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Robert French Ferguson
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CHRISTIAN JOURNAL.

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

WEEKLY.]

R. FRENCH FERGUSON, EDITOR.

[\$2.00 A YEAR.

Vol. II.

Harrodsburg Ky. October 7, 1843.

No. 30.

COMMUNICATIONS.

For the C. Journal.

BRO. SCOTT,

As Bro. N. W. Smith has requested, that I will give, through the Christian Journal some account of my recent trip to Georgia, I will do so for the information of the Brethren, although they are already in possession of the leading facts, as contained in my letter from Athens Ten. and in the letters of Bro. Hook, and Bro. Smith, all of which have recently made their appearance in the Journal.

The trip, alluded to, was undertaken, not for the purpose of preaching, but at the call of duty to the bereaved family of my wife, deeply afflicted with the recent death of an excellent and devoted father. I left Harrodsburg on the 6th of July, and returned on the 5th of September. Meanwhile, I delivered at various points in Kentucky, Tennessee, and Georgia, twenty-two discourses, and several exhortations, to large, and profoundly attentive congregations.

The grand object of my labor everywhere was, to disabuse the public mind, and remove the current misapprehensions of our views, and, as we think of the teaching of the Inspired Volume. The Lord be praised for the success with which he crowned my feeble and imperfect efforts. At Athens, Ten. four noble souls (three on my way down, and one as I returned) made the good confession, and were, in the language of inspiration, *baptized into Christ.* Here is a wide field of usefulness, and an abundant harvest to be reaped. Oh! that the Lord would send laborers into his harvest. Preaching brethren, dear and beloved, don't forget Athens, East Tennessee.

In Clark Co. Ga. at Republican, near Scull Shoals, during the progress of our meeting 13 were added, eleven by confession and baptism, one from the baptists, and one reclaimed; and since the close of the meeting six others, including a Baptist and a Methodist, have been added to the Church—making in all nineteen in that neighbourhood, who, within the space of a few weeks, have practically evinced their wise and noble resolution to esteem the reproach of Christ as greater riches than the treasures of Egypt. I shall never forget the heavenly joy—unspeakable and full of glory—that inspired the saints at Republican, who for many years

had been patiently suffering reproach for the cause of Christ, when they saw the triumphs of the cross, and witnessed the willing subjection of so many of their beloved friends and neighbours to the Savior's most delightful yoke. Oh! that *all the world* could know what fulness of joy may be found under the reign of Messiah in believing what God says, and doing what he commands.

In Augusta also, and at Indian Springs, and in Athens Georgia, I delivered several discourses. And, though none obeyed the gospel at these points, nevertheless, I had good reason to believe, that the truth was not spoken in vain. So far as I could learn, the general sentiment everywhere was, that, as a people, we had been most grossly slandered, and misrepresented. At various points the Methodists, Presbyterians, and Baptists with commendable liberality, tendered me the use of their meeting-houses, seemed well pleased with our exhibition of divine truth, and, so far as we have been able to ascertain, considered their hospitality as neither misplaced, nor unrewarded.

I am fully persuaded, that it would be comparatively an easy task to unite all who love the Lord Jesus Christ on the sure foundation of one Lord, one Faith, and one Baptism, were it not for the unhallowed efforts of selfish and ambitious party leaders, who, in opposition to the prayer of the Redeemer, that his people might be one, foment and advocate *division*, because, like Demetrius of old, by this craft they have their wealth, as well as their honor, and influence.

Republican was the only point, at which our labors were continued long enough to afford a reasonable hope of making proselytes. At that point, too, I was aided by the valuable labors of our excellent Brethren, Moore of So. Ca. and Hook of Augusta; and was greatly delighted with their lucid expositions of divine truth. They are good speakers, both of them—and have enjoyed, in a high degree, the enviable privilege of testifying their love for Christ by suffering reproach and persecution for his name's sake. Rejoice, dear brethren, and be exceeding glad, for great is your reward in heaven. Be faithful unto death, and the Master has promised, that he will give you a crown of life. Such laborers are worthy of their

Hook

hire, and ought to be supported by the churches, so far as they are able.

It is incalculable in my estimation, what an amount of good might be done in Georgia, and South Carolina by a few such laborers, if they were supported by the Churches, so as to devote their whole time to the work of preaching the unsearchable riches of Christ. In the present state of the public mind, it would be unreasonable to expect, that much could be accomplished by occasional discourses at intervals of months or even weeks apart. In the good hope sincerely yours.

JAMES SHANNON.

Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven. MAT. 5: 16.

If I were going to present a few reflections to the disciples of our Lord in reference to the great principle or the spirit and design of the Christian Institution, I could not, perhaps, select a more beautiful, appropriate and copious passage. In all that the Christian Lawgiver has uttered, there is not, indeed, one sentence on record, inscribed there by friend or foe, admirer or admired, but what is superlatively consonant with the character of the whole system, displaying the same spirit of benevolence and love. The founder of the christian Faith not only went about, himself doing good but would also have all his followers engaged in alleviating the distresses of the unfortunate that all might glorify—admire the author of so wonderful a philosophy. Although when spoken this divine precept was borne upon Judea's fragrant gale, yet it is adapted to every clime, to every country. It is as practical and necessary now as ever it was, whether in Rome or Harrodsburg—Palestine or Kentucky. And so it will continue to be as long as humanity suffers or mortality is miserable. But stop, christian reader, and let us consider the substance and import of the text. Let your light so shine before men, that they may see your good works and glorify your father which is heaven. Where shall we begin? In the preceding part of that memorable discourse from which this passage is taken, the Lords forbid his disciples to pursue any course in the giving of alms and in prayer that is calculated to attract the attention of men to be admired of them. On all occasions he reproves hypocrisy and sanctimoniousness, and inculcates cheerfulness and modesty. Now the disciple who knows his master's will, acts in accordance with these principles. But let us first enquire into the nature of this light for the passage reads, Let your *light* &c. Ye are all the children of light, and the children of the day. 1st Thes. 5: 5. For ye were sometimes darkness, now are ye *light* in the Lord, walk as children of light Eph. 5: 8. In

Him was *life* and the *life* was the *light* of men. In Him was life, not only the present life of all men, but the eternal life of the redeemed was laid up in the Lord Jesus Christ. He came on a message of mercy and philanthropy. His life was one continual scene of love and benevolence. 'My meat, he says, 'is to do the will of him that sent me and finish his work.'

By his labors of mercy the blind receive their sight and the lame walk; the lepers are cleansed, and the deaf hear. In a word, all the sons of want and misfortune find in him 'a cure for every wound, a cordial for their cares.' All this was life to a world dying and dead. Without these labors of love all was misery darkness and death. This *life* became the *light* of men. For he was the true light, who coming into the world enlightens every man? The christian then is said to be light. Once ye were darkness now ye are *light* in the Lord.' To place the christian in his proper attitude in the world, the apostle says he is *light itself*. The savior says,—ye are the *light* of the world; a city that is set on a hill cannot be hid. Ah! dear reader, is it true that a christian, cannot be hid? But how is he seen? If he be light he must shine forth; unless he be under a bushel, that is covered over with the *world*. The savior says men do not light a candle and put it under a bushel, of course he does not. But I ask again how is the christian seen? Let us read the text again—Let your *light* so shine before men, that they seeing your *good works*!—Ah! I see it now. The light shines forth in the soothing and solacing rays of *good works*. Faith is an act of the mind and is in its operations confined to the head, and faith being alone is dead. Now Paul says, 'awake thou that sleepest, and arise from the dead and Christ will give thee *light*.' If faith being alone is dead according to the scriptures—the apostle says arise from the dead, that is too, from faith alone. In other words the professor who expects to get along without good works is according to the apostle *dead*. Dead to what? How dead? He has not the *life* of Christ—the *light* of men. What are we to learn from all this?

1st. That christ is the life of men—that is, through him all men enjoy life, whether temporal or eternal. This is mercy and beneficence, a *great* as well as a *good work* wrought out for a sinful and dying world. Goodness is identical with the life of Christ. The father's name is *good*. 'I will have mercy and not sacrifice.'

2nd. This life became the light of men and as it emanated from benevolence it is to terminate in good works. The beginning and the end must be homogeneous. The same spirit of philanthropy pervades the whole system of redemption from its Alpha to its Omega, from its author to its end. The disciple, the *real* dis

ciple must be charitable, for it is more blessed to give than to receive.

3rd. God is to be glorified or admired through the benevolence and charity of his children.

This is the principle and that the end of God's philanthropy.

My christian reader what do you think of this? The life of Christ—the single sentence—He went about *doing good*, is the best exposition of the christian philosophy you can obtain. Some preach the doctrine of 'faith alone' but others practice it. Do you believe that in the great day of accounts a visit to the sick, a cup of water or a garment for the destitute will secure to you a right to the tree of life with its healing leaves and a robe of immortal glory? If so visit the abodes of want and misery and allay the distresses of sad and mourning mortality.

JAMES RICHARDSON.

DEAR BRO. FERGUSON.—You know that the age of miracles is past, yet the world is to be converted. This in a great measure is to be effected by the benevolence and liberality of the saints. It is the imperative duty of all, after they have secured for themselves and their dependants the necessaries of this miserable life, to be faithful stewards of the mammon of unrighteousness. The beloved apostle Paul commands us to be 'not unwise but understand what the will of the Lord is.' The will of the Lord is that we do good. There are various ways of doing this. Taking care of widows and orphans, visiting the sick &c. &c. There are also christian schools and colleges to be supported, meetinghouses to be built &c. But there is another way of doing good not less important. That is, making provision for the preaching of the Gospel. The rich, as a general thing are not prepared to engage in the public administration of the word, and when they do, they are not frequently successful. Every one of common observation is aware of the suspicion and want of confidence there exists on the part of the poor in reference to the rich. The savior came as a poor man—a man, of sorrows and acquainted with grief—having nowhere to recline his head. And look at the policy of the Savior. After saying the *poor* have the gospel preached unto *them*, he says to the preachers of it, "provide neither gold, nor silver, nor brass in your purses: nor scrip for your journey, neither two coats, neither shoes nor yet a staff, for the workmen is worthy of his meat." The poor have very little confidence in the rich. They look upon their advice in matters of religion with a suspicious eye. Indeed the Savior has said, 'How hardly shall a rich man enter into the kingdom of heaven.' I have sometimes thought, if I was rich in this world, I would be very suspicious of myself. I

would be full of fear and trembling. I would carefully try to understand what the apostle James signifies when he says—Go to, now, ye rich men *weep and howl* for your miseries that shall come upon you, &c. I say, I would fear lest some *poor widow* would cast in more than me. Nevertheless all may be faithful stewards. Hear what our beloved apostle says to Timothy—charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches but in the living God, who *giveth us richly all things to enjoy*; that they do good, that they be *rich in good works*, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. I have said the cause of truth must be advanced, and by public teachers too. But the church must raise up those teachers—the missionaries, the messengers and the heralds of the cross. In order to success they must be poor yet making many rich. There are many poor youths in the churches who might if properly educated, like David slay a lion and a bear—and defeat the enemies of the Lord. But the churches must educate them for that express purpose. There is no congregation of one hundred or a 150 members but what is able, *fully able* to educate one youth every four years. The question, however now, is not about the ability. The inquiry is, *are they willing?* I am going to propose this matter to the congregations, and in order that we may be more definite I will, begin with the congregations of Madison Co. There are several young disciples of good spirit and native talent there, of my own acquaintance, that ought to be educated. Brethren what do you say about this matter? Do you meet it with a lengthening face, or a cheerful countenance? Or rather do you pass a resolution in your own mind to lay the question *under the table?*

You say you are full of difficulties. So you will always be. I understand that the Church at New Union, Woodford co., has difficulties; yet for the present, they have in readiness \$500 for the purpose of educating young men, who will devote themselves to the proclamation of the word. From this little stream of benevolence and charity, how many souls may be satisfied with the waters of life—how many tears wiped away—how many sorrows assuaged? The Lord only knows. It is unnecessary to say much more about this matter, until we see what will be done. Two hundred dollars a year, will clothe and educate a youth. Is there a congregation in Madison that can raise that? Yes. I think there are some persons there that could do it. The Lord has given us all things richly to enjoy. Brethren! you have Bacon College, your State institution, that ought now to be filled with your gifts of benevolence to a dying world. Trusting that the Elders of the Congregation

gations will take hold of this matter, we might state, that any information may be obtained from the Editor of the Journal. Hoping that the Brethren will be stirred up to this all important subject, the prosecution of it may be left to them, and the rewards to the Lord.

Yours in Faith and good works,

IOTA RHO.

MR. STEVENSON AGAIN.

After having declared that he could pay us no farther attention in a 'controversial way'—and after re-declaring that we were weighed in his balances and found wanting and unworthy of his attention, this redoubtable captain of the armies of Methodism in this region, has devoted more than six columns of the Methodist 'Advocate' to our special case! These, too, have been written to create the impression that Mr. S. did not back-out from a discussion proposed by his own friends, and which he had led them to believe he would engage in. They contain, however, but a reiteration of the false, malevolent, and self-contradictory statements of his former communication, re-dressed, perhaps, in a still more filthy garb than the one he had thrown around them on a former occasion. There is the addition, also, of some pathetic appeals to the clergy, and some fulsome flattery of the people of Cadiz, in order, as I suppose, to get their commiseration for the unfortunate predicament in which he is placed. From my heart I pity him and his last effort, for I conceive it to be one of the most melancholy exhibitions of the depravity of human nature; equalled only by the weakness and imbecility of the man who could conceive that a refined and intelligent public could be gulled by such low ribaldry and Billingsgate accusations. I know 'that when parties who have been accustomed to power, have sustained defeat, they have recourse to certain shows and semblances which must be allowed them as a consolation for their disgrace;' but that a Presiding Elder of the Methodist Episcopal Church could not save himself from the lash of popular ridicule, and the merited disgrace of a cowardly and inglorious desertion of the defence of a system, to which he owes all that he is, and all that he can ever expect to be, without the traduction, abuse, and slander of those who have done him no evil, and would willingly do him good, is humiliating in the extreme. 'Error, however, has a hidden conscience, which makes its supporters fear discussion, while they talk most largely of free inquiry, advancing without circumspection, it draws back

with cowardice.' Fury generally follows in the wake of disgrace; and, in this case, how forcibly is it illustrated:—The Methodist citizens of Cadiz propose a discussion—our brethren accept the proposal. Mr. Stevenson is written to and promises to be present at a stated time, for the double purpose of holding a *protracted* meeting, and settling the preliminaries of a discussion. Contrary to his expectation, Bro. H. T. Anderson and myself were invited to attend. We attended Mr. S.'s meeting, when he publicly declares that he did *not* come to discuss; and that he debates ('defends,' he now says,) *when, where* and *as* he pleases. We attempt to ask him if we understand him. We are answered by one of the most clownish insults that ever was offered in a respectable assembly. We succeed, however, with much difficulty in asking, 'will you discuss the points of difference between us?' Mr. S. quibbles. We re-ask, and the circumstances of the case are stated. Mr. S. dreads the responsibility of discussion, and declares himself irresponsible for what his brethren had done. We tell him that the community will assume the responsibility, and are anxious for a discussion. He replies, we must assume it. We do so. He says we are not the persons. The Elder of the Church at Cadiz then assumes it, and proposes to furnish another opponent. He insults him, and says Messrs. Elley and Anderson are the men. Mr. A. then presents the whole matter before the audience, reading the correspondence, and inviting a discussion. The audience is dismissed, Mr. S. alledging that 'we are doing no good here,' and refusing to give us a definite answer. We publish that we will address the people at the Court-house the next night. We attend Mr. S.'s meeting next morning—not one word is said; but we are informed, contrary to the appointment by two days, that he will continue the meeting no longer. Bro. A. despatches a brother to get Mr. S. to wait till he can embody his proposal in a note, but Mr. S. *has fled*. The note, however, is conveyed to him, and he tells the conveyer that Mr. A. is not a man of sufficient note to meet him. We publish the facts. Mr. S. feels their smart. His people demand an apology. He gives it to them, and declares he has not backed out; and attempts to prove it by the most self-contradictory statements, basing the whole upon the most filthy slanders and traduction of the character of his opponents. We say to him, then, through the press, If you did not back-out at Cadiz, meet us in discussion at any place in your official district—at any time within the present season, and under such

regulations as are usual in such cases. If you do not like the opponents proposed, select another out of all the proclaimers south of Green river. To all these honorable proposals, he replies again with the self-importance manifested at Cadiz:—"I shall from henceforth consider it as constituting no part of my duty to pay them any personal attention in a controversial way, unless I shall have been fully convinced that the Spirit by which they are actuated, in the war that they have waged on the different portions of the Christian community, has undergone an entire change!" And yet Mr. S. has not backed-out! O shame! where is thy blush? Mr. S. it will not do—the community will not believe it, although you should add ten thousand more epithets to the very courteous ones you have attached to the names of H. T. Anderson and myself. You have not only backed out at Cadiz, but you have now backed-out through the press; and you have attempted in this case as in the former, to cover your disingenuous, cowardly, and infatuated retreat, with the harmless missiles of misrepresentation, falsehood and slander.—Truth, Mr. S., needs no such covering! An honorable course needs no such defence! And as my Master has taught me not to render evil for evil—when reviled not to revile again, I shall pay no attention to a single charge made either against my own reputation, or that of the denomination with which I am associated. As I said before, even so say I now again, all your aspersions of my character, seeing they are the effect of the mortification you have brought upon yourself, shall fall silently at my feet; whilst I pray the Lord to forgive you your infatuation, and mis-spent fury.

'That the reader may be duly prepared to appreciate' your love of truth and fair-dealing, I will take notice of *one* statement, which I have selected from twenty of a similar character. It will be remembered that I stated, in my former communication, that *ten* Methodists had united with us at Cadiz. I was mistaken. According to a statement which I afterwards received, there were but *six* Methodists and *four* Presbyterians. I made the correction immediately, and published it in the 'Journal' of July 29th; notwithstanding, Mr. S. produces a certificate, dated *September 1*, at least *four weeks* after 'the correction' was published; and *six weeks* after its publication, published the certificate to convict me of an intentional misrepresentation! This is *one* sample of the character of his charges; and of the candor, fairness, and

Christianity of the man! With such specifications, I would say, Mr. S. go on—you 'but aid the cause you labor to destroy!'

A sample of the *valor* of Mr. S. and I will leave him to his unenviable fate. He intimates that we have had no additions from the Methodists since his 'defence' in Cadiz. Then Mr. S. has made a 'defence' in Cadiz. This I had not known before. But upon inquiry, I have ascertained that he did, in company with those of his companions who failed to be with him on the night of the 27th February, most valorously defend himself, and 'use us up.' Yes, reader, he did; and let it be known that the Rev. E. Stevenson, did, in the town of Cadiz, made a defence of his untoward course towards us, some *four weeks* after we had left the place, and when we were some *fifty miles* from it! And that, too, without any previous notice, premeditation or forethought! Such are the wonderful powers of our heroic Elder! He completely vanquished his opponent in *mortal combat* at the distance of *fifty miles*! I challenge, in the name of Mr. S., the knight errantry of the days of Henry III, to boast a charge of valor like this. O Tempora! O Mores!

Such are the kind of discussions, doubtless, in which Mr. S. loves to engage. This explains to us why we could not get a discussion on the famous 27th of February. We were two near the field of attack! Mr. S. did not wish such an advantage of his opponent. Being so near he would have demolished him at once. Well, Mr. S. will remember that we remarked,

'That he who fights and runs away,
May live to fight another day.'

And it seems that you gave the citizens of Cadiz an apposite illustration of the distich *four weeks* after the fatal night of the 27th. I think after this *third* display of the honor, courage and fairness of Mr. S., no one will dispute his claim to the victor's wreath.

But we cannot bid farewell to our hero, without expressing a wish that he may reconsider the whole matter, and no longer suffer his angry feelings to get the better of his judgment. We all admit that he is most dexterous in the castigation of a man of straw—'twould not be magnanimous to deny it after the *solus* feats of Eddyville, and Cadiz. We will, also, forgive him his departures from decorum, good-breeding and gentlemanly bearing—knights of valor are oftentimes so engrossed with their courage and calling that they forget the little refinements which belong to the more common of our species.

When, therefore, he shall have coolly reflected upon the past, if he wish to break a lance, not so far off as *fifty miles*, we will furnish him with an opponent; and although we cannot promise that he shall be distinguished upon so many fields, or by the art of vanquishing at so great a distance, as our heroic Elder, we shall consider it sufficiently glorious for our humble wishes, that he fall rather than *fight alone!*

I shall not burden the reader further with the narrative of Mr. S.'s valor, and unless he give us another feat similar to the one at Cadiz, it will be 'many a day' ere we be his chronicler again. Hoping that when we next hear from him, his warmth, passion, and infatuation may have subsided, we wish him a most hearty 'farewell.'

J. B. FERGUSON.

Merriville, Sept. 18, 1843.

THE DISCUSSION.

MR. SHANNON TO MR. RICE.—No. XIV.

"Is the New Birth identical with a change of heart."—No. 2.

MR. N. L. RICE:

I am amused, (not to say, *surprised*), that *even you* should feign ignorance of the cause of my 'long silence,' although you had due notice of it beforehand in the columns of the Christian Journal. You are welcome to all the credit for candor,—or cunning—that may be secured by such shallow devices. It is by no means improbable, however, that the candid will attribute such palpable artifice to a conviction on your part of the inherent badness of your cause; well assured, that a good cause, so far from needing to be upheld in this way, scorns to lean on such props even for an occasional and temporary support.

The main reliance of Mr. Rice for proof, that the New Birth is identical with a change of heart, seems to be on an arbitrary and forced construction of the conversation of Christ with Nicodemus, recorded in the 3rd of John. If his view of this passage be correct, I would confidently appeal to the common sense of every candid man, and ask, can it, then, be true, as the Scriptures affirm, that the Gospel way of salvation is *so plain*, that 'the way-faring man, though a fool, shall not err in it?' On the contrary, does not his interpretation of the passage present a mass of the most confused and unintelligible jargon, that ever distracted the minds of men, and peopled lunatic asylums, since the days of the Grand Apostacy? Let the candid answer. Common sense is against him. His own confession of faith is against him. And the Scriptures are most manifestly against him.

The Confession (chap. 28, sec. 6.) quotes

John 3, 5, 8, as referring to Baptism. Now when Mr. Rice was licensed, and again at his ordination, in the presence of God, and of the Presbytery, he solemnly responded in the affirmative to the following question, 'Do you sincerely receive and adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures?' So long as he professes to adhere to this solemn pledge, and to condemn New School Presbyterians for their alleged departure from the Confession, it seems passing strange, that he should himself so glaringly repudiate the doctrine of the Confession on this important topic. Perhaps he can explain this strange inconsistency. Indeed, I presume, he can—in *his own way*.

In my last essay I proved, that in the figurative language of the Bible, the terms, 'offspring,' 'children,' 'sons, &c. of God,' mean simply the members of any family to which God sustains the relation of Parent; and that it depends entirely on the organization of the family, whether or not the idea of piety is even indirectly implied in any of these terms.

I proved, farther, that we have got four families of God, distinctly noted in the Bible; to each of which God sustains, in a certain sense, the relation of Parent, whilst the members of each are indiscriminately called the offspring, children, sons, &c. of the Lord Almighty.—These four are the human family, the commonwealth of Israel, the Christian family or Church, and the family of God in heaven. With reference to none of these families are sons of God, and pious persons, identical in import. As respects the first, and second, to be a son of God, did not even imply the profession of piety; while as regards the third, or Christian Church, the Constitution is so framed, that none have the power (or privilege) to become sons of God, till their hearts have first been changed, till they have received Christ by believing on his name. And with respect to the fourth, not even the Apostle Paul could become a son of God in any other way, than by a birth from the grave, after a life of patient continuance in well-doing.

The greater part of what I said under this head Mr. Rice finds it very convenient to pass unnoticed. And, well he might, for it is indisputably true. And being true, it blows Paidobaptism, or the right of infants and unbelievers to church-membership, sky-high. This, of itself, sufficiently explains the inability of Nicodemus and of Mr. Rice, as well as of Jews and Paidobaptists generally, to understand, why a birth of flesh and blood should not introduce the infants of such as are members of the visible church, into the family of God, and thus make them his children. As in times of old, so now, they revolt at the idea, that a change of

heart, and a new-birth should be made a prerequisite for admission into God's visible family, the Christian church.

In my last essay, arguing as above, that sons of God, and pious persons, were not identical in import—but that the members of any family, to which God sustained the relation of parent, were called his children, I remarked thus—'Every Jew, no matter how wicked, was a child, or son of God. See Deut. 14: 1—Exod. 4. 22. And the best Gentile that ever lived, was an alien from the commonwealth of Israel. Mr. Rice will hardly argue, that, consequently, the Jew was a good man, and the Gentile a bad one. But this he must do, provided children of God, and pious persons are identical in import?'

The first sentence of this paragraph Mr. Rice quotes out of its connexion, and says it is 'certainly not true.' But immediately after, he contradicts himself, and affirms all that I contended for. Hear him—'The Jews, as the professed people of God, were called his children, &c.'

This is the very thing we were enquiring after, viz: *the Bible import* of the terms, offspring, children, sons of God. And it is indisputable from the testimony of God's word, that these terms were commonly used to denote position, or state, without any direct reference to character whatever.

Mr. Rice cannot extricate himself from this difficulty by quibbling on the ambiguous import of the clause, 'as the professed people of God.' I have proved beyond contradiction (if the word of God is good authority) that the Jews, simply as Jews, and wholly irrespective of moral character, were called the children of God. Nay, more. The Jews were positively compelled, by the imperative Statute of Jehovah, to admit into God's family, and into the relation of children of God, (in this sense of the terms,) persons, who were manifestly destitute of piety, and who did not even profess it. And it would have been daring rebellion against the authority of Heaven's King, for the Jew to have required even a profession of piety, as a condition of admittance into God's family. Hear the Statute: 'He that is born in thy house; and he that is bought with thy money must needs be circumcised.' Gen. 17: 13.

Hence, if the wickedest Jew on earth bought with his money the vilest heathen servant, that servant must needs be circumcised, and thus made a child of God. Mr. Rice himself admits that 'the Jews, as the professed people of God, were called his children.' And it is self-evident, that in becoming a Jew—as in the case before us—there was neither a profession, nor even a presumption of piety. To argue, that the bare fact of a vile heathen's being bought with the money of a wicked Jew, afford-

ed a presumption, that piety was instilled into that heathen by virtue of this commercial transaction, would, I suppose, be too manifestly absurd for any rational being. And, yet, this bare fact made it imperiously necessary, that this vile heathen should be circumcised, and thus made a child of God. It is, then, incontrovertibly demonstrated, that the Jews, as such, were called the children of God; and that to be a Jew, did not imply even a profession of piety.

If Mr. Rice could find Scripture to contradict this sentiment, he would only have proved, that the Bible is not the word of God, by proving, that it contradicts itself. This, however, he neither has done, nor can do. The passages, which he has quoted for that purpose, are manifestly perverted and misapplied.

In my last, I showed, from the plain testimony of an Apostle, that they, who received Christ by believing on his name, (although pious persons,) were not the sons of God—but only had the power (or privilege) of becoming sons.—John 1: 12.

It is amusing to see how Mr. Rice endeavors to eel out of this difficulty. He replies—'It is absolutely certain, that all true believers are born of God.' Reader, observe—Mr. Rice does not venture to say that all true believers are sons of God. It would have been too barefaced, thus to contradict the Apostle to his teeth. How, then, does he dispose of this difficulty? Let him answer for himself. 'In what sense, then,' (says Mr. Rice,) 'did he give them power to become sons of God? As they were born of God, and had the moral character of children; he gave them the privilege of children. That is, they were first born of the Spirit, and thus made spiritual, holy; and then adopted—transferred from the condemned family of Adam to the family of God, and entitled to its privileges.' So, then, according to the logic of Mr. Rice, believers are born of God, but have still to be adopted to make them his sons. Suppose, that we try his logic on himself. Believers are born of God, but are not his sons, until they are adopted. 'Of course, then,' (in the language of Mr. Rice,) 'they are the children of the Devil.' So, after all, the Devil, it would seem, has a great many pious children! His weapon breaks his own head. According to Mr. Rice's method of quoting and interpreting Scripture, it would be an easy task to prove that the Man of Sin is the Vicar and legal Representative of Jesus Christ, and that he himself is the Man of Sin.

Much of his reasoning about the alleged difference between *birth* and *adoption*, is palpably absurd. These terms, in their literal meaning, are never applied to the same subject. Those, who are born children, are never adopted, and those, that are adopted, need to be taken thus

into the relation of children, solely because they were *not born* to this privilege. And, hence, although Christians are said, in figurative language, to be both born of God, and adopted; these two ideas are never jumbled together in the same figure. Either *birth*, or *adoption*, of itself, gives a title to all the privileges of children. Literally, they can never meet in the same person; and, figuratively, they denote the same thing, only viewed in different aspects. They both denote introduction into the family of God, but this introduction merely viewed in a different light. Hence, the only question, in relation to John 1: 12, 13, is, whether introduction into the family of God is contemplated under the figure of a *birth* or of an *adoption*; for, that it should be contemplated under both figures, at the same time, and in the same connexion, is palpably absurd. John tells us expressly, that it is contemplated under the figure of a birth, 'who were *born*,' &c. *not adopted*. Mr. Rice will not deny, that this birth is the New Birth. And, hence, it is unanswerably demonstrated, an Apostle being judge, that *believers*, or pious persons, as such, are not sons of God, in this sense of the word; but only have the privilege of *becoming sons*. Consequently, the New Birth is not identical with a change of heart.—But all those, and only those, whose hearts have been changed by faith; have the privilege of passing into the family of God, the Christian Church, through a New Birth, a birth of water and of the Spirit, and thus becoming the sons of God.

All the Apostolical Epistles were written to baptised persons, who had professed faith in Christ. The believers, therefore, of whom John speaks, (as quoted by Mr. Rice in opposition to the foregoing doctrine,) were all of them baptised. Consequently, he perverts the word of God, which refers to the baptised alone, when he extends it to the unbaptised. This I deem a sufficient answer to all that Mr. Rice has said on this head.

Let us now attend to his formidable array of alleged 'indisputable facts.'

1. There is not a passage in the Bible, in which Christian Baptism is called a birth.' We have already seen, that the Presbyterian Confession is against him here; and that it quotes what the Savior says about the New Birth, (John 3: 5, 8) as undoubtedly referring to baptism. Therefore, if his own avowed creed be true, here is one passage, in which baptism is called a birth. We say nothing of the manifest sophism involved in the gratuitous assumption of the point in debate. Thus goes his 1st fact. His 2nd is no better.

2. There is not a passage, in which the fact of having been baptised, is mentioned as evidence, that persons have been born again.' If

this were true, it would prove nothing in the controversy, unless we contended, that the baptism of an infant, or an unbeliever was the New Birth—a sentiment that we cordially repudiate. But the foregoing assertion of Mr. Rice is palpably untrue. Witness the Apostle Paul. Ye are all the children of God by faith in Christ Jesus. For, as many of you, as have been *baptized* into Christ, have put on Christ.' The baptism of these Galatians is undoubtedly mentioned as an evidence, that they had become *the children of God*. Will Mr. Rice affirm, that they became so, without being born again? Unless he does this, his 2nd fact turns out to be—*mere moonshine*.

His 3rd fact will not fare much better. '3. There is not in the Bible a passage, which represents persons as being justified by baptism.' Peter says, 'Even baptism doth also now *save us*'—'by the resurrection of Jesus Christ.' 1 Pet. 3. 21. Will Mr. Rice say, that Peter is not good authority; or that those, whom baptism *saves* by the resurrection of Jesus Christ, are *not justified*.

