affirmative of this proposition, Chatterton introduced some thirty-five proof texts to establish the scriptural doctrine that a part of mankind will be finally lost. All of which were swept aside by the omnivorous hand of Mr. Davis, alleging that these proof-texts were not relevant to the proposition. He did, however, attempt to pick flaws in a few—some three or four—but without analyzing any one of them. Whereupon Chatterton proposed to state the whole issue on one passage—Rom. viii. 14-17. But Mr. Davis said to go by on the other side of this point—referring to dodge behind "Point-No-Point." Eld. Chatterton then proposed to let Mr. Davis select any three passages from his proof-texts, and on them he would rest the whole issue. From this point Mr. Davis ran into the woods and there lost himself in the underbrush of metaphysics; but, after a while, he sallied forth again, holding out to view a beautiful dissertation on the positive attributes of the Almighty, together with an eccentric elucidation of God's moral government, and, in one panoramic view, presenting a gilded representation of saints and sinners walking in arm, arm, and thereby defeat the great end of His coming into the world. C. D. H.

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Ladies' Christian Annual. We owe Bro. Challen an apology for omitting the Ladies' Christian Annual, to our list of notices of publications...

The editor was absent when he wrote the above. Our readers will notice the change in the publication of the Annual by referring to the advertisement in another column.

The Soul Requires Care as Well as the Body. BRO. FRANKLIN—I have been receiving a good many valuable lessons lately, and, as our Savior has said, "That he who makes a good use of what he receives, shall receive more, and have, what has been received, confirmed the more fully to him."

When we consider that we consist of soul and body, two distinct parts of man, this ought to teach us to take care of both. For can any man who believes he has a soul, be concerned only for his body? A compound creature cannot be happy unless both parts of him enjoy their proper pleasures. He who enjoys only the pleasures of the body, is never the happier for having a human and reasonable soul; the soul of a beast would have done as well, and it may be better; for he ceases to relish bodily pleasures as much and, it may be, more than men do; and reason is very troublesome to those men who resolve to live like brutes; for it makes them ashamed and afraid, which in many cases hinders, or at least allays their pleasures. And why should not a man desire the full and entire happiness of a man? Why should he despise any part of himself, and that the best part too? and therefore, at least, we ought to take as much care of our souls as of our bodies. Do we adorn our bodies that we may be fit to be seen, and to converse with men, and may receive those respects which are due to our quality and fortune? And shall we not adorn our souls too, with those Christian graces which make us lovely in the sight of God and man? The ornament of a meek and quiet spirit, which is, in the sight of God, of great price, which Peter especially recommends to Christian women, as a more valuable ornament than the outward adorning of plaiting the hair, or wearing gold, or putting on apparel, (1 Pet. iii. 4.) The ornaments of wisdom and goodness, of well-governed passions, of prudence and charity which give a grace and beauty to all our actions, and such a pleasing and charming air to our very countenance as the most natural beauty can never imitate.

Are we careful to preserve our bodies from any hurt, from pains and sickness, from burning fevers, or the racking gout, or stone? and shall we not be as careful of the case of the mind too? To quiet and calm those passions which, when they grow outrageous, are more intolerable than all natural or artificial tortures; to moderate those desires which rage like hunger and thirst; those fears which convulse the mind with trembling and paralytic motions; those furious tempers of anger, revenge and envy, which rattle our minds and fill us with vexation, restlessness and confusion of thoughts, especially those guilty reflections upon ourselves, that worm in the conscience which gnaws the soul, and torments us with shame and remorse, and dreadful expectations of an avenger.

These are the sicknesses and distempers of the soul. These are pains indeed more sharp and pungent and killing pains than our bodies are capable of. The spirit of a man can bear his infirmity; natural courage, or the powers of reason, or the comforts of religion, can support us under all sufferings, but a wounded spirit who can bear?—And, therefore, a man who loves ease, should in the first place take care of the case of his mind; for that will make all other sufferings easy. But nothing can support a man whose mind is wounded.

Are we fond of bodily pleasures? are we ready to purchase them at any rate? and if we be men, why should we desire the pleasure of the mind? If we have souls, why should we not reap the benefit and the pleasure of them? Do you think there are no pleasures proper to the soul? Have we souls that are good for nothing, or of no use to us but only to wish the pleasures of the body?—Ask those who have tried what the pleasures of wisdom and knowledge are, and you shall find them to be more excellent and glorious than any pleasures of the body.

conceive of your difficulties before you joined, and while you were in connection with the Methodist society. You were too rational to become a downright enthusiast, and not rational enough to begin at the right place in examining the evidences of the Christian religion. You were a Methodist enthusiast. But I know there are many seeking for religion "who find a sort of religion that does not wear well;" a whole suit of it will become thread-bare in a few months, have seen the elbow looking out of some great suits in less than the regular wear of seven days. I know also that there is a possibility of keeping a suit of this sort decent for a good while; but that it must be worn only on Sundays, and only while at meeting. It must be brushed up in the wardrobe all week, and hung on Sunday morning in time for meeting.

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TO THE EDITOR OF THE CHRISTIAN BAPTIST.—Dear Sir—You will, no doubt, be surprised at receiving a letter from a boy; and one who is entirely unknown to you. I am, however, a young man, and my interest in myself, could have induced me to address you in this manner. I do it to obtain information from you on the subject of my soul's salvation. I anxiously hope, if time will permit you, that you will have the kindness to comply with my request. That you may understand my case rightly, I will state a few particulars of my life. I was born in a remote part of the State of Virginia, and was educated in a common school. I was a member of the Methodist Church, and was a zealous and diligent worshiper. I had a great love for the Bible, and was a great admirer of the Christian religion. I was a member of the Christian Baptist Church, and was a zealous and diligent worshiper. I had a great love for the Bible, and was a great admirer of the Christian religion.

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From this camp meeting (for so it ought to be called) the news spread through all the churches, and through all the land; and it excited great wonder and surprise; but it kindled a religious flame that spread all over Kentucky and through many other States. And it may here be permitted to say, that this was the first camp-meeting ever held in the United States, and here our camp-meetings took their rise.

As Presbyterian, Methodist and Baptist ministers all united in the blessed work at this meeting, when they returned home to their different congregations, and carried the news of this mighty work, the revival spread rapidly throughout the land; but many of the ministers and members of the Synod of Kentucky thought it all disorder, and tried to stop the work. They called their preachers, who were engaged in the revival, to account, and censured and silenced them. These ministers then rose up, and unfeignedly renounced the jurisdiction of the Presbyterian Church, organized a church of their own, and dubbed it with the name Christian. There was the origin of what was called the New Lights. They renounced the Westminster Confession of Faith, and professed to take the New Testament for their church discipline. They established no standard of doctrine; every one was to take the New Testament, read it and abide his own construction of it. Marshall, McNamar, Dunlavy, Stone, Huston and others were the chief leaders in this work. Soon a diversity of opinions sprang up, and they got into a babel confusion. Some preached Arrian, some Socinian, and some Universalist doctrines; so that, in a few years, you could not tell what was harped, or what was danced.

They adopted the mode of immersion, the water-god of all exclusive errorists; and directly there was a mighty controversy about the way to heaven—whether it was by water or by dry land. In the meantime, a remnant of preachers that broke off from the Methodist Episcopal Church in 1793, headed by James O'Reilly, who had formed a party because he could not be a bishop in said church, which party he called the Republican Methodist Church, came out to Kentucky, and formed a union with these New Lights. Then the Methodist Episcopal Church had war, and rumors of war, almost on every side. The dreadful diversity of opinions among these New Lights; their want of any standard of doctrine, or regular church discipline,

made them an easy prey to prowling wolves of any description. Soon the Shaker priests came along, and off went McNamar, Dunlavy and Huston, into that foolish error. Marshall and others retraced their steps. B. W. Stone, stuck to his New Lightism and fought the battles, till he grew old and feeble. And the mighty Alexander Campbell, the great, arose and poured such floods of regenerating water about the old man's cranium, that he formed a union with this giant errorist, and finally died, not much lamented out of the circle of a few friends. And this is the way with all the New Lights in the government, morals and discipline of the church. T. J. JAMES.