Mr. Rice denies, 'that a birth of *flesh and blood* introduced every Jew constitutionally into the Jewish family.' He says, 'The fact, that a child was born of a Jew; gave it the *right* to be embraced in the church; but it could not enjoy the privileges of that church, until circumcised.' Here is certainly a mistake. As regards females, about one half of the nation, they certainly were not introduced into the church by circumcision. Will Mr. Rice be so good as to tell us, how they were introduced, if not by birth, and according to the old plea, on which his church is built, 'We have Abraham for our father'—'We are the children of members.'

Also, as regards males, it is untrue, that even they were introduced into the Jewish family by circumcision. *Proof*. 'The uncircumcised man-child, whose flesh of his fore-skin is not circumcised, that soul shall be cut off from his people; he *hath broken* my covenant.' Gen. 17: 14.

I imagine, it would puzzle even the ingenuity of Mr. Rice to show how an uncircumcised man-child could break a covenant, into which he had not entered. If Mr. Rice can show this satisfactorily, I will give up the controversy, and henceforward grant him every position, which he may assume, no matter how contradictory, and absurd it may be. There can obviously be no better testimony, that the *uncircumcised* man-child was under the covenant, than God's declaration, that he had broken it. Therefore, birth, and not circumcision, made them members of God's Jewish family, the commonwealth of Israel.

Here, then, is the true reason, (as we stated before,) why Mr. Rice, like Nicodemus of old, is unable to understand what Messiah said about the New Birth. He has no idea, that God has ever organized a family on earth, from which he designed

by its very constitution to exclude all, whose hearts were not changed by faith, and into which none should have the right of admission, by a birth of flesh and blood; or, in any other way, than by a birth of water and of the Spirit.

Although, we conceive, that, on this point, we have sufficiently answered Mr. Rice already—nevertheless, as he relies so much on the implied reproof, which the Savior gave to Nicodemus for his ignorance, we will attend to this matter a little farther; and we shall find, I have no doubt, that the argument on this head is wholly in our favor, and utterly incompatible with the opposite views. Now, how stands the case?

First of all, it is inconceivable, how the ignorance of Nicodemus could have existed, if he had understood the Savior to mean, by the New Birth, a change of heart. That the rebellious heart of the sinner must be changed to an obedient spirit and temper, in order to secure the Divine favor, was as clearly revealed in the Old Testament, as in the New. Consequently, if it were even proved beyond a doubt, that the heart of Nicodemus had never been thus changed, the argument would not be weakened. For, the question is not, whether he understood experimentally the nature of this change—but whether he could be ignorant of the fact, that the Bible taught its necessity. That he could be thus ignorant is plainly inconceivable.

But Mr. Rice tells us, that—'At the time the Savior held with Nicodemus the conversation recorded in John 3: where we have particular information concerning the new birth, *Christian baptism was not in existence*'—and he proceeds to inquire, 'How, then, can it be proved, that the Savior had referred to an ordinance not yet instituted? And if he had, how could Nicodemus understand him?'

In the foregoing interrogatories the real point of difficulty is most ingeniously evaded, and kept out of sight. I shall say nothing at present of the fact, that baptism for the remission of sins was then in existence, instituted expressly to prepare a people for the Lord; and that to neglect it, was to reject the counsel of God against themselves.

At the time of the conversation alluded to, probably no man living imagined, that Messiah was about to organize his family, or Church, in such a manner, that a birth of flesh and blood should give no right to admission into it—that 'the infants of such, as are members of the visible church,' should have no more right to be admitted, than any other infants, that is, no right at all—and that the privilege of admission should be confined to a certain class of characters, viz: those who received Christ by believing in his name. Never before this period had God organised a visible family on earth, that required any higher qualification than a birth of flesh and blood, or any better plea for admission than this—'We have Abraham for our father'—We are the children of members. As it had been from time immemorial, so they imagined it would be for all time to come. And so, to the present hour, Mr. Rice imagines it actually is, notwithstanding the abundant teaching of Christ

and his Apostles to the contrary. Now, it was manifestly with reference to this difficulty in the mind of Nicodemus, and this contemplated change in the organization of his family, that Messiah introduced the subject under the very apposite figure of a new birth, a birth of water and of the Spirit, as an indispensable pre-requisite for admission into the Christian Church—thus viewing it most obviously in beautiful contrast with that birth of flesh and blood, which gave a constitutional right of admission into the Jewish Church.

Nicodemus, as a ruler in Israel, should have known, (and, consequently, he was blameworthy for not knowing,) that this constitutional change in the organization of God's visible family was contemplated. *Proof.* It had been distinctly predicted by Jeremiah. This prediction may be found in Jer. 31. 31—34, and, as quoted and explained by Paul, in the eighth of Hebrews. The New Birth, then, is most obviously the constitutional mode of admission into God's visible family under the New Covenant—or, in other words, the admission of a subject previously possessing spiritual life, (because *begotten* by the Spirit,) into a spiritual family through baptism, which is here called, by way of contrast, a birth of water and of the Spirit. And here we discover a beautiful harmony between the literal and the figurative import of birth. It is not, and in the very nature of things cannot be, the beginning of life.

Mr. Rice, however, seems to think, that this is not true so far as the father is concerned. 'When a child is said to be *born of its father*, what idea,' (says he) 'is intended to be conveyed? Evidently the idea is, that it derives its natural life, in a sense, from its father?' So, then, according to this sage criticism, a child is born of its father, so soon as it derives natural life from him—that is, *several months before it is born at all.*

But it is useless to waste time in elaborating a thing, that is so plain. There can be no absurdity more palpable, than that of using the term, *birth*, to denote the beginning of life. Such is not the literal, and such cannot be the figurative meaning of the word.

In the limits prescribed to this essay, it would be utterly impossible to notice all the errors, similar to the foregoing, which Mr. Rice has crowded into his last No. It is wholly unnecessary; and I shall not attempt it. He undertook to prove, that the New Birth imports identically the same thing as a change of heart, or the beginning of spiritual life. I trust I have answered his arguments fully, so far as is necessary to show the absurdity of this position. His Quixotic attack on Mr. Campbell, I shall notice no farther than simply to remind him, that we have not agreed to discuss the correctness of Mr. Campbell's views, nor even to decide, *what those views are.* Be patient, friend. You will, probably, come in contact with a windmill, as soon as may be conducive to your comfort, and creditable to your reputation as a valorous knight-errant. *The ides of November are not far off.*

The effort of Mr. Rice to prove that we are 'precisely with Nicodemus and the Jews,' on this question—and that our doctrines 'lead inevitably to infant baptism or infant damnation'—will do to laugh at. It is wholly unworthy of a grave reply. He must have a very contemptible opinion of the intelligence of his readers, if he thinks they can be bamboozled in that way.

His charge, that we 'deny the divinity of Christ,' and 'the work of the Spirit,' will no doubt be treated by the intelligent and candid as a slander every way worthy of the source from which it emanates.

With all due respect,
JAMES SHANNON.

Bacon College, Sept. 30, 1843.

P. S. Before this reaches you, I will have started for Georgia, expecting to get back in time for the approaching debate in Lexington. Therefore, as we have written two essays each on the present question, I propose that your reply be deferred till after my return.

When we meet in Lexington we can arrange a proposition with reference to the Creed question, unless the debate there should be regarded as rendering it unnecessary.

CHRISTIAN JOURNAL.

HARRODSBURG KY.....OCTOBER, 7

☞ "A SHORT SERMON," by Bro. J. W. Cox, has been mislaid, which will account for its not appearing.

☞ POSTAGE.—We say again, to general correspondents, that if they wish attention paid to their communications, to pay the postage. The postage on a letter, from any part of the United States, is, to the writer, a small consideration, and can be paid without any inconvenience; but to the publisher of a paper, receiving unpaid letters from all parts of the country, the expense is heavy, and in "these hard times," "grievous to be borne." We are certain, that if our friends would but act upon "the golden rule," they would not tax us with their postage.

S. M. S

LOVE—THE DISTINGUISHING CHRISTIAN CHARACTERISTIC.

"A new commandment I give unto you, that ye love one another.....And by THIS shall all men know that ye are my disciples, if ye have LOVE ONE TO ANOTHER."—JESUS.

As love is the highest feeling of adoration we can manifest for God, our Heavenly Father, so also is it the greatest bond of christian character on earth. It may, indeed, be said, to be

the distinguishing trait of a christian. Christian love is an influence of the Holy Spirit of God, shed abroad in the hearts of his children, and operates upon all alike. An exhibition of this influence in the life of a christian, is, we conceive, the best definition of the 'operation of the Spirit,' that can be given. This influence is infused into the disciple as a consequence of his love to God; and an exhibition of it, in his daily walk and conversation throughout life, proves his right to the title. And, indeed, this is the only true test of man's pretension to be called a son of God. Then, if this be admitted, an absence of this influence, (and this is to be determined by the conduct of the individual) proves a man any thing else than a disciple. The Savior gave the above rule, that we might ascertain to a positive certainty, who are, and who are not, the children of God; and the result produced by an application of the rule, is infallible testimony of the claim of the individual to the title of a disciple. Thus: Apply the rule to an individual, and if the result produced, is 'love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance,' these being all the fruits of the spirit—the outward manifestation of the indwelling of the Spirit—prove, beyond the possibility of refutation, the legal claim of the individual to be a child of God. Proceeding, then, upon the same principle, the result of an application of the rule will hold good upon a more extended scale; and it can be applied, with the same positive certainty, to families and congregations, of professed disciples, with like results. But in every application where the result produced, is,Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like,' whether it be to an individual, family, or community, the infallible testimony is, that they are children of the evil one—the opposers of God, and of all that is holy and good—and whose end, if they repent not, is to be burned with an unquenchable fire. There can never be any mistake in the application of this rule; and, although we are, at all times to be charitably disposed, it definitely points out such characters with whom we are commanded to have no fellowship, as well as those whom we must fellowship.

But there are other great benefits growing out of a manifestation of this characteristic. It is one of the most powerful operative motives in the conversion of sinners. Let a little community of disciples exhibit, not only on Lord's day and at meeting, but in their daily walks, the fruits of the Spirit—the 'love of God shed abroad in their hearts'—and it stills the spirit of opposition, uproots bigotry, subdues prejudice, changes hatred into love, wins upon the affections, enlists the sympathies, and finally and triumphantly secures the hearty co-operation of those who before mocked and railed at the meek display of this christian characteristic. For the proof of this, cast your mind around you, and mark the slow, but sure progress of that congregation which has thus distinguished itself. Attend its meetings, and witness the exhibition of this divine influence. Its proceedings are all conducted with the strictest propriety and decorum—but there is an absence of that cold formality, that frigid demeanor, which too often characterise the assemblies of professed disciples. Joy and peace sits enthroned upon every countenance, and the salutations are given and received with the utmost cordiality. The warm and energetic grasp of the hand, denotes the depth of feeling. All—old and young, rich and poor, bond and free, male and female—are upon an equality. There is none of that *shrinking*, as it were, within the circumference of one's own body, to prevent coming into contact with the person of another. Every one appears desirous of an exhibition of that *love* which the Savior declares should point them out to the world as his disciples. And this is that which wins the affections of the people of the world—as well as frequently the co-operation of opposing sectaries—and causes them to forsake the error of their ways, and to return to God, and secure the salvation of their souls by obedience to the requisitions of the Gospel of our Savior, Jesus Christ. Thus the congregation grows continually in the love and fear of God; while by a manifestation of the fruits of the Spirit constant additions are being made. But, on the contrary, turn your mind to a large and popular congregation, the members of which are filled with the 'pride of life,' whose demeanor both in and out of the house of God,

is marked with a cold and stiff formality, whose devotions consist more in the adjustment and display of their *finery*, and the proper disposition of hands and feet, an exact and fashionable arrangement of *castes*, than in the worship of God; and whose greetings extend no farther than to a *select circle*; and what is the influence exercised over the people of the world? It causes them to turn in disgust from such cold-hearted and senseless mockery; for, knowing the 'tree must be judged by the fruit,' they wisely and rationally conclude, that if such is the manifestation of the Spirit—such the exhibition of the love of God—they will have nothing to do with it. And the congregation itself, will, in time, wither, and shrivel, and dwindle away, under the blighting and self-destroying power of such anti-christian conduct, until it will have scarcely a name and place left in the land; thus evidencing to the world, that they are not actuated by the love of God, but the love of self; and a consequent total absence of the distinguishing Christian Characteristic.

But not only is *love* the distinguishing trait of Christian character, but it is the link that binds man to the favor of his God. A man can no more *live a christian* without this influence, than a fish can *live without water*. Nor do we think it possible for a man to be a christian, without, on every proper occasion, a manifestation of the fruits of the Spirit. "If any man have not the Spirit of Christ, he is none of his," nor can he have the spirit, without exhibiting, in all his conduct, the legitimate fruits of the 'indwelling of the Spirit.' Thus: If a man is possessed of the Spirit of Christ his daily walk and conversation—his communion with his God—his dealings with his fellow men, are all characterised by the *same* spirit the Savior manifested during his personal sojourn upon the earth. Nor can the Spirit of Christ dwell in a man whose religious character exhibits itself only on Lord's days, and at meetings; while the greater portion of his time is employed in the works of the antagonist spirit. A person of this description converts the Spirit of Christ, into a kind of a revolving machine, that may be laid aside and resumed at pleasure; and hence the appellation of 'sunday-christian,' or 'go-to-meeting-christians.' There is no indwelling of the Spirit here—the Spirit of God dwells not in an impure temple. There is no such a thing as an *occasional* occupancy of the spirit of God in the temple man. The

pure christian is always blessed with its possession, and lives in the daily manifestations of its love and power; its benign influences drawing closer and firmly the chords of his affections, until his whole soul and body is absorbed in the love and worship of his God. Then, like the still soft breeze of the evening, carrying with it the spicy fragrance of earth's choicest flowers, the fruits of the spirit of Christ shed their mellifluous and soul inspiring influence on all around him. All love and respect him, because he loves and respects all. He seems to live only for the good he may do others. His days and nights are spent in the love and fear of God; and his constant exertion is for the furtherance of the Gospel of Christ. He boasts not of his riches, nor of his moral excellency. His theory is love to God, love to man; his practice, the demonstration of his theory. This is the *true* character of a *pure christian*, deduced from an application of the infallible rule. Alas! how few of the *professing* christians can withstand the test of its application!

S. M. S.

Flemingsburg, Ky., Sept. 16, 1843.

BRO. FERGUSON:

I have just closed a meeting at New Concord, in concert with my uncle, J. Rogers; the consequence of which is, 32 additions. We have had a number of additions in this county, since my return from Green River; and I flatter myself, that prospects are as good in this section, as any other place in Kentucky.

Yours truly,

J. I. ROGERS.

MISCELLANEOUS.

CHOICE OF FRIENDS.

False friends are numerous. Every virtuous open hearted youth is in danger of encountering them—of being led away and duped by their wiles. They infest all society, and feast upon the holy principles which characterize the good. It is their chief delight to prostrate the fond hopes of parents, and bring misery upon the thoughtless victim of their vices. Young men, you will be in great danger of meeting many in your path-way through life; they will smile pleasantly, talk smoothly, and fairly insinuate themselves into your good graces before you are aware of it. But you are anxious to know whom you should select as your friends and companions.

1. We would advise you not to choose those whose habits of life tend to dissipation. There are many individuals of this description who lounge about grog shops and confectionary establishments. Every copper they receive is ex-

pendent to gratify an inordinate thirst, or a depraved appetite. Their idle habits, if nothing else, were enough to convince one of the impropriety of associating with them. Never be enticed by such characters. Spurn their conduct.

2. Avoid those who are profane and obscene in their language. By long associating with such, you will by degrees habituate yourself to the use of their language, and thus be shunned by the virtuous. When you hear the name of Deity irreverently spoken by a companion, mark him as an unsafe friend; and unless he break from this habit, in future have but little to do with him.

3. Avoid scoffers of religion. When the Bible is made the butt of ridicule, and that religion which the Savior came to promulgate is lightly esteemed by a companion, be careful that you are not often found by his side. It cannot be safe to follow him in any advice. You will certainly be contaminated by his influence. He will destroy in your breast those hopes which spring to encourage you in the path of peace and virtue.

4. Shun the Sabbath breaker. That day which God has blest, should be honored by every intelligent creature. When it is violated by unnecessary work, or recreation of any kind, it is in direct disobedience to the command of its Author. Be strict observers of this day—and never countenance its violation by associating with those who are in the habit of breaking its sacred hours.

5. The gambler. Come near to him, and you may be ruined. He will aim at your ruin. He will break your good intentions, and prostrate your best energies by his wily proceedings.

In fine, make friends of none in whom you have not implicit confidence; whom you cannot trust in all places, and at all seasons. The best friendship you can make is that which is based on those feelings which spring from the observance of sacred truth. Confide in those who take the Bible for their standard in every transaction of life; whose hearts are warm with love to mankind; and who would rather suffer themselves than cause the injury of another. Such companions would be an ornament to your youth, would well secure you against the pernicious examples, and the sharp temptations of life. Your name would be associated with the virtuous and the good. Such companions would be the best recommendation you could possibly obtain, were you to introduce yourselves to strangers. As a great deal depends upon the choice of friends, we urge you to be very particular in this respect. Penetrate their characters: and never suffer yourselves to be led away by the designing knave. Then your future course will be pleasant, your usefulness great, and your end peace.—*Portland Tribune*.

Nottingham, England, June, 26th.

OUR beloved brother Thompson arrived here, as mentioned in our last, on the 15th May, and continued his labors in the town and vicinity till the 15th June. Upwards of twenty made the good confession, and were added to the saved of the Lord: eight or nine of these were from Bulwell; making the congregation in that village to consist of upwards of fifty disciples. The remainder of the converts reside at Nottingham, with the exception of an intelligent sister from the county of Stafford, who came more than forty miles that she might be immersed into Jesus according to the apostles of the Lamb.

On Monday, May 29th, after due preparation had been made, and all instructions deemed to be necessary had been imparted by brothers Thompson and Frost to the congregation at Bulwell, two bishops and two deacons were chosen by the unanimous choice of the brethren, and were ordained with fasting and prayer, according to the will of the Lord. Not a word of strife, or envy, or dissaffection, was expressed by any member of the congregation: all was harmony, peace and love; and may the Lord bless every one of his children with a double portion of his Holy Spirit.

On the 17th ultimo, brother Thompson left Nottingham for Loughborough, from thence to Banbury, and so on to Chester, where we expect he will arrive the first or second Sunday in July.

J. W.

June 25th.

After proclaiming the gospel at Loughborough five persons confessed their faith in Jesus as the Son of God, and then desired to be immersed into him for the enjoyment of every blessing promised in the gospel; and at the same time expressed their willingness in all things to submit to Him as the resurrection and the life.

Time.—Ninety years hence not a single man or woman now twenty years of age, will be alive. Ninety years! alas! how many of the lively actors at present on the stage of life will make their exit long ere ninety years shall have rolled away! And could we be sure of ninety years, what are they? 'A tale that is told;' a dream, an empty sound that passeth on the wings of the wind away, and is forgotten. Years shorten as man advances in age. Like the day, progress in longitude, man's life declines as he travels towards the frozen pole, until it dwindles to a point, and vanishes forever. Is it possible that life is of such short duration! Will ninety years erase all the golden names over the doors in town and country, and substitute others in their stand? Will all the new blooming beauties fade and disappear, all the pride

and passion, the love, hope, and joy, pass away in ninety years and be forgotten?—'Ninety years!' says Death, 'do you think I shall wait ninety years? Behold, to-day, and to-morrow, and every day is mine. When ninety are past, this generation will have mingled with the dust and be remembered not.'

Picture of Life.—In youth we seem to be climbing a hill on whose top eternal sunshine appears to rest. How eagerly we pant to attain its summit, but when we have gained it, how different is the prospect on the other side; we sigh as we contemplate the dreary waste before us; and look back with a wishful eye upon the flowery path we have passed, but may never more retrace. Life is a portentous cloud, fraught with thunder, storm, and rain; but religion, like those streaming rays of sunshine, will clothe it with light as with a garment, and fringe its shadowy skirts with gold.

THE TEMPERANCE REFORMATION A HARBINGER OF THE MILLENIUM.

Ages have gone by since the fact was revealed in the predictions of inspired men, that there shall ere long dawn upon the church, while her residence is yet on the earth, a day of triumph and jubilee—a period in which her light and glory shall fill the world. To this period she has been looking forward amid all the oppression and darkness and conflicts to which she has been subject, keeping an eye out continually upon the signs of the times, to see if there were any that betokened the dawn of material glory. In these latter years there have been streaks of light seen purpling the distant horizon, and the light has been gradually increasing in brightness, until it now is, with most Christians, no longer a question whether it is not the beginning of that which will terminate in the "perfect day." No, it is not enthusiasm to imagine that we are standing, at this moment, on the margin of the latter day glory; and that the church will soon strike up, in loud and thrilling hosannas, her song of millennial joy.

Who that looks abroad upon the world, and surveys the moral machinery that is now in operation, can doubt that we are fairly brought to this cheering and triumphant conclusion? and who that looks at the progress and present state of the Temperance cause—at the strength which it has gained in this nation, and which it is gaining in other nations, and at the increasing rapidity and majesty with which it moves forward—who can let his eye rest upon all this, without being full in the conviction that this very cause is at once a harbinger of the millenium, and destined to be one of the most efficient means of its introduction? That blessed period is to be characterized by the universal prevalence of good order, of social happiness, of the influence of evangelical truth and piety. Say then, whether the Temperance cause can prevail, without lending a mighty influence toward this glorious result? Take out of the world all the misery of which intemperance is, either directly or indirectly, the cause, and the change would be so great that, for a moment, you

would almost forget that the earth was still in any degree laboring under the original curse. Take away all the vice and the crime with which intemperance is identified or connected, and it would seem as if the "holy Jerusalem had descended out of heaven" to dwell with men. Limit your view to a single neighborhood, or a city, and suppose intemperance to be entirely banished, and imagine the greatness of the change; and then extend your views all over this great nation, and this wide world, and in each case suppose the Temperance reformation had become universal, *and to have done its perfect work*, and say whether its direct influence in bringing forward the millenium does not far exceed your most vivid conceptions!

But it exerts also an *indirect* influence toward the same result. One great reason why the millenium is delayed is, that the church cannot command the means necessary for sending the Gospel among all nations. There is wealth enough in the world, but hitherto it has, to a great extent, been applied to other purposes than that of fulfilling the Redeemer's command to carry abroad his Gospel; and one of these purposes has been to extend the triumphs of this demon of intemperance. And now, as the monster is becoming chained, he cannot, to the same extent, waste those treasures which God meant for the advancement of his cause; and as he becomes tame and powerless, and finally writhes in his last convulsions, he will leave the church (not because he desires to do it, but because he cannot do otherwise,) the almost boundless resources from which he had been accustomed to draw the means of his malignant triumphs. Men, who have been once drunkards, but who have been reformed, instead of devoting their property to the work of self-destruction, will consecrate it to the service and honor of the Redeemer. Talents and influence, too, which had been worse than bad, will be reclaimed for the use of the church. *Who will not say, "Success, honor, glory, to a cause which is to result, which has already resulted, in such wonderful achievements?"*

Christians, is it not part of almost every prayer you offer, that God will soon open upon the world the millenial day? Are you acting in accordance with your prayers, by lending your influence to help forward this glorious cause of moral improvement, which *must* prevail ere the millenium shall fully come? Are you exerting any influence, directly or remotely, to retard this cause? Do you make the poison, or do you use it, or do you sell, it? Never open your lips, then, to pray for the millenium. If the millenium should really come it would ruin your business for ever!—*New World.*

Mountain Scenery.—There is something in the wildness of mountain scenery that tends to remind us rather of eternity than decay. The perishable works of man are no where to be seen. No city lies in gloomy ruins, to show the outline of faded greatness; no remnant of a sanctuary here stands to show the worship that has passed away. We see no failing records of the glorious deeds of those whose names are learnt in history's page. We stand upon the mountain and we scarcely know that man exists upon the earth. This is not the land where arts have died, or science been forgot; those rocks never echoed the eloquence of orators, or the songs of poets; these waters never bore the proud ships of the merchant; the soil never yielded to man the fruit of his industry. It is not there that the

finger of Time can be recognized. In vain would he set his marks on snows that never fail or disturb the fast bound form of adamantine ice. In vain he stretches out his hand where the rushing torrent and the waving waterfall blest with an eternity of youth, dash along their headlong course, regardless of the blighting power that withers strength, or lulls to rest the creation and the creature of mortality. Here may we pause and say that Time has lost his power. Here may we view the faint efforts of time overthrown in an instant. Changes they are; but the work of an hour has defeated the slow progress of decay. The lightning of the thunderstorm, the blowing tempest, the engulfing flood, the overspreading avalanche, have effaced from the surface of nature the impress of time, and left naught in the change to remind us of age. Surely there are scenes in life which seem created in mankind to awaken the recollection, that even time can lose its power. *Who will not feel the nothingness of the pleasures, the cares, nay, even the sorrows of our petty span, when for a moment he dwells with his heart and soul upon the thoughts of all eternity! Yes it will sober the gay—it will comfort the grieved.*—*Edward Everett.*

Beautiful Sentiment.—As the stream flows pleasantest when it approaches the ocean; as the flowers send up their sweetest odors at the close of the day; as the sun appears with greatest beauty in his going down; so at the end of his career, the virtues and graces of a good man's life come up before him with the most blessed remembrance, and impart a joy which he never felt before.—*Logan.*

Frequently ask yourself *what* you have done, *why* you have done it, and *how* you have done it? This will teach you to inspect—first, your actions; second your motives, and third, the manner in which you discharge your duty.

The following extract is taken from an address delivered at Urbana, Ohio, by John A. Bryan, Esq., the present Assistant Post Master General:

"A mother's love! How thrilling the sound. The angel spirit that watched over our infant years, and cheered us with her smiles! Oh how faithfully does memory cling to the past mementoes of home, to remind us of the sweet counsels of a mother's tongue. And oh! how instinctively do we hang over the early scenes of boyhood, brightened by the recollections of a waking eye that never closed while a single wave of misfortune or danger sighed around her child. Like the lone star of the heavens in the deep solitude of nature's night—she sits the presiding divinity of the family mansion!—its charin, its stay and its hope, when all around her is overshadowed with the gloom of despondency and despair.

"The cherished object of her affection has risen to manhood's years, and exchanged the sportive morn of being for the busy and stirring adventures of the world; and yet, wherever he may wander, to whatever clime or country in

clination or duty invite his wayward steps—when facing the wintry storm or buffeting the mountain snow—the undying prayer of a mother's love lingers on his path, and sheds its holiest incense on all around.

THE GOLDEN MARRIAGE.

If you wish to learn the true value of marriage, if you wish to see what this union may be for two human hearts for life; then observe not the wedded ones in their honey moon, -not by the cradle of their first child; not at a time when novelty and hope yet throw a morning glory over the young and new born world of home; but survey them rather in the remote years of manhood, when they have conquered many an error and many a temptation, in order to become only the more united to each other, when labors and cares are theirs, when, under the burden of the day, as well as in hours of repose, they support one another, and find that they are sufficient for each other. Or survey them still further in life; see them arrive at that period when the world, with all its changes and agitations, rolls far away from them, becomes ever dimmer to them; when their house is still, when they are solitary, but yet stand there hand to hand, and each reads in the other's eyes only love, when they with the same memories, and the same hopes, stand on the boundaries of another life into which they are prepared to enter, of all the desires of this being retained only the one, that they may die the same day—yes then behold them!—*F. Bremer.*

How sweet are the affections of kindness! How balmy the influence of that regard which dwells around our fireside! Distrust and doubt darken not the brightness of its purity; the craving of interest and jealousy mar not the harmony of that scene. Parental kindness and filial affection blossom there, in all the freshness of eternal spring. It matters not if the world is cold, if we can but turn to our dear circle, and ask and receive all that our own heart claims.

The British Bible Society has presented to the Royal Library a collection of Bibles, in 82 different languages, consisting of 119 volumes.

RECEIPTS.

T. F. Johnson, Georgetown,	Ky.	\$2.00
J. Craig, Cheviot,	Ohio,	2.00
D. Monroe, N. Y. city,	N. Y.	4.00
W. Marrs, Lawrenceburg, (2d vol.)	Ky.	2.00
W. R. Smith, Logansport,	Ia.	1.00
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G. Anderson, Knox county,	Ill.	2.00
T. J. Edmonson, Columbus,	Ia.	2.00
R. M'Millen, N. Middletown,	Ky.	2.00
P. Negley, Harrodsburg,	"	2.00
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Samuel M'Caleb, Jackson,		5 00

Dr. A. Adams, N. Middletown,	Ky.	2 00
Edmund Chasteen, Russellville,	"	2 00
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TO RENT.

The large and commodious Brick Building, on Main Street, South East of the Court House, lately occupied by Mr. & Mrs Robertson, as a Female Boarding School. The rooms are large and airy; the situation high and healthy. Also, several rooms for shops, &c. For terms, apply to the undersigned, adjoining the premises.

C. L. JONES.

Harrodsburg, Oct. 7, 1843.

GREENVILLE INSTITUTE.

Professor BENJAMIN MOORE, lately Professor of Mathematics in Transylvania University, and so favorably known throughout the West, as a profound Mathematician and successful Teacher, has been engaged to take charge of the Department of Mathematics and Mechanical Philosophy, in Greenville Institute. The Principal is prepared now to receive 10 or 15 pupils more, if application be made immediately.

S. G. MULLINS, Principal,

Harrodsburg, Oct. 7, 1843.

FEMALE INDUCTIVE INSTITUTE,

AT WINCHESTER, KY.

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

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

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

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31 " " including Latin and Greek,	15 00
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No pupil can be received for a shorter period than one session. Nor will deduction be made for absence, but in case of protracted illness.

JOHN G. TOMPKINS, PRINCIPAL.

September 1st, 1843.

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

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Blackford, Mrs Mary
Bottoms, J L
Brown, J D
Buntan, Allen A
Burford, Jeremiah B
Ball, John Sen
Burton, Lewis M

Chinn, Richard 2
Clements, N
Cannon, Thomas
Cummingore, Henry
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Chambreau, Mrs
Clerk Mercer Circuit C. 3

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Duly, John
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Jayne, Dr. Z 3
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Jones, Mrs Susan Ann 3

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Kinney, Mrs Mary

Lung, Mrs Mary A
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Mahan, Francis
McAfee, John
McClure, E T C
Moore, Miss Barbara B
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Moore, J J
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Nanton, H W

Aldridge, Miss Sarah
Allen, Phillip T

Batleese, John
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Bunton, Daniel
Burton, Julius
Brown, Thomas H
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Chinn, T W
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Carter, J G
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Davies, R M

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Williams, Mrs Fanny
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Willis, W T & J A
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Wheeler, John
Wheat, Richard A
Woods, Jas
Wilson, Willis
White, Alexander
Wilson, Josiah
Wickersham, Sampson 2

Young, Mrs Nancy
Yates, Lenard
Young, John

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Oct. 1, 1843.

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Prather, Mrs Mary Ann

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Ransdall, Harrison

Sandres, John 2
Scott, John A
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Stane, Jisse
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Smith, Jacob
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CHRISTIAN JOURNAL.

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

WEEKLY.]

R. FRENCH FERGUSON, EDITOR.

[\$2.00 A YEAR.]

Vol. II.

Harrodsburg Ky. October 14, 1843.

No. 31.

COMMUNICATIONS.

IS THE BIBLE TRUE?—No. V.

We have seen in a former number, there was things recorded in the Bible, so far as nature and reason were concerned, that with propriety we could call them *unreasonable*; and nothing is harder for a man to believe, than that which is not consistent with his reason. Every thing presented to the mind for belief or rejection, not conclusive in its very nature, is closely examined by that faculty of the mind called reason; and so soon as reason gives an unfavorable decision, the proposition is abandoned. The celebrated Mr. Butler, has justly said, "reason is the candle of the mind;" hence the absolute necessity for all men, when they intend to deceive, to first consult reason as to the report about to be circulated, in order to deceive their fellow beings; for if unreasonable, it will be rejected. Now, I doubt not, if the Scriptures had been written in a manner and style which would have been consistent with human reason, they would have been much more believed; and going upon the hypothesis, that they are alone the production of men, they would have been thus written. But being the communication of the Holy Spirit of God, and that, too, to record events matured and executed in eternity, by the eternal God himself; then things emanating from a source, and for purposes, far beyond the conception of finite beings, they are reasonable only to the mind of Deity; and in that view can only be made consistent with man's reason and man's belief.

When we look at the Holy Scriptures as emanating directly from God, and understand His attributes, view him as a being unincircumscribed and unlimited in all his operations, all unreasonableness vanishes from the Bible, and we view it as one entire chain of beauty and consistency. But if it be the production of man alone, dictated by his reason and presented to our reason, we are bound to reject it as it now stands,

upon the principle, that things are recorded therein, which the ingenuity of man never could have devised. Take, for instance, the miracles performed by our Savior, in every one of which some of the established laws of nature were changed for the time being. This I conceive a thing, man of himself, would never thought of; and if he did, never could have been presumptive enough to try to make any intelligent man believe it. Again—take the fact of the births of our Savior and of John the Baptist, and the circumstances giving rise to these births, neither were the offspring of man, so far as the Father was concerned, a thing so far contrary to nature, a thing never before occurring, that no human mind could have ever conceived it. The circumstance is also recorded that one or both of those infants, even before birth, at the mutual approach of the mothers, seemed conscious of their embrioccal existence and location. This, upon all *natural* and *reasonable* principles, with man is impossible, hence its origin was with God, and its communication by the Holy Spirit. Again, we are told of a resurrection from the dead. Now, then, men who wrote the Bible must have lived long enough, and witnessed events sufficiently to have known man after death, decayed and returned again to inanimate matter, and again commingled with his mother dust. They no doubt witnessed the burning of houses in which human beings were consumed in the flames, and their ashes blown to the four winds of heaven, by which their mortal parts at least went into perfect annihilation and entire nonentity, so far as substance or massive matter was concerned, and every particle of substance composing the body so diffused, if not consumed, or at least such an abstraction as to cause each component part to return to its natural element. For instance, that which was composed of heat to return to its natural element, that of water, &c., to return also to its original source, and thus estranged from their once united condition, no longer existed except

J. French

in their original capacity, and so far as the former being was concerned not one particle of the body remained. The idea, however, of the resurrection assures us, this body shall be reformed or again spoke into existence. The reader will here please observe, is an idea, the conception of which, is morally and naturally impossible with man. You cannot form the idea of creating something from nothing; you may view any substance, and out of which you can form an idea of the formation of another substance; but without substance or material, the human mind can never conceive the making of any object. To illustrate more clearly this position, a pound of lead is presented to the mind, the mind can at once form the idea of making out of this substance, smaller particles, such as pencils, bullets, &c. Such ideas as changing the substance into other and different materials is easily conceived. But upon the other hand, let the mind measure twenty inches square of open space in which there will not be one particle visible to the eye or to the touch, out of which space no idea can be formed, of the formation of any thing; consequently, the idea of again forming anew the same body, (destroyed by death) at the resurrection, originated with God, and not with man; man was only the conduct pipe, through which God conveyed this idea to the world. This I conceive, conclusive proof, that the Bible is of divine, and not of human origin, were there no other proof found from Genesis to Revelations. But more hereafter.

X.

Scottville, Oct. 4. 1843.

For the Christian Journal.

SOCIAL LETTERS.—No. 1.

MY DEAR FRIEND:

Since we are denied the pleasure of personal interview, let us still cultivate the social affections; and cherish the flower of friendship, that shall bloom again on the other side of Jordan, in that good and blessed land which is promised to the pious of all people. We are both in the morning of life; the sun of hope spreads his glories above, around, beneath us. The illusions of this world appear, to us, like golden realities, beautiful as the gems of distant countries; and radiant as the smiles of opening day. We are exceedingly liable to be deceived by their deceitful lustre; to be led off from the path of integrity and fidelity by their inviting

smiles; and before we discover the injury, we may be covered with disgrace and eternal infamy! Then, let us 'REMEMBER our CREATOR, in the days of our youth;' for that is the only safeguard against vice—the only principle that can advance us to true honor in youth; and insure the joys of consolation in old age. While others are being entertained by the frivolous round of voluptuous carnality; dancing to the melody of the violin; beneath the pendant lamps which cast a shade of magic novelty on the gay and fairy scene; while the madness of folly in a lovely son, is causing a mother's heart to bleed with untold anguish; or bringing down the gray hairs of a pious father with sorrow to the grave; let us study to improve our hearts in the practical science of goodness, and to imbibe principles which will prompt us to do good to the children of men, that when our bodies rest in their last dwelling of repose, we may leave behind us a monument of magnanimous conduct, more enduring than the eternal mountains.—There is something exceedingly sublime in the privilege bestowed on men of approaching God in acts of devotion and obedience. If we consider the disposition which prompts us to attend the persons of the great and illustrious of the earth, the excellency of the above sentiment will appear much more conspicuous. You, doubtless, recollect the conduct of our people towards General Lafayette, when he past through our happy country not many years ago. In Lexington, he walked on a carpet, finer than that in the palaces of queens and monarchs. The roads were crowded by spectators, and some, like Zachariah of old, climbed up in trees, that they might see the war-worn veteran, with recorded honors gathering and thickening around him! I have often reflected on the fact, and thought with another, that if such distinguished honors are paid to one who confers temporal blessing, under God, upon a perishing country, what honors and eternal praises are due to the mighty Savior, who fought the dark hosts of hell, and rescued the souls of men from the yawning vortex of misery and despair? If we consider it an honor to approach the noblest spirits of earth, how much greater the honor to be permitted to approach the mighty and the infinite JEROVAN!

'Whose word leaps forth at once to its effect,
Who call for things that are not, and they come!'

Blind and unteachable man! He can discern the honor of men, but *will not* perceive the honor that comes from God. Well, 'this is the condemnation, that light is come into the world, and men love darkness rather than light, *because* their deeds are evil.' John 3: 19. The love of false systems, by which the unlawful deeds of men are not condemned, seems to be the cause of sin. Falsehood is always favorable to ever

species of crime. Indeed, it is the father of iniquity; the begetter of every foul and abominable action on earth. How insinuating is falsehood! and how disposed are men to follow it.—The truth of heaven reproves and condemns every falsity, and consequently the actions which spring from it: therefore, men hate the Bible, because it forbids their crimes. Men put up various excuses for not attending to the daily reading of God's word; but, my dear sir, I believe the true cause is, that the book condemns them so powerfully, that they cannot enjoy any peace; they endeavor to forget it. He that doeth evil, says our Redeemer, hateth the light; but he that doeth truth comes to the light that his deeds may be made manifest, that they are wrought in God. John 3: 20, 21.

Is it not a little astonishing, I may say, is it not altogether wonderful, that professors of religion, in the general, live as if earth were their eternal abiding place? Look abroad on religious society, and you will behold a restless multitude; ever busy about the mortal concerns of time. They have hardly time enough to spare, from the avocations of life, to attend to their religious duties. They rise early and retire late; forego the joys of their families, and the social circle of friendship, and if you ask them, why this bustle and labor, they reply, to procure the means for the maintenance of their families; when they possess thousands, and have hundreds of dollars loaned out at a per centum, which the civil regulations of their country forbid! You and I should learn wisdom from this melancholy fact. The world, I hope, has not yet ingratiated itself into our affections; the ambition for wealth, so prevalent in our day, has not yet deadened our conscientious scruples; and while the Bible forbids, and our judgment revolts, and our religious feelings admonish, let us recollect our duties and perform them with legal precision. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him, says the inspired Apostle. For, adds he, as the reason of the foregoing, all that is in the world, the lust of the flesh, and the pride of life is not of the Father, but is of the world.—*And the world passeth away, and the lust thereof: but he that doeth the will of God, abideth forever.* 1 John 2. 15, 16, 17. Is not the reason the very best in the whole range of thought? The world passes away. Sad truth to the unrenewed spirit! Melancholy fact to him who is not prepared to meet his God! Truly, my dear friend, we are like a shadow that flies quickly away. There are none abiding. The earth itself is a vast grave yard. O, the innumerable multitude that sleep in the earth! The greatest productions of genius; that are revered

and venerated by all the civilized world, are of momentary continuance. Our public libraries are only cemeteries of departed reputation; and the dust which is constantly accumulating on their shelves, speaks us eloquently as the wild heath grass that waves over the ruins of Babylon. But the declaration of the inspired penman needs no proof. Every one feels and acknowledges the fact; but so unfortunate are we, that but few of us will profit by it. 'If you know these things, happy are you if you do them,' said the lowly Jesus to his despised and hated followers.

There is one fact, that is encouraging, amid the wreck of mortality. It is this: *'But he that doeth the will of God, abideth forever.'* If this world were now in a flame, and all mankind involved in the conflagration; and a being were to step forth and rescue us from the fire, and give us eternal life, we would then realize the extent of the phrase *'abideth forever.'* The world will one day be set on fire; and then Jesus, forever be his name adored! will step forth on the clouds of heaven, and rescue the Christian from the devouring element; and will give him an inheritance in his father's house. This I understand to be the true meaning of the Apostle. The man of God shall be saved, and immortality awarded him through the Redeemer. To attain to this incomparable distinction, my dear sir, ought to be the ambition of all. This is the only object worth living for; the only hope worth having. But let us recollect, that to attain eternal life, we must obey God. *'Trust in the Lord and do good, and dwell forevermore,'* is the word of heaven. Adieu!

In all affection,

PHILOSOPHUS.

Fairview Cottage, Oct. 4, 1843.

For the Christian Journal.

ELDERSHIP—ORDINATION.

The subject of the Eldership, including Ordination, is before the brotherhood. In Bro. Anderson's paper of Sept. 6th, printed in the Journal of last week, there are some things to which I object.

1. He takes the position, that neither the church nor her Elders, can lawfully make a Bishop; but, that the Evangelist can; because 'the ordaining power has been committed to the Evangelist.' But that the Bishop, in conjunction with an Evangelist, may ordain, by imposition of hands. Now the first question with me, is, (and I hope Bro. A. will answer it,) Who makes the Evangelist? If the ordaining power is committed to the Evangelist, then it is plain that the Church *never can* ordain any person to any office in the Kingdom; and if the Church, nor the Bishops, did not ordain the Evangelist, I want to know who did.

2. If the ordaining power is committed to the preacher alone, how durst the Bishop, in any case, ordain, in conjunction with any man? Can the

Evangelist delegate, or transfer, the ordaining power? If Bro. A. will give *chapter* and *verse* for that, which is plainly implied in the assumption, that the Bishop, in company with an Evangelist, may ordain, he will bless the world with an important discovery, in my opinion. But does not Bro. A's position, clearly imply Apostolic succession? For if a Bishop, or the Church, *have* ordained any man to the Evangelical office, it was done without authority, seeing the ordaining power has been committed to the Evangelist, and *not* to the Church or Bishops!! Now it appears to me, that *succession* must be *proved*, before any one can be certain that he is an Evangelist; or, before he can ordain. For if I am ordained by one on whom the Apostolic hands have not been laid *by succession*, it is plainly no ordination at all.

3. It seems to me, that those who contend for the imposition of hands in ordination, should also contend for Apostolic succession; for this reason: that in the whole New Testament, there is not a case, so far as I am advised, where uninspired men imposed hands, but it is always done by inspired men. In the 7th of Acts, the seven deacons are *ordained*, or set apart by the imposition of inspired hands. In a short time afterwards, Philip, who was one of them, works miracles. Now was the imposition of hands for the purpose of imparting spiritual gifts? In the 8th of Acts, we find that hands were imposed for the purpose of imparting the Holy Spirit. Now it is a *rule*, that where a *cause* is found, adequate to the production of the *effect* in question, that that cause be considered the true one, until the *contrary is plainly shown*. If we abide by this common sense rule, the whole matter is settled forever. 1st. We have the case of men being set apart, or chosen to perform a certain work. 2d. The hands of inspired men are solemnly laid on them. 3d. And we find that these men worked miracles. 4th. That spiritual gifts were conferred in those days by the imposition of hands. 5th. Therefore, the hands, in the case of 7th of Acts, were imposed for the *purpose* of imparting spiritual gifts. Now this, according to common sense, *must* be considered the fact, *unless* some one can show, that the hands of the Apostles were imposed to ordain, or install in office, and *not* to impart spiritual gifts, which never can be done. A vast deal may be said, without one word to the point; and it is useless to discuss any matter without coming immediately to the point that will settle the whole.

Those who contend for imposition of uninspired hands, build upon something softer than a rock, unless I am deceived. It seems to run thus: 1st. According to the Bible, the Church must have officers. 2d. In the Apostolic days, inspired hands were imposed, whether to install in office or not, we do not know. 3d. *Therefore*, (mark it,) therefore, the hands of *uninspired* men, *must* be imposed to *install* in office!!!! I would fill a whole line with wonder if it were lawful. Is this chapter and verse? Is this a 'Thus saith the Lord?' Brethren, be cautious.

4. The 13th of Acts is relied on, to prove that

imposition of hands is Scriptural. Let us look at it. "Now there were in the Church that was at Antioch, certain *prophets* and *teachers*; as Barnabas, and Simon that was called Niger, and Lucius of Cyrene, and Manaen, who had been brought up with Herod the tetrarch, and Saul. And while *they* (who?) fasted, the Holy Ghost said separate me Banabas and Saul for the work whereunto I (*not the church*) have called them. And when *they*, (who? *the prophets and teachers*) had fasted and prayed, and laid *their* hands on them, they, (the prophets and teachers,) sent them away. *So they*, (Barnabas and Saul,) *being sent forth by the Holy Ghost*, (not by the church, mark it!) they departed unto Seleucia, and from thence they sailed to Cyprus." The utmost that can be said of this is, that it is not *general*, but a particular case—wholly extraordinary. And I see not how any one can, from this case, contend for the imposition of uninspired hands, without also contending for the direct agency of the Holy Spirit in the matter, as in the case before us. Because prophets and teachers laid their hands on men, whom the Holy Ghost had just designated in a verbal manner, can *uninspired* men, from hence, lay their hands on persons whom the Holy Ghost hath not designated? Now it appears to me, that it is as preposterous, as for an uninspired man to undertake to *raise* the dead, *simply*, because inspired men raised them! Again: those men, Barnabas and Saul, were not sent by the *church*, but by the Holy Spirit; not through the word of the Lord in the church, but by the *direct* agency of the Spirit through *prophets*. This fact, if there was no other, places the whole affair in the light of a particular, and not a common or general incident; and no one can, by right reason, make a general rule, out of a particular one.

5. Paul says to Titus: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting; and *ordain* Elders in every city as I had appointed thee." Titus 1: 5. But the query is, how was he to ordain *them*? By the *imposition* of hands, or by *simple* appointment? He was to set in order the things that were wanting, and ordain Elders. Now if we look at the meaning of the word to ordain, we shall find that it means to *appoint*. There is nothing said about the laying on of hands; but simply to appoint Elders; then going on to define their characters. *But* admitting the fact, that he was to ordain them by imposition of hands, the same difficulty meets us, viz: Was not his hands inspired? and did he not have spiritual gifts conferred on himself by the hands of inspired men? Paul exhorts Timothy to this effect:—, This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou *by them*, mightest war a good warfare.' 1 Tim. 1: 18. Again: 'Neglect not the *gift* that is in thee, which was given thee *by* prophecy with the laying on of the hands of the presbytery.' 4: 14. McNight says, that the original word, translated *prophecy*, signifies *spiritual gifts*. So in his notes he says: 'Neglect not the *Spiritual gift* that is in thee,' &c.

Then it is plain, I think from the facts before us, that Timothy and Titus were inspired men: and if they imposed their hands, as before remarked, the same difficulty meets us. Are we to impose uninspired hands, because anciently inspired hands were imposed? Now, if the ordaining power was committed to such Evangelists as Timothy and Titus, and to no other characters, then I boldly affirm, that there is not a man on earth who is at liberty to ordain!—For we have no such Evangelists as they were, unless their inspiration is denied, which, I suppose, no one will do. Now, the hands of the presbyters were laid on Timothy. What for? I answer, to impart spiritual gifts; for he evidently possessed them; and in addition thereto, was designated by revelation as a fit person to do the work of an Evangelist. In order to prove imposition of hands from the letters of Paul to these two young men, the following must be proved also. And until this is done, I cannot think the practice of ordination by imposition of hands, scriptural. 1st. That Timothy was not called to the work by the direct agency of G. d. 2d. That he was an uninspired man. 3d. And that hands were laid on him, to install him in office, and not to give Spiritual gifts.

6. I now proceed to show, that the ordaining power is in the church, and no where else.

In the case of the selection of the seven deacons, I find ample proof to sustain the fact, that the ordaining power is in the church, and no where else. Let us examine the record: "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, it is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out from among you, seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Now the Apostles did not say to the Evangelist do this, but to all the disciples. It says, they, the multitude, chose them. Now Bro. Anderson will have 8000 disciples here; but who told him that there were 8000? On the day of pentecost 3000 became obedient, and not long afterwards 5000; but did they all belong to the city of Jerusalem? Or were the 5000 converted before the selection of the seven? I know they are first in Luke's narrative, but does he observe chronology? But that aside, is it rational to suppose that the 3000 and the 5000 were all citizens of Jerusalem? I think not. But if they were, we must follow the record, and not suppose any thing. The record says the multitude did this thing. Then if the disciples chose thus, is not the ordaining power in the Church, and not in the Evangelist? Were there any Evangelists there? and if so, they did not ordain, if so be, that laying on of hands is ordination. This fact proves that the power of ordaining is not given to Evangelists, Bro. A. himself being judge. Then if it is not in the Evangelist, it cannot be in the Elders, for the same reason.

There is, then, but one more place where it can be lodged, and that is, in the Church: and if they do not possess the power of installing persons in office, then that power is not on earth.

Whom are the Elders to serve? I answer the Church. Then is it not reasonable to believe, that Christ would have given the Church the privilege of choosing her servants?—I will close this paper, by stating the facts before us: 1st. The disciples chose the seven, and in that choosing, plainly appointed them, or designated them. 2d. The Apostles laid hands on them. 3d. So far as we know, there were no Evangelists or Bishops present. 4th. And if there were, they did not ordain, if the imposition of hands is essential to ordination. 5th. Therefore, the ordaining power is not committed to the Evangelist, or Bishops. 6th. But inasmuch as the selection was committed to the disciples, it follows that the ordaining power is in the church. All of which, is submitted most affectionately to the Brethren.

J. W. COX,

Lancaster, Ky.

Lexington Ky. Sep. 7th 1843.

BRO. FERGUSON. The Synod of the Presbyterian Church, is now in Session, in our City, and like other bodies they have their trials and conflicts. The Rev. W. Preston of Georgetown it seems, did some time during the present year, break the loaf in the communion with the 'Disciples of Christ' in that place, and owing to some complaints from his brethren as to the impropriety of such conduct, he thought proper to ask the advice of Presbytery, which met in the same place. They very severely censured him for such impious conduct, and he appealed to the Synod. On Thursday last, the case was taken up for action, when it is said by some who heard him, that he made an able defence, showing, that he had violated no law of his Church or God. On the day following I attended and heard the discussion of the subject continued, and so far as I heard the speakers, they all were for sustaining the Presbytery upon the ground, that the Church of 'Disciples,' in Georgetown, is not a branch of the Church of Christ, to all of which, they will surely agree, because they claim to be the Church. We do not read of a branch of Christ's body, although we do read of that body having many members. The occasion gave the Synod ample means of delivering itself upon the subject of the heresies of the Disciples. I shall furnish you and your readers with a few samples.

Mr. Jacob Price said, that he had read the M. Harbinger, Christianity Restored, and Christian System and Mr. Campbell knows that he denies spiritual influence! Every person knows that Mr. Campbell's views are totally subversive of the truth of the Bible."

Mr. N. L. Rice, also said, that, as to the Reformers' religious sentiments, we have no means of ascertaining what they hold as a body. Ask, them as a body, what they hold, and you get no answer save, baptism for the remission of sins.

They deny the fundamental principles of the Christian Religion. They deny that a sinner can have the spirit's influence upon his mind, until he is immersed. They receive into their body, *Arians* and *Universalists*. They deny the doctrine of *depravity* and *original sin*. They have no creed, and go against all creeds, in deed they have but *one article in their creed*, baptism for remission.

Mr. Campbell says, that he will admit into his church a man although he denies *the divinity of Christ*. And said Mr. Rice, 'I ask if it is not agreed, that all *orthodox Christian churches*, do believe in spiritual influences and the divinity of Christ. Mr. W. Y. Allen said, 'That it was true, that the Reformers do admit, and believe, that Jesus Christ is the Son of God, but that is no more than a Mahomedan believes; but the Reformers deny the divinity of Christ.' 'Now,' said the above speakers, 'in view of all these facts, the Synod cannot recognize the Reformers as a *branch* of the Church of Christ; and consequently, are bound to sustain the Presbytery in her censure upon brother Preston for communing with them.'

The language of the above speakers I wrote down while they were speaking; and I believe I have given their statements almost in their very words, and I may ask, was there ever to be found assertions more reckless of truth and moral honesty?

Mr. Price says that, '*Mr. Campbell knows that he denies spiritual influence.*' 'That every person knows that Mr. Campbell's views are *totally subversive of the truth of the Bible.*'

Mr. Rice said, 'Ask them, as a body, what they hold, and you get no answer, but immersion for remission of sins.' Alas! Alas! for such shameful and reckless slander. Remember, gentlemen, that you will be held responsible for such conduct in the day of the Lord's coming, and according to your own showing during the discussion of Mr. Preston's cause, it is now too late to suppose that the Synod of Ky. need to be enlightened upon the subject of what we teach. I must therefore consider your statements as reckless.

Do you not know sirs, that the following principles have been, and are now, universally believed and taught, by all the churches, and public teachers among us. To wit: That the Old and New Testament Scriptures are received as the word of God, and the only rule of faith and manners, touching the revelation of God to man?

That in order to pardon or forgiveness of all past sins, the sinner must believe with his heart, that Jesus Christ died for his sins; was buried and arose again for his *justification*; and that he must repent of and forsake all his iniquities; make confession of him with the mouth, and then, and not till then be immersed into Christ for remission.

That the Holy Spirit convinces the world of sin, of righteousness, and of a judgment to come, through the gospel of Christ, and as your own confession or shorter catechism asserts. p. 385. 'The spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners; and of building them up in holiness and comfort through faith unto salvation.' In proof of which, you refer to 2 Corin. 4: 13; Eph. 2: 8; Rom. 10: 14—17; 1 Peter 2: 2, &c.

Did you not know that it is an established principle and practice of all the churches, in the main, to meet on every Lord's day for worship, a part of which is to break bread and drink wine in commemoration of the sufferings of our Lord?

Did you not know that it is a part of our creed, as a body, that Presbyterianism, with infant sprinkling, yea, adult too, constitute no part of Christianity? Yes gentlemen, you must—Yea, *you did know it*; and how then, dare you affirm that, 'Ask them, as a body, what they hold, and you get no answer but immersion for remission.'

But out of your own mouth, you shall be found guilty of defamation, because you yourselves have actually shown according to your statement of our views, what we, as a body do hold, to wit: '*They deny the fundamental principles of Christianity.*' Such I suppose as the following. That *Jesus Christ is the son of God, that he died for the sins of the world; that man is a sinner; and that there is a Heaven or Hell, or any resurrection from the dead.* Such principles, I judge, being denied, would actually be a denial of the fundamental principles of Christianity. Do you mean that, Messrs Rice and Price? or do you mean that we deny the fundamental principles of *Presbyterianism*.

But again; you say, 'that we believe that a sinner cannot have the Spirit's influence upon his mind until he is immersed.' This statement is void of truth. We believe no such thing; but affirm that the spirit does and must exert his influences upon the mind of a sinner, through the truth, before he can be immersed into Christ.

They believe that *Arians* and *Universalists* ought to be received into the churches, and that Mr. C. says he will admit a man into the church although he denies the *divinity of Christ*

'They deny the doctrine of *depravity and original sin*.

'They reject all creeds, and yet in their creed they have but one article.'

What a picture, for the Synod of Kentucky, venerable for its age and numbers! To suppose them ignorant of what we believe and teach as a body, after so much writing, speaking, debating, pro and con, upon all the points of difference between us, would be to decide that they are void of intellect. And I can, therefore, only consider the Rev. gentlemen above alluded to, void of moral honesty, and integrity.

But worse still, if possible. The brethren here own one of the largest and most commodious houses in the city, and as there was a very large number of their preachers attending Synod, the Elders of the Church, through Dr. Fishback, made to the Synod a polite and friendly offer of their house to speak in on Lord's day. Whereupon, they appointed a Committee to consider and report upon the same, which in substance is as follows: 'That they could not, conscientiously, unite with them in the worship, or recognize them as a branch of the Church of Christ; but, if, upon considering their answer, they would still invite them to use their house, they would supply it, although they could not offer to us the use of any of their houses.'

Was there ever any thing so insulting and uncourteous? Who asked the Synod to recognize the Church, as the Church of Christ? or to worship with them, as a condition of their preaching in it? The clergy seem to be given over to all unkindness; and what are not many of them capable of? You cannot treat them as neighbors, friends, or Christians; such is the influence of a *worldly*—a *sectarian* religion. They are just like the old negro in one thing, the more he prayed, the worse he got; that is, the more religion they get, the more illiberal, and ill-natured they get. And yet, they talk of regeneration, a change of heart, and the love of God! They are, verily, the veriest Scribes and Pharisees in all the land; and nine times out of ten, I affirm it as my judgment, that a man becomes a worse man, when he joins a sectarian party; yea, the Orthodox, so called. Hear the Rev. John Harris, the author of a work on Mammon, Union, &c., in the last named work, on p. 188, he says, 'Wherever the spirit of party is seen, we may feel assured that the *spirit of calumny* is not far distant. How rare the Christian magnanimity of largely and liberally praising even the excellencies belonging to another party! How few the men of any denomination who might safely be left to state the cause of those who differ from them! or be entrusted with their rights! How large the sect of slanderers,—of men who listen with an evident satisfaction to a detail of the errors and imperfections of their opponents! Who seize their inadvertencies with avidity, and fasten on the blemishes of even a single individual to asperse the character of a whole denomination! Who require ten witnesses

to a testimony advantageous to their opponents, but who wait not for two when the testimony is adverse; and who violate the ninth commandment with little hesitation, provided the neighbor witnessed against belong to another party.'

Such is, in truth and fact, the influence of a party; yea, what is popularly called the orthodox, regenerated Christians of the present times.

May the good Lord pardon the iniquities of the clergy, and bring them to remember thy word and truth, and *honesta quam splendida*—how splendid are things honorably gained

Yours truly,
A LOOKER ON.

CHRISTIAN JOURNAL.

HARRODSBURG KY.....OCTOBER, 14.

AGENT: Dr. C. Williams, Ky. All proclaimers of the gospel are authorized to receive subscriptions to the *Journal*, and to receipt for the same when paid. The funds can always be transmitted to us free of expense, by handing the same to the postmaster, at whose office the paper is received; and who is permitted by the General Department to transmit such moneys under his frank. This will free from the expense of postage on such letters both our agents and ourselves.

To our Agents generally, we can offer no pecuniary remuneration for their labor. But this we say to all. Any one who will procure ten new subscribers, and forward the money (twenty dollars) either in advance or in the course of a few weeks, shall receive a copy of the paper for their trouble. Or if they procure ten subscribers for six months, and forward as above ten dollars they shall receive a copy for the same time, as a remuneration.

Bro. JESSE B. FERGUSON writes, that he has recently added seven to the congregations of the saved.

TOTAL HEREDITARY DEPRAVITY AND PREDESTINATION THE SAME IN EFFECT.—We have often wondered how men can hold to total hereditary depravity, and yet deny the doctrine of predestination. It appears to us that the two are so intimately connected, so interwoven, so entirely alike in principle, that it is impossible to hold to the one without believing the other also. And yet we find that many, even belonging to the same de-

nomination, receive the one, as a Bible truth not be rejected, and detest the other as an error of the most heinous character; and again in the same party are those who reject both; and again those who receive both. Now, if either or both are Bible truths, why do people of the same capacity for comprehending the word of God, and belonging to the same family, differ so materially in relation thereto? If either or both are Bible truths, it is equally important that they be received; for whatever is truth, must not be rejected. Why, then, does the brother, who holds to total hereditary depravity, feel angry with his brother for as warmly contending for predestination? Does he not believe that the predestinarian is *totally depraved*, and that his peculiar doctrine is only an *evidence* of that depravity; and for which he is not at all accountable, as it is a principle implanted in his nature by the Creator. It seems to us, in this view of the subject, that if blame, for holding the sentiment of predestination, attaches any where, it is to the Almighty—to the Creator; instead of the substance created.

And why does the predestinarian feel angry with his brother for believing that mankind is *totally depraved*, yet rejecting the doctrine of predestination? Does not his own doctrine teach that so it was ordered from all eternity? And does he not commit a sin in being angry with his brother for holding a doctrine which it is just as impossible to reject, as it is to create a world like the one we inhabit? If it was unchangeably and unalterably decreed from before the beginning of the world that I should hold to the doctrine of total hereditary depravity, and reject that of predestination, how dare any one, holding to the latter, account me blameworthy in my faith? As well might I be accounted blameworthy in not perpetuating my own natural existence, notwithstanding the Almighty hath appointed that my body shall return to and commingle with the dust from whence it came. As well might I be accounted blameworthy for rejecting the doctrines of Pagans, of Mahomed, of Luther, of Calvin, of John Wesley, of Swedenbourg, of Robert Dale Owen, of Fanny Wright, of Jo. Smith, or of any or all of the numerous parties now extant, as to be so accounted for rejecting the single doctrine of predestination? And why? Because, if I do re-

ject all these, God so decreed it from all eternity; and I can no more avoid it than I could recreate myself after having gone to the silent repose of the tomb.

Now, in our view of the subject, that man who holds to the doctrine of total hereditary depravity, has no cause for boasting over his fellow-man for holding that of predestination; for, if his believing in predestination is only an *evidence* of his *depravity*, and that depravity being implanted in his nature, God so ordained it from all eternity; and it is utterly impossible for him not to believe in predestination. And so on the other hand. If a man is totally depraved by nature, he was so predestinated from all eternity; and the laws of God are so immutably and unalterably fixed, that, notwithstanding his depravity, he shall believe in predestination and reject the other, and then be punished for not believing that which God implanted in him, and which it was foreordained *utterly impossible for him to believe!*

To conclude this article, and to show the absurdity of the doctrine of total depravity and predestination, we will illustrate it thus:

God created me totally depraved, and utterly incapable of doing good, and yet holds me responsible for my actions; and from all eternity he foreordained that I should believe neither in the doctrine of predestination nor total depravity, (for I do not believe either) and at the same time predestinated me to pen, this night, this article against these doctrines, and yet will punish me for doing that which my depraved nature compelled me to do, and which it was unalterably, and unchangeably foreordained from all eternity I should do. Now, in the name of common sense, am I blameworthy for this? I could not avoid it. My depraved nature compelled me to write it, and being predestinated to do so, I could not but fill my destiny. On the one hand, then, it only proves my depravity; and on the other that it was so decreed; and yet for doing that which it was not possible for me to avoid, and for an exhibition of that depravity, over which I have no control, the Almighty accounts me blameworthy, and will punish me accordingly.

This view of the subject, shows that total hereditary depravity, and predestination are on the same level of the same character, insepar-

able and indivisible; and that both are entirely opposed to the mercy and justice of God.