NOTE.—Elder A. Fain is requested to correct upon the foregoing by the writer.

But I have said that you were too rational to become an enthusiast. Weak minds, like gun-powder, are easily blown up. And like phosphorus, some of them take fire without a single spark. Animal heat alone has set a household all in a blaze; but it was an innocent sort of a flame, it did not singe a single hair. The smell of fire was not left on them. The method of teaching those who seek for religion among the Methodists is not that which is practiced by other religious sectaries. The New Testament is not, neither can it be developed on any such a system. The Divine attestations to the truth of Christianity, the miracles and the prophecies, with all the thousands of eternal evidences are not opened to the minds of the hearers. Hence there is more religion in the blood than in the heart or head of those who begin in the flesh and think to end in the spirit.

But I cannot see how your difficulties could make you a Deist. This would be a most irrational conclusion. I can easily see how you might become an Unitarian; but there is no connection between your difficulties and Deism. Do you ask us, Why? I will tell you, your difficulties never could have existed but for the belief of the truth of the Bible. Do you say, What truths? I answer, you believe:

1st. That there is one self-existent, independent eternal God.

2d. That the world was created by him.

3d. That you have within you an immortal spirit.

4th. That there will be an end or termination of the present state of things.

5th. That there will be a future state of rewards, if not of punishments.

You admit all these things to be unquestionable truths. I ask, Upon what evidence? Not by the testimony of your five senses—for they give no revelation of this kind; all they can tell you is that all nature concurs in attesting these truths. But remember well, they do not originate in your mind these truths—else all nations, all tribes and tongues would be in possession of them, which you know, if you know any thing of history, is not all the fact. All the ideas you have by the five senses are the more images of sensible objects, or objects of sense; but on subjects that are not objects of sense they give you no information. Hence the deaf know nothing of colors—hence the blind know nothing of sounds. The reason is, the other senses give no information of any kind but what belongs to them, consequently all the senses are limited by things material and mundane; consequently can give no information of things spiritual, such as God, human spirits, heaven, etc. These truths, then, however Deists may boast, are all borrowed from the Bible. Hence there is not a rational Deist in the universe. Of this subject I am matter, if of no other. I have, therefore, found them skulking off into Egypt or Hindostan and calling upon the mountains and hills to cover them, when they have been sensibly attacked upon the principles of reason which they so unmercifully glory in. They are the poorest, drivelling philologists that ever assumed the name. And like Lord Herbert, while they declaim against Unitarianism, they are the very enthusiasts.

For they pretend to hold principles which have no foundation at all, which is sublimity in the belief of one God, the immortality of the soul and a future state—but ask them how they come by it, they will tell you, by the things that are made—but who made them? Thus it goes in a circle, they prove that there is a creator, from the things created, and they prove that things are created, because there is a creator. Sagacious doctors? But pray, good doctors, where is the archetype or original of a human spirit from which you were put in possession of the ideas, where did you see any thing created by a mere exertion of Almighty power? Tell me, who created the dumb speak, who could be created, because they have no articulate type of sounds? Are not all our simple ideas the result of sensation and reflection? And how is it that you can see things which are invisible, and hear sounds which are made beyond the regions of air?

But I have not to do with a sceptic in the truth of revelation; for you, my friend, do admit of many revealed truths—truths, too, which are supernatural, which are spiritual truths which no man without a revelation either oral or written, ever knew. Either Aethiopian, unqualified Aethiopian, or faith in Jesus as the Son of God are the legitimate stopping places on the principles of sound reason and good logic. All that halt between these extremes, are besotted with a brutish stupidity. The ox and the ass are their reprovers.

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They adopted the mode of immersion, the water-god of all exclusive errorists; and directly there was a mighty controversy about the way to heaven—whether it was by water or by dry land. In the meantime, a remnant of preachers that broke off from the Methodist Episcopal Church in 1793, headed by James O'Reilly, who had formed a party because he could not be a bishop in said church, which party he called the Republican Methodist Church, came out to Kentucky, and formed a union with these New Lights. Then the Methodist Episcopal Church had war, and rumors of war, almost on every side. The dreadful diversity of opinions among these New Lights; their want of any standard of doctrine, or regular church discipline,

a governor as well as a creator) should be considered on such principles as to meet the difficulties of those creatures lowest in intellect and immersed in crime; or the exaltation of those most exalted in capacity and of unspilled purity.

But this question is out of my way, for this is not the point to which I will refer. We all know from experience that a system of government which is based upon rewards and punishments is the most beneficial to the present state of society. It is not the present state of society, but the future state of society, which we are to consider. But if this question is to be decided by your observation and experience it is not to be decided upon mere theory, and such a decision, we know from experience, must be a guess upon what is not proved, until tested by experience, unmade. But your difficulty rests upon what is not proved, and which cannot be a fact, viz., that punishment will be beneficial to society in a future state. Your difficulty then is a purely hypothetical one, and not one predicated upon any known fact. Consequently can take fire without a single spark. Animal heat alone has set a household all in a blaze; but it was an innocent sort of a flame, it did not singe a single hair. The smell of fire was not left on them.

But still I am not come to the point which I had proposed. I will now state it. For that before any creature was made, the great plan of things, was a perfect one, and the Creator as it will be in any future period, and also that any other plan, was just as well known. The question then was with the Creator, if we dare suppose him either in deliberation, or in suspension of the plan of creation shall I adopt. If any, the plan which was actually adopted, as the fact proves. But it might have been proposed as a difficulty, if the plan adopted, with perfect precision, was the best which possibly could be adopted, then a final question might occur, whether it was better to create or not to create, admitting the result to have been the Omnipotent One it appeared most advisable to create. Now you will observe upon the premises before us, that the Creator, using was the best possible state in which they could exist with a reference to all final results. It may, then, in the spirit of true devotion, and genuine humility be affirmed that God could not, with a reference to all final results, give birth to a more perfect system of things than the present.

But I cannot see how your difficulties could make you a Deist. This would be a most irrational conclusion. I can easily see how you might become an Unitarian; but there is no connection between your difficulties and Deism. Do you ask us, Why? I will tell you, your difficulties never could have existed but for the belief of the truth of the Bible. Do you say, What truths? I answer, you believe:

1st. That there is one self-existent, independent eternal God.

2d. That the world was created by him.

3d. That you have within you an immortal spirit.

4th. That there will be an end or termination of the present state of things.

5th. That there will be a future state of rewards, if not of punishments.

You admit all these things to be unquestionable truths. I ask, Upon what evidence? Not by the testimony of your five senses—for they give no revelation of this kind; all they can tell you is that all nature concurs in attesting these truths. But remember well, they do not originate in your mind these truths—else all nations, all tribes and tongues would be in possession of them, which you know, if you know any thing of history, is not all the fact. All the ideas you have by the five senses are the more images of sensible objects, or objects of sense; but on subjects that are not objects of sense they give you no information. Hence the deaf know nothing of colors—hence the blind know nothing of sounds. The reason is, the other senses give no information of any kind but what belongs to them, consequently all the senses are limited by things material and mundane; consequently can give no information of things spiritual, such as God, human spirits, heaven, etc. These truths, then, however Deists may boast, are all borrowed from the Bible. Hence there is not a rational Deist in the universe. Of this subject I am matter, if of no other. I have, therefore, found them skulking off into Egypt or Hindostan and calling upon the mountains and hills to cover them, when they have been sensibly attacked upon the principles of reason which they so unmercifully glory in. They are the poorest, drivelling philologists that ever assumed the name. And like Lord Herbert, while they declaim against Unitarianism, they are the very enthusiasts.

For they pretend to hold principles which have no foundation at all, which is sublimity in the belief of one God, the immortality of the soul and a future state—but ask them how they come by it, they will tell you, by the things that are made—but who made them? Thus it goes in a circle, they prove that there is a creator, from the things created, and they prove that things are created, because there is a creator. Sagacious doctors? But pray, good doctors, where is the archetype or original of a human spirit from which you were put in possession of the ideas, where did you see any thing created by a mere exertion of Almighty power? Tell me, who created the dumb speak, who could be created, because they have no articulate type of sounds? Are not all our simple ideas the result of sensation and reflection? And how is it that you can see things which are invisible, and hear sounds which are made beyond the regions of air?

Poetry.

For the American Christian Review. THE MORMON BIBLE. Song in the name of the "Old Mormon Bible."

Bro. Franklin - The following is a serious composition that I met with some years ago in Lee county, Iowa. It is said to have been composed by a Methodist preacher somewhere in that section of country...

Moral and Religious.

INTRODUCTORY ADDRESS

Before the I. C. State Meeting in session at Lafayette, September 24th, 1857

My friends, I do not wish to be in compliance with a party, or to be in compliance with a party, or to be in compliance with a party...

do good in every practical way. It should promote the Gospel truth and reformation, by its varied influence, energy and means. It affords facilities for associating and penning acquaintance with the state of the Christian cause and reformation...

From the Banner and Epistle. UNIVERSAL GOSPEL. Mr. Foster - Some time since, I am informed, a challenge, addressed to Milton B. Hopkins, to hold a public discussion in Shelbyville...

confront the thing, and to expose its nakedness and deformity. I am not disposed to suffer its escape, whether by apology for its defiant attitude, or by flight to some other issue...

Advertisements. BLACKWOOD'S MAGAZINE, THE BRITISH REVIEWS, AND THE FARMER'S GUIDE. These Periodicals are the best of their kind...

THE FARMER'S GUIDE TO SCIENTIFIC AND PRACTICAL AGRICULTURE. BY HENRY STIMPSON, Esq. of Edinburgh...

JOHN SON COLLEGIATE INSTITUTE, RICHMOND, KY. - The undersigned would respectfully tender his most cordial and sincere welcome to all who are desirous of attending the course of study...

The American Christian Review

Dedicated to the Defense, Maintenance and Propagation of Christianity, Religious News and General Intelligence.

VOL. I.

CINCINNATI, TUESDAY, JANUARY 19, 1857.

NO. 3.

The American Christian Advocate.

EDITED AND PUBLISHED BY BENJAMIN FRANKLIN. REGULAR CONTRIBUTORS: ELD. MOSES F. LADD, ELD. JOHN ROGERS, ELD. F. GOODWIN, ELD. ISAAC EBBETT.

Original Communications.

For the American Christian Review.

CHRISTIAN UNION.

MEMBER III.

2. My second argument in favor of the union of all Christians is drawn from the angel's song which they sang when first the news of the Redeemer's birth was announced to man.

At this time the whole world was divided on the subject of religion. The Jews, to whom had been committed the living oracles, and whose were the fathers, and the covenants, and the prophets, had become divided among themselves. There were the Pharisees, the Sadducees and the Essenes, and some minor sects, while, outside of Judaism, all was division every where. Every town and city had its guardian divinity, while almost every village and neighborhood had its own gods and altars and priests.

These humble shepherds were glorified with terror and amazement at the glorious appearance of this heavenly visitor. But the angel said, Fear not, for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the City of David a Saviour, which is Christ the Lord.

Now if the angels of heaven, those messengers of God that stand near the throne, who always do His will, and that must understand the counsel of heaven, and the good pleasure of the Heavenly Father, then we do—I say, if they thus rejoice at the prospect of Christian union, which unites the pure and honest of all the parties that then existed or should ever arise, and that God's good will and benediction purposes toward fully developed humanity, were thus to be more fully developed, known and felt than they had ever before.

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I fear this prayer is often uttered without considering its import. It is read more than any other part of the Bible, New Testament or old. The mother teaches her child, by her knee, to repeat this prayer; Sunday school teachers try to imprint it on the minds of their pupils; it forms a part of the baptismal ceremony of some churches, and makes up a part of every Lord's day performance in many congregations; but, after all, how many consider the real sentiment of this portion of the prayer? How many realize the fact, that if this prayer were granted, a death blow would be struck at once, at all the divisions known among the professed disciples of Christ. Their party walls would fall like the walls of Jericho at the blast of the trumpet of truth; then party names and creeds would be given up as incumbrances in the service of God, and all would become one visible body, enlivened by one holy spirit, and actuated by the same hope; thus they would present to the contemplation of the inhabitants of heaven, earth and hell, one holy brotherhood—one undivided phalanx—before which no enemy of God and holiness could stand. Let me ask you, my brother, who are reading these lines, Do you offer this portion to God? Do you say, with eyes and thoughts directed toward the throne of God in heaven, "Thy will be done on earth as it is in heaven?" Then be careful; O, be careful that you do not act contrary to the sentiment of that prayer—that you do not stand in the way of its fulfillment. Let us not pray that God's people may be united on earth as angels are in heaven, and then throw our influence in the way of Christian Union. But let all our teaching, with tongue and pen, and all our actions go to promote peace on earth; in the union of all the people of God, on the holy principles which he hath revealed in the gospel.

O, God, hasten the day when thy will shall be done on earth as it is in heaven. B. J. GOODWIN.

Indianapolis, Ind., Jan., 1858.

FOR THE AMERICAN CHRISTIAN REVIEW.

WENT DEPRIVED IT WAS EASY.

This may be the proper place to state my reasons for leaving the Presbyterian Church, and why I humbly endure the contemptible language thrown upon me by Presbyterian Christians. Not long since a few of the saints were gathered together talking and lamenting over my sad condition, when one of them said: "What is the matter with you?" "I have certainly gone crazy," because he has left the Presbyterian Church, was the response. I am considered, by men, to be a "traveller, a deceiver, a rascal, a thief," because they say, "He was trying to steal religious popularity," and wanting to indulge in the pleasures of this world. But, however, I must now define my position and tell my reasons for leaving that church: First, I cannot conscientiously acknowledge the whole system, because it is a system founded on human authority.

1st. External Government. 2nd. Total Depravity. 3rd. Election by Adoption. 4th. Infant Baptism. 5th. The Trinity.

I will speak but little of the first, because it is not necessary; but here I will make a few assertions—1st. That Jesus Christ nor none of the Apostles never left any commands for Christians to adopt any form of external government save that of the Bible. 2nd. That we are commanded to do nothing more, and if we do anything more we will violate those commands that are essential for our salvation. Do nothing more than you are commanded. Every thing is given in the Scriptures; there is nothing more needed; we are perfectly safe if we do all that therein contained. We need no Confession of Faith; it is not requisite for our salvation. I have had late thrown upon the following language, because I have reformed from Presbyterianism: "You have joined a church that is no church, because it has nothing to keep it together. It has no rules or regulations. The members are perfectly free to do as they please, and to leave at will, and to receive any utterance to fall from the lips of a human being. This will suffice on this topic."

Of the second, I am not limited; I am free to utterance, the omniscient and omnipotent God being my private guide. My assertions on this point are that there are no such doctrines in the Bible as "Total Depravity." But says the Confession of Faith: "Man, by a fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation, so as a natural man being altogether aversive from that which is good, and dead in sin, is not able, by his own strength, to convert himself or prepare himself thereunto, (pp. 47-48). The arguments which I shall use are true, being made true by experience. Besides those which will quote from the holy Law, I will give my own conversion, which was pronounced by them, when I belonged to the Presbyterian Church, to be a true one, but since I left to be a false one.