S. M. S.

PROGRESS OF THE GOSPEL.—There is a feature, to some inexplicable and most confounding, attending the proclamation of the Gospel, when delivered with primitive simplicity and truth. It is this: Wherever the Gospel is thus delivered, and the foggy mysticism of sectarianism, which has beclouded the minds of the people by the popular teaching of the day, and of years by-gone, is dispelled by the irresistible force of God's truth, the success of sectarian teaching is annihilated, or at least, narrowed down to a few isolated adult conversions, and the forcible seizure of unresisting and unconscious infants. This feature has characterized the proclamation of the Gospel wherever the people can be brought to listen to its simplicity and purity, unbiased and unprejudiced by sectarian and popular influences. Let a man divest himself of such influences, and as *man* (the creature of God's mercy and goodness) *alone*, sit under the droppings of the blessed Gospel of our Lord Jesus Christ; and let the good seed—the word of eternal life—be sown in his heart while thus uncorrupted by sectarian prejudices, and as well might we endeavor to contravene the immutable laws of nature, as to induce him to bow in meek submission to human commandments, or to acknowledge any other authoritative power in the work of conversion than the pure and unadulterated word of God—the Spirit of God operating through its own appointed means. It is not always the case, that repentance and obedience follow conviction; but the truth we wish to present is this: That, where the Gospel is thus received, the people, if they do not obey it, refuse to be governed by any other influence than the word of God; and the final overthrow of sectarian tenets and dogmas is certain.

We have never seen this more strikingly illustrated than at Noblesville, Ia., during a recent tour. That place was formerly, so far as religious parties are concerned, overwhelmed—completely immersed—under sectarian influences; that of Methodism predominating. But, by the blessing of God, the Gospel, in its primitive simplicity and purity, was introduced to the citizens; and how now stands the relative position of parties? The Baptists, nearly to an individual, left the old grounds, and received the truth 'with all readiness of mind and purpose of heart,' the Methodists are sorely distressed, and brought, not 'to a stand still,' but

to a dwindling away—a kind of an internal consumption has seized upon the vitals of the party—and it now requires the utmost exertion of the Methodistic shepherds to preserve the *sheep*, already *marked*, safe within the fold; whilst the Church established upon primitive ground, is constantly increasing in numbers, and growing in the love and grace of the true shepherd, Jesus Christ. We were told, while at this place, during the past summer, that the Methodists themselves admitted they could do nothing more, and that it was doubtful if they could keep *all* they then had. A quarterly meeting, held in the neighborhood about the same time, did not result in the usual number of mourners, conversions and admissions; and it was pretty strongly suspected by some that the cause of the failure was the *prevalence of Gospel truth and Gospel simplicity among the people*.

But we did not design a long article on this subject. We meant only to say, that when the truth of the Gospel, as it is in Christ Jesus, finds its way to the heart and affections of man, sectarian misrule and mysticism is at an end; and that if people do not attach themselves to the Church of Christ, the chances of their going to any of the various sectarian parties, are diminished in proportion to the amount of truth received, and the consequent dispelling from their minds of sectarian errors. For the truth of this, we call attention to every town, village, hamlet and neighborhood where the Gospel has been thus proclaimed. Let the facts speak for themselves.

If, then, brethren, the *proclamation* of the Gospel has such an effect upon the minds of the people, what prevents their obedience to its requisitions? We see that the Gospel does its *work*: but why do the *people* (in many instances) refuse to become disciples,—why do they refuse to carry out *practically* what they believe *theoretically*? It is because the *practice* of many, already disciples, is not co-equal and co-extensive with their *theory*. We believe,—nay, we know—that if the disciples, to an individual, would practically carry out the principles of the Gospel, ere long we would witness the meek and *willing* submission of those who *will* be saved, to its precepts and injunctions. Let us 'awake to righteousness and *sin* not;' for if any are, by our conduct, prevented from obeying the Gospel, it is a *sin*, for which we will have to answer at the judgment seat of God. The progress of the Gospel is onward, so far as the reception of its *theory* is concerned; but it will require our *united* and *undivided practical* exhibition of its fruits, to enlist under its banner, *all* those who

believe its truths. People may preach and theorize on religion as much as they choose, *practical* religion alone will convert the world.

S. M. S.

EXTRAORDINARY MAIL SPEED.—We to-day, (Oct. 10,) received a letter, written by Bro. R. C. Rice, on the 28th of August last, and mailed at Franklin, Ky, Aug. 29th. This letter has been one month and twelve days in arriving at its destination, notwithstanding the superscription was as plain and legible as it could well be, 'R. F. Ferguson, Harrodsburg, Ky.' This is most extraordinary speed, indeed! and will account to Brother Rice why the news his letter contained did not appear in the paper at the proper time. S. M. S.

A Brother writes from Elizaville, that he sends one dollar for as many copies of the minutes of the Annual Meeting in Clarke county as it will pay for. We have seen neither the money nor the minutes. There was a four dollar bill in the letter, to pay the subscription of a third person for two years, but no more. S. M. S.

Great Crossings, Scott Co. Ky.
September 29th, 1843. }

BRO. FERGUSON:

Sometime since, you requested your patrons to procure and send you a new subscriber each; and now in accordance with that request, I forward you the name of D—H.—Direct to Long Lick Scott Co. Ky. Yours in the good hope
LEVI BRASHEAR.

REMARKS:—The above exhibits the proper spirit, and proves the good intention of our beloved brother Brashear. If *all* our patrons would but take the same interest in increasing the circulation of the Journal, we would be much encouraged in our undertaking, and an increased stimulus imparted to our exertions to render the paper truly deserving the patronage of the brethren. We again repeat to the brethren, that the Journal is the only weekly paper (so far as we know) now printed, devoted to the glorious cause of the Reformation; that through it more matter is weekly put into circulation than in any of the monthly periodicals, the Harbinger excepted, and that in the year we furnish as much or more reading matter than the Harbinger, and at the same price. The form in which the paper is now printed enables us to present our readers with 16 large Octavo pages weekly, forming at the end of the year, a volume of

832 pages; (and for which we ask but two dollars.) Of the monthly periodicals, devoted to the reformation, the Harbinger contains the greatest amount of reading matter—forming at the end of the year a volume of 576 pages, at the same price. The others furnish less matter, but proportionate to the price, varying from \$1 to \$1.50. This statement is made, not with a view to disparage any of the numerous papers now published, but to show the cheapness of our own.

Before the commencement of the 'C. F. Library,' which preceded the *Journal* the brethren generally looked upon the establishment of a *weekly* paper, devoted to the cause of primitive christianity as a desideratum. Acting upon the expressed wish of some, with a view to the interests of all, the paper was established; but the former Editor failing to meet with the encouragement he had expected, the office passed into the possession of the present proprietor, who has continued its weekly publication with but one failure, for nearly a year. His paper has been well received, in all parts of the country; and we have received much encouragement. But still the support of the paper is not such as it should be. Kentucky alone is able to give us double patronage over the one she now affords. With her thousands and tens of thousands of disciples, cannot the subscription list be increased? Recollect, brethren, the *Press* is the most powerful revolutionizing power that can be put into operation. Trample the press into the dust, and the Lamp of Liberty religious and civil would soon cease to throw forth its rays upon the intellects of the human family—the beacon light once extinguished, the darkness from which the light of the *Press* has led us, would soon again enshroud us, whilst the barque of human intellect, would wildly rush over the madened waves of bigotry, tyranny, and anarchy, and be finally dashed to pieces against the rock of superstition. Recollect what the *Press* has done for the glorious cause in which we labor. Remember the greater the diffusion of correct knowledge, the more certain the success of our blessed master's gospel. Remember, the *Press* performs the labors of many preachers; each copy it sends abroad, has an immense influence, and although it is but a *sheet of paper*, it *speaks* in tones loud as thunder, and carries terror and dismay into the ranks of the enemy.

And, brethren, it is your *duty*—your *christian duty* to aid to the extent of your ability in spreading the good word of life—by any and all means within your power! Then as the Press is such a vast vehicle for the diffusion of knowledge, you have within your power to contribute your *mite*, in the good cause. We ask you not to *give*—we return you measure for measure—even full to overflowing—full value received for every farthing you bestow. We ask *not*—nor do we *wish* to become *rich* at your expense. All we want is a sufficiency to defray expenses, and a small compensation for our own labors. And to this end, we throw ourself upon your generosity—your zeal for the cause we plead.—Take the above as your example; let each patron send in a new subscriber; and you will greatly strengthen our hands, affording us the means of redoubling our exertions to spread the glorious success of the gospel before the brethren—gladdening their hearts, and making you to rejoice that you have done your duty as a disciple of our Lord.

S. M. S.

Clarke county, Geo., Sept. 14th, 1843,

DEAR BROTHER SHANNON:

Since our protracted meeting last month there has been a tornado hurling its fury against the truth of the living God, (wickedly called by the sects 'Campbellism.') During its continuance, I would say, that, perhaps, the most furious blast was blown the first Lord's day of this month, at a Methodist Camp-meeting, at the 11 o'clock service, in the presence of not less than three thousand persons, blown, too, by (the self-styled Rev.) William J. Parks, a Presiding Elder, who is thought by his church to be one of the best theologians in the State. As he does not at this time preside in this Circuit, there is some strong circumstantial evidence that he was sent for, or the express purpose of making this mighty effort to save his tottering fabric, which had been so recently shaken by the force of truth. He read for his text, in Acts the 16th chapter, part of the 30th and the whole of the 31st verse. He said he should not pursue the usual course of preaching from this subject, and for so doing he had the advice of others; and that he had taken some pains in noting down several passages of Scripture, which he would read on the occasion. He proceeded, however, to remark, that he would not say anything in respect to the circumstances that led to the Jailor's making this inquiry. He then observed, that God, to effect man's salvation, operated with his Holy Spirit, both directly and indirectly. The indirect means were, 1st, God called by his word; of which he quoted for proof; 2nd, Peter 1: 21. 2 Tim. 3: 16. 2nd. God called by his ministry—quoted 1 Peter, 1: 11; Neh. 9: 30. 3rdly, God

called by providential circumstances. For instance, said he, a man's child dies. The man goes and prays, and seeks and gets religion. Now, said he, what was it, that done this? 'Each and all of these apart from the direct influences, is efficient in accomplishing man's salvation.' This was a wonderful admission; and, really, I thought it was in opposition to his own premises. Next came his direct influence, and his proofs, which he quoted as follows: Gen. 6: 3. 1 Peter 3: 18, 19—Neh. 9: 20—Isa. 63: 10—John 6: 63—Eph. 2: 1—Acts 7: 57; John 16: 8, 9, 10, 11—2 Cor. 3: 18—Rev. 22: 17. I wanted to ask him, if there was, in all those quotations, one single sentence, that said whether this was *direct* or *indirect* influence, according to his own premises. He said 'that John 14: 16, 17, was urged against the direct influence. It is true, said he, 'they could not receive the Spirit, because it seeth him not, neither knowest him,' but this did not hinder the Spirit from coming to them as a reprover of sin, of unrighteousness,' &c. Here I thought he made another unfortunate admission for his cause. For, if this influence is essential to the *enabling* of the sinner to *believe* and *repent* in order to salvation, and he could not receive it, as he admitted, and it only acted as a reprover, how is the sinner bettered by this reproof? His next mighty effort was to prove, that man is justified by faith only, and he quoted for his proof, Acts 13: 39—Rom. 3, 25, 28—Rom. 5: 1—1 John 5: 10, and on this he ranted, that they had the witness, when they believed. Well, this we believe too, and we also believe Acts 5: 32, and Acts 2: 38, which tells us what to do, and when it is we do get the witness. He attempted to explain James 2: 24, by saying, 'that the works there spoken of were the works of the righteous, that would justify them at the bar of God in judgment.' It seemed he had forgo, that little word 'is,' which is so unfortunate for him in his explanation. He remarked, 'that he was not one of those, that went *round* any matter.' But I noticed that he did not, during his whole discourse, say one single word about Paul's speaking *the word* of the Lord to the Jailor, nor what *was done*, more than he said, 'the Jailor rejoiced the same hour of the night, believing in God with all his house.' During his discourse, he said, there was a brother here, who then was sitting behind him, (alluding to old Mr. Levi Garrison of Anderson District, South Carolina) who, in conversation with a man of wealth and influence, asked him, 'What would become of the Westleys, and all those who were not baptized. The reply was, they were gone to hell.' After service, I called on these gentlemen, Mr. Parks and Mr. Garrison, and *they both refused to give me the name*. Let me now give you some of the effusions, that emanated from the unhallowed lips of this pious divine during his discourse. When speaking of us, he, by chance, called us good people, he responded, 'would they were good people.' Again, when speaking of our morals, he said, 'would their morals were better.' And, when speaking of our views, some would ask, why will any body believe

them! 'Yes,' said he, 'there never was a man so big a fool, but what his match could be found, and he could get followers.' Again, he said, 'They, with the help of the Devil, would lead men on until they accomplished their own damnation.' And again, 'They would live moral and in the church, live happy, die shouting, and go down to hell.' But, in the close, he appealed to the experience of all his brethren, with all the mighty host who had died in their faith, told us several anecdotes, and closed by telling of a Bro. Dickerson, who was a good man, and died happy, and went to Heaven. So you see, that a *Christian*, who took nothing but *God's word* to guide him, might live happy, die shouting and go to *Hell*; but a *Methodist* would live happy, die shouting, and go to *Heaven*. I rejoice to hear, that there are many of his own brethren, who are disgusted at his course, and by no means approve of it. May God help them to see their errors and reform, I envy them not, and may the Lord help me and them to search for all necessary truth, that we may be wise, and meet God in peace.

NATHAN W. SMITH.

MISCELLANEOUS.

PHYSICAL DEBILITY OF AMERICAN WOMEN.

But the second and still greater difficulty peculiar to American women, is delicacy of constitution, which renders them the victim of disease and decay.

The fact that the women of this country unusually subject to disease, and that their beauty and youthfulness are of a shorter continuance than the women of other nations, is one which always attracts the attention of foreigners, while medical men and philanthropists are constantly giving monitions as to the extent and alarming increase of the evil. Investigations make it evident that a large proportion of our young ladies from the wealthier classes have the incipient stages of curvature of the spine, one of the most sure and fearful causes of future disease and decay. The writer has heard medical men, who have made extensive enquiries say that probably one of every six of the young women at boarding schools are affected in the same way, while many other indications of disease and debility exist, in cases where this particular evil cannot be detected.

In consequence of this enfeebled state of their constitution, induced by a neglect of their physical education, as soon as they are called to the responsibilities and trials of domestic life, their constitution fails, and their whole life is rendered a burden. For no person can enjoy existence when disease throws a dark cloud over the mind and incapacitates her for the proper discharge of her duty.

It would seem as if the primeval curse, that has written the doom of pain and sorrow on one period of a mother's life, in this country, has

been extended over all; so that the hour never arrives when she forgetteth her sorrow for joy that a man is born into the world.' Many a mother will testify, with shuddering, that the most exquisite sufferings she endured, were not those appointed by nature, but those which, for week after week, have worn health and spirits when nourishing her child. And medical men teach us that this in most cases, results from debility of constitution, consequent of mismanagement in early life. And so frequent and so mournful are the other distresses that result from the failure of the female constitution, that the writer has repeatedly heard mothers say, that they had wept tears of bitterness over their infant daughters for the sufferings which they had to undergo; while they cherished the decided wish that their daughters should never marry. At the same time, many a reflecting young woman is looking to her future prospect with very different feelings and hopes from those which Providence designed.

American women are exposed to a far greater amount of intellectual and moral excitement than those of any other land. Of course in order to escape the danger resulting from this, a greater amount of exercise in the fresh air, and all those methods which strengthen the constitution, are imperiously required.

But instead of this, it will be found that owing to the climate and customs of this nation, there are no women who secure so little of this healthful and protecting regimen. Walking, and riding and gardening in the open air, are practised by women of other lands to a far greater extent than by American females. Most English women, in the wealthiest classes, are able to walk six or eight miles on a stretch, without oppressive fatigue; and when they visit this country, always express their surprise at the inactive habits of the American ladies. In England the regular daily exercise in the open air is very commonly required by the mother, as a part of her daily duty, and is sought by young women as employment.

In consequence of a different physical training, English women in those circles that enjoy competency, present an appearance which always strikes American gentlemen as a contrast to what they see at home. An English mother, at thirty or thirty-five is in the full bloom of perfect womanhood, as fresh and healthful as her daughters. But where are the American mothers that reach this period unfaded and unworn? In America, young ladies in the wealthier classes are sent to school from early childhood, and neither parents or teachers make it a definite object to secure a proper amount of fresh air and exercise, to counterbalance their intellectual taxation.

As soon as they pass their school-days, dres-

sing, visiting, evening parties, and stimulating amusements take the place of study, while the most unhealthy modes of dress add to the physical exposure. To make morning calls or to do a little shopping, is all that can be called their exercise in the fresh air; and this compared to what is needed, is absolutely nothing, and on some accounts is worse than nothing. In consequence of these, and other evils, the young women of America grow up with such a delicate constitution, that probably eight out of ten become subjects of disease either before, or as soon as they are called to the responsibilities of domestic life.—*Miss. Beeches History of Domestic Economy.*

Christianity—In Macauley's Essay on 'Southey's Colloquies on Society,' the following eloquent passage occurs. The writer, it will be perceived, is speaking of the connection between church and state.—*Genius of Christianity.*

"The real security of Christianity is to be found in its benevolent morality, in its exquisite adaptation to the human heart, in the facility with which its scheme accommodates itself to the capacity of every human intellect, in the consolation which it bears to the house of mourning, in the light with which it brightens the great mystery of the grave. To such a system it can bring no addition of dignity or of strength, that it is part and parcel of the common law. It is not now for the first time left to rely on the force of its own evidences and the attractions of its own beauty. Its sublime theology confounded the Grecian schools in the fair conflict of reason with reason. The bravest and wisest of the Cæsars found their arms and their policy unavailing, when opposed to the weapons that were not carnal, and the kingdom that was not of this world. The victory which Porphyry and Diocletian failed to gain, is not, to all appearance, reserved for any of those who have in this age directed their attacks against the last restraint of the powerful, and the last hope of the wretched. The whole history of the Christian religion shows that she is in far greater danger of being corrupted by the alliance of power than of being crushed by its opposition. Those who thrust tempered sovereignty upon her treat her as her prototypes treat her Author. They bow the knee, and spit upon her; they cry hail! and smite her on the cheek; they put a sceptre into her hand; but it is a fragile reed; they crown her, but it is with thorns; they cover with purple the wounds which their own hands have inflicted on her; and inscribe the magnificent titles over the cross on which they fixed her to perish in ignomy and pain."

The Covetous man.—If you should see a man that had a large pond of water, yet living in continual thirst, not suffering himself to drink a draught, for fear of lessening his pond; if you should see him wasting his time and strength in fetching more water to his pond; always thirsty, yet always carrying a bucket of water in his hand;

watching early and late to catch the drops of rain, gazing at every cloud, and running greedily into every mire and mud, in hopes of water, and always studying how to make every ditch empty itself into his pond; if you should see him grow gray and old in these labors, and at last end a careful and thirsty life, by falling into his own pond—would you not say that such an one was not only the author of all his own disquiets, but was foolish enough to be reckoned amongst idiots and madmen? But yet, foolish and absurd as this character is, it does not represent half the follies and absurd disquiets of the covetous man.

A Short Sermon for those who have little time to read.—Romans xiv. 4.—'Who art thou that judgest another man's servant, to his own master he standeth or falleth.'

This laconic question and reply contains the following instruction: that we are not to pass sentence on the living or the dead, because our sentence is not yet passed, by our omniscient and impartial Judge. Nothing can be more rational and just. Those who are the most tenacious of the right of private judgment, are often the most severe and inexorable in judging others. Every man has an indubitable right to his own opinion, if it be right. If it is palpably wrong, of course he should abandon it. For instance, any opinion that opposes the common good sense of mankind is manifestly wrong, and should be rejected. If a person should say it was right to use profane language, to falsify and steal, we may judge him as a transgressor. For it is said, 'wo unto him that putteth darkness for light, and sweet for bitter,' this being manifestly and essentially wrong. 'Judge not lest ye be judged.' There is another tribunal awaits us, whose decisions are true and infallible, and from which there can be no appeal. Then it will be known and proclaimed before the world, angels and men who served God and who served Him not. Let every man be fully persuaded in his own mind, not partly; nor in the mind of another; 'for to his own master he standeth or falleth.' Allow the same privilege or right to another, which you claim to yourself, 'for one is your master even Christ, and all ye are brethren.'—*Northern Light.*

The broken Thread.—The following is by Old Humphrey. Is it not beautiful?

It is a bad sign when age is to proud to learn a useful lesson from childhood, If in my walks and friendly cottage calls, I can do any good to others, I am thankful; but the amount of services is very small. Often, however, does it occur, that when I do no good to others, I get good myself.

This morning a little child, at a house where I called, came weeping to her mother in great grief. She had been sitting very quietly for some time on a little stool, sewing a little piece of clean rag for practice. When I inquired the cause of her trouble, it was a broken thread; the

poor little girl seemed overwhelmed with the conviction that her work was at an end.

'Did you think, love, I could not fasten it on again?' asked the mother wiping away her tears. 'Yes,' sobbed the child. 'Oh, but I can, though, in a minute,' said the mother. 'See, love, see.'

'Dear little child, thought I to myself, thy grief and thy simplicity are just like mine. How often and how long have I sat weeping and sobbing with as it were, a *broken thread in my hand*, not considering how easy it would be to my heavenly Father to fasten all the broken threads, and to heal all the broken hearts of his children.

A VISIT TO POMPEII.

NAPLES, May, 1843.

We at length reached the gate of the ancient city, where we left our carriage, and commenced the strangest city promenade I ever made. We first entered the house of Diomed, one of the aristocrats of the city. We descended into the damp dark wine cellar, where the bones of his family were found, whither they had fled from the storm of ashes and fire that overwhelmed them. There against the side of the wall, amid the earthen wine jars that still stood as they did on the last day of that wild tempest, was the shape of the outstretched arms and the breast and head of her who had fallen against it in her death agony. Nothing remained but the bones and jewels to tell the sad story of her torture and suffocation in that dread hour. But I cannot go into details; they have been written over a hundred times.

There were baths, and dressing and dining rooms, and workshops, and wheel-worn streets, where the living multitude had moved and luxuriated and toiled. We saw tombs that were themselves entombed. We saw the room for washing the dead, where the living were suddenly buried unwashed and uncoffined; the beer-shops with the tumblers still fresh in the smooth marble; the mill-stones that turned to the hand in the self-same way they turned two thousand years ago. There too was the brothel, the theatre, and dancing hall.—The secret orifice through which the priest sent his voice to the statue, to delude the people into the belief that God had spoken, was now disclosed. I walked through the house of a poet, into his garnished sleeping apartment, forming, in their silence, a part in a greater drama than he had ever conceived. I stood before the tavern with the rings yet entire to which the horses were fastened, and where the bones of a mother and three children were found locked in each others' arms.

Temples were overthrown with their altars.—The niches in which stood the gods were left empty and the altars before them on which smoked the sacrifices were silent and lonely. Columns fallen across each other in the courts just as that wild hurricane had left them, pieces of the architrave blocking up the entrance they had surmounted, told how fierce the shock and overthrow had

been. One house was evidently that of a remarkably rich man. Mosaic floors representing battle scenes, precious stones still embedded in the pavements of his corridors, long colonnades and all the appurtenances of luxury, attested the unbounded wealth of the owner. But no bodies were found in it. The rich man had fled with his portable wealth before the storm came. We passed through the temple of Jupiter, the court of justice, the forum, the market place, and emerged into the country.

I mounted an old wall, covered with earth and looked back upon the disintombed city, and beyond on Vesuvius. There it stood, solemn, grand, and lonely, sending up its steady column of smoke, a perpetual and living tombstone over the dead at its feet. I could see the track of the lava on its wild and fiery march for the sea, and could imagine just how the cloud of ashes and cinders rose from the summit and came flying towards the deserted city. Foot after foot it piled itself in the streets, over the thresholds, above the windows, and so on, till it reached twenty or thirty feet above the tops of the houses. I could behold the sea where young Pliny came, and, impelled by blind and fatal curiosity, would land, till, blinded and suffocated, he, too, fell with the victims that perished.

Pliny himself says, in his epistle, that he saw from Misenus, fifteen or twenty miles distant from Naples on the other side, a cloud rising from the mountain in the shape of a pine tree, and shortly after embarked for the city. The groaning mountain was reeling above the sea of fire that boiled under her and struggled for freedom. It was not a time for amusement. Terrified men and women ran for the sea, that also fled back affrighted from its shore, so that even Pliny could not land before the city, but was forced to proceed to Stabiae. The bellowing mountain, the sulphurous air, the quivering earth, would not let a city even so dissolute as Pompeii gather to places of public amusement. Consternation reigned in every street and drove the frightened inhabitants away from their dwellings. This is doubtless the reason why so few bodies were found. Those that perished were slaves, or those who tarried till some fallen columns or wall blocked up their path, and the descending cinders blinded their sight as they groped for a way of egress. Fear and darkness (for day was turned into night) might have enthralled others beyond the power of moving. And I was standing on the same pavement those terror-stricken citizens stood on two thousand years ago and was looking on the same mountain they gazed on with earnest enquiry and fearful forebodings.—Then it rocked and swayed, and thundered before the pent up forces that threatened to send its fragments through the heavens. Now silent and quiet it stood on its firm base. Yet to me it had a morose and revengeful look, as if it were conscious of the ruin at its feet.

The excavations are more extensive than I supposed, and the effect of the clear light of the sun and the open sky on the deserted pavements, is pe-

cular and solemn. A visit to it is an episode in a man's life he can never forget. An old column or a broken wall left of a once populous city interests us.

We stand and muse over the ruined pile till it becomes eloquent with the history of the past. If one single complete temple be found, how it increases the interest! But to wander through a whole city, standing as its inhabitants left it in their sudden fear, increases tenfold the vividness of the picture. The little household things meeting you at every turn, give speciality to the whole. As I strolled from apartment to apartment, I almost expected to meet some one within the door. I felt like an intruder, as I passed into the sleeping rooms of others—as if I were entering the private apartments of those who were merely absent on a ride or visit. The scenes were familiar, and it appeared but a short time since the eyes of those who occupied the dwelling rested on the same objects.

In turning the corners of the streets, it would hardly have surprised me to have met the inhabitants, just returning, and looking on me as a stranger and intruder. It required an effort to convince myself that these streets and these dwellings were thronged and occupied for the last time nearly two thousand years ago. I assure you the struggle was not to call up the past, but to shake it off—and when I finally stood at the gate and gave a farewell look to the lonely city that faintly shone in the light of the setting sun, a feeling of indescribable sadness stole over me, and I rode away without the wish ever to see it again. But the view of the bay, and the careless laughings groups we met at every step, soon restored my spirits.—*Correspondence of the New York Tribune.*

INDUSTRY—Man must have occupation or he must be miserable. Toil is the price of sleep, and appetite, of health and enjoyment. The very necessity which overcomes our natural sloth is a blessing. The world does not contain a brier or a thorn that divine mercy could have spared. We are happier with the sterility which we can overcome by industry, than we could be with spontaneous and unbounded profusion.

The body and the mind are improved by the toil that fatigues them: that toil is a thousand times rewarded by the pleasures which it bestowed. Its enjoyments are peculiar, no wealth can purchase them, no indolence can taste them. They flow only from the exertions which they repay.

A letter in the courier, from Buffalo, states that a black man, named A. H. Francis, has been drawn as a juror in the Recorder's Court and he sits cheek by jowl in the jury box with the eleven white men.

In the sale of the effects of a clergyman near Hereford, (Eng.) his library brought 3*l.*, and his liquors 380*l.*

RECEIPTS.

Mrs. Susan Hall; Clear Point,	Ky.	2 00
Wm. Dickinson, Elkton,	"	1 00
Wm. Cravens, Mt. Sterling,	"	2 00
Jere. M. Smith, Stanford,	"	2 00
J. D. Moore, Frankfort,	"	2 00
Langston Bacon,	"	2 00
John Mays, Maxville,	"	2 00
G. Umstadt, Elizaville,	"	4 00
L. W. Todd, Vernon,	Ia.	2 00

TO RENT.

The large and commodious Brick Building, on Main Street, South East of the Court House, lately occupied by Mr. & Mrs Robertson, as a Female Boarding School. The rooms are large and airy; the situation high and healthy. Also, several rooms for shops, &c. For terms, apply to the undersigned, adjoining the premises.

C. L. JONES.

Harrodsburg, Oct. 7, 1843.

GREENVILLE INSTITUTE.

Professor BENJAMIN MOORE, lately Professor of Mathematics in Transylvania University, and so favorably known throughout the West, as a profound Mathematician and successful Teacher, has been engaged to take charge of the Department of Mathematics and Mechanical Philosophy, in Greenville Institute. The Principal is prepared now to receive 10 or 15 pupils more, if application be made immediately.

S. G. MULLINS, Principal.

Harrodsburg, Oct. 7, 1843.

FEMALE INDUCTIVE INSTITUTE,

AT WINCHESTER, KY.

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

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

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

TERMS.

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

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

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

JOHN G. TOMPKINS, PRINCIPAL.

September 1st, 1843.

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

A LIST OF LETTERS,

Remaining in the Post Office, at Harrodsburg, Ky., which if not taken out within three months, will be sent to the General Post Office as dead letters.

- | | | | |
|------------------------|-----------------------|--|-------------------|
| A | Alldridge, Miss Sarah | P | Pitman, Matthew |
| Allen, Phillip T | | Prather, Mrs Mary Ann | |
| B | | R | Robertson, John Q |
| Batlcese, John | | Roach, J B | |
| Barres, William H | | Randall, U P | |
| Burton, Joseph W | | Ransdall, Harrison | |
| Bard, David | | S | |
| Bunton, Daniel | | Sandres, John 2 | |
| Burton, Julius | | Scott, John A | |
| Brown, Thomas H | | Skidmore, William | |
| Bergen, Mrs N | | Stane, Jisse | |
| Bowman, Ab. H | | Shy, C L | |
| C | | Short, William | |
| Clerk Mercer County C. | | Sebaston, George | |
| Chaplin, Isaac | | Smith, Jacob | |
| Commans, Mathew | | Shall, Geo Jr | |
| Chinn, T W | | Sellers, William | |
| Corneal, Thos, D Maj | | T | |
| Carter, J G | | Taylor, Moses | |
| Curd, A B | | Tomlinson, William M | |
| D | | Trapnell, Mrs N | |
| Dunavan, Jeremiah | | Thompson, Mrs Susan P 3 | |
| Dicason, Miss F R | | V | |
| Davies, David J | | Vanarsdalle, Cornelius | |
| Debonn, Joseph | | Vaughn, Johnson or H Gora | |
| Demarce, John | | Vaughn, Allen | |
| Davies, R M | | Vivion, Albert G | |
| E | | W | |
| Ellis, Wm Sen | | Woodson, Miss Mary A | |
| Ellis, David C | | Wolf, Nathaniel 2 | |
| F | | Wall, A E | |
| Fairman, Mrs Sarah F | | Wright, Geo | |
| Fletcher, Jonett F | | Willis, William T | |
| Ferguson, R F 3 | | Willis, James | |
| G | | Westerfield, James C | |
| Gabbert, Elijah | | Worthington, Samuel | |
| Gabbert, Henry | | Wood, Rodes | |
| H | | White, Henry H | |
| Harlan, Davis | | Williams, Joel P | |
| Hardenstein, Mrs | | Y | |
| Haggin, Misses N & M L | | Yerley, Catharine E | |
| Hamilton, William | | Yeagle, James | |
| Harriss, P H | | Young, Silas | |
| J | | Persons calling for any of the above letters, will please say they are advertised. | |
| Jones, Miss Susan | | G. T. WHITNEY, P. M. | |
| Johnson, Thomas | | | |
| K | | | |
| Kennedy, Phillip | | | |
| L | | | |
| Light, Peter | | | |
| Ludwick, John 2 | | | |
| Lander, Miss Eliza J | | | |
| Labertew, A | | | |
| M | | | |
| McCra, Isaac | | | |
| Marivon, Thomas | | | |
| McCormack, John | | | |
| Morberley, William J | | | |
| May, John Esq | | | |
| Miller, Mrs Sarah S | | | |
| Morgan, Jas | | | |
| Matthews, Geo. H | | | |
| N | | | |
| Newlin, George | | | |
| Negley, Phillip | | | |

Oct. 1, 1843.