I knocked upon the church door and it was opened unto me. I went in, believing then to be doing my duty. I was examined by the professors and Christian judges, and they unanimously said that I gave the expression of a sincere penitent of one that had passed from death unto life. I was recognized by all to be a true penitent, and promising to make a good man. But since I have abandoned the system, I have become a corruptible, defiled and polluted human being, who has never been converted or reformed. Now, according to this C. of F., I was so "totally depraved," that I could do nothing toward repentance, neither could I propose myself thereunto;

but I had to wait the immediate and instantaneous spirit of Almighty God, before I had the power to do anything toward becoming a Christian. According to the Confession of Faith, God converted me and took me into the church; therefore I had no power to leave without his assistance; therefore, God being the actor who took me into the church and took me out again, He could not have been pleased or satisfied with my mode of worshipping Him; the result of which is that He has taken unto another church (which I do sincerely hope to be the true church), where he has conscientiously satisfied me and Him according to the Bible. But if he did not have anything immediate or instantaneous to do with me, I doubt whether he had anything to do with me, for the session is an unauthorized body—is a human and totally depraved, because they cannot tell when one has received the Divine agency or not, and they are incapable of judging a convert without he is assisted or unassisted.

As to his qualification or manifestation of religious sincerity, it is to be one of two things: 1st. That I am a true convert—sincerely seeking Christ and repenting of past sins; or 2nd. That that session is incapable of judging or examining the penitent's heart. If I am a true one, and God assisted in going into the church, it is a truth that God is not satisfied with the session; because he took me in and out again. If I am false, God has nothing to do with the church. The reason is this: They pray for an understanding heart to discern between good and bad; to heal backsliding; to banish hypocrisy; to not be deceived in the investigations of the penitent's heart; to be made conscientious in all their actions; and that God has answered their prayer. If they ask bread will he give them a stone? No, my friends, he will not. Now we have this conclusion: 1st. That God is dissatisfied with their session or else He has nothing to do with them no more than the infidel or Pagan. They must acknowledge me a true convert or their incapacity and ignorance as a session or immortal jury. And now, by acknowledging me a true convert, they must acknowledge that that is not the true Church of Christ; and by charging me with being a false convert, they must say that God has no more to do with it than the Pagan; and the members of the church being depraved, will show that they receive no spiritual blessings and, therefore, cannot be a church of God. Now, my Presbyterian friends, which will you acknowledge to be destroyed? Presbyterianism or human depravity. They both cannot exist in this case. Again: By charging me of being a false convert, they destroy the doctrine of human depravity. 1st. That I was able, of my own will, to come unto God without his immediate and instantaneous action; 2nd, My manifestation of religious sincerity was so pure that man could not detect me, even if counterfeit; 3rd, I was able, of my own accord, to withdraw from that session. Thus we have the following conclusions:

1st. My conversion was true, or there is no such a doctrine as "Total Depravity." 2nd. If false human depravity remains good, and that session that examined me, then we must notice scriptural proofs which are irresistible and unanswerable. In the second chapter of Genesis we have the following language: "Behold man has become as one of us, knowing good and evil." What does this expression contain? The truth from Almighty God. He said that man knew good and evil. Is it possible that man can know and understand—know good from evil, and have no ability to do good? Can he know and understand that which is good, and yet be unable to do it? But let us hear again: "You must stretch forth your hand and take hold of the tree of life and live forever." Does this not show that man has the power to do good? Would God command a man to do something he could not do? No, certainly not. "Come unto me all that are heavy laden, and I will give you rest." Here Christ extends an invitation to all; but, in that invitation, he did not say, "Come unto me all that have received the ability." No; he said nothing of ability. Again: "Take my yoke upon you and learn of me; for I am lowly in heart and my burden is light." Would he have commanded depraved human beings to wear his yoke? No. Again: "Ask and you shall receive; seek and you shall find; knock and it shall be opened unto you." According to the second Bible, erected by human hand and human authority, God gives before it is asked; they find before they seek, and it is opened before they knock. This is a certainty—indisputable certainty. Again: "The Spirit and bride says come, and he that hears says come; and he that is thirsty, let him come; and he that will, let him take the water of life freely." Rev. Why did Christ say "Whosoever will, let him come"? Maybe he said, "Every one that will let him come. Now, we must make the assertion that man has the power to do good; that gift has been given him and he is held responsible for the use of his senses of it. (See Matt. xxv). You, sinners, who are outside of the church, have the Divine agency already; and if you say, if you may be cut out in outer darkness where there is weeping and gnashing of teeth. Ewing.

FROM THE SWISS ALPS.

FOREIGN CORRESPONDENCE.

DEAR BRO. HENDERSON:—When at Paris I had the power to do anything toward becoming a Christian. According to the Confession of Faith, God converted me and took me into the church; therefore I had no power to leave without his assistance; therefore, God being the actor who took me into the church and took me out again, He could not have been pleased or satisfied with my mode of worshipping Him; the result of which is that He has taken unto another church (which I do sincerely hope to be the true church), where he has conscientiously satisfied me and Him according to the Bible. But if he did not have anything immediate or instantaneous to do with me, I doubt whether he had anything to do with me, for the session is an unauthorized body—is a human and totally depraved, because they cannot tell when one has received the Divine agency or not, and they are incapable of judging a convert without he is assisted or unassisted.

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From the Memorial Harbinger. CIRCULAR.

DEAR SIR—In accordance with a resolution of the Board of Trustees of Bethany College, the undersigned would respectfully request you to contribute to the fund for the purchase of the building and apparatus...

Our Projected Tour for Bethany College. In harmony with the resolutions of the Board of Trustees of Bethany College, we expect, in company with Prof. W. K. Pendleton, to leave immediately for the purpose of soliciting the necessary aid to replace our building and apparatus...

NEWMAN'S MILLS, Pa., Nov. 30, 1857. What are the two immutable things spoken of in Heb. vii, 17? What is the Lord's meaning of a feast, and is it a Christian duty? See Isaiah lviii, 3-7.

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dry prayers have been put in circulation, of a conflicting character; some endorsing the loss at one thing and some at another...

But why should anybody be discouraged at this? The way they do in this city when buildings burn, is to proceed and build new, more commodious and spacious structures on the same ground. This is what should be done, and will be done...

With me, this is a night of solemn meditation, and my mind, by faith, is tracing its wayward course to the cross of Calvary. By faith I see my Savior dying, and knowing he died for me, I am led to exclaim, "O Jesus, my Master, why hast thou loved me so!"

Resolved, That we tender to his bereaved widow and family, our Christian sympathies, and condolence in this severe visitation of divine providence, by which a most affectionate husband and tender father, has been taken from them to God.

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Apologies performed. That there ever was such publication, has been denied many times by men of great reading, and as far as we know, have not been confuted by any such writing, that has escaped the ravages of time...

NEWSPAPERS, Jan. 8, 1858. Bro. Franklin—Are there not many things coincident in the world? The Evangelist just came to hand containing a brief notice of the burning of Bethany College.

I had just been reading an account of a visit to ancient Bethany, and while my heart was beating quick at thoughts of the sad catastrophe, as I once more wandered, in imagination, through those classic and literary halls (one of which I helped, in company with Bro. Munnell, to originate—the Adelpheum)—and sat again at the feet of our Gamaliel, where it was my inestimable privilege to sit for over three years...

Correspondence. CENTREVILLE, Ky., January, 1858. Bro. Franklin—As the toils of the day are over, and night has again enshrouded the earth in Glimmering darkness, and my good lady after about twenty-four hours of severe pain from toothache, is again enjoying "nature's sweet restorer," I find myself left all alone at this hour, ten o'clock, with nothing to disturb me, save the old, silent breathing of a little girl who is sick, of scarlet fever, and who has been entrusted to my care, the present night.

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Success of the Gospel. One congregation at Pine Plains has had Bro. Norton as their pastor, and he has secured for the trade with which the United States government has anticipated to Siberia. The last official account, however, indicates that the Chinese government has not received either the Russian or the American embassies, but is rather disposed to cancel all existing treaties with other nations, and to declare war against them if pressed.

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Missionary Matters.

Missionary Funds Received at the Anniversary Meeting, Cincinnati, Oct. 23, 1857. Mrs. M. L. Lattimer, German M. S. 5.00; Mrs. M. L. Lattimer, German M. S. 5.00; Mrs. M. L. Lattimer, German M. S. 5.00...

General Intelligence. ANOTHER ACCIDENT. We regret to learn that another very serious accident occurred on the Nashville and Chattanooga Railroad Wednesday afternoon. An engine for the purpose of pulling the freight train over difficult portions of the road, in passing over the trestle-work just beyond the tunnel, fell through the bridge, killing one man, and wounding another so seriously that he died in a few minutes.

General Intelligence. THE WAR DEPARTMENT at Washington has received intelligence contradictory of the accounts from St. Louis, in reference to the hostility of the Mormons. Col. Smith with the militia trains under the protection of a command of regular troops, arrived on the 30th of November. His progress was very slow and tedious, the average being eleven miles per day.

General Intelligence. THE LATEST NEWS from India is dated at Bombay on the 4th of December. The English general in Lucknow was relieved by the troops under command of Sir Colin Campbell on the 22nd of November. The general and wounded men and children sent in safety to Calcutta.

General Intelligence. A WRITER in the London Medical Times says: "We have been assured by a medical friend that he has been consulted by a lady who has been afflicted with Bywater, from India, whose name has been cut off. Her child, three years old, has neither hands nor feet; it is a mere trunk, and she has been unable to nurse it. The child is a mystery. The government to this family extended in the United States. At every point I visited, the pleasure of my intercourse with the brethren was dimmed only by the sad remembrance of the cause of Eastern Virginia is steadily gaining. And if the brethren while contending earnestly for the faith on the one hand, they are not to neglect themselves in the love of God, pray in the Holy Spirit, and look for the mercy of our Lord Jesus Christ unto eternal life, all will be well."

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To Agents and Correspondents.

We have lost so much time lately in attempting to treat illegible letters and ascertain addresses not given, that we give, with some particularity, the following directions: Give Post office, County and State in full. Write all names plainly. Orders for books and papers should be written on separate paper from matter intended for publication.

CINCINNATI MARKETS. Corrected weekly by R. M. Benson & Co., No. 9 Front-street. The river is in fine order, and our landing well supplied with produce for almost every article of food. The price is not abundant. Shippers are acting with much caution. Hops have materially declined, and we see no prospect of recovery. The market is much in a fever than was anticipated; they continue to pour in, and the price is falling. The stock is large, and will be sold at a low price.

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Advertisements.

IF YOU WISH TO SET A FEW SILENT BUT EFFECTIVE HOME MISSIONS at work, send one dollar for 13 Sincerity Sentinels, and another dollar for the same number of "The Union of Sentinels," by H. S. Bosworth, Cincinnati, Ohio.

THE UNION OF CHRISTIANS. THE DEATH OF BROTHER LEO, BROTHERS, HENSHALL, DR. RICHARDSON, LEONARD, TOMPKINS, ANDERSON, CHALKER, CAMPBELL, and many others, who have been the most successful of our missionaries. They have labored in all parts of the world, and have done more for the cause of Christ than any other missionaries of our age.

NEW TEXT-BOOK IN MENTAL SCIENCE. MENTAL PHILOSOPHY, INCLUDING THE INTELLECTUAL, SENSIBLE, AND MORAL PHENOMENA OF HUMAN NATURE. BY J. W. WALKER, Professor of Intellectual and Moral Philosophy in Amherst College, Royal 12mo. Embellished with numerous engravings. Price, 50 cents. This book is especially adapted to the use of students in colleges and seminaries. It is a complete and systematic treatise on the human mind, and is one of the best works of the kind ever published.

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Baptism

BAPTISM PUREST JOYS

Oh! if there's aught on earth might claim
Kindred with the joys of Heaven,
The sweetest bliss we feel within
With open hands and heart sincere,
Laden with a faithful love,
To lighten misery on its way
Laden with cares, dript up the tears
That sorrow makes, the hungry fed,
The naked cloth'd, the dropp'd the fers,
Plucked from the lava streams of vice
The frail and erring of our race;
Call'd into being thoughts that speak
The better feelings of the soul,
Made them to feel that Virtue gives
More lasting joys than all the art
That Vice enjoys. Deeds such as these
Do far exceed the things that please
The passing hour. Fame's loudest blast,
Last's sweetest dower, a scepter's sway,
A nation's glory, and its wealth,
Leave but their throes, and waste away;
To deeds of kindness, and to ways
In memory's gaze without a stain.

FROM THE MEMORIAL

I WILL TO REBUI.
Just as I am, without one sin,
But that thy blood was shed for me,
And that thou hast not come to me,
O Lamb of God, I come!
Just as I am, and waiting still,
To see those whom thou hast bought with blood,
O Lamb of God, I come!
Just as I am—poor, wretched, blind—
Sight, righteousness, holiness, the mind,
Just as I am, to give thee rest,
O Lamb of God, I come!
Just as I am—though thou shouldst tread
With many a thorn, many a doubt,
With many a sorrow, many a tear,
O Lamb of God, I come!
Just as I am, though all be wrong,
Yet without one sin, O Lamb of God, I come!
Just as I am, though I have sinned,
And broken every law thou hast,
O Lamb of God, I come!
Just as I am, though I have sinned,
And broken every law thou hast,
O Lamb of God, I come!

HERALD AND RELIGIOUS

CHRISTIAN BAPTISM—A DISCOURSE

BY REV. D. D. BISHOP
The subject of Christian Baptism is one of the most important and interesting in the Christian Church. It is a subject which has been discussed and debated for centuries, and which has given rise to many different opinions and sects. In this discourse, we shall attempt to present a clear and concise view of the subject, and to show that the practice of Christian Baptism is a necessary and essential part of the Christian religion. We shall begin by examining the scriptural evidence for the practice of baptism, and then proceed to discuss the various opinions and sects which have arisen in regard to it. We shall conclude by showing that the practice of Christian Baptism is a necessary and essential part of the Christian religion, and that it is a duty which every Christian is bound to perform.

by infusion, it would therefore be all up with your baptism unless you established the validity of it by tradition and the promise of the Church. And yet, we find that the Church has always held that baptism is necessary for salvation, and that it is a duty which every Christian is bound to perform. This is a clear and decisive proof that the practice of Christian Baptism is a necessary and essential part of the Christian religion. We shall now proceed to discuss the various opinions and sects which have arisen in regard to it.

And in the third chapter of Matthew he says, "Whoever is baptized in my name, I will forgive his sins." This is a clear and decisive proof that baptism is necessary for the forgiveness of sins. We shall now proceed to discuss the various opinions and sects which have arisen in regard to it.

And in the fourth chapter of Matthew he says, "Whoever is baptized in my name, I will forgive his sins." This is a clear and decisive proof that baptism is necessary for the forgiveness of sins. We shall now proceed to discuss the various opinions and sects which have arisen in regard to it.