TERMS.

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

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

WEEKLY.]

R. FRENCH FERGUSON, EDITOR.

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Vol. II

Harrodsburg Ky. October 21, 1843.

No. 32.

COMMUNICATIONS.

Harrodsburg, October 18, 1843.

DEAR BRO. WHITE:

A celebrated author and philosopher has said, 'Man is not man because he is reasonable, but because he is religious.' I presume the reason is, that without acting as a moral and responsible agent, in reference to his obligations and destiny, and without having his heart deeply impressed with the sentiment of Deity, he ceases to fill the place in the Universe which he was destined to occupy. He remains a mere surface—without an object to live or to die—being destitute of the sensibilities and affections of which his nature is susceptible, and which alone a devotion to the will of God can secure. A man without religion is a monster,—a lion with the wings of an eagle. Religion makes him stand upon his feet, and gives him the heart of a man. It refines his nature, elevates his affections, and dignifies his person. It makes him useful in life, triumphant in death, and joyful in heaven. Without it no sun diffuses light and life and love throughout the universe. Affection is but a name, and friendship has no dwelling place on earth. The world would be destitute of all that is good and lovely—the human heart a desert waste—a cage of unclean birds. But ah! how different all things seem when God commands the night away, dispels the gloom of death, and ushers in the golden age of peace on earth and immortality in heaven. During our days of probation all that we can obtain, that is worthy of possession, is included in the word *friendship*. This is a plant of divine origin—an exotic—a fragrant and fruitful plant, springing from hearts warmed by the rays of divine truth. It germinates not in the frigid domains of selfishness and infidelity. The love of God is the source of all real friendship and affection. For we ourselves were sometimes foolish, living in malice and envy, *hateful and hating* one another. But after that the *kindness and love of God*, our Savior, towards men appeared, he saved us from these things. The love of God has constrained us *mutually* to love him, and in loving him to love each other. What a heavenly union the Christian enjoys!! The affections of all the children of God centre in Him, and consequently flow into each other. Hence it is mathematically true, that 'he who loves God, loves his brother also.' But *love without works* is like *faith without works*—a mere deception. When God loved men, he did not say so *only*—but gave his Son—his beloved son, in whom he delighted—a sacrifice for their sins. So also is the Apostolic

command—'My little children, let us not love in word, nor in tongue; but in *deed* and in *truth*.' Although there is at present a great want of a practical understanding of this subject, yet it was not my intention to write to *you* concerning it; inasmuch as you have already advanced towards perfection. But there is another point in this subject that I would present, as it is now before us. Friendship is active. It necessarily manifests itself in deeds of kindness. All will credit our love, when we do good to them. It then becomes irresistible. It is like coals of fire on an adversary's head. But there is another way in which our friendship displays itself. It is generally admitted in theory that they are our *best* friends who tell us of our faults, although not so much so in practice. It is nevertheless true. It is moreover our duty to reduce this principle to practice. 'If thy brother offend thee rebuke him.' Brethren, if any of you err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.' No one can turn a brother from his error without making it known to him. It is equally his duty to confess the error when made known. 'Confess,' says the Apostle, 'your faults one to another, and pray one for another that you may be healed.' In consequence of not attending to this many who have cause for offence, continue to exercise enmity, dissatisfaction and hatred, while others are liable to fall into much greater condemnation by encouraging these sentiments and feelings without any cause. One may *think* that his brother has offended him when his brother had no such intention or desire. If, then, it was made known to him at the time, it might in either case be healed without bringing the cause of God to reproach, and proving to others that we were destitute of the spirit of Christ. Again, if we love our brethren, our friends and families, we will labor to secure their esteem by an honorable deportment. A husband, who unnecessarily absents himself from home—who becomes intoxicated—who indulges in any excess, contrary to the happiness of his wife, does not love her. A father, who acts dishonorably towards his family—who neglects his children—treats them improperly—neglects to educate them, cannot love them. A brother, who is not obliging, kind and attentive to a sister, cannot—*cannot* love her. So it is in all our relations, political, social and religious. Oh! when can we look for a season of friendship among Christians? When can we sing, in spirit and in truth,

Book

"Our fears, our hopes, our aims are one,
Our comforts, and our cares?"

You will no doubt say, 'It can only be when we are more devotional.' This is true. But how shall we become more devotional? I unhesitatingly answer, by attending to the private and social duties and ceremonies of our profession. Religion has form and ceremony as well as every thing else. True religion is a *correct form* of worshipping the TRUE GOD. False religion a form of worshipping an *Idol*. The Apostle never condemned a *form of religion*, only when it ceased to exercise a sanctifying influence upon us,—*'A form of godliness, denying the power.'*

Religion is adapted in its forms and ceremonies to man in all his relations. The relations of a Christian are threefold. His public relations in the congregation—social, in the family, and private relations as a person. All these relations have their duties, and those duties their forms and ceremonies. Publicly we worship God in the institutions of his own appointment—reading the Scriptures—exhortation to love and good works—prayer and praise—each one according to his ability. Can any one teach, this is his public form of religion? Can any one pray or read or sing—each or all these are his public forms of religion. If, in teaching, he *learns*, he has a form with its *power*. If, in reading or singing, or praying, he becomes more spiritual, he has a form with its power. We have also the social ceremonies of religion. Every member of a Christian family—as every member of a Christian congregation, will take part in those ceremonies, either positively or by proxy. The parent is the priest in his family. He is to teach and to train, by *precept* and *EXAMPLE*. In reading and praise all may participate. *No one can improve in that in which he does not engage.* When there is no form there is no power. All those, then, who have no social form of religion cannot so far experience the power and enjoy the blessings of the Christian institution. So it must also be with the person who has no private or public form. The person who goes to meeting as a duty, and does not in spirit and practice participate in the provisions of the Gospel is a mere professor. He does not say even with David, 'I was glad when they said unto me—Let us go into the house of the Lord.' I went with them to the house of God, with the *voice of joy and praise*, &c. Do not think now that I am advocating forms *alone!* No. We need not do that. But still I advocate the ceremonies or duties of the Gospel. The very fact that they are neglected proves the existence of something that should alarm us. Awake! awake! put on thy strength, oh Zion!! put on thy beautiful garments, oh, Jerusalem. I say, to be without a form should alarm us. The yoke of the Lord, which he promised should be easy, has become *grievous*. The burden of duties which he has bound upon us proves to be heavy. And why? Because our affections are not enlisted. The rites and ceremonies of the Christian system are intended to exert a regenerating influence upon us. This they will

do if discharged in the proper spirit. If we attend to those duties and realize no pleasure unspeakable and benefit inestimable, or if we neglect them altogether, does it not prove the want of spiritual life. There is nothing more easy in solution or clear in demonstration. Now, as you are a physician, you can easily understand this. If we have no desire for wholesome food, or if, when it is taken, we derive no benefit, receive no additional life and strength, does it not prove that we are diseased? That some dangerous malady is preying upon the vitals? Is it not equally so with the spiritual man? I have heard some say that they could not pray!! Ah! let such look forward to that period when they shall be called upon to leave their families—those in whose salvation they are so deeply interested, and say, they cannot pray with them!! One of your dearest brethren, and best neighbors, once told me that he thought he could not attend to his social duties. But he commenced with the little capital of knowledge he possessed; to trade for the Lord, and in a short time had improved so much in knowledge and piety that he was ordained an Elder in the congregation. So on earth the Lord has made him a ruler over *'one city,'* and in heaven may give him *ten*. But others say, we do not *feel* like attending to those things. These are the persons who should make greater efforts until they do *feel* even the sympathies and affections of Christ. We cannot make any advancement in the divine life, without a desire and love for our duties and privileges.—We are now disciples or learners, and as such should daily recite our lessons of devotion. In attending to these things, we truly become *men*, by becoming truly religious. In this the joys of heaven more than balance the miseries of earth. The spirit of God arouses all our affections. With it every thing is great, noble, beautiful, invincible, in the most contracted sphere of human life. Without it all is feeble, displeasing and bitter in the very lap of earthly greatness. It bestows a crown on the wretched, and fills with regret those who have lost nothing. It covers our cradles with the charms of innocence, and the tombs of our fathers with the light of immortality.' This is the basis of friendship and love. How it expands the heart with benevolence for man and sympathy for the distressed!

If we should meet no more in the avenues of this life, I hope to wander with you in the fields of heavenly bliss, where we may cull the rich, the fragrant and unfading sweets of the celestial Elysium.

Yours, sincerely and affectionately,
JAMES RICHARDSON.

Bro. Fergus N.—If I understand your object in endeavoring to discharge the responsible and arduous duties of a christian editor, it is to scatter through the community that knowledge which is calculated to correct and direct public sentiment in reference to science, morality and religion. Then while many of your intelligent correspondents are contributing their

regular built essays on these subjects of unceasing importance, suffer me to present a few extracts which I think are worthy of notice.
J. R.

AMBITION.—This is by far the most durable and dangerous principle in the human heart. Give it what name you please it is, the sworn enemy of all virtue, the source of the most dangerous and detestable vices, every one being disposed to gratify it in his own way. The glory of ambition is to mount, that of virtue to descend. Observe how Jesus Christ reprimands his disciples, when they ask him who should be the first among them. He takes a little child and places him in the midst. Ah! when He recommends the humility so suitable to our frail and miserable condition, it is because He did not consider that power, even supreme, was capable of constituting our happiness in this world.

TESTIMONY.—A belief in God arises from the spectacle of nature simply. A poor ignorant Arabian of the desert was one day asked, How he came to be assured there was a God? In the same way, he replied, that I am able to tell by the print impressed on the sand whether it was a man or a beast which passed that way.

AFFLICTION. This is the path of great talents, or of great virtues, which are infinitely better. A resignation to the will of God ought in every situation, to sooth the soul to peace. But if the illusions of a vain world should ruffle our spirit, let me suggest a consideration which may go far toward, restoring our tranquillity. When any thing in Nature bears hard upon us, and inspires mistrust of its Author, let us suppose an order of things contrary to that which galls us, and we shall find a multitude of consequences, resulting from this hypothesis that would involve much greater evils than those of which we complain.

DEATH.—This affixes the last seal to the memory of man. It is well known of what weight the decisions were which the Egyptians pronounced upon their citizens after life was terminated. Then too it was that the Romans sometimes exalted theirs to the rank of demigods, and sometimes threw them into the Tiber. The people in default of priests and magistrates still exercise among us a part of this priesthood. I have often stood still of an evening at the sight of a magnificent funeral procession not so much to admire the pomp of it, as to listen to the judgment pronounced by the populous on the person whose obsequies were celebrating. I have heard the question asked, Was he a good master? Was he fond of his wife and children? Was he a friend to the poor? The people insist particularly on this last question, because, being principally influ-

enced by the call of Nature, they distinguish in the rich hardly any other virtue than beneficence. I have heard this reply given: 'Oh! he never did good to any one, he was an unkind relation, a harsh master.' I have heard them say at the interment of a farmer-general, who had left behind him more than half a million sterling: He drove away the country poor with fork and flail. On such occasions the spectators cursed the memory of the deceased. Death alone can ensure reputation, but nothing short of religion can consecrate it.

CHRISTIAN JOURNAL.

HARRODSBURG KY.....OCTOBER, 21.

Bro Wm Vannelt's request shall be attended to as soon as we ascertain who sent in the first remittance.

The article in to-day's paper, under the caption of 'To the Elders and Preachers of the Church of Christ,' appeared in this paper some weeks since; but we were not aware of it until after the present number had gone to press. The only apology we now have to offer for the oversight, is, that the article is well worthy of a second or even a third reading; and that, when it appeared first, we were not in the office, and did not, therefore, know it had been published. S. M. S.

Several Communications—some received three or four weeks since—have been laid aside for the Editor's inspection, who has been absent for some weeks. The paper, this week, is filled principally with extracts from other periodicals; such being deemed more profitable to the Brethren, than any thing we can write. S. M. S.

THE REV. MR. PRESTON.—The following is an extract from an editorial letter in the 'Protestant and Herald,' in relation to the trial of the Rev. Mr. PRESTON, by the Synod of Kentucky, for communing (breaking bread) with the Disciples in Georgetown. This trial, being had before the Synod, must be taken as the voice of the Presbyterians in Kentucky. And what does that voice say? It will be seen, on reading the extract, that the West Lexington Presbytery, sometime since passed a resolution severely censuring Mr. PRESTON for communing with the Disciples. Mr. PRESTON, conscious that he had violated no law of God in the act, complained to the Synod, and the complaint coming up, the Synod declared, 'that it was improper for a member, and especially a minister, of the Presbyterian Church, to hold communion with that body, many of whom are Arian and Pelagian in sentiment,' and the Synod sustained the resolution of censure by the Presbytery. Then the voice of the Synod is, that it is an *unchristian* act for a member of the Presbyterian Church, 'and especially a minister,' to commune with the Disciples; and this decision must be received, as *authoritative*, by the whole Presbyterian body. But

we have some more light thrown upon the subject by our correspondent, 'A Looker on,' in the last week's paper. From the speeches, on the occasion, of some of the most prominent members of the Synod, we learn that they (the Presbyterian body,) do not recognize the 'Disciples as a *branch* of the Church of Christ.' Here, then, we have an *official act* (for the resolution was sustained by the *force* of the speeches made) of the Presbyterian Church, in legislative and ecclesiastical body, boldly declaring 'that the Disciples are not a *branch* of the Church of Christ;' and that official act must be regarded as binding—as much so as any other act of the Synod. Well, this is what we all along knew, but we are now rejoiced that it has come before, and received the action of that authoritative body. The issue is now fairly made, and having commenced with them, no one will blame the Disciples for acting on the defensive. But our object now is, not to controvert the question, whether the Disciples are or are not a portion of the body of Christ's Church; but to make some remarks in relation to this trial. We will recapitulate the facts.

It appears that the Rev. W. M. R. PRESTON, a Presbyterian Minister; being a little more liberal in his views than his brethren, did, on one or more occasions, break bread (commune) with the congregation of Disciples, meeting at Georgetown, Ky. (The Disciples, it is known, meet for this purpose on every Lord's day, in obedience to the Apostolic precept, to commemorate the dying suffering of the Savior.) For this *unchristian conduct* he received the censure of the West Lexington Presbytery. Appealing from which to the Synod, Synod sustained the Presbytery; and Mr. PRESTON renounced his connexion with the Presbyterian body. These are the facts in the case.

Now, upon what grounds, did the Synod sustain the Presbytery? Why, (from the speeches made on the occasion,) that the 'Disciples are not a branch of the Church of Christ!!' (The Disciples claim no *BRANCHSHIP* with other denominations in the Church of Christ. They are *THE CHURCH*—not a '*branch*' of the Church of Christ. The word '*branch*,' however, in Presbyterian language, is the same as a *portion* of Christ's Church: consequently, when they say they do not consider the Disciples as a *branch*, they mean that they do not consider them a '*branch*?' The principal reason assigned is, that they admit to their communion, and into Church membership, '*Arians and Universalists.*' And this is the reason why the Synod sustained the Presbytery's resolution of

censure. But is there any truth in the statement, that the Disciples receive into their communion, '*Arians and Pelagians?*' Not a word of it, as even every *honest* Presbyterian knows. The Disciples do not admit '*Arians and Pelagians*' to the communion table, as such; nor have they authority, either vested or discretionary, to admit to that institution, *Presbyterians* as such; and, therefore, should not do it. Do not Presbyterians admit *Deists and Atheists* to partake of the communion? Just as much as the Disciples admit to the same, '*Arians, Pelagians and Universalists.*' Is it possible that the body of Presbyterian Ministers, assembled in Synod, were so *stupidly ignorant*, as to suppose the people capable of being gulled by such shallow-faced, and downright perversions of the truth? Do they pretend to be 'expounders of the word of God,' and '*Masters in Israel,*' and not know, that when an Arian, or a Pelagian, or an Universalist, makes his confession of faith in Christ Jesus, and is '*baptised into Christ,*' that he ceases to be, an *Universalist, an Arian, or a Pelagian,* and becomes a '*Disciple*'—a '*Christian.*' And do they not know that the Disciples admit no one to the communion, who has not made *this confession*, and been *baptised into Christ* by immersion? They *do know it*; and the more they endeavor to *slander* by such quibbling, the more *insignificant* they render themselves. With the same propriety may the Presbyterians be accused of admitting to the sacrament of the Lord's Supper, *Deists and Atheists*, after they had made a public confession of faith in Christ, subscribed to Presbyterian rules, and Presbyterian doctrine, and initiated into the Presbyterian Church by Presbyterian baptism—sprinkling. In such a case, would not the Presbyterian contend, that the Atheist or Deist, had *ceased to be such*, and had become a Presbyterian, and, therefore, constitutionally possessed the *right* to commune with them? But notwithstanding all this, he would continue to be an Atheist, or a Deist, just as much as an Arian, or a Pelagian, or an Universalist would continue to be such after he had been baptised into Christ.

By this decision of Synod, all Presbyterians are virtually forbidden to commune with the Disciples, on pain of being excommunicated—of being 'bound over to Satan for the destruction of both flesh and spirit!' How much this smacks of Popery! This confirms us in an opinion we long since entertained of the Presbyterian party, i. e., that Presbyterianism partakes more of the spirit of Popery than the Spirit of Christ. We have

thought and said that we believed the time not far distant, when all in that party, who were in truth what they professed to be—*Christians*—would leave the ranks; while the remainder would return to Mother Church. Well, here is a *commencement* on the one hand—the Rev. Mr. Preston renouncing Presbyterianism. How long before the retrograde movement will be made on the other? We shall see.

By this renunciation, Mr. Preston has renounced his *living* (if he was employed at the time as a Minister) among the Presbyterian party. We admire his moral courage and Christian independence; for it is not every one who, when convinced of his error, has the independence to lay down his salary for the sake of the truth as it is in Christ Jesus. This is a *great* trial, especially in these corrupted times, and *few* can withstand it. Such as do, however, may find consolation in these words of the Psalmist: 'Once was young, but now am old; yet I have never seen the righteous forsaken, nor their seed begging bread.'

"The subject which has occupied the greater portion of the attention of the Synod thus far, is the complaint of Wm. R. Pres on against the action of the West Lexington Presbytery. At the late meeting of that Presbytery he appeared before them and stated that he had communed on two different occasions with that body of people called 'Reformers or Campbellites,' and wished an expression of opinion as to the propriety or impropriety of his conduct. The Presbytery, by a unanimous vote, passed a resolution declaring his conduct to have been improper, highly reprehensible, and deserving the censure of the body. Whereupon, he protested against the resolution and complained to Synod. The Synod, after hearing his defence and discussing the matter at considerable length, refused to sustain the complaint. There was no division of sentiment amongst the members of Synod, as to the impropriety of the act, all being agreed that it was improper for a member, and especially a minister of the Presbyterian Church, to hold communion with that body, many of whom are Arian and Pelagian in sentiment. After the decision of Synod, Mr. Preston arose and renounced his connection with our church, and requested his name to be stricken from our roll, stating that it was his intention to unite with another denomination of christians. A motion was then made that his name be stricken from our roll, and that he be no longer considered a member and minister of our body, which, with slight modifications, was carried."

We also extract the following sentence from the same letter:

'The free conversation on the state of religion, which was held on Saturday afternoon, exhibited

an encouraging state of things in many of our congregations, though others are drooping and withering away very rapidly.'

This confession is *honest* at least; but who would have thought that any portion of that '*branch*,' which refuses to recognize the Disciples as Christians, could be 'drooping and withering away very rapidly.' Pray, Mr. Editor, will you tell us, whether the portion that is thus 'withering,' is that attached immediately to the *body or trunk*; or is it the centre, or twig end of your '*branch*?' And if it is the portion attached to the trunk, is there not *danger* of the *whole* '*branch*' being broken off by its own weight? And if so, where will its fall end, —in Arianism, Universalism, or Catholicism? If there is any reliance to be placed in the laws of attraction, it will certainly fall into the bosom of Mother Church! 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.'

S. M. S.

[We can, most cordially, subscribe to every sentiment contained in the following article, from the pen of the junior Editor of the "*Christian Messenger*," published at Jacksonville, Illinois. We invite all to peruse the article, and to profit therefrom.

S. M. S.]

"THE WANTS OF THE CHURCHES.

"My subject is a general one, and will allow sea-room. Although general, yet we may indulge in some particulars, which we humbly trust, may prove beneficial to those who may chance to read this article. It is a curious fact, that when men and women become associated in a congregational capacity they lose, to a great extent, that moral sensibility, which as individuals they feel. One would naturally suppose upon philosophical principles, that fifty men and women, who in their individual capacity were exerting a great influence upon society, would by a concentration of their piety and their efforts, do much more to benefit our race than they possibly could under other circumstances. I will now illustrate what I mean. If Brother A and Brother B, sister C and sister D, promise individually to do a certain thing, I have the most implicit confidence in their word. I can rely on what they tell me; but suppose a company of fifty, professing christianity, promise to do the same thing, my confidence diminishes in proportion to the increase of numbers, who make the promise. Again: If one congregation engage to perform certain duties, my confidence in that promise is much stronger than if ten congregations unite together, and firmly resolve to do the same thing. What is the cause

of this? That it is a fact, few I venture to say, will deny. This then leads to my subject, and in general terms I firmly opine, that the churches want more piety—more devotedness in heart and in life to God. To effect this as congregations we want,

1st. Men and women soundly converted to God. Those who not only understand what it is to believe in the Lord Jesus Christ, but those who are intelligent and willing to sacrifice every thing they possess on earth, even life itself, for the cause of christianity. We have among us too many who understand but little about the genius of christianity, who are operated upon like machines, their feelings acting as the steam which propels them into what little efforts they make towards obedience to the laws of God. There are too many who are governed by feeling rather than principle, and hence they walk by sight rather than by faith. Such are always stumbling in the way, until oftentimes the road to heaven is so blocked up by these mere formal worldly professors, that a good man can scarce find his way over them. There are too many, who are devoted to fashion and folly. They are conformed to this world, not remembering that the fashion of it will soon pass away, leaving a sting in their bosoms, even the sting of that worm which never dies. Alas! what a sad picture is opened to our minds when we see professed christians, who should be the light of the world, moving forward in all the vanity and amusements of this corrupted and degenerate age. Indeed; I find by perusing periodicals, that it is deemed necessary in some places for an Editor to raise his voice—to wield his pen in showing christians that the ball-room—the dancing party are unfit for christians to attend. But says some fair reader, surely these are innocent amusements which promote health, that cannot possibly be wrong. So thought Eve in the Garden of Eden; when she reached forth and took the forbidden fruit, the sad effects of which we now realize. If christians want amusement, surely God has made proper provision for it. Instead of what is now adopted and practiced, we should follow what God has ordained. Instead of dancing or drumming on Pianos, let the christian if merry sing Psalms—cultivate those powers that God has given us, so that in the upper world our voices may be tuned to join the choir of angels and arch-angels in singing the high and glorious strains of redeeming love.

The churches want a thorough purgation from the vices and follies with which they are now afflicted, caught from this sin-defiled age in which we live. We devote ten times more of our time in decorating our bodies, and ornamenting them with the gilded toys of a sinful world to make a fair show, than we do in cultivating

our minds, purifying our hearts, and following in the footsteps of our blessed Savior. In some fashionable congregations one would suppose that flowers grow out of the heads of the fair sex. The gold of Ophir is hammered out, and glittering diamonds added, all set the Apostle Peter far behind the age of improvement. Peter thought it was wrong to devote so much time in arraying in such a costly manner a mere lump of clay, which a few rolling years at most would dissolve. He instructs us to ornament the inward man. Aye the heart should be ornamented by the jewels, which God has placed in the casket of everlasting truth.

The man of business, who professes to be a christian—is ever and anon pursuing his idol wealth, conforming to all the manners and maxims of this world—compassing sea and land to gain the object of his desire. He has no time to read his bible—no time for prayer—no time for meditation upon God or upon his holy word. He can scarce find time to read a chapter—or hear a religious discourse, without business engagements, pressing so heavily upon his mind that he forgets what he reads, or what the preacher said.—He has nothing to give the poor and needy. Oh, no. He is too poor. His debts must be paid. Although worth perhaps \$50 or 100,000 yet he cannot spare \$100 per annum to aid in evangelizing the world. Poor man! He is in the condition described by the Apostle Paul. "They that will be rich fall into temptations and the snare of the evil one, which draw men in perdition."

My dear reader, we see that the wants of the churches are many and great. Shall we not double our diligence to escape the corruptions that are in the world. To be holy as God is holy."

JESUS CHRIST IS CALLED REDEEMER OR REDEMPTION.

Let us enquire, what is the meaning of the word redemption, as found in the New Testament; and as it relates to Christ and his people. I am pleased with Webster's theological definition of the word. He says, 'It is the ransom or deliverance of sinners from the bondage of sin; and the penalties of God's violated law by the atonement of Christ.' Redemption then according to him, is synonymous with ransom and deliverance. This ransom, deliverance, and redemption includes two ideas; i. e. a deliverance from the bondage of sin, and a deliverance from the penalties of God's violated law. All this is by the atonement of Christ. Against this expression I object, because it is not a scriptural one, and because the ideas generally attached to it, are not according to the doctrine of Christ. If, by the atonement he meant,

that Christ died, was buried and rose again, according to the scripture, I shall not demur. Is then, redemption a deliverance from God's violated law? Yes; these penalties are death and the grave, and the torments of hell forever. This redemption shall be enjoyed by believers when they shall be raised from the dead, and made immortal as Christ our head. This is the redemption of the body. Rom. viii. 23. 'Waiting for the adoption, the redemption of our body.' He taught the Ephesians, chap. i. 14, that they might expect nothing more than the earnest on earth, until the redemption of the purchased possession, i. e. the resurrection of the saints—till that day the day of redemption they are sealed. Heb. ix. 12. 'Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.' The words *for us* are a supplement of the translators, who have also translated the word *eurisko*, obtained. Now, this word *eurisko* occurs more than a hundred times in the New Testament, and is not rendered *obtained* but in this text. It is almost universally translated to *find*, its proper signification. The verse properly reads, 'He entered into the holiest, having found eternal redemption,'—i. e. Eternal redemption from death and the grave, both for himself and for his people. This is for them found and secured, but not yet obtained and possessed by them.

This redemption is called a deliverance, Heb. xi. 35. It is also called forgiveness, Eph. i. 17. In whom we have redemption through his blood, even the forgiveness of sins.' This forgiveness or redemption shall be fully experienced at the resurrection, then believers shall be fully saved by the life, or resurrection of Jesus. Then will be accomplished the saying, 'O death where is thy sting? O grave where is thy victory?' 'I will ransom them from the power of the grave, I will redeem them from death.' Hos. xiii. 14.

The other part of redemption is deliverance from the bondage of sin. It is a lamentable fact, that all mankind are under sin—under the reign and dominion of sin—sold under sin—slaves to sin. The good they would, they do not, and the evil they would not, that they do. This power of sin is called the law of sin in our members. This we derive from the first Adam by union with him. From this power, or law of sin and death, we are delivered by the law of the Spirit of life. By union with the first Adam we derive the law of sin—by union with the last Adam we derive the quickening Spirit, called also a law; so called, because by it we are inclined to follow the things of the Spirit; as by the law of sin we were formerly inclined to follow the things of the flesh. As the branch

in the vine partakes of the life of the vine; and as the members of the body partake of the life of the head; so believers partake of the Spirit and eternal life in the Son. So those in union with the first Adam partake of the Spirit and life of their head. They then, who are in the flesh cannot please God. This is redemption from the power of sin, and can only be obtained by union with the last Adam. How this union is to be obtained, I have already shewn in a former number—i. e. by the obedience of faith.
Christian Messenger.

Brother Thos. M. Allen of Mo. writes: on 3d Lord's day, we had another confession of the Lord Jesus, in Columbia—at Paris 4th Lord's day 27 were added. At Elk Fork 17 a short time before, at Paris 9 more were recently added. The Bible cause is gloriously prospering in Monroe, as it would be every where with such teachers and brethren, as they have in that county.

On our return from Kentucky we had a meeting of three or four days at Crawfordsville, Ia. About 30 obeyed the gospel. Bro's O'Kaue and Jameson, and some others were present, and took an active part in the meeting.—*Christian Messenger.*

From the Genius of Christianity. CHRISTIAN ORGANIZATION.

Christian organization is not dependent on any human proposition. It is not superior to the simplicity of the laws of scripture truth. I am happy in the consideration that no man can look to me as in any degree the guardian of a religious party, nor can I regard myself as the servile tool of a party. Acknowledging my allegiance to the King of glory, I think and speak and write upon these matters of Christian interest, fearing not the frown, nor courting the smile of party, but seeking to please God and promote his truth.

Interested in the grand enterprise for searching out the original boundaries of Christian truth, I propose not to put any landmarks where it *seems* that there *ought* to be some, lest they should be set up where they ought not to be; but by patient continuance in searching to find the boundaries which have been set by the Princely Lawgiver—to whose dictation be undying reverence.

Having necessarily to act a kind of secondary part, however, in the work in which we are engaged, it may perhaps justly be thought that modesty would not be unbecoming; but I will yet venture to speak, believing that the magnanimity of those who have spoken before me will spare me, should I dissent from any view they have taken.

On the subject of 'Christian organization,' I

have not been so happy as to find scriptural evidence for all that has been proposed. I feel fully confident that the noble and magnanimous spirit of those who have been agitating this subject for some time past, will prompt them to desire only the truth, the will of the Lord.

It is often said 'something must be done,' that we may save what we have gained. That is, it is seriously thought that to prevent an apostacy from the elevated position of the Reformers, we must have some more general organization, courts of final appeal in cases of difficulty, &c.

All this looks very well, very benevolent, very necessary. But what is really the matter? The matter really is, that the religion of the age (I beg your pardon, reader, for not excepting the class which you belong to,) is full of gout and rheumatism, and the consequence is, that it goes on artificial legs; some of it from its pride is apt to bloat, and to help the matter it has to wear 'corsets.'

Now, for my part, I abominate 'tight lacing,' as I think its treats irreverently the workmanship of him who formed 'the body' for freedom. As to the gout and rheumatism, it is my opinion that it is better to exclude it from the vital fluid of the system than to furnish wooden legs for walking. And I cannot but think that proper food and good exercise, together with a good atmosphere, would greatly remedy the evil of the present day.

The simple organization of the primitive church, I have no doubt, will be found quite sufficient for all useful purposes, when the deceased *spirit* of the religious profession shall be remedied.

I would recommend for food, the sound practical lessons enjoined by the Apostles; to the rejection of the speculations of dogmatical denunciation of the present party state of things. For *exercise*, I would recommend a truly *Christ like* endeavor to instruct and save the children of men; to the eternal rejection of that detestable selfishness which pleads excuses against benevolence and generosity. For *atmosphere*, I would recommend the humble breathings of praying families and praying churches; to the rejection of that 'crack-joke' and 'dresh-&-fashion' society, which respects the Christian Religion more because it is fashionable than because it is divine.

In short, it is the primitive spirit, not new organizations, which is necessary, in my humble opinion.

TO THE ELDERS AND PREACHERS OF THE CHURCH OF CHRIST.

Dearly beloved brethren: You have seen my address to the brethren of Protestant denominations on the subject of Christian union. I am pur-

suaded that your sentiments on this subject are in unison with my own. Much depends on you to promote this desirable object. In the first place, union in spirit with one another, and this union based on being one in the Father and the Son, is all important. In vain we teach the truth, and do not live according to it ourselves. We may have the form of knowledge, but deny the power of it; we may speak like an angel, and yet be destitute of charity. Such are no better than sounding brass or a tinkling cymbal. Such may have their reward in time, but no blessing awaits them in eternity—they may please men, but not God—they may be rewarded with the honors of men, and with the honors of this world; but this is all they may expect in this world, or in that to come.

I have been a close observer of men and manners for more than half a century, and have witnessed many revolutions and commotions in the Christian community, and may say as did Eneas '*quorum magna pars fui.*' In my observations, I have particularly noticed the preachers, and the different characters attaching to them—characters which in some effectually neutralized the truth preached by them to others. These characters I wish to set before you, in order that you may avoid them, and seek a better.

1st. I have seen preachers ignorant of the truth, rise and address the congregation, substituting noise for good sense. Such reminded me of Ahimaz. After the battle was fought between Joab and Absalom, and the latter conquered and slain, Ahimaz was anxious to bear the tidings to Jerusalem. He was told that the tidings were not yet ready, but go he would; and he ran to tell the tidings, although he had nothing to tell. David asked him the news; all he could tell him was, 'I saw a great tumult but I knew not what it was.' The answer David gave was good—'Turn aside and stand here.' It would be well if every such ignorant and would-be preacher of glad tidings should be treated in the same manner. To avoid this character, my brethren, make yourselves well acquainted with the Bible, and understand the message you bear to a dying world.

2d. I have seen preachers well stored with knowledge, address a congregation on the solemn and momentous subject of religion in a florid, yet frigid, iceberg style. Their aim appeared to be, to give an exhibition of the universality of their learning, their philosophy, their divinity, their deep research in the lore of ancient and modern writers. Such men preach themselves, and not Christ Jesus—they are better pleased with themselves and their performance, than the people who hear them.—Such preachers generally are very anxious to hear and receive the plaudits of the people, their ears are open to hear something said in praise of their brilliant display. If none speak, they will *modestly* inquire. O shame! If any flatterer should appear to applaud his discourse, his vanity is tickled, and his foolish mind puffed up. He is highly pleased—not because sinners were saved, or that saints were comforted and edified, but because his

discourse was praised by a hypocritical flatterer! Such preachers never make converts to righteousness. Their philosophy will never make Christians, nor edify them. Now, brethren, to avoid this hateful character, take Solomon's advice, 'Get wisdom, but with all your getting get understanding.' Wisdom is necessary, but wisdom without the spiritual understanding of it, will never make a godly and useful character. With all his learning and wisdom, he will be but a cumberer of the ground, a clog and hindrance to the growth of piety, and progress of religion. Such a preacher throws water on the fire of devotion, wherever it may be kindled. Mark what I say—you will find it true.

3rd. I have seen preachers even among ourselves, bitterly opposed to sectarianism in word, and powerful in argument against it, and yet sectarians themselves in heart, and manifest the spirit of it too plainly to deceive any but themselves. Their arguments are weighty, but so mingled with gall and salt, that their effect is neutralized, or nullified. This subject should be handled in the meekness of wisdom. Show how opposite to truth is sectarianism, and preach union, not of the sects as such, but of Christians—not a union founded on the wisdom or devices of men, but that based upon the word of God, not only of the letter, but of the spirit of the word. Be careful to avoid all offensive language as much as possible. Let all your things be done with charity, humility and meekness, but with boldness in the faith. The gospel knows nothing of our sectarian names, nor should we—let them not once be named among you. Like Paul, know nothing but Christ and him crucified. The practice of reading in the sacred desk extracts from sectarian, or other authors, should be discontinued. It looks like a desecration of the pulpit, where nothing but Christ and his truth should be heard. Such extracts are but the opinions of erring men, and the reading of them rather genders strifes and excites prejudice than allays them, and will turn the attention of the people from the truth to vain jangling. The most effectual way to refute the error is to hold forth the light of truth in the spirit. This will find access to every honest heart, and produce lasting good.

4th. I have seen young preachers in the pulpit assume the authority and didactic strain of an elder, not entreating old men as fathers, and the younger as brothers, but addressing them all as inferiors, an ignorant herd, bound to attend to them, their superiors, and from them to learn lessons of divine wisdom. Often they select the most obscure texts in the Bible, as the subjects of their discourses, and as often do they widely err from the truth. I fear they are prompted by vanity, not to edify the people, but to exalt self. The people generally have learned this truth, that the young preachers especially should be humble, diffident and modest, and not to be so wise in their own conceit as to venture into deep water, and drown themselves. Every dereliction from these virtues

sinks them, and excites the pity and contempt of the people.

5th. I have seen preachers in the earnestness and pathos of a Demosthenes in the pulpit, and as soon as they had left the sacred desk, they left also their zeal and gravity—they mingled with the people, and engaged in vain, light and sportive conversation on trifles, the passing events of the neighborhood, and even on noisy politics, and this too on the Lord's day! By such conduct they destroyed all the good impressions they might have made in the pulpit—watered the germ of infidelity—sunk their own influence—and hardened sinners against the fear of God. Such preachers are not good examples to the flock. In fact they are good for nothing, they are a nuisance to Christianity.

6th. I have seen preachers rise to address a large congregation, who, after straightening themselves, adjusting their phiz and casting a significant stare over the audience, began to read or speak in such a low voice, that few, without a painful strain of attention, could hear a single sentence. After a while, as animal nature began to warm, they spake loudly, and apparently with great zeal. It is feared, that too often such zeal is nothing more than animal warmth, it cools as soon as nature cools. The Egyptian magicians and the American politicians do the same. If a man has anything of importance to communicate, he wishes all who are interested to hear it. If we were to give information to a family asleep under a burning roof, we would show earnestness at the beginning, to alarm them of their danger. Were we to give intelligence of a savage band approaching to massacre an innocent family, would we not at the very beginning show our solicitude for their safety with earnestness? Were we to begin in words scarcely audible, in a cool and studied style, or read a studied discourse to them, would they not think it all a mere hoax, and feel no harm at their danger? Such preachers lull the fears of a sleeping world, and confirm the sleep of death. Did they see the danger of sinners, would they not 'lift up their voice, cry aloud and spare not?' I do not advise you to vociferate on the top of your voice, but to speak so as to be heard, and so to speak, that the people may believe and be edified.

My dear Brethren: We live in perilous times—the Christian world is divided into many hostile sects, 'raging waves of the sea, foaming out their own shame' one against the other with fiendish spite; while the cause of Christ is bleeding to death from wounds inflicted by its professed friends—the world of the ungodly sinking to ruin—saints weeping over the desolations of Zion—infidels laughing—Rome reviving—and hell rejoicing at her vast accessions of damned souls. If we have restored to us the ancient gospel, so long hidden in the rubbish of the temple, wo to us if we preach it not, and set not a fair example of its truth in our holy life and conversation before the world. Let us live and walk in the spirit every day, every hour, and then our labors of love will prove effectual, not only to make proselytes, but also Christians. A spiritual preacher makes a spiritual people, and

vice versa. These maxims are confirmed by the observations of centuries of years by-gone. Be humble, be heavenly, be zealous in the cause of your Master—seek not to please men, but God—live in love and submission one to another, and in kindness to all men—beware of jealousies and evil surmisings—avoid gossiping and tale-bearing, and frown upon such disturbers of the peace.—Remember yours is the ministry of reconciliation—therefore be peace-makers, and not peace-breakers, both in the pulpit and out of it. Beware of the love of filthy lucre, and the wish to live in the style and pomp of the wealthy. Preach the word and avoid as much as possible the angry controversies of this age. Remember, 'He that goeth forth weeping, bearing precious seed, shall doubtless return again, bringing his sheaves with him.' Farewell, says your old brother; farewell again, it may be the last.

B. W. S.

The *Bristol Mirror*, adverting to the late disastrous duel between Col. Fawcett and his brother-in-law, has the following remarks on the general subject:—

Has the duel cleared the character of either party? Has it settled the account between them? It has sent Col. Fawcett to his last account. It has made his successful antagonist like Cain, 'a fugitive and a vagabond,' while his brother's blood cries to Heaven. If the allegation of fraud *was* well founded, it *remains* so still. It was groundless, the accused party is no longer innocent of a greater crime. Whatever some may think, the law of his country, founded upon the law of God, declares it to be murder. A jury may call duelling justifiable homicide, and public opinion may term it a courageous and honorable deed; but will such a verdict pacify an enlightened conscience? Can the man who has deliberately fought and killed his relative, ever more have peace? He has chosen his tribunal, and triumphed there. Has he a reason to triumph in that victory? Probably there was not present at Col. Fawcett's funeral a more sorrowful mourner than the absent relative who caused his death. Neither was Col. Fawcett guiltless of bloodshed! Three shots were fired. His bullet *might* have been fatal. He was accessory to his own death. Duelling combines the guilt of murder and suicide. Officers who have fought nobly against the enemies of their country, thus fought with each other in violation of its laws, 'I wish,' said the wounded man, with bitter remorse, that 'I had died in action.' In the moment of quarrel and impetuous resentment, the real wickedness and horror of a duel is not fully perceived. In the fatal event, they may be calmly reviewed. Who would deliberately chose to be either the murderer or the slain!

'But public opinion,' it is said, 'will pronounce me coward if I decline, when insulted, to give

or accept a challenge. Both combatants in this case, were men of *tried bravery* in the field of battle. But they were far deficient in far nobler principles—in self-control, in the magnanimity which can forgive an injury, in the high moral courage which can disregard a vicious custom in order to obey the dictates of conscience and the plainest precepts of religion. The duellist is necessarily,

'To man a coward, but a brave to God.'

The customary test of honor among men is courage; among females, chastity. A duellist, when arraigned before a jury of his countrymen as guilty of murder, pleads that he kills his antagonist only to avoid the reproach of cowardice and the loss of honor which ensues. He is acquitted. Before the same bar is summoned a helpless female, also accused of murder. What is her plea? 'I sinfully and imprudently confided in the honor of the man who had gained my affections. He deceived, betrayed, ruined me. Appalled by the dread of shame, known that I must be shunned by my own sex, and despairingly by your's in the moment of weakness, of delirium, frenzy, I committed a deed revolting to a mother's strongest feelings, and on which I reflect with horror, I did it *only to avoid a reproach which the loss of a woman's honor entails.* The lords of the creation acquit the man, but condemn the woman. The fear of the world's reproach, affecting the masculine mind, is held to be a sufficient plea to justify a murderous act. But the same fear of reproach overwhelming the weak and timorous female is held in her case, to be no excuse whatever. We do not say that a woman accused of destroying her infant ought to be acquitted on this plea; but we do say that it is *essentially the same plea* with that on which juries habitually acquit the duellist. In *foro conscientiae*, both have committed murder, and from similar motives. What is the *individual aberration* of public opinion on this subject? What would be the course of which a man of upright character and moral courage ought to pursue, if swearing, drunkenness or any other crimes were fashionable? Surely to resist it. The swearers and the drunkards might exclude him from their society, but he would have the esteem of the sober and the virtuous. The man who, on these high and conscientious grounds refuses to fight a duel, may be excluded from the company of duellists, but he will have the approbation of the good and wise. And this is a case to which the principle of association may be advantageously applied. There is an Anti-Duelling Association which has enrolled amongst its members many noblemen, military and naval officers and other gentlemen. Its further extension, or the multiplication of such socie-

ties, in different neighbourhoods, by an expression of public opinion *against* the barbarous, irrational, and immoral practice of duelling, would counteract the erroneous idea that it is either justifiable or necessary. Nothing could be more futile than the allegation that it is beneficial to society. Our refinement depends upon far other causes than this relic of a barbarous age. The most noted duellists have been coarse and ferocious bullies. Their private wrong cannot be a public benefit, nor even on that supposition may we "do evil that good may come."

THE SICK CHAMBER.

Health and the Sun have been always sung and praised; I will now celebrate sickness and shade. I will celebrate thee, bodily sickness, when thou layest thy hand on the head and heart of man, and sayest to the sufferings of his spirit, 'Enough!' Thou art called on earth an evil; ah! how often art thou a good, a healing balsam, under whose benign influence the soul rests after its hard struggles, and its wild storms are still! more than once thou has prevented suicide, and preserved from madness. The terrible, the bitter words which destroy the heart are by degrees obliterated during the feverish dreams of illness; the terrors which lately seemed so near us are drawn away into the distance; we forget,—God be thanked,—we forget! and when at last we arise with exhausted strength from the sick-bed, our souls often awake as out of a long night into a new morning. So many things, during the illness of the body, conspire to soften the feelings; the still room; the mild twilight through the window curtains; the low voices; and then, more than all, the kind words of those who surround us, their attention, their solicitude, perhaps a tear in their eyes; all this does us good; and when the wise Solomon enumerated all the good things which have their time upon the earth, he forgot to celebrate sickness among the rest.

From the Genius of Christianity.

THE PAST—THE PRESENT—THE FUTURE.

The past lives only in memory. It has become a matter of history. How various have been its changes! How wonderful its revolutions! Time, nature, man, are the objects of change.

How slight an impression is made on the page of history by the footsteps of nature's progress!—Life, and thought, and memory, all tell us that the scene's of time are but a dream mixed up with reality.

The present—the smallest inch of time, divides the changing scenes of the past from

the dark, unseen, and untried events of time's future course.

The past is gone from us, the future is not ours, and all that, amidst the infinity of years, we poor mortals have a certain deed of, is the little, narrow neck of time, which separates the past from the future. It is the *present*.

The past has fled from us; no more to return. —It affords us no opportunity for improvement. —Never, never again will it return. The future is not ours. We cannot, therefore improve it. The future affords no opportunity for improvement. But life has been evidently granted us for the purpose of improvement. We cannot improve it in the *past* because it is gone from us; nor in the *future* because we have not reached it. We must therefore catch the moments, improve each in the present, and we will find enough to do, and that to a very good profit.

Some people, in their religious career, are always living upon past blessings, past enjoyments, and past services. Some are always living in the future. They anticipate heaven's favor in the future, religious enjoyment by and by, and expect to be strengthened to do much better hereafter than in the past or the present.

He who understands what a blessing is, feels blessed in the present time. He who enjoys happiness of mind enjoys it in the present. And he who is disposed to serve God, can but understand that God is not served in the past nor in the future, but in the *present*, only.

So, of those who profess to be servants of God, there are these three classes; namely, those who *have served*, those who *mean to serve*, and those who *do serve*. One class only are really servants of God.

SUSPENSION.—Much difficulty has attended the printing of our paper during the past year, owing to an unavoidable deficiency of type, both as to quantity and quality; and it has required much industry and *management* on the part of the publishers to give it a respectable appearance. This difficulty they expect to remedy by the purchase of new type, so soon as the *collecting* season furnishes the funds.

From these considerations, they propose a suspension of the 'Loyalist' until the first of January, when they will be prepared to issue it on a larger sheet, better type, and much improved in appearance.

To this arrangement we have consented, believing it will be to the advantage of all concerned, but more especially to the subscribers; and therefore will not commence our second volume till the first of January, 1844. Meanwhile we hope that our agents and friends will continue their efforts to increase our list of subscribers, as we intend (the Lord willing) the paper shall be improved in all respects.—*Christian Loyalist*.

REPORT OF THE PROCEEDS AND EXPENDITURES OF BACON COLLEGE.

In compliance with the resolution of the Board of Trustees of Bacon College, requesting the Treasurer, "To prepare and publish in the Christian Journal, a statement of all monies paid into the Treasury since the location of the College in Harrodsburg, shewing from what funds they were received, and to what purposes they were applied," I beg leave to submit the following:

From Sept. 1st, 1839, to July 1st, 1843.		Paid from Sept. 1, 1839, to July 1, 1843.	
Received from Tuition fees,	\$6973 85	" for salaries of Professors,	10302 07
" " Loans,	1400 00	" " Building Prep. depart.	350 73
" " Scho'p Fund,	3727 50	" Prof. Ammen balance his sal.	100 00
" " Int. on ditto,	451 00	" Adv'g and Printing,	35 00
" " Build'g Fund,	1229 25	" Chem. & Phil' app' & Lib.	323 00
" " General do	2875 01	" Bank Loan,	505 52
" " Educa'n do	1557 00	" Debt on House in G. Town,	725 00
" " One dollar contri-		" Agent for services,	217 49
" " bution from Ch'es,	1171 00	" Moving furniture, &c. from	
" " Diplomas,	15 00	Georgetown,	20 00
" " Error,	10 00	" Janitor for services,	86 39
		" Tuition fees refunded,	44 00
		" Discount on unct. money,	41 99
		" Feebills for record'g deeds,	5 37
		" Postage,	62
		" House for temporary acc'n	1377 56
		" Old debt in Ge'wn,	20 00
		" Grimes & Williams' account	
		for sundries,	122 05
		" Plate for Diplomas,	85 00
		" College Seal,	7 00
		" D. G. & J. Hatch's account	
		for books, &c.	40 00
		" New College Edifice,	5000 82
	\$19,409 61		\$19,409 61

The following Resolutions were passed by the Board of Trustees, at their respective dates:

September 2, 1839.—*Resolved*, That the whole of the funds and estate belonging to Bacon College, save the Tuition Fees, be and the same are hereby pledged to secure the repayment of any sums borrowed by the Institution from the sacred funds arising from the Scholarships.

June 26, 1840.—*Resolved*, That the Executive Committee be authorized to borrow of the Treasurer of Bacon College such amounts of sacred funds as they may need for the purpose of paying off the debts now due the Professors, if there be so much in his hands, or hereafter may come into his hands, and place in the hands of said Treasurer other notes payable to Bacon College, to the same amount as that borrowed from the sacred funds in lieu thereof.

September 30, 1842.—*Resolved*, That the Tuition, be given to all young gentlemen who may be sent to Bacon College by the different Churches, their other expenses being defrayed by said Churches, and who have pledged themselves to become public proclaimers of the Gospel.

In accordance with the last resolution, the Trustees are anxious to receive students. During the last four years about fifteen young men have received a greater or less amount of instruction in the Institution, and their tuition fees, and in some instances their expenses for board, &c., have been charged to the funds subscribed for that purpose.

All which is respectfully submitted,
Bacon College, Oct. 15, 1843.

E. HUTCHINSON,
Treasurer of Bacon College.

Never forget your word. The saying is in truth, of any farmer, his word is as good as his bond; is worth more to him than the interest of ten thousand dollars.—*Albany Cultivator*.

It was not Newton's pride that he was an Englishman, but that he was a philosopher. The heavens liberated him from the prejudices of an old island, and science has rendered his soul as boundless as his studies.—*Stoughton's History of England*.

The steeple of the Trinity Church, N. Y. is to be two hundred and eighty feet high, being fifty feet higher than any other steeple in the United States—nearly a hundred feet higher than any one in Boston—and sixty feet higher than the Bunker Hill Monument.

Avoid debt as you would leprosy.—If you are tempted to purchase on credit, put it off for three days. You need time for reflection.

AUTUMN.

BY MRS. H. SIGOURNEY.

'Has it come, the time to fade?'
And with a murmuring sigh
The Maple, in his motley robe,
Was the first to make reply;
And the queenly Dahlias drooped
Upon their thrones of state,
For the frost-king with his baneful kiss,
Had well forestalled their fate.

Hydrangia, on her telegraph,
A hurried signal traced
Of treason dark, that fain would lay
Bright Summer's region waste.
Then quick the proud exotic peers
In consternation fled,
And refuge in their greenhouse sought,
Before the day of dread.

The Vine that o'er my casement climbed,
And clustered day by day,
I count its leaflets every morn;
See how they fade away!
And as they, withering, one by one,
Forsake their parent tree,
I call each sear and yellow leaf
A buried friend to me.

'Put on thy mourning,' said my soul;
And with a tearful eye,
Walk softly mid the many graves
Where thy companions lie;
The Violet, like a loving babe,
When the vernal suns were new,
That met thee with a soft, blue eye,
And lip all bathed in dew;

The Lily, as a timid bride,
While summers suns were fair,
That put her snowy hands in thine,
To bless thee for thy care;
The trim and proud Anemone;
The Daisy from the Vale?—
The purple Lilac tow'ring high,
To guard its sister pale;

'The ripened Rose—where are they now?'
But from the rifled bower
There came a voice—'Take heed to note
Thine own receding hour,
And let the strange and silver hair,
That o'er thy temples strays,
Be as a monitor to tell
The Autumn of thy days.'

BE KIND TO EACH OTHER.

BY CHARLES SWAIN.

Be kind to each other!
The night's coming on,
When friend and when brother
Perchance may be gone!
Then midst our dejection,

How sweet to have earned
The blest recollection
Of kindness RETURNED!
When day hath departed,
And Memory keeps
Her watch broken hearted,
Where all she loves sleeps!

Let falsehood assail not
Nor envy disapprove—
Let trifles prevail not
Against those whom we love!
Nor change with to-morrow,
Should fortune take wing,
But the deeper the sorrow
The closer stilling!
Oh, be kind to each other!
The night's coming on
When friend and when brother
Perchance may be gone!

THE LARGEST WROUGHT-IRON GUN IN THE WORLD.—For the last two weeks L. B. Ward & Co. have been hammering out, at the Hammersley Forge, at the foot of 59th street, North River, the largest gun, as it is said, that we have any record of. It is 14 feet long, 3 feet in diameter at the breech, and weighs 30,000 lbs., or 15 tons. It is made for Government, and will be placed on board the Princeton steamer, Captain Stockton, now at Philadelphia. This extraordinary gun is hammered out with a hammer weighing 15,000 pounds.—The process of heating and hammering such an immense shaft is wonderful. The machinery for placing the gun in the furnace, of putting it on the anvil, of turning, cutting and hammering, are so complete, that it is moved with a precision and facility truly astonishing. Cast iron guns of this size, and larger, are frequently made, but no attempt, we believe, has ever before been made to make a gun of this size from wrought-iron. It is calculated that the strength and power of this piece when finished, will carry a ball of one-third greater weight, and one-fourth increased distance, than the best cast iron gun. We have before given an account of a steam-boat shaft forged at this foundry, and it is a source of satisfaction that we are no longer compelled to resort to the workshops of Europe, or to cast iron, for any work of this description, even of the largest character.—*N. Y. Express.*

Singular Occurrence.—One of our oldest and most learned divines on Sunday morning suffered a temporary and rather serious absence of mind, but before the hour of morning service arrived, was supposed to have entirely recovered, and went to his church to perform the duties of his calling. He proceeded regularly with the services of the day, and preached an extemporaneous discourse, which was declared by many who heard it, to be one of the most eloquent, perspicuous and argumentative sermons they had ever listened to.

After the clergyman arrived home, it was noticed that his mind was again wandering, and proper medical treatment was resorted to, and he has since in a great measure recovered. He states that he has not the slightest recollection of preaching on the last Sabbath, or even of being at church, so that he must have delivered an eloquent and lucid discourse while in a state of suspended intellectual action, a phenomena certainly of a curious and unusual character. The only discrepancies observed in the services of the day were two; after reading the commandments, the clergyman repeated the sixth, and when giving out the second hymn he gave out the same one which had been just previously sung.—*N. Y. Tribune.*

FITS.—Though no doctor, I have by me some excellent prescriptions, and as I shall charge you nothing for them, you cannot grumble at the price. We are most of us subject to fits; I am visited with them myself, and I dare say you are also. Now for my prescriptions.

For a fit of passion, walk out in the open air; you may speak your mind to the winds, without hurting any one or proclaiming yourself to be a simpleton.

For a fit of idleness, count the tickings of a clock—Do this for one hour, and you will be glad to pull off your coat the next, and work like a negro.

For a fit of extravagance and folly, go to the work-house, or speak with the ragged inmates of a jail, and you will be convinced that he

Who makes his bed of briar and thorn,
Must be content to lie forlorn.

For a fit of ambition, go into the church yard, and read the grave-stones. They will tell you the end of ambition. The grave will soon be your bed-chamber, the earth your pillow, corruption your father, and the worm your mother and your sister.

For a fit of repining, look about for the halt and the blind, and visit the bed-ridden and afflicted, and deranged and they will make you ashamed of your lighter difficulties.

For a fit of despondency, look on the good things which God has given you in this world, and those which he has promised to his servants in the next. He who goes into his garden to look for spider's and cobwebs, will no doubt find them, while he who looks for a flower may return into his house with one blooming in his bosom.

For all fits of doubt, perplexity and fear, whether they respect the body or the mind, whether they are a load to the shoulders, the head, or the heart, the following is a radical cure, which all may rely on: 'Cast thy burden on the Lord, and he will sustain thee.'

Guilt.—When a person is conscious that he has committed a wrong act, whether it be traucing the character of a neighbour or taking from him his property by deception and fraud, his heart is ill at ease. Wherever he goes, the canker is preying at his vitals and conscious guilt burns conspicuously on his forehead. He does not act—he cannot feel like himself. It is only by persisting in a course of sin and searing the conscience, that any man can boldly look you in the face and declare his innocence, when he knows he is guilty of the sin laid to his charge. With how much care should we guard against the temptation to do wrong!

'Let no man trust the first false step,
Of guilt; it hangs upon a precipice,
Whose steep descent in last perdition ends.'

It is by resolving to do that which is just and honest, and persisting in our good intentions, that will save us from overt acts, and secure the approbation of good consciences. How true is the language of the poet—

He that acts unjustly,

Is the worst rebel to himself, and though now
Ambition's trumpet and the drum of power
May drown the sound, yet conscience will, one day,
Speak louder to him.

To be preserved from gloomy fears and unpleasant apprehension—to retain through life a good conscience, be extremely careful how you conduct before the world. Be guilty of no crime. If in a moment of temptation you have forgotten your good resolutions and overstepped the bounds of virtuous life, lose no time in retracing your steps. Go back this moment. Wait another second and you may be lost. Acknowledge your sin—repent of it heartily, and God will give you strength in future to resist every temptation.

From the Genius of Christianity, HOPE.

What is hope? It is a brilliant and beautiful star, that guides our feet through the meandering pathway of life, and shines loveliest on the soul, when the clouds of adversity and sorrow hang dark and heavy. It is a bird, whose plumage is more shining, and whose song is sweeter, when our spirits are saddest. It is a sun-beam of gladness, that shines into the secret recesses of the heart, dispelling gloom and unhappiness. It is a balm that heals the severed ties of nature, and imparts consolation to bereaved friends, by pointing them to a happy reunion. It is a telescope, through which we behold a placid sea, a serene sky, and a quiet harbor, far beyond the tumultuous waves of life's ocean. It is an anchor to the soul, both sure and steadfast, and bids us look to Heaven for a home that is enduring and a happiness that is unalloyed.

The pursuit of happiness, is common to the old and the young—all desire ease, tranquility and enjoyment—few are fond desirous to ride upon the storm and to direct the whirlwind. And of one thing we are certain, that happiness cannot be enjoyed, unless temperance lays at the foundation of character.

AUGUR said, 'Give me neither poverty nor riches,' and this is ever the prayer of the wise. Our incomes should be like our shoes—if too small they will gall and pinch our feet, but if too large they will cause to stumble and to trip. But wealth, after all, is a relative thing since he that has little, and wants less, is richer than he that has much and wants more. True contentment depends not upon what we have. A tub was large enough for Diogenes, but a world was too little for Alexander.

What do children read? According to their capacity, generally what their parents do. They feel authorized to read any thing they see in your hand. Are you quite certain that that book or paper you just laid down, and which may have done you no essential harm, will not corrupt the heart of your child? Children suppose every thing they read to be true? It is a terrible shock when first told that the book which has afforded them so much delight is 'only a story.' Every thing put into the hand of a child *should be true*, if you wish your children to tell the truth. But perhaps you don't know what your children read. You ought to. Bad books are every where, and they may ruin your family, as they have others. Good books can be procured, and they furnish the cheapest means of helping the parent in governing the family.—*Am. Mes.*

From the Protestant and Herald.
THE DEBATE.

Whereas, a report is widely circulated that the contemplated debate between A. CAMPBELL and N. L. RICE will not take place; this card is to contradict such report, and inform the community that there is no just foundation for the report, so far as we know,

JNO. H. BROWN,
JAS. K. BURCH,
JACOB F. PRICE,
N. L. RICE.

Lexington, Oct. 11, 1843.

OBITUARY.

[COMMUNICATED.]

DIED—On the 11th inst., in Jessamine co. Bro. WILSON H. HUNT, aged 24 years. He was a pious and devoted Christian; a member of the Jessamine Church. He died in the full faith of the 'shops of the gospel,' reconciled to the will of our heavenly father, and exhorting the brethren

to more piety, and devotion in the cause of Christ. He has left a wife and two children to mourn his early death. 'Blessed are the dead that die in the Lord.' J. W. H.

RECEIPTS.

J. Axaline, Nicholasville,	Ky.	2 00
J. Todhunter,	"	2 00
Jas. Deijanet, Richmond,	"	1 00
Wm. Van Pelt, Lexington,	"	2 00
Wilson & Mason, Lawrenceburg,	"	1 00
Stephen Cook, Circle,	Ohio.	1 00

TO RENT.

The large and commodious Brick Building, on Main Street, South East of the Court House, lately occupied by Mr. & Mrs Robertson, as a Female Boarding School. The rooms are large and airy; the situation high and healthy. Also, several rooms for shops, &c. For terms, apply to the undersigned, adjoining the premises.

C. L. JONES.

Harrodsburg, Oct. 7, 1843.

GREENVILLE INSTITUTE.

Professor BENJAMIN MOORE, lately Professor of Mathematics in Transylvania University, and so favorably known throughout the West, as a profound Mathematician and successful Teacher, has been engaged to take charge of the Department of Mathematics and Mechanical Philosophy, in Greenville Institute. The Principal is prepared now to receive 10 or 15 pupils more, if application be made immediately.

S. G. MULLINS, *Principal.*

Harrodsburg, Oct. 7, 1843.

**FEMALE INDUCTIVE INSTITUTE,
AT WINCHESTER, KY.**

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

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

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

TERMS.

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

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

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

JOHN G. TOMPKINS, PRINCIPAL.

September 1st, 1843.

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

A LIST OF LETTERS,

Remaining in the Post Office, at Harrodsburg, Ky., which if not taken out within three months, will be sent to the General Post Office as dead letters.

A
 Alsop, Benjamin
 Ashlock, George
 Archer, A J 2

B
 Bereman, Allen
 Bass, Ebenezer A
 Blackford, Mrs Mary
 Bottoms, J L
 Brown, J D
 Bunton, Allen A
 Burford, Jeremiah B
 Ball, John Sen
 Burton, Lewis M

C
 Chinn, Richard 2
 Clepents, N
 Cannon, Thomas
 Cummingore, Henry
 Chamberlin, James 3 2
 Chambreau, Mrs
 Clerk Mercer Circuit C. 3

D
 Dunlary, Daniel
 Dunn, P R 2
 Downey, Armstead
 Duly, John
 Deatherage, Charles
 Doyle, William
 Daugherty, Noal

E
 Eccles, John W
 Evines, David L

F
 Fal, F T Esq
 Ford, Edward M
 Faulees, James Jr

G
 Gross, M S
 Gray, John W

H
 Harrison, Jilson P
 Hunt, W N
 Hale, Miss Mary J
 Hall, David G
 Heckendale, J & co
 Hunter, Milford

J
 Jayne, Dr. Z 3
 Jones, C 4
 Jones, Mrs Susan Ann 3

K
 Kelley, James
 Kinney, Mrs Mary

L
 Lung, Mrs Mary A
 Lay, Talton 2
 Laysley, R v James T 2
 Lawson, Catlet 2

M
 Mahan, Francis
 McAfee, John
 McClure, E T C
 Moore, Miss Barbara B
 Montgomery, A B
 Moore, J J
 Moore, Thos H
 Miller, Mrs Clarissa

N
 Nicholson, Eliza Ann
 Nave, Charles 3
 Nanton, H W

Aldridge, Miss Sarah
Allen, Phillip T

Batlease, John
Barres, William H
Burton, Joseph W
Bard, David
Bunton, Daniel
Barton, Julius
Brown, Thomas H
Berger, Mrs N
Bowman, Ab. H

Clerk Mercer County C.
Chaplin, Isaac
Commans, Mathew
Chinn, T W
Corneal, Thos, D Maj
Carter, J G
Curd, A B

Danavan, Jeremiah
Dicason, Miss F R
Davies, David J
Debonno, Joseph
Demaree, John
Davies, R M

Ellis, Wm Sen
Ellis, David C

Fairman, Mrs Sarah F
Fletcher, Jonett F
Ferguson, R F 3

Gabbert, Elijah
Gabbert, Henry

Harlan, Davis
Hardenstein, Mrs
Haggin, Misacs N & M L
Hamilton, William
Harris, P H

Jones, Miss Susan
Johnson, Thomas

Kennedy, Phillip

Light, Peter
Ludwick, John 2
Lander, Miss Eliza J
Labertew, A

McCra, Isaac
Marion, Thomas
McCormack, John
Marberley, William J
May, John Esq
Miller, Mrs Sarah S
Morgan, Jas
Matthews, Geo. H

Newlin, George
Negley, Phillip

Prather, William H
 Prather, Bazel

Raynolds, Thomas C
 Rogister, William
 Roach, Joseph
 Redman, Mrs S
 Reed, Henry W

Salsbury, Martha
 Smock, John
 Sprague, A M
 Steel, Jeremiah V
 Springer, R R
 Still, J A
 Shreve, L L
 Stone, Nicholas M
 Sharp, Mrs Edmund
 Steele, Thomas

Terhune, Garret
 Trower, Mrs Martha
 Terhune, William T
 Tankington, Geo W

Vanarsdall, C C
 Vanarsdall, William
 Vandavier, John
 Vanneys, Abram

Wigham, Margaret
 Williams, Mrs Fanny
 Willis, J A
 Willis, W T & J A
 Willson, Tylor
 Wheeler, John
 Wheat, Richard A
 Woods, Jas
 Wilson, Willis
 White, Alexander
 Wilson, Josiah
 Wickersham, Sampson 2

Young, Mrs Nancy
 Yates, Lenard
 Young, John

Persons calling for any of the above letters, will please say they are advertised.