And in the fifth chapter of Matthew he says, "Whoever is baptized in my name, I will forgive his sins." This is a clear and decisive proof that baptism is necessary for the forgiveness of sins. We shall now proceed to discuss the various opinions and sects which have arisen in regard to it.

And in the sixth chapter of Matthew he says, "Whoever is baptized in my name, I will forgive his sins." This is a clear and decisive proof that baptism is necessary for the forgiveness of sins. We shall now proceed to discuss the various opinions and sects which have arisen in regard to it.

And in the seventh chapter of Matthew he says, "Whoever is baptized in my name, I will forgive his sins." This is a clear and decisive proof that baptism is necessary for the forgiveness of sins. We shall now proceed to discuss the various opinions and sects which have arisen in regard to it.

And in the eighth chapter of Matthew he says, "Whoever is baptized in my name, I will forgive his sins." This is a clear and decisive proof that baptism is necessary for the forgiveness of sins. We shall now proceed to discuss the various opinions and sects which have arisen in regard to it.

And in the ninth chapter of Matthew he says, "Whoever is baptized in my name, I will forgive his sins." This is a clear and decisive proof that baptism is necessary for the forgiveness of sins. We shall now proceed to discuss the various opinions and sects which have arisen in regard to it.

And in the tenth chapter of Matthew he says, "Whoever is baptized in my name, I will forgive his sins." This is a clear and decisive proof that baptism is necessary for the forgiveness of sins. We shall now proceed to discuss the various opinions and sects which have arisen in regard to it.

And in the eleventh chapter of Matthew he says, "Whoever is baptized in my name, I will forgive his sins." This is a clear and decisive proof that baptism is necessary for the forgiveness of sins. We shall now proceed to discuss the various opinions and sects which have arisen in regard to it.

And in the twelfth chapter of Matthew he says, "Whoever is baptized in my name, I will forgive his sins." This is a clear and decisive proof that baptism is necessary for the forgiveness of sins. We shall now proceed to discuss the various opinions and sects which have arisen in regard to it.

And in the thirteenth chapter of Matthew he says, "Whoever is baptized in my name, I will forgive his sins." This is a clear and decisive proof that baptism is necessary for the forgiveness of sins. We shall now proceed to discuss the various opinions and sects which have arisen in regard to it.

And in the fourteenth chapter of Matthew he says, "Whoever is baptized in my name, I will forgive his sins." This is a clear and decisive proof that baptism is necessary for the forgiveness of sins. We shall now proceed to discuss the various opinions and sects which have arisen in regard to it.

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And in the sixteenth chapter of Matthew he says, "Whoever is baptized in my name, I will forgive his sins." This is a clear and decisive proof that baptism is necessary for the forgiveness of sins. We shall now proceed to discuss the various opinions and sects which have arisen in regard to it.

And in the seventeenth chapter of Matthew he says, "Whoever is baptized in my name, I will forgive his sins." This is a clear and decisive proof that baptism is necessary for the forgiveness of sins. We shall now proceed to discuss the various opinions and sects which have arisen in regard to it.

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And in the nineteenth chapter of Matthew he says, "Whoever is baptized in my name, I will forgive his sins." This is a clear and decisive proof that baptism is necessary for the forgiveness of sins. We shall now proceed to discuss the various opinions and sects which have arisen in regard to it.

And in the twentieth chapter of Matthew he says, "Whoever is baptized in my name, I will forgive his sins." This is a clear and decisive proof that baptism is necessary for the forgiveness of sins. We shall now proceed to discuss the various opinions and sects which have arisen in regard to it.

And in the twenty-first chapter of Matthew he says, "Whoever is baptized in my name, I will forgive his sins." This is a clear and decisive proof that baptism is necessary for the forgiveness of sins. We shall now proceed to discuss the various opinions and sects which have arisen in regard to it.

And in the twenty-second chapter of Matthew he says, "Whoever is baptized in my name, I will forgive his sins." This is a clear and decisive proof that baptism is necessary for the forgiveness of sins. We shall now proceed to discuss the various opinions and sects which have arisen in regard to it.

And in the twenty-third chapter of Matthew he says, "Whoever is baptized in my name, I will forgive his sins." This is a clear and decisive proof that baptism is necessary for the forgiveness of sins. We shall now proceed to discuss the various opinions and sects which have arisen in regard to it.

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And in the twenty-sixth chapter of Matthew he says, "Whoever is baptized in my name, I will forgive his sins." This is a clear and decisive proof that baptism is necessary for the forgiveness of sins. We shall now proceed to discuss the various opinions and sects which have arisen in regard to it.

And in the twenty-seventh chapter of Matthew he says, "Whoever is baptized in my name, I will forgive his sins." This is a clear and decisive proof that baptism is necessary for the forgiveness of sins. We shall now proceed to discuss the various opinions and sects which have arisen in regard to it.

And in the twenty-eighth chapter of Matthew he says, "Whoever is baptized in my name, I will forgive his sins." This is a clear and decisive proof that baptism is necessary for the forgiveness of sins. We shall now proceed to discuss the various opinions and sects which have arisen in regard to it.

And in the twenty-ninth chapter of Matthew he says, "Whoever is baptized in my name, I will forgive his sins." This is a clear and decisive proof that baptism is necessary for the forgiveness of sins. We shall now proceed to discuss the various opinions and sects which have arisen in regard to it.

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Advertisements

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his critical notes on the Greek Testament on Acts v. 12-14. The Greek text of the Acts is not in the temple, but in the house of the Lord. The porch must have been very large, for 2000 of the hearers were converted during the delivery of one sermon in that place; see Acts iii. 11, and iv. 4. Even the learned Greek scholar, Thiersch, acknowledges that all the disciples, the church of the church, met in the portico of the temple of Jerusalem. The inspired writer informs us that they continued daily with one accord in the temple. The whole church met at the great gateway of the temple. The twelve called the multitude of the disciples to them. The church at Corinth came together to one place, and the church at Antioch came together in one assembly, to hear Paul and Sias give an account of their mission. Acts, xiv. 27.

The letters addressed by the Apostles to the churches at Rome, at Corinth, and at Ephesus, prove that the church did not meet in a presbytery, synod, general assembly, or any other assembly. In no case would have been addressed to the body, and there is no hint given of the existence of such organizations. The ablest authorities on ecclesiastical polity confirm the view which was given, even when their testimony is contrary to their own practice. The writings of the early fathers, and the testimonies of the ablest historians, prove the correctness of our remarks. Polycarp, a pastor of the church at Smyrna, when asked by his brethren, A. D. 166, prays "for the universal church throughout the world." Irenaeus, his pupil, and a bishop of the church at Lyons, speaks of the "church dispersed throughout the whole world to the ends of the earth." Dionysius Alexandrus calls the Emperor Marcianus, a "warrior against the catholic or universal church of God, and Origin, one of the most glorious fathers of the second century, speaks of the church of God under heaven.

We find them employing the term in the second sense always. Irenaeus speaks of the "churches of Achaia." Irenaeus speaks of the churches that were in Germany, France and Spain. Tertullian writes of the "churches of Syria and Perga," and of the "churches of Greece." When the church at Smyrna wrote an account of the martyrdom of Polycarp, one of their bishops, to the church at Philomelos, they begin, "The church of God dwelling at Smyrna to the church dwelling at Philomelos." So the epistle of Clement Romanus to the church at Corinth, which Eusebius styles a great, admirable and powerful writing, is written in the name of "the church of God which dwelleth at Rome to the church of God which dwelleth at Corinth." The church of the King, in his "Inquiry into the constitution and discipline of the Primitive church," testifies as the result of his laborious investigation, that "the usual and common designation of the world church, is that of a society of Christians meeting together in one place, under their proper pastors, for the performance of religious worship, and the exercise of Christian discipline." Dr. Isaac Barrow, master of Trinity College, Cambridge, and one of the most learned scholars of his age, says, "The church of God was settled apart under its own officers, so as independently and separately to manage its own concerns; and Dr. Kay, bishop of Bristol, in his ecclesiastical history, declares that "the passages already alleged sufficiently prove that in Tertullian's estimation, the apostolic churches were independent of each other, and equal in rank and degree."

The Karen Scriptures. Messrs. Vinton, Brayton and Beecher, Missionaries to the Karens, have issued a demand for a new edition of the Karen Scriptures. Since 1843, there have been published over ten thousand copies of the Bible and Testament in this language, and now it is believed that not over two thousand copies remain in the hands of the eight thousand Christians connected with the mission. Some have been worn out, some from the effects of the climate have been destroyed, and others are widely scattered, where it is hoped they may yet beam the light of life upon the heathen. At the present time, large numbers of the native preachers have no Bibles, and it is not possible for the mission to supply them for love or money. Should we even enough to meet the demands of the schools.

It is proposed to print an edition of from three to ten thousand copies in Burmah, according to the demand, and the supply of funds, in a convenient form, beginning with the New Testament. The missionaries have entered upon the work, in reliance upon God; for they say they have nothing in hand, and nothing pledged. Their confidence is in God alone. It is His work; and they dare not touch the poor native Christians unsupplied with so divine a gift. God's voice seems distinctly to say to them, "Go forward." In obedience to this call, they have been led, and then say, we never can give ourselves rest until this great work shall be accomplished. "Undertake great things for God," is the noble motto of these self-denying laborers in a foreign land.

This subject was brought before the Board at the meeting in December, by the Rev. Dr. Brown, returned missionary from Assam, who made application for aid in the name of the missionaries. The subject, with the letters from missionaries which he furnished, was referred to the Committee on Versions, who reported at this meeting favorably to the application, and after deliberation, the Board unanimously authorized the officers to prepare a suitable statement of the facts, and solicit contributions for this object in the same way as for the German and Chinese Scriptures. The translation of the Scriptures into the Karen language was made upon the principles of the Bible Union. Should the Lord stir up the hearts of any of His dear people, to contribute to this work, every dollar will be remitted at an early day. While taxing attention for the accomplishment of the great work of revising the English Bible, the Union would not turn coldly away from the cry of the needy in other fields; but would encourage them till the pure word of the Lord shall be glorified in all the earth.—Bible Union Reporter.

Rev. J. O. Boardman, a Christian missionary at Kingston, Jamaica, who was present at the meeting of the Board, is about to return to his field of labor. He has been zealous in the distribution of the Scriptures in the West Indies and Central America, and will take out with him a supply of the New Testament, which has just been completely revised and published by the Bible Union.—Bible Union Reporter.

Real holiness has love for its essence, and love for its object. The good of the soul, and the honor of God, are its end.

Love is a weapon that will conquer sin where all other weapons fail.

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The "Watchman" is published in the issue of January 14th of this month, and contains the "Christian Repository" for January. In no issue has there been so much of interest as in this issue. It is also a well known historical fact, that the friends of Christianity were not only deeply interested, but greatly excited, if refutation had been possible, would not have passed without an effort.

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Evidence of Christianity. NUMBER II. PROP. VIII. Jesus of Nazareth is God's Son.

This is proven by his performing works such as none but God could perform. An impostor could not, in his own strength, perform a miracle. God would not aid an impostor in performing a miracle to deceive men. If he performed works entirely above the power of man, some greater power than man was with him. If he performed works requiring Almighty power, then Almighty power was with him.

1. But where is the evidence that he did perform wonders requiring Almighty power? The first evidence is, that impartial men admitted it. Nicodemus, a ruler of the Jews, said, "We know that thou art a teacher come from God, for no man can do these miracles which thou dost, except God be with him." John iii. 1. When this ruler said, "We know that thou art a teacher from God," etc., he evidently spoke of himself and others, who knew from the works that Christ did, that he was from God.

John ix. 16, some of the Jews inquired, saying, This man is not of God, because he does not do the signs that he does. Others said, How can a man that is a sinner do such miracles? Here is an acknowledgment on the part of impartial persons, that Jesus performed miracles. The miracle he did just performed was opening a blind man's eyes. Let us hear the testimony of the blind man. The Jews said to him, "Give God the praise: we know that this man is a sinner. He answered and said, Whether he is a sinner or no, I know not: one thing I know, that whereas I was blind, I now see." John ix. 24, 25. In this passage, we have the position of the Jews and the testimony of the blind man that Jesus opened the blind man's eyes.

2. Violent opposers admit that Jesus performed miracles. Mark ix. 22. His enemies alleged that "he cast out devils by Beelzebub, the prince of devils." In this instance, they admitted "the doing of a miracle," but attributed the power to an evil agency.

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PROP. IX. The teachings of Christ prove him to be a divine person. Jesus, who lived on earth, and in a few days stood before thousands, speaking in such a commanding manner as to astonish all who heard him. He emphatically spoke as never man spoke—he spoke as one having authority and not as the scribes.

PROP. X. The teachings of Christ prove him to be a divine person. Jesus, who lived on earth, and in a few days stood before thousands, speaking in such a commanding manner as to astonish all who heard him. He emphatically spoke as never man spoke—he spoke as one having authority and not as the scribes.

PROP. XI. Jesus is a divine person. When Jesus lay in the manger in Bethlehem, he was the embodiment of Christianity. Judaism, with its learned scribes, priests and rabbis, on the one hand, was in all power. Paganism, on the other hand, with its thirty thousand gods, numerous temples and altars—its numerous priests, doctors and philosophers, was upon the throne. These formidable powers were to look upon as combined against the rise of a new religion. A mighty contrast this!

Here, on the other hand, so far as any human power was concerned, lay a helpless infant in a manger. A humble birth his. Poverty surrounded him. He is wholly destitute of all worldly advantages. But on the other hand, his mighty foe holds the wealth, the honors, the civil governments, religious powers, the pride and talent of the whole world. In one word, all worldly advantages were in the hands of the opposers of Christ, and none of them in his hands. What unequal power, to all human appearance, to enter the arena of conflict! When God enters into controversy with man, he gives him all advantages, that poor blind man may see his hand and recognize the work as his.

But to contemplate this scene more fully, we must look at it from another point—That Christ was crucified between two thieves, was admitted by all, both friends and enemies. Look, then, at the unequal conflict when he expired. His poor, timid, discouraged friends retiring from the shocking scene of the cross, saying, as they pass away, "We thought it was he who should have redeemed Israel." His dead body conveyed to the tomb. His enemies, seeing that some opposition will grow out of it, tried to cut off all possibility of that kind, placed an armed Roman guard over it. Here, in the hands of rude enemies, lay the mangled and lifeless body of him who is to establish an everlasting kingdom. The powers of darkness are combined, and set in a determined opposition to the rise of a new religion, and, to add to the struggle, death had laid his iron grasp upon Jesus. Can any power but that of Omnipotence give the victory to that lifeless corpse against such fearful odds?

Or, if the reader please, we will advance a little from this scene. Look, if you please, at the apostles, when Jesus had left them. They were called from the most obscure and humble pursuits of this life—fishermen, of Galilee. Though men of good character and common sense, they appear to have been uncommonly dull and slow to learn. Some of the plainest and simplest lessons Jesus taught them, were wholly misunderstood. Even the simple and literal statement that he would rise from the dead, was dark as midnight to them. Their wonderful dullness shows that they never could have succeeded without divine aid.