Oct. 1, 1843.

TERMS.

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

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

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

IV. All communications must be Post PAID BY THE SENDER to receive attention.

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

RULES FOR REMITTANCE.

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

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

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

P
 Pitman, Matthew
 Prather, Mrs Mary Ann

R
 Robertson, John Q
 Roach, J B
 Randall, U P
 Ransdall, Harrison

S
 Sandres, John 2
 Scott, John A
 Skidmore, William
 Stane, Jisse
 Shy, C L
 Short, William
 Sebastian, George
 Smith, Jacob
 Shall, Geo Jr
 Sellers, William

T
 Taylor, Moses
 Tomlinson, William M
 Trapnell, Mrs N
 Thompson, Mrs Susan P 2

V
 Vanarsdalle, Cornelia
 Vaughn, Johnson or H Gora
 Vaughn, Allen
 Vivion, Albert G

W
 Woodson, Miss Mary A
 Wolf, Nathaniel 2
 Wall, A E
 Wright, Geo
 Willis, William T
 Willis, James
 Westerfield, James C
 Worthington, Samuel
 Wood, Rodes
 White, Henry H
 Williams, Joel P

Y
 Yerley, Catharine E
 Yeagle, James
 Young, Silas

G. T. WHITNEY, P. M.

CHRISTIAN JOURNAL.

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

WEEKLY.]

R. FRENCH FERGUSON, EDITOR.

[\$2,00 A YEAR.

Vol. II.

Harrodsburg Ky. October 28, 1843.

No. 33.

COMMUNICATIONS.

For the Christian Journal.

THE CHURCH OF CHRIST, ON MAIN STREET, IN LEXINGTON, AND THE SYNOD OF KENTUCKY.

Many inquiries having been made, and erroneous apprehensions having been entertained relative to the invitation given by the Church of Christ, on Main Street, to the Synod of Kentucky Meeting in Lexington, to use their house for worship; I deem it proper to publish the invitation and correspondence on that subject:

"Lexington, Ky., Oct. 6th, 1843.

"The Moderator of the Synod of Ky., now meeting in the first Presbyterian Church, in Lexington:

REV. SIR:

"I am requested by the Elders and Trustees of the Church of Christ, which worships on Main Street in this city, above the Phoenix Hotel, to make known to you, that their house for worship is offered, and will be opened next Lord's day morning and evening, to be occupied by any Minister or Ministers of the gospel of your body who may be designated by you.

I am, respectfully, your obt' servant,

JAMES FISHBACK."

(ANSWER.)

"Lexington, Oct. 6th, 1843.

DEAR SIR:

"Allow me, in behalf of the Synod of Kentucky, to communicate to you an extract from the minutes of that body this day in session, as follows, viz:

"A communication having been received from Doctor James Fishback, in behalf of the Elders and Trustees of the Church of Christ, on Main Street, inviting Synod to use their house of worship on next Sabbath, it was ordered, that W. L. Breckenridge, J. K. Burch, and J. B. Brown, be appointed a committee to inform Dr. Fishback very respectfully, that our sense of Divine Truth forbids us to hold Ministerial and

Christian communion with persons entertaining such views of Gospel doctrine as we understand to be held by those whom he represents, that we could not, therefore, tender to them the use of our houses of Christian worship, and do not feel at liberty to accept their invitation without distinctly stating these things; but if, notwithstanding, it be desired that any of our Ministers should occupy their house, the committee already charged with our religious exercises, will designate persons to preach there.

I am, very respectfully,

W. L. BRECKENRIDGE,

Chairman of the Committee of Synod."

(REPLY.)

"REV. W. L. BRECKENRIDGE, Chairman of the Committee of Synod.

DEAR SIR:—In reply to the communication you did me the favor of making on yesterday, in behalf of the Synod, permit me to say, that it was not the design of the Elders and Trustees of the Church on Main Street in this City, to seek, either "Ministerial or Christian fellowship" with the Synod of Kentucky or her churches, or to invite a comparison of the religious doctrine, order, principles, or practice of the Synod with those of that Church.—They designed nothing more than to exercise towards that body, the courtesy that is usually practised by other Churches to her, under similar circumstances;—they had no view to a reciprocation by the Churches and Ministers of Synod of like friendly offices.

I do not know what "views of gospel doctrine the Synod understands are held by those whom I have represented," which made the order of Synod necessary. Permit me, however, to say, that the Church is independent in her constitution and government of all other churches, and sustains no connection with any church or denomination of Christians, that authorizes them to make a creed for her, or which subjects her to their legislature or government, or that makes her responsible for any error that may

Book

be imputed to them.—Her whole system of religion is contained in the Old and New Testaments, which comprehend, as we understand the Scriptures, the original creation of man in the image and likeness of God; his fall and the loss of that image, together with the loss of union and communion with God;—and that by sin man became involved in pollution and death; as by it all his posterity have begun to exist out of fellowship with God, and have come into the world without the knowledge or love of Him, and without power, moral or natural, to relieve themselves from that state of ignorance, carnality, and death. This is what we call *total depravity*, (and which I would call "*hereditary depravity*:"") all that makes man to differ from this state for the better, is owing to the interposition and effect of divine grace and mercy.—We consider salvation to be wholly of the grace of God through the redemption that is in Christ Jesus; and that conversion and sanctification are by divine influence, through the word of the Gospel and the mediation of Jesus Christ.

In regard to the denomination of the Church on Main Street, "the Church of Christ" there, she did not design any disparagement to other churches, by the name, but considered it due in truth and in honor to Jesus Christ, thus to be denominated, because she professes herself to be a church of Christ, and to be "built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone" and head.

We regard the imputation of Socinianism, Arianism, Pelagianism, &c. if at any time made against us, as untrue and unjust. The Church desires to cherish and practise the truth as it is in Jesus, so as to deserve the fellowship and love of all true Bible Christians, and the favorable regard of all honest men.

With those explanations, avowals and disavowals, after apologising for trespassing so long on your attention, I desire you to inform Synod that the house of worship of the Church on Main Street, is still offered to be used by her Ministers for public worship on to-morrow, if she sees proper to accept of it.

I am, respectfully,

JAMES FISHBACK."

Oct. 7th, 1843.

I will merely observe, that after the above communication was read, it was voted by Synod *nemine contradicente*, that Ministers be appointed to preach in the house; and that we had two excellent discourses, one by the Rev. Mr. Proctor, and the other by the Rev. Mr. Brown; the former in the morning, and the latter in the evening of Lord's day. J. F.

For the Christian Journal,
SOCIAL LETTERS.—No. 2.

MY DEAR FRIEND:

There is much to be done in this world, if we would acquit ourselves like men. In carrying out the purposes of our being, the great work is to be accomplished that will give us a title to a mansion in the skies. But alas! how often do we forget the object which God had in view in our creation?—When we forget that object, we cease to live as rational beings. We gaze upon the stupendous works of Deity with an indifferent eye, and trace the operation of his moral government with inattention. We enjoy the blessings which heaven pours out upon us without so much as feeling an emotion of gratitude for Him, whose hands support our frail being through so many dangers. It will be perceived immediately, that such a state is offensive to religion; and that which is offensive to religion, I believe, is obnoxious to our happiness.

The sentiment, that whatever is inconsistent with pure religion is also obnoxious to our happiness, is hard to be received by young persons in general. But if we consider the character of our Creator for a moment, we will see the beauty of the sentiment. The Almighty is a being who desires the happiness of all his thinking creatures; or else he is not *perfect* in a moral point of view.—Does he sport with the sorrows of his creatures? Does he delight in their sufferings? No. Every one's soul revolts at the idea. Then that system of religion, which is revealed to us in the Bible, being practiced, will augment and enhance our happiness; unless its author desired our misery.—Where is the precept in the New Testament, obedience to which would diminish from our real enjoyment? None can possibly be found. But the cause why the above philosophy is not universally received, is *ignorance* of that in which happiness consists. We sometimes meet with persons, whose happiness consists in an unreasonable, and degrading levity. They must indulge in a round of senseless frivolity; drown the intellectual and moral faculties in a flood of convulsive laughter; and if these are denied them, they believe themselves to be miserable. Such persons are to be pitied; for their moral training and associations have been such as to fail to accomplish for them that which is lovely.

When we forget the object of our being, we become, in the language of Scripture, "*luke-warm*." If you will turn to your Testament, and examine the third chapter of Revelation, you will find that

such a state is most offensive to the Savior. Because some were neither 'cold nor hot,' God said he would spew them out of his mouth. He would, he said, that they were cold or hot. The Creator of our being loves a decided character. And indeed it is manly to be decided. Decision of character is the great want of Christians in the present day. There is too much wavering—too much unstableness. This unhealthy state is peculiar to youth after the first religious flow of enthusiasm is over. How many young persons do we see, who, at the time of their coming into the church, were warm and zealous; but in a short time fall away into inactivity? Every young Disciple should guard this point with the greatest diligence. We should reflect that the church needs all our energies; and that our adorable Redeemer has commanded us to make all our powers subservient to his cause. To be good is one thing, and to do good is another.—The unthinking may not readily discover the difference, but to the discerning the difference is apparent. There are many persons who do no harm; and at the same time cannot point to anything good, or to any good act, in the whole course of their lives. Now, does not the Bible hold out the idea that we are to be actively engaged in doing good? If this be true, how many are in the strait and narrow way? Especially, my dear sir, ought we, to consider this matter. You and I may have to act on the present theatre, when those who are now acting with so much success, have passed away. The old cannot remain here much longer. To the rising generation the eyes of God are turned, that in us he may find friends to support the cause of virtue. What a solemn reflection!—Shall we be inactive when perhaps the eyes of angels are gazing on us? How much is to be done in reforming the manners of the age? They need reforming. The winds have strove upon the great sea, and from its dark and agitated bosom, monsters of all sorts have arisen and covered the land.—The Man of Sin has been elevated, and corruption, in one dark way, has swept from society the simplicity of manners, practised by the first saints, and by our fathers! In this wreck of affections and virtue, every one can find a place to work. In our own immediate sphere, kind sir, is there not some good work which we can do? Think a moment.—Is there not a young man whose heart we can lead to wisdom's ways? 'A word spoken in season how good it is!' There are some periods when a few words will make a lasting impression upon the heart. Peculiar circumstances,—the events of society, &c. render the heart tender, and susceptible of religion. To study human nature, or the philosophy of mind, enough to know when to avail ourselves of the existing mental states for good, is commendable; nay, it is a duty. For, by studying MAN, we will be enabled to effect what otherwise we never could; and the Lord calls upon us to do as much as we possibly can.

I know, honored sir, that such a life is one of unceasing labor; and that it will deny us the gross pleasures of our animal nature; but it is also a fact, that our real happiness consists in such a course.

And is not the pleasing reflection, that we have been useful to our fellow men, worth more than all the pleasures of sense? In old age, to have eternal life before us, and virtue and tranquility behind, are no small things. They will richly repay us for all our sufferings and privations; and our days can then close as closes the evening in the mellow light of autumn. Then we will experience the truth of the sentiment,

"Know then this truth, enough for man to know,
Virtue alone, is happiness below!"

Most benevolently, yours,
PHILOSOPHUS.

Fairview Cottage, October 19th, 1843.

CHRISTIAN JOURNAL.

HARRODSBURG KY.:OCTOBER, 28.

☞ We learn from the Harbinger, that the Hon. HENRY CLAY has consented to act as Prest. Moderator, in the Debate to commence at Lexington, on the 15th of next month.

☞ The editor has returned to his post, and will resume the active duties of his office next week.

ERRATUM.—On page 132, in last week's paper, seventh line from the bottom of first column, we are made to say, 'when they say they do not consider the Disciples as a branch, they mean that they do not consider them a branch?' This is an error that destroys the sense of the whole sentence. It should read: 'When they say they do not consider the Disciples as a branch, they mean that they do not consider them as a portion, or as forming any part of the Church of Christ.'

S. M. S.

☞ Bro. G. W. ELLEY has removed to Columbus, Mississippi, to which place he wishes all papers and letters for him to be hereafter addressed. Brother Elley will please act as general agent for us in that region of country.

☞ We this day received a joint letter from Brethren Maupin and Coons, of Mt. Sterling, Ky, complaining of the failures of the Journal to reach that place with any degree of regularity. This is the first complaint received from that office, though our list there numbers over forty names. We cannot account for these failures. We know the paper is regularly mailed (having published the paper every week, with but one exception for now nearly one year,) at this post office. We blame no one—not knowing whom to charge with remissness in duty. But the fault is with some of the Postmasters. By these failures we have lost two good subscribers, and the only hope we have is that we may not lose more from the same cause.

We will continue Bro. Maupin's paper until he is satisfied. Bro. Coons owes us nothing.

S. M. S.

DEAR READER:—Were you ever placed in a situation, in which you knew not what to think, what to say, or what to do? If so, then you know how to feel for us—for that is just our situation at this present writing. We want to say something; but don't know how to condense our ideas, so as to say any thing profitable. We want that *something* to be about the Christian religion; but where to begin, or what topic to select, or how to clothe our ideas with words, so as to render them tangible, and useful to you, sadly puzzles us just now. We then crave your indulgence and sympathy, whilst we endeavor to indite a short article, which you can read without feeling your understanding and good sense imposed upon.

But, what topic shall we select? There has been so much already said on almost every subject connected with the Christian religion, that it is next to impossibility to produce anything original;—there are now so many papers, and so many writers to each paper, that he who promulges anything new, must be possessed of greater intellectual powers than we ever made pretensions to.—Then, if there is no originality about our ideas, don't blame us; but give the praise where it is due. But the topic. O, says one, write an article about the errors of the sects—show them their false positions—that their doctrines are the doctrines of men, not of God—exhort them 'to flee the wrath to come.' Hold: there has been too much of this kind of writing and speaking already. Our papers, our preachers and our members, have already too much *abused* the sects for their peculiar views about the Christian religion. Young as we are, we know that many older heads, have injured the cause they plead by their unmeasured abuse of the sects, and many younger ones have gained themselves a notoriety, anything but enviable, by their dogmatical and tyrannical method of opposing other parties, whilst they themselves know scarcely the first of the first principles of the Gospel. And we have learned another thing—that the more the sects are battled with, the better soldiers they become in their own cause; and the more loudly the errors of their views are vociferated from the press, from the pulpit, and from the street corners, the more closely they stop their ears, that they may not hear, and close their eyes that they may not see, and harden their hearts that they may not feel. This topic, then, from the above consideration, will not do. What then shall it be?

Urge upon the Elders, says another, the neces-

sity of attending more closely to their own, as well as to teach the Disciples in their duty. This has been done time and again, and we cannot see that either the Elders or members are a whit the better for it. Preach more genuine *love* and *good feeling* among the Brethren at large, says a third. This, too, has been done time out of number, and yet *love waxeth cold*, and good feeling is supplanted by *coldness* and *hatred*. Tell them of the goodness and mercy of God—the benevolence of our Savior in giving himself to die for them, and that they might have life eternal, says a fourth.—This has been done so often that it now falls upon the tympanum of the ear with no other effect than to lengthen the grin of infidelity continually playing upon the countenance. Well, says a fifth, you present so many objections to the topics proposed by us, we will leave the matter with you. Make your own selection; only in writing for the press, don't—don't—

Yes, but we *will*. The great evil lies with yourselves. The *beam* is in your own eyes; and though it gives you exceedingly great *pain*, you're not willing to have it plucked out. This then shall be the topic: 'Cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.'

The *beam* in the eyes of many professors is like great brass-cased spectacles hoisted upon the bridge of the nose of some individuals—and those too, who have no more use for spectacles than they have for three pair of natural eyes—they are continually peering over the rim, to see how much people *notice them*—whilst they are as continually *stumbling* over every obstruction in the way of their feet. So with this great beam. It is placed athwart the sight of the eye; and whilst those whose vision is blinded by it, are anxious only for the small mote in a brother's eye, they are constantly *stumbling* and *falling* over every obstruction in their way. But what is most strange is, that though they stumble and fall, and even to see themselves in the dirt, and filth and mire of the world, they entirely *overlook* the beam in their own eye, and lay the whole blame upon the mote in their brother's eye.

This beam is the *cause* of immense mischief in the Church. It is because of having to look so high to see at all over it, that many see the glaring faults of the sects; while we imagine, if they would pluck it out, they would have as much as they could do for sometime to come to correct their own. From the same cause they look upon the faults of a brother as *double*, and often *many double*. An

unkind word, an equivocal look, is often magnified into a crime little short of apostacy. The man with the beam, always careful of the good of the Church, fairly raises himself on *tiptoe*, and strains the nerves of the eye to their utmost tension, in philanthropic endeavors to pluck the mote from the erring brother's eye; and how does he do it? Why, by blazoning his brother's fault about the streets, and in the by-ways, and in the hall, and wherever he can find another with a beam as large as his own to listen to him; who, in turn, tells it to another, and he to another; and so on, until the shame and scandal becomes public property. Thus is reproach daily brought upon the Church; and all owing to this abominable beam in their own eye; causing them to look so high as to entirely overlook their own faults, and fasten, with savage-like avidity, upon the faults of a brother.

But the evil of this beam does not stop here.—It possesses the power to make the man believe, while he sees and laments the faults of his brother, that he has none himself; that *he* is nothing but purity and righteousness personified, when, the very fact of wearing so large a beam, is *prima facie* evidence, that he is wholly corrupted and entirely defiled, with self-conceit, and self-righteousness. In this situation, then, he is fit for nothing—only to stumble and fall, and bruise himself over the faults of another. Now, what saith the Book?—'Cast out *first* the beam out of thine own eye, and *then* shalt thou see clearly to pull out the mote that is in thy brother's eye.' Mind,—unless you *first* remove the obstruction from your own eyes, you will forever fail in your endeavors to relieve your brother; because, until you do this, the magnifying power of the beam will cause you either to put your brother's eyes out altogether; or you will overshoot the mark, loose your balance, and fall headlong into the ditch, to your own eternal destruction.

Does any one inquire, how shall I know if the beam is in my eye, and how shall I proceed to remove it? We answer—what fault have you seen in your brother? Does he visit the tippling shops? Then do you keep away from them. Does he delight more in the company of profane and wicked persons, than he does in the company of the children of God? Then do you associate with the latter *only* to the exclusion of the former. Does he find more pleasure at the gaming-tables, at the horse races, and in the ball-rooms, than in the house of God, and in attending the stated and occa-

sional meetings? Then do you never visit the former, but be constant in your attendance at the latter. Does he neglect family worship and closet prayer? Then do you strictly attend to both—not in a *formal* manner, but with the whole soul and mind devoted to the worship of God.—Does he mock and scoff at the exhortation of the Elders and Ministers? Then do you yield yourself entirely to the guidance of the officers of Christ's Church. Does he partake of the 'elements of the Lord's Supper,' with a smile of levity in his eye, and a laugh of scorn on his lip? Then do you weep for his infatuation, and pray God to forgive him his sins. Show by every action of your life that you discountenance such unchristian conduct, and that you have clean removed the *beam* from your eye; and then, approaching him tenderly, remonstrate with him on his conduct, and plead with him to suffer you to remove the mote from his eye, that he may be enabled to see the beauties and perfections of the Gospel as plainly as yourself.

By this manner of proceeding, if the beam is in your eye, it will be removed; the faults of your brother will appear no more glaring than they really are; and there will be no danger of your falling or stumbling over them. The work of reform, then, must commence *at home*; for we are all more or less wrong. Let every one begin to put his own house in order; and after he has finished this *great work*, he will find ample leisure to assist his neighbor in the performance of the same. But let no one lift a finger towards his fellow until he has attended to his own defects. We candidly believe that most of the evils we so much lament owe their origin to blindness to our own faults, and in *straining* after the faults of others. This is an humbling confession, but is nevertheless true. We see it daily exhibited; and it is both *unchristian* and *unmanly* to blame others with that of which we are ourselves guilty. Even since commencing this article, we have been made painfully sensible of this defect in ourself, and hope we have succeeded in plucking a beam of considerable magnitude from our eyes. 'Go thou, and do likewise.'

Thus, reader, we have thrown together a few thoughts on this subject; but whether they will prove profitable to you or not, time must determine. When we commenced writing we had nothing definite in view, and knew as little where the train of ideas would lead us, as you did when you commenced reading. We have thrown our thoughts

together just as they occurred, and hope you will not be deterred from perusing them, and even extending the train, by the length of the article.

S. M. S.

"CALL TO THE MINISTRY."—In all periods of the Christian Religion, there have been 'calls' to the work of the ministry; and that individual who labors in the great work of proclaiming the Gospel without a 'call' performs a superfluous work—or rather, no work at all. We think, (but would by no means wish to impose our opinions upon others,) however, but few in this day understand the *precise nature* of a call to preach the glad tidings; and we have come to this conclusion from the fact, that 'calls to the ministry' now are, and for many long years past have been, nothing more than *paper calls* from the *members* of some church already established; stating the *salary* they are willing to bestow upon the 'called' for preaching to *them* what they profess to be already acquainted with. Here, then, is the difference:—The 'call' by the Spirit is to proclaim the glad tidings to *sinner*—to a world covered in darkness and guilt—to bring them, or rather to teach them, the way to life everlasting, by declaring the Gospel,—the love of God, and of his only Son, our Savior—to call upon them by all the tender mercies of our Heavenly Father, to forsake the error of their ways, to cease to do evil, and to learn to do well—to return to the Lord, and he will have mercy upon them; and to our God for he will abundantly pardon their evil deeds and transgressions against his holy laws and commandments; while the 'calls' of the present day are to preach to those who have already, according to their own showing, tasted of the gracious goodness of God—have secured his favor—obtained the pardon of their transgressions, and, if we can believe them, are already *elected* and *predestinated* to everlasting life—whose sins God has blotted out of the book of his remembrance; and will remember them against them no more forever. *These 'calls'* are generally *weighty* (being an obligation to pay a stipulated sum of money, or something that is equally as well understood to the 'called' for teaching them, Lord's day after Lord's day, what they already know)—and, therefore, are seldom or never refused.

Now, we contend as strongly for a 'call to the work of the ministry' as can possibly any orthodox body or individual in the whole land; but at the same time we protest against substituting a *human call* for a Divine one, as well as altogether perverting the *nature* of the call. And so long as the called moves in obedience to the spirit of the

Divine call, we will lend our hearty co-operation in every way that will in the least promote the design of the call—the conversion of sinners. But we are bound by an honest conviction of the truth, to raise our voice against the debasement of sectarian 'calls'—for they are nothing more than the calls of 'filthy lucre,' that the 'called' may have the means of gratifying the 'lusts of the flesh,' and thus prostrating the divine call to a level with their own greedy appetites. Paul and Barnabus had a 'call,' while at Antioch—but not from the Church; nor do we learn that the preliminaries, (such as salary, &c.) were placed upon parchment, nor yet do we learn that they consulted with the Presbytery, as to the propriety of accepting or refusing that call. But we do learn that they *immediately* commenced the work '*whereunto they were called;*' and we further learn, that that work was to 'preach the word of God,' not to the saved, but to the unbelievers. Again, Paul had a 'call' to go into Macedonia; but this call, like the former, was from God, and the object to preach the Gospel in that country to those who stood in need of it—the unbelievers. Now, neither of these 'calls' bear any more resemblance to the 'calls to the work of the ministry' in these orthodox days, than white does to black in color.

These thoughts were suggested upon reading the following 'call,' from the minutes of the 'Ebenezer Presbytery,' recently assembled at Burlington, Boone county, Ky:

"A call for the pastoral services of Bro. J. T. Hendrick, from the Flemingsburg church, was put into his hands, and he having signified to Presbytery his willingness to accept it—whereupon, *Resolved,* That Presbytery, when they adjourn, will adjourn to meet at Flemingsburg on the Friday preceding the 4th Sabbath in October next, to instal Bro. J. T. Hendrick, pastor of the Flemingsburg church."

See the difference in this 'call,' and the one to Barnabas and Saul:—"the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them." 'A call.....from *Flemingsburg Church* was put into his hands.' Comment here is unnecessary.

We have said that we contend as strongly as any one can for a 'call to the work of the ministry;' but before we would *accept* a call of the above character, or advance one word in favor of its being a call from the Holy Spirit, or even that such 'calls' are in accordance with his will, we would deny the power of the Holy Ghost to call at all; and this is what the above does in effect. But when the *root is rotten*, (*vide*, the late Synod at

Lexington,) what can be expected of the 'branches' and twigs?
S. M. S.

Jamestown, Ohio, Oct. 11, 1843.

DEAR BRO. FERGUSON:

BRO. H. T. Anderson has written some good things on the subject of Church officers and organization, but he has not been as definite on the subject as I want him to be. He has assumed that Evangelists are now officers of the Church, and that the right of ordination is vested in them. If he can prove that any stand related to the Apostles and to the churches as did Timothy and Titus, then he will have satisfied me that Evangelists are absolutely necessary to proper organization. But I have my doubts whether any can claim to be evangelists in the Scripture sense. I mean that Timothy and Titus have no successors. If Bro. Anderson will show a regular succession of *Timothies and Tituses*, I will try, by the same arguments to shew a regular succession of Apostles.— I do not believe we have any Evangelists now.— In one sense of that word, I admit that we have a host: if the word Evangelist means a proclaimer only, then all who preach are Evangelists. But to come up to the point. I ask, who among us have the right to receive accusations against Bishops, and to displace them, and to ordain others in their stead?

If there be any such overruling power vested in any, by whom is it now conferred, and what the means to be used in conferring it.

I fear that if any man were now to assume the powers of Timothy and Titus, (whether young or old) he would be despised, or at least his authority would be called in question. Some of us would ask him to show his letter from Paul, or, if he claimed authority under the letters to Timothy and Titus, we should ask him to give us full proof of his ministry. We would say to him, who gave you authority to come to Jamestown, Ohio, and to inquire into the standing of the Bishops of that place? Who told you to add to or diminish their numbers, &c. &c.

We do learn from the Apocalypse that there were angels or messengers in all the churches of Asia, but from what is said to or of them, we cannot infer that their jurisdiction extended beyond the individual church to which they belonged, nor can we tell whether they were permanent or temporary functionaries; suffice it to say, they were not called Evangelists, nor Bishops, and if John addressed his letters to them, instead of *by* them,

they were not very good patterns for the flock to imitate, and had they been Bishops, and Timothy had remained among them, he would have removed the most of them, and ordained others in their room.

In conclusion, permit me to say, that I have up to this time, considered Evangelists among the extraordinary gifts, and have concluded that they ceased with the Apostles and Prophets. The ordinary officers consist of Bishops, Deacons, and Messengers. So I think.

Affectionately, yours,

M. WINANS.

P. S. When we get far enough along to distinguish between the officers sent to the Church, and those constituted in it, or by it, we shall know which class have ceased, and which remain among us. I think we have been in the practice of confounding the cause with the effect—the spiritual gifts were the cause, and the Church the effect. The Church, like all the other creations of God, has in it the means of perpetuating itself, or in other words, 'its seed is in itself,' and we need no supernatural gifts for its perpetuation. It is said he (Christ) gave Apostles, Prophets, Evangelists, Pastors and Teachers, for the perfecting of the saints for the work of the ministry. The ministry is now carried on by means of the Saints, and not by the gifts above enumerated. I would as soon claim to be an Apostle, as to be either of the others named as gifts.

M. W.

MISCELLANEOUS.

HORRIBLE MASSACRE.

DESTRUCTION OF THE NESTORIAN CHRISTIANS BY THE TURKS.—The pure and upright Nestorian Christians, dwelling in primitive simplicity and happiness in their mountain fastnesses, have been sought out by the bloodhounds of Mohammed and doomed to annihilation. The circumstances connected with this sad event are melancholy in the extreme, and are detailed by a correspondent of the London Morning Chronicle, (writing from Constantinople under date of the 17th of August,) as follows:—*Maysville Eagle*.

You have been informed of the combination between the Pacha of Mosul and several powerful Kurdish chiefs for the extermination of the Nestorian Christians, or Chaldeans. Letters received the day before yesterday contain a deplorable account of the results of the attacks of the United Troops. They had penetrated the centre of the Tiyaree district, burnt the villages and churches,

destroyed the crops, and put the inhabitants of both sexes to the sword. Three, or according to other accounts, five brothers of the Patriarch have been slain, his mother was cut in half, and his sister horribly mutilated. The Patriarch himself had fled to Mosul; and taken refuge in the British vice consulate. Thus a sect which had preserved its independence during centuries, and had resisted the persecuting sword of Islam, when wielded by the most powerful and most intolerant of the followers of Mohammed—which, in its simplicity and isolation, had maintained the doctrines and forms of a primitive church for above fourteen centuries, and which had escaped the corruption of religion, of morals, and of character, so conspicuous in all other Christian sects of the East—has now, in the weakness of Mohammedanism and in the strength of European Christianity, been delivered over to destruction.

Although the Turkish authorities merit the strongest condemnation for the part they have taken in this massacre, yet there are others concerned who are almost equally responsible for the results. The history of the fall of the Nestorians is a new example of the consequences of a system pursued by foreigners in the East, which we cannot contemplate without the utmost indignation. All those who have been the direct or indirect instruments of their destruction, although they may not have anticipated a result of so serious a nature to their intrigue, and although they may now shelter themselves under the cloak of religion, have been guilty of a great crime against humanity. In their mountain fastnesses the Nestorians had retained their independence for centuries. The first western traveller who succeeded in penetrating into them, was Dr. Grant, an American missionary. His object in visiting them was the establishment of schools and other means of instruction. No sooner had Dr. Grant met with some success in the mountains, than the Roman Catholic missionaries at Mosul, supported by French political agents, endeavored to counteract it. The English High Church was also jealous of American encroachments in the midst of a sect still venerable in Episcopacy; and an additional fire-brand was thrown into the country last autumn, in the person of the Rev. Mr. Badger. During last winter the three parties—the American, the Puseyite, and the Roman Catholic—have waged an open warfare among themselves. The Americans, who had been first in the field, only acted on the defensive; the influence they had already ac-

quired among the Nestorians, enabled them, without much difficulty, to retain their position. The object of the two remaining parties was to eject the Americans, and to establish their own influence. They did not act in concert; for their mutual enmity equalled their hostility to the Americans. No means were left untried to effect their object. The agents of the Church of Rome received their earliest co-operation—in fact, became the tools—of the French political agents. Mr. Badger enjoyed the support of the British local authority.