PROP. XII. An enemy testified that Jesus was an innocent person. Our Lord never had a greater enemy than Judas Iscariot. He was one of the chosen twelve, and a bosom companion of Christ for about three years. If Jesus had any wicked schemes on foot among his disciples, he knew it. He was initiated into all the private councils and secret plans, if there were any, having been intimately associated with the Lord and the apostles so long. Just before Jesus approached the last test, this man turned traitor—became a bitter and most treacherous enemy. He sought an opportunity to betray Jesus—He who could do this would evidently have disclosed anything injurious to the reputation of the Lord and his cause. And what would have been received by his enemies. But nothing of this kind is disclosed.

On the other hand, something very different. He could not enjoy the money—amount about fifteen dollars—he received for betraying Christ. His poor soul is pierced with the awful crime he had committed. "The son of Judas, who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood." Here is the last testimony of the greatest enemy Jesus had. After betraying him he proclaims him innocent and himself a sinner, and is so distracted about it that he violently puts an end to his own life.

PROP. XIII. Impartial persons declare him innocent. When Jesus expired, a Centurion, who was interested, and saw the darkness of the sun, the earthquake, etc., said, "certainly this was a righteous man, Luke xiii. 47. To the same amount, Pontius Pilate, who sat as judge in his case upon his last trial, said to the Jews, Take ye him, and crucify him; for I find no fault in him, John xix. 6.

We have now given the testimony of one enemy and two impartial persons, to show the innocence of Jesus. They were persons who immediately interested, and personally acquainted with the grounds of his accusation and death. Any man acquainted with books, knows that thousands of admissions, that Jesus was an innocent person, could be found in both ancient and modern works, written by both friends and enemies. This, then, is a point that needs no extended argument.

PROP. XIV. Christ was really dead. This proposition has never been denied. It is worthy of our consideration—No one so far as we are informed, near the time of his crucifixion, denied that he was really dead. The reason why the legs of Jesus were not broken, as in the case of the two thieves, was that "they saw that he was already dead." John xxi. 43. Another testimony to the same amount comes from the chief priests and Pharisees. They say to Pilate, "Sir, we remember that that deceiver said, while he was yet alive, after three days I will rise again." Matt. xxvii. 63. Here is a clear admission that he was dead. This is a point admitted by all, and need not be argued here.

PROP. XV. He was missing from the tomb on the morning of the third day. This we only state that the reader may think it not to argue it. It was universally admitted on all hands. We have no controversy at this point, for no one denies that the body of Christ was missing from the tomb on the morning of the third day. Our next proposition brings us to the dividing point. It is the great point that all depends upon. Let us approach it with care and watchfulness.

PROP. XVI. Christ rose from the dead. Here is the point where a dispute rises, and here we must call into court and examine witnesses. All believers in Christ, account for his absence from the tomb, by alleging that he rose from the dead. Others deny this, and attempt to account for it in another way. The various claims must be considered. Immediately after the departure of the body of Christ from the tomb, "some of the watch came into the city, and showed unto the chief priests all things that were done." Matt. xxviii. 11. All what things? Evidently what the historian had just spoken of—that there was an earthquake: an angel descended from heaven, rolled back the stone from the door, sat upon it—fear caused keepers to shake and become as dead men, that Christ was risen, etc. The watch, then, were the first witnesses of the resurrection. This was their sobriest testimony. They changed afterwards, and gave a different testimony, when under other influences than their own unbiased will.

What things were said to me, those I should lose for Christ; yes, doubtless, and I count all things loss for the excellency of the knowledge of Christ Jesus my Lord.—Phil. iii. 8.

Very respectfully yours, A. Young Disciple.

REMARKS. The arguments generally employed by the advocates of "dancing for amusement," so far as we are posted, are as follows: 1. There is no harm in it. 2. It is not as bad, or no worse, at most, than some other things that professors of religion do.

1. There is no harm in dancing. This is a singular commencement. Did you ever hear any one commence arguments to prove that it is right to visit the sick, by saying, "It is no harm?" Surely not. Why not? Because visiting the sick is not under suspicion. No one thinks it is any harm. It is of universal good report. There is no harm alleged against it by anybody. But dancing is not so. It is under suspicion. Many hold it to be an idle and worthless folly. Hence it commences with the plea, that "it is no harm." The very circumstance, that this suspicion hangs over it—that it is under suspicion—is a sufficient reason why a Christian should have nothing to do with it. It is not of good report, and that is sufficient for any pious person.

2. Dancing is not as bad, or no worse, at most, than some other things that professors of religion do. The idea running through this, then, is worse than that contained in the books, knows that thousands of admissions, that Jesus was an innocent person, could be found in both ancient and modern works, written by both friends and enemies. This, then, is a point that needs no extended argument.

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Very respectfully yours, A. Young Disciple.

REMARKS. The arguments generally employed by the advocates of "dancing for amusement," so far as we are posted, are as follows: 1. There is no harm in it. 2. It is not as bad, or no worse, at most, than some other things that professors of religion do.

1. There is no harm in dancing. This is a singular commencement. Did you ever hear any one commence arguments to prove that it is right to visit the sick, by saying, "It is no harm?" Surely not. Why not? Because visiting the sick is not under suspicion. No one thinks it is any harm. It is of universal good report. There is no harm alleged against it by anybody. But dancing is not so. It is under suspicion. Many hold it to be an idle and worthless folly. Hence it commences with the plea, that "it is no harm." The very circumstance, that this suspicion hangs over it—that it is under suspicion—is a sufficient reason why a Christian should have nothing to do with it. It is not of good report, and that is sufficient for any pious person.

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What is the Correct Idea of a Church? BRO. FRANKLIN: Permit me to furnish an answer, satisfactory to my own mind, and I doubt not, will be to that of many others, to the above important query. A church is a society of men and women, united in the belief of the gospel and an acknowledgment of the authority of Christ, and united to him as their head, who rules and governs them either immediately by himself, or by the instrumentality of church officers authorized by him for that purpose. That Christ designed not only to reform and save some particular men, but to erect a church and to unite all his disciples to himself in one body, is so very evident, that were not men actuated by faction and interest, it could admit of no serious dispute. All the metaphors which describe our union to Christ, do primarily refer to the Christian Church. Christ is the head, and the church his body; and the Apostle tells us that there is but one body; and that He is the Savior of the body, and that He has redeemed his church with his own blood.—The Jewish Church was typical of the Christian, and they were all of one family—the carnal seed and posterity of Abraham; and were all united by the same laws and religious ordinances, and there was no way for an alien to partake of the privileges of that holy people but by being incorporated into the body of Israel (who were the heirs of the promises) by baptism and circumcision. Now as the Jews were the carnal posterity of Abraham, so the Apostle tells us that Christians are his spiritual seed—the sons of God and the children of Abraham by faith (Gal. iii. 26-29); that is, we are admitted into Abraham's family, as made heirs according to promise. When God cast off the Jewish Church, he did not leave himself without a church in the world, but some of the members of the old were constituted into a new church. Many of the members of the old were broken off, whilst Gentiles, once Pagan idolaters, possessing the faith of Abraham, were grafted in among the newly constituted members of the Church of Christ, and with them partook of its root and fatness. Christ came to reform the members of the old church, and constitute them into a new church, which should be an organization free to the conditional entrance of all mankind, who manifested a faith kindred to that of Abraham. Christ, owns no relation to particular men, as scattered individuals, but as incorporated into his church. Now the internal union of the church to Christ consists in a sincere and lively faith, and a voluntary submission to his authority; the external ligaments of it are an external and visible profession of our faith, and solemn vows of obedience (which is regularly, according to the Savior's institution, performed in baptism), an external and visible communion, and the external ministrations of grace, which our Savior has, ordinarily, annexed to the internal operations of his Spirit, as well as to our baptism. Now, though internal union by a sincere and hearty faith, and a submission of our hearts to him, should be shown to the inspired oracles, it is not sufficient to constitute a church.