A report began to prevail that the Americans were assisting the Nestorians to build forts in their mountains. The ignorant inhabitants of the surrounding country, and their Governor, the Pacha of Mosul, readily believed the assertion. For sometime access to the mountains, from the west was denied to the American missionaries. Mr. Badger and the Romanists renewed their separate attacks. Both had interviews with the Patriarch, and both believed that they had established their influence. The suspicions of the Pacha of Mosul were excited; from both parties he received accusations against their respective adversaries, tending to increase his alarm. Mr. Badger pointed out the danger of Roman Catholicism and French influence in the mountains: the French in return the danger of English influence. At length the combination we have described was formed, and those alone who were innocent have fallen victims to the intrigues of men who announced themselves to them as their only Saviors—the ministers of Christ, and the teachers of civilization.

Strict justice compels us to state that the Americans are in this instance without blame. They established themselves first on the mountains, and their efforts were successfully directed to the improvement of their inhabitants, without any ulterior political design. We believe that had the Church of England zealously co-operated with them as Protestant Christians, instead of opposing them as heretical enemies, the disasters we have described would not have occurred; as it is, one of the most ancient and most interesting sects in the world—interesting from its origin, from its language, and from the purity of its Christianity—has been sacrificed to the religious quarrels of American Independents, English Puseyites and French Roman Catholics.

The second event to which we have above alluded, as showing a disposition, on the part of the Porte, to return to the ancient anti-Christian sys-

tem, is the threatened execution of an Armenian, which is hourly expected, notwithstanding the most powerful exertions in his favor on the part of the foreign embassies. The only crime of this man is the recantation of a profession of Mahomedanism, said to have been made in an hour of intoxication. Should the Porte persist in his capital punishment, which there is every reason to fear will be the case—the sympathies of all Christians will certainly be enlisted against the Government. Since the unfortunate Servian affair, the Porte has assumed an attitude, which may, perhaps, be justified by plausible argument, but is injudicious in the extreme; and may end in the destruction of this country. Abandoned by Europe in a question which intimately affected her power, her pride, and independence, Turkey has made a last effort to regain the position she enjoyed a century ago—a position of isolation and defiance. Such are the feelings of the present Ministry and the Divan. We may talk of Russian intrigues and Russian aggressions, but the time may be recognized as the first great blow to the existence of this empire.—It may, perhaps, appear ridiculous to connect a public execution with the Servian question, but those who understand Eastern policy will be able to trace the connection of these events, when the execution has taken place, to show the contempt felt by the Porte for Christendom and for British influence.

The number of persons who have perished has not been ascertained. The population was about 100,000. Neither age, sex, nor condition met with mercy. All were sacrificed by the savage Turks.

From the Christian Messenger.
ADDRESS TO CHRISTIANS.

Dearlly Beloved Brethren:

There are cases, which I presume you will admit, that sometimes occur, when 'forbearance ceases to be a virtue.' Indeed, 'silence often gives consent,' however criminal they may be, to whom a word should be tendered. I am induced to address you at this time on an important topic, and one too, delicate in its nature, easily broken if handled too roughly, and yet if smoothly treated it is passed by—soon forgotten, and dies the ephemeral death of all temporising efforts of flattering man. I call your attention to the subject of the giving of that earthly substance, with which the Lord has blest you, to spread the Gospel of Jesus Christ throughout our land. 'Ah,' says one, 'now for the hireling system of sectarian preaching.'—Says another, 'I always was opposed to paying preachers. Let them do like Paul, go to work with their own hands, and preach whenever they

can.' 'Yes,' says another, 'that is my opinion of the matter too. I have no idea of men, that are no better than I am, riding about while I am tugging to support them!' 'It won't do at all,' says another, 'the preachers are bound to preach any how, or else the Lord will hold them accountable at the day of judgment. They can preach for nothing just as well I can go to hear them. Well, brethren, hear me a while, I wish all of you to speak freely, and sentimentally on the subject.—If you will hear me now, I will give you some of my reflections on the subject.

I. We are in error, undoubtedly, in regard to this subject. The time has been, when all preachers could go in the Spirit and preach. Sinners were converted to God—saints made to rejoice—the churches were edified, walking in love and under the influences of God's Holy Spirit. They were happy and joyful. That time has gone by. Our preachers are going to their farms—their shops—their daily avocations: and seldom, in many places, have the churches any one to preach for them. Every day it is getting worse. The constant cry, is, when will you come and preach for us? Our members are not attending meeting regularly. Some of them are cold and indifferent. The cause is languishing. The good are repining, and praying the Lord to send them help. This state of things, to a great extent, now exists among us as a people.

There are two extremes, and I think blame attaches as well to the preachers, as to the people. Some have been, and still are ultra in their views. They are great sticklers for the word of God, and so fearful are they of verging toward the practice of other denominations, that they have bound the chains of selfishness still tighter upon the mass of professors. They have preached against receiving any thing for their services. They have instilled it into the minds of their hearers, until what little benevolence the gospel had inspired their hearts with, is completely dried up. Their honesty, I doubt not—their intentions have been good, but the results prove that they have been in error. A false modesty, and indeed, I may call it a squeamishness on the part of others, have caused them to expend what earthly substance they had, and now, poverty stricken, they have to go with a broken constitution to seek a living by their own personal labors. Others have assumed an independence about this subject, until led on by it; they too share a like fate. I repeat, that the preachers are much to blame for the state of things that now exist among us in the reformation. As they are much in fault in bringing on this state of things, they should now step forward and honestly and frankly acknowledge their error for what is past, and aid in marching the army of Heaven's King into the 'strait and narrow' path of obedience.

The brethren have taken a wrong view of the relation that exists between the teacher and the taught. A man is not competent to preach the gospel successfully whose mind is cumbered with the cares of this world. He needs time for study. He must read much and reflect still more, if he

would be able to teach christianity—to convince the gainsayers. This he cannot do, unless the means are placed within his reach by the christians; not only this, but a preacher to be useful, must have time to mingle often with the brethren—to encourage them to go on in righteousness, and strengthen them with the word of the Lord.—How can he do this unless he is cut loose from secular employment? Brethren you know it cannot be done?

Professed Christians pay a much heavier tax in general to sustain Cæsar's kingdom, than they do to spread the word. Let me ask my christian reader, do you pay every year as much to support preachers and to feed and clothe the destitute, as you do to Cæsar's government? What! Not pay as much to spread light, life and joy to those who sit in darkness as you do to aid human establishments, and pamper the overgrown office-holders of this republic! Shame! oh shame!!

Brethren, you must remember that the 'earth is the Lord's and the fulness thereof,' and that you are his stewards merely managing what God has placed in your care. To him you are accountable and must answer for the manner in which you have disposed of his goods when he returns to reckon with you. Oh, remember that if you hide the Lord's pound, even that shall be taken away from you.

I might multiply greatly on this subject, but my sheet is full. Remember he that 'sows to the flesh shall of the flesh reap corruption, but he that sows to the spirit, shall of the spirit reap life everlasting.'

D. P. H.

REVOLUTIONARY INTEGRITY.—Deacon Nathan Beers of this city, most of our numerous city readers may remember, received about \$3,000 rear pay to which he was entitled as an officer of the Revolutionary army. This estimable citizen was an active soldier during the war, and had command of the guard to whom was committed Major Andre at the time that that unfortunate man executed. The sketch of Andre, drawn with a pen by himself, just before his execution, was given to Deacon Beers, then a lieutenant. Andre also gave him a lock of his hair, both of which are now in the Trumbull Gallery attached to Yale College. After the Revolutionary war was over, he engaged in business, but in 1820 he failed and paid off his confidential creditors, as one class was called, but the ordinary creditors received nothing, until about ten years since, when out of his pension he paid them fifteen per cent. When he received his back pay of \$3,000 he immediately divided it among his creditors, notwithstanding he is ninety years of age; and the debts long since outlawed, and no legal claims existed against him. Such an act of generosity the creditors and their surviving heirs, would have rejected at once, but he resisted, and insisted upon their receiving their several amounts, although the money was the reward of his services, for toil and peril endured during the Revolutionary struggle. Such integrity is worthy the best days

of the republic, and in seasons of duplicity and corruption like that of our own time, the example of this venerable man stands out like a 'particular star,' an oasis in the great desert of modern degeneracy and crime. The Palladium of Saturday contained a beautiful complimentary letter addressed to Deacon Beers, by his late creditors.—*New Haven Courier.*

From the Agriculturist.
MORAL CULTURE.

The great end of Education, is an elevated and useful character. Any training which neglects the moral powers of man is liable to be attended with dangerous consequences. In the world's history we see men who have been *physically* great, yet not useful to themselves or others; and not a few who have been *intellectual* prodigies, but whose example could not be safely imitated; and others, whose moral sensibilities alone, seemed susceptible of great excitement and effort, but who were nevertheless not profitable citizens in society. This picture evinces the unsafety of extremes in an individual; and the principle would hold good, in a nation; or throughout the world and the whole race of man, in all time.

Most generally it is reported, 'we are all just as God made us,' and of course we must manifest those powers more eminently with which nature has endued us. We do not ostentatiously affirm the position untrue; but that the negative will admit of cogent and extensive arguments is more than apparent. God, in some sense, is the Maker of all things. It is by his almighty fiat, the earth is adorned with endless variegations of beauty and fruits for man's enjoyment; he it is, that loads our table with choice viands, and robes us with wholesome garments of protection, still there are millions of our fellow creatures, who have never realized those best endowments of heaven but sparingly, and yet the Creator is not at fault. To us, it is obvious, the strongest intellects, highest attainments in wisdom, and most abundant luxuries bestowed by the Author of all things, are ours only on condition. The idea then that God has made us and all things around us, admits of considerable modification. There are fundamental laws in nature by which man and intellect are formed, and competence and ease acquired, but in all, the agency of man is required to perform an important part. Too often we repine at our own weakly frames, our ignorance and poverty, and say, 'it is the will of God,' when none is to blame for our sufferings but ourselves.

It has been but a short time since, we knew one, who attempted to take his own life, and while suffering the pains of his own bloody deed, 'ah' said he 'the will of the Lord be done,

I am resigned; and is it not very frequently the practice of our erring race to attribute our greatest sufferings and deepest misfortunes, to the Deity, while we have both unmade and made ourselves.

These suggestions demonstrate, that in thousands of instances, the ignorance, poverty, and suffering of which we loudly complain, are only the grievous results of our own evil doings. The delusion originates from false training, and for want of correct knowledge of ourselves and the world about us. This is comprehended in moral culture; without which man subverts himself, perverts the objects of his creation, and instead of being intellectual, virtuous, celestial, angelic, and godlike, he unmakes the man by becoming a demon, and forges chains and binds himself in endless tortures.

One other argument we must introduce to show we are to some extent the makers of ourselves and fortunes. Take two children of the same proportions of body and brain, injure one to all the delicacies and refinements of life, and give him every means of intellectual culture; and train the other to the greatest physical exertions, and let him have none but the coarsest society. At maturity of years, the former will be effeminate in bodily powers, and habits, of fine features, the front of the cranium will perhaps be larger in proportion than the other parts; but the latter, who was his exact image when a child, will be an Ajax in muscular strength, his head will be low, thick, and the larger portion behind the ears, and the front will be narrow, low and contracted. Is this fate, or is it the consequences of a series of events which have been permitted by the Creator, but which man has had the right of controlling? The man of reflection needs no fuller answer. We are indeed so much the creatures of circumstances and the framers of our own fortunes, that each one is most interested, in that course of events which is at his control, and that course of training which alone will place him in an enviable position. Before further defining moral culture, we will endeavor to ascertain the necessity of it more fully, from a few illustrious examples.

We have seen one educated only physically, would be a monster; still this would not be a more dangerous error, than the too current opinion that the highest objects of man's creation are accomplished in intellectual culture alone. Hume, Voltaire, and Gibbon were men of transcendent mental endowments, but their lives are only dark shades in the history of mankind. Bacon, Lock, Milton, and Newton, on the contrary, were highly intellectual, and their names are venerated by all the virtuous to earth's remotest bounds. Whence arises this fearful disparity? The former were men void of moral excellence;—the latter were both mentally and morally great; and they will contin-

ue 'sons of righteousness' to all succeeding generations.

If we are permitted to descend into the more common walks of society, shall we not find a large proportion of those who rule in church and state, and in every crook and corner of society, devoid of deep and abiding moral principles? What strife and rancor are we called upon to lament in the present perturbed religious frenzy which has spread as a mighty flood over the earth? Where is peace? Where is love, harmony and happiness? They dwell in few communities; but pious hearts in every clime, are still their temples. What shall we say for states and nations? Are the intellects of our rulers always steeped in virtue and righteousness? Alas! alas! Are the Washingtons, Franklins and Penns all gone? and have they left none of their spirit for others? We pause, we hesitate. There is virtue in the land; but with it the community is not sufficiently saturated. It is the great aim of our institutions, and particularly our systems of education, to make mankind moral, pious and happy? The picture of the times will give the solution. The small minority of men in high places, and those who lead and rule society, that are possessed of pure and holy principles, fully proclaims the want of more general moral culture. This, indeed, is the salt of the earth and the light of the world. But what is virtue? What is moral culture? What are the principles best calculated to enable man to answer the purposes of his Maker?

Virtue, with the ancients, was courage to meet danger, and strew fields with the slain of the enemy. Not so now. A virtuous man, is one of a pure heart, and clean lips; one who cannot look upon iniquity with the last allowance; and whose enlarged soul is ever anxious to benefit others. Mortality is the result of that course of training, which qualifies man to govern and subdue himself, refine his taste, elevate his desires, possess a heart open to the wants of others, and last, but not least, makes him rejoice in affliction, and happy in the midst of a perplexing world. The principles which lead to all these good results, are alone to be drawn from the inimitable moral lessons of the Holy Bible. Nature is to be studied, as nature, but can ascend no higher. Inspiration must shine into the dark heart of man, to civilize, purify and refine it. Look at the map of the world. Where the principles of revelation are received, understood and practised, mankind are virtuous and the nobility of all God's creation; but where they are left to blind chance, they are destitute of celestial light, are degraded in intellect, brutish in thought, and depraved in soul, body and spirit.

Need we now say to the reader, the rising generation to be intelligent, virtuous, spiritual

and happy, must be thoroughly instructed in the wisdom, from above.

The nursery for this most important part of man's education is in the parental domicile. If it is neglected here, seeds of vice take the place of virtue; the rank weeds of depravity spring forth, and are but seldom if ever exterminated. The school of youth, is the second story for still higher, and more general moral instruction. When neglected here, next to a miracle must be performed to save the young from present and everlasting ruin. Will those who have the care of the young, think of their vast responsibilities, and ask if they are exerting themselves to the utmost of their ability to permanently improve the condition of those under their charge?

From the Religious Herald.

PAPAL TOLERATION.

Notwithstanding the assertion of its adherents and friends, Popery in its spirit is the same thing as in the days when the Waldenses, the Protestants of the Netherlands, France, and England, were brought to the stake. Its worst features may be concealed in those countries, where its adherents form the minority. It may be kept under as in France by the civil power, from motives of policy. But wherever priestly influence can be exercised, the same intolerant and bigoted policy is exhibited.

Under the belief that Popery has been modified by the liberal spirit of the age, that it has become more tolerant, many of our citizens have been ready to sympathize with it, to countenance it, and to support its claims, as in the case of the school fund, to exclusive privileges. Others to gain political ends, seek to obtain their favor. It is the glory of our land, that all sects have free toleration. We hope that this may ever be the case, but surely this can form no reason that we should favor with any exclusive right a sect, whose whole history proves that when in power, the toleration it receives it will never reciprocate.

We have no right to suppose, that if it had the power in this country, other denominations would be allowed an equality with it. If barely tolerated, they might esteem themselves favored. In Ireland, the cry of persecution is raised, and echoed by many in this country, because the protestant establishment is supported by law. We are strenuously opposed to all state establishments, as a Baptist and Republican. But it might reasonably be supposed, that the Papal adherents in that country would have set an example of tolerance to others. On the contrary, incited by the Priests, Protestant missionaries have been cruelly beaten, and in some cases murdered. Protestant clergymen have been assaulted, converts from Popery have been maltreated and assassinated; the adherents

of Popery have voted according to the direction of their priests, under pain of excommunication; and there is every reason to suppose, from its past history, that the present outcry for repeal, is urged on by the priests with the ultimate object, if their end can be accomplished, and their ascendancy established, to drive every Protestant out of the country.

When the convent at Charlestown was burnt, the secular press justly denounced the act as a flagrant outrage, but when a similar act is done by the Papist, it is scarcely noticed. On our borders in Lower Canada, a Popish mob, instigated by a priest, burnt down the dwelling of a Protestant. This was at a missionary establishment at St. Pie. The ground of offence was, that through the labors of the missionaries, Baptists, some individuals had left the Papal church, and had been baptized; therefore their persons must be ill-treated, and their dwellings burnt.

In Spain we learn from Barrow's narrative, any attempt to distribute the Bible, will subject the distributor to imprisonment. In Maderia a Protestant missionary has been recently subjected to persecution. In France continued encroachments are making on the few rights accorded to Protestants. Through priestly influence, the Society islands have been compelled to receive, against their wishes, Papal missionaries. In Mexico the Papal religion is established to the exclusion of every other; and from the subjoined extract it will be seen that in the Republic of Equador, South America, in the new constitution recently adopted, every other sect but the Papal is excluded, and toleration expressly prohibited, as an evil of the first magnitude.

As the Express justly observes, the friends of this system are called on to reconcile the constant claims to a tolerant and catholic spirit, advanced in this country by the adherents of Popery, with the facts, that in every country where it is the ruling power all other systems are either prescribed, or strongly fettered. Is it not a clear proof that Popery is unchanged? That a spirit of intolerance and persecution is an essential element of the system?

THE INQUISITION RESTORED IN SOUTH AMERICA.

A new constitution was agreed on by a National Convention of the Equador, on the 31st of March last, against which Senor Vicente Rocafuerte, Ex-President, but member from Asday, entered a solemn and spirited protest on the ground that the convention had exceeded their powers, by introducing into it principles subversive of the former, in violation of the wishes and objects of the people, and the authority conferred by the degree of convocation.

The sixth section, which is of the most intolerant character, is the one to which Mr. Roca-

fuerte is opposed. It is in these words, 'Article 2d. The religion of the Republic is the Catholic, Apostolic, Roman, with the exclusion of every other public worship. The political authorities are obliged to protect it, and to make it respected in their jurisdictions.'

The Bishop of Quito addressed the Diocese on the same subject, but in a very different tone from the distinguished patriot mentioned, and avowed himself a most decided enemy of religious toleration. In his Pastoral Letter,—(which differs essentially in its professions from some we have seen,) he tells his 'beloved children' how much he sympathized with them in their fears that 'religious toleration would be introduced into their country with its ruinous effects.' He then informs them that he convoked the clergy, and made an appeal to the Convention, who nobly replied; that so far from entertaining such a design, the ecclesiastics should henceforth be made sole judges in all questions of faith, and be invested with all the powers of the extinct Tribunal of the Inquisition! This assurance was so gratifying to the Bishop, that he published his 'Pastoral' to make known the good tidings.

These facts we shall not attempt to reconcile with the oft-repeated declaration, that the Papal system and its officers are friends of human rights and equal laws, but leave that task to those who have undertaken to become its apologists and eulogisers.—*N. Y. Express.*

From the Carthage Evangelist.

LOUISVILLE Kentucky, Sep. 19th, 1843.

Dear Bro. Scott:—

I address you with no little anxiety of mind for the purpose of correcting a rumor which I apprehend is becoming quite current among our brethren in different parts of the country.

Shortly after my arrival in this city on last Saturday (on a visit to the brethren,) I was informed by Bro. Stewart of New Albany, Ind., that he had learned through you, I was preaching Universalism—that you had obtained it from bro. Murdock, and bro. Murdock from some one in Madison.

Now let me say to you that every syllable of such rumor is false and groundless. I have been preaching against Universalism ever since I assumed the office of proclaimer of the gospel, and never have I uttered one word which had the least tendency to support that system.

You may ask me however 'what has given rise to such report?' Well I can tell you in a few words.

I have uniformly given a correct representation of the views of Universalists—then plead in opposition to these views arguments based on the facts and principles of the gospel.—I have read a number of books against Uni-

versalism, and in no one instance have I discovered that the author understood the system he was opposing. The public mind is also in the habit of hearing Universalism misrepresented; and, if perchance a man should take the course which I have taken, (that is to give the system its due, to present it according to the ablest authorities, and not according to its prejudiced opponents) they are very apt to suspect that such a man is himself a Universalist. For you know, my dear brother, there are many persons in a congregation who make it a point only to hear a part of what a speaker says. This is enough for them. Sentence of condemnation is passed directly. The preacher is a Heretic; and as such he is published to the world.

21. About one month since, I preached for the Universalists, in Madison, at their place of assembling, and upon their special request, I gave them a real apostolic discourse on the Faith and obedience of the gospel. This offended my brethren, and gave rise to the apprehensions that I was trying to insinuate myself into their good graces, &c. etc. It was said, indeed, publicly by one of the brethren, in reference to this procedure that 'if a soldier was seen lurking about an enemy's camp there was reason to believe he was going over to that enemy.'

31. I preached a short discourse not long since on the parable of the Tares and Wheat, in which I labored to show that the harvest has to occur at the consummation of this, the gospel age—that the burning of the Tares represented the everlasting destruction of the wicked from the presence of the Lord, and from the glory of his power,—and that the ingathering of the Wheat represented the eternal salvation of the righteous. After the discourse, one of the elders attacked me for the Universalism of my sentiments!—Never was I more shocked. After presenting a plain and intelligible exposition of a parable, which beyond contradiction, teaches the doctrines of eternal life and eternal death—to be assailed by an elder of the Church—and to be charged with teaching Universalism, was mortifying in the extreme—I scarcely knew how to contain myself—but I bore it perhaps with as much meekness as human nature could.

When I insisted on it that I had preached the truth, he replied. Oh, you ought to have preached to the Universalists who were present, Endless Misery in Hell's Torment. It is not enough to tell them they shall be punished with everlasting destruction. This was soon circulated over Madison, and I suppose has gone to the four quarters.

4th. About the same time I delivered a discourse from the 27th and 28th verses of the ix. of Hebrews: in which I granted the interpre-

tation given by the Universalists of the 27th verse and showed (as I think conclusively) that the coming of Christ there spoken of was yet to occur, and that the purpose of that coming was the salvation of his saints.

Now, just because I was disposed to admit the Universalist views of a part of a passage, notwithstanding I made so different a use of it from that taken by that people, Bigotry condemns me as a Universalist.

It is a most singular fact that this very discourse when delivered in Rising Sun, Indiana, about eight months ago, was pronounced by the brethren of that place an argument conclusive against Universalism.

I have thus given you a fair statement of all the grounds upon which I am charged with Universalism. You may judge for yourself.

In hope of eternal life,

Your Brother,

W. J. BARBEE.

P. S.—I earnestly request you bro. Scott, to publish this letter in the Evangelist, and to send me a few extra copies. I also desire that the 'Christian Journal' at Harrodsburg will copy the letter from your paper. My character is about to suffer unjustly.

W. J. B.

COUSINING.—A country gentleman lately arrived at Boston, and immediately repaired to the house of a relative, a lady who had married a merchant of that city. The parties were glad to see him, and invited him to make their house his home (as he declared his intention of remaining in the city but a day or two.) The husband of the lady, anxious to show attention to a relative and friend of his wife, took the gentleman's horse to a livery stable in Hanover street. Finally his visit became a visitation, and the merchant, after an elapse of eleven days, found beside lodging and boarding the gentleman, a pretty considerable bill had run up at the livery stable. Accordingly, he went to the man who kept the stable, and told him when the gentleman took the horse he would pay the bill.

'Very good,' said the stable keeper; 'I understand you.' Accordingly, in a short time the country gentleman went to the stable and ordered his horse to be got ready. The bill was of course presented.

'Oh,' said the gentleman, 'Mr. ———, my relation will pay this.'

'Very good, sir,' said the stable keeper—'please to get an order from Mr. ———; it will be the same as money.'

The horse was put up again, and down went the country gentleman to the Long Wharf, where the merchant kept. 'Well,' said he, 'I am going now?'

'Are you said the merchant. 'Well,' good bye?'

'Well, about my horse: the man says the bill must be paid for his keeping?'

'Well, I suppose that all right, sir.'

'Ye———well, but you know I am your wife's cousin?'

'Yes' said the merchant, 'I know you are but your horse is not.'

FOURIERISM.—This is a new *ism*, introduced by Fourier, a Frenchman. Its object is to effect a fundamental reform in the organization of society. Its advocates are now industriously urging it upon the attention of the community, and some two or three associations, based on these new principles, are either formed or about being formed in Ohio. Its high pretensions require investigation.

The basis of this reformation is contained in the following assertion;—'The evils which afflict society are social, not political, in their nature, and, a social reform, only can eradicate them.' This social reform into which it proposes to organize society is something as follows:—Let three hundred families embracing generally about eighteen hundred persons, form a joint stock of their property, purchase a large tract of land, erect near the centre a large dwelling, sufficiently capacious to accommodate the whole, and so constructed as to allow each family to live by itself, taking their meals as they please either at the common table, or in the private apartments,—each family to hold shares according to the amount it invested, every person to follow that occupation for which he is best adapted, and the profits to be divided among the families according to their shares.

From this brief sketch of this new plan, it will be seen that it is evidently an improvement on the Shaker system, as it allows of individual property, of marriage and family ties, and the rights of conscience in religion. Its advocates say that it is no conjecture, but it has been deduced from the laws which govern creation in all its spheres, material, aerial, organic, and if once carried into effect, it will produce the same peace and harmony among men, as attraction and repulsion produce in the movements of the heavenly bodies. Now we have not the facts at hand to prove that this is not so. We have never pursued the study of astronomy, geometry, chemistry, and anatomy, far enough to determine how many human beings it takes to make a complete social machine. For aught we know, eighteen hundred may be the right number. All the variety of human talents, wants, and dispositions may run through all the grades and complete a perfect cycle in that number of individuals. The old saying, that it takes every body to make

world, may be no more true than many other old sayings.

But granting that the right number has been discovered, that a society has been formed, and that it embraces the requisite variety of talent and disposition, we say they are no more favorably situated for the production of happiness than under the common organization. They have started on a wrong theory, and are looking to the wrong source for the relief of their evils.—They leave out entirely any notice of the individual evil—of the depravity of the human heart. They seem to have supposed that all evil must be either social or political, and as every variety of political organization has been tried, and found to fail of making earth a paradise, they have no alternative but to suppose all the evils to be of a social nature. Thus prone is man to look to every source but himself for the evils which beset him. There is in this system also an entire neglect of the only true means of reformation developed in the Gospel. There is nothing said of a change of heart, nothing but a change in the form of society is necessary to banish evil from the earth.

All such attempts to reform the earth we consider as useless as to attempt to purify the stream by operating at its termination. The individual is the source, and social and political organizations the channel through which he runs. If the fountain is corrupt, a change in the shape of the channel will not purify the stream, but if it gush forth pure at the spring, it may even cleanse the impurities from the channel through which it flows. So let every individual's heart be made pure, and the social and political organizations will not long remain contaminated.—*Cross and Journal.*

GRAVE OF DR. FRANKLIN.—Dr. Franklin is buried in the yard at the corner of Fifth and Arch street, Philadelphia. His tombstone is a plain marble slab, containing the following inscription, precisely in this form:

BENJAMIN
AND
DEBORAH } FRANKLIN.
1790.

The stone is situated in the northwest corner of the yard, and is raised only about six inches from the ground.

It is said that 2,000 persons in Manchester, England, have not so much as a bed among them. This was asserted in a public meeting by the Rev. Daniel Hearne.

CHRISTIAN EXPOSITOR.

Rom. iii. 21—26. 'But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God, which is by

faith of Jesus Christ unto all, and upon all them that believe; for there is no difference; for all have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus; Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus.'

PRELIMINARY REMARKS.

There were in the Apostolic day, three popular systems of justification advocated. One was, that a man is justified by the deeds of the Mosaic law. The Jews received and maintained this sentiment. The second, was maintained by those who were believers in Jesus, yet were zealous of Moses, affirming that a man must be circumcised and keep the whole law, or he could not be saved. The third, was, that taught by the apostles, that justification was by the faith or law of Christ, without the deeds of the law of Moses, in whole or part.

Against the first system advocated by the Jews, the apostle argued lengthily, and concluded his arguments in verse 20. 'Therefore by the deeds of the law, there shall no flesh be justified in his sight, (who sees the heart)—for by the law is the knowledge of sin.'

Against the second, and in confirmation of his own system, he argues in the succeeding verses. Verse 21. 'But now the (a)righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe, &c.'

1. What is the righteousness of God? This is taught by the Savior in John vi. 28, 29. The Jews asked—What shall we do that we might work the works of God? Jesus answered, 'This is the work of God, (that is the work which God requires) that you believe on him he hath sent.' Now as the works of God mean the works which God requires, so the righteousness of God means the righteousness which God requires. There was a righteousness of God by the law, i. e. righteousness which God required under the law. So there is a righteousness of God by the faith of Jesus Christ, i. e. a righteousness which God requires under the law of faith, or, under the gospel. The verse is literally rendered by McKnight, 'A righteousness of God—by the faith of Jesus Christ.' In the gospel as the righteousness of God revealed from faith to faith. The righteousness which God requires is revealed, manifested and witnessed by several arguments; as:

1st. It is revealed from. (*ek pisteos*, out of faith,) to the faith. Rom. i. 17, comp. Rom. iii. 30. Seeing it is one God that justifies the circumcision (*ek pisteos*) by or out of faith, and the uncircumcision through (*dia tes pisteos*) the faith—the faith of Christ. This shews that a righteousness of God existed under the old Testament which was not of the law, but was called the righteousness of faith, and by which in every age preceding Christ, the obedient believer was justified. Abraham had the righteousness of faith before the law, and therefore without the law—Abel had it—David had it, and all those to whom God imputed righteousness without works. Rom. iv. This doctrine then, is not novel being abundantly witnessed by the law and the prophets. As it is written in Habakuk. 'The just by faith shall live.' The Jew should then be silent and no longer plead for justification by the law of Moses.

This same righteousness of God is declared from the mercy seat, Christ Jesus. Rom. iii-25, 26. Whom God hath set forth to be a propitiatory or mercy seat, through faith in his blood, to declare his righteousness—(the righteousness he requires for justification,) for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time his righteousness, that he might be just, and the justifier of him that believeth in Jesus. From the mercy seat under the law, God made all his communications to Israel, as well as dispensed his favors. From the great antitype Christ Jesus he has made all his communications to the world, (God speaks by his Son) and grants his favors of grace to all those who obey him. One great and leading truth communicated by him, is a declaration of his righteousness, or the righteousness he requires for the remission of past sins. This righteousness is to believe, repent, convert, obey, confess the Lord, and be baptized in his name. Then we shall receive the remission of past sins, or be freely justified from all sins from which we could not be justified by the law of Moses. To declare, I say, at this time, his righteousness for the remission of sins, that he might be just in justifying the believers, who, like their father Abraham, prove their faith by their works of obedience.

When God declared from or by his Son to the world, the righteousness he required of them for justification or pardon, did this declaration make him just in pardoning a believer? or did he simply declare that he could be just in pardoning the believer in Jesus? and thus silence the cavilling Jews and those who think that God cannot pardon a sinner without the deeds of the law be fulfilled by the sinner himself, or by his surety, or substitute, and thus the law be satisfied.

This was the righteousness of God which the Jews rejected, and went about to establish their own righteousness, in order to their justification.—They were to proud too to be saved or justified by grace—but contended that we must keep the whole law or could not be saved—tho, God could not be just in justifying the believing sinner, unless he kept the whole law. Some spurn this sentiment, yet hold with the Jew the same principle. They say we cannot satisfy the penal demands of the law, but our substitute Christ Jesus has done it in our stead, and this is imputed to us for justification. It is a salvo on Judaism.

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

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

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

JOHN G. TOMPKINS, PRINCIPAL.

September 1st, 1843.

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

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