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CHRISTIAN JOURNAL

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

WEEKLY.]

R. FRENCH FERGUSON, EDITOR.

Vol. II.

Harrodsburg Ky. November 4, 1843.

COMMUNICATIONS.

CHRISTIAN DUTIES.—No. XV.

DUTIES OF BISHOPS.

It may be profitable to specify a few things to which it seems Rulers are most solemnly bound to attend, and which are indispensable to the good order and prosperity of the Church.

It has been stated, that, if the members keep in Gospel order *their own houses*, and give their influence to the good order of the *house of God*, there is no little danger, but that they will be apt to do aright in other things, towards one another and the world; be good neighbors, good husbands, wives, parents, children, masters, servants. Still, this does not always follow; or good people are sometimes, yea, often, constitutionally deficient in common prudence, thoughtfulness, and correct arrangement and management; all of which are most important to every member, both in doing and enjoying good. Almost every one, and especially the elder men and women, can do much in timely and seasonable suggestions and admonitions, with direct reference to the difficulties from deficient organizations, or the influence of former habits or both; each can have an eye to all the liabilities and little aberrations of his neighbors, associates and companions; but who, with so much propriety as the Bishop, can approach and correct them all, and, by suitable admonitions and instructions, secure the erring for the future?

Good people may err in this way, and, from their peculiar organization, or the influence of early education and former habit, feel so confident of their correctness, as to be unwilling to be approached and corrected by every one; whilst, if one or two of the appointed Rulers would approach, they would hear, and be corrected. And it may be laid down as a safe general rule, *That those who will hear the common members, will always hear their Bishops*. The Bishops are, therefore, the persons to attend to these things; and the common members are, or ought to be, constant *helpers* to their Bishops.

I find several Bishops willing and ready for the work in all its bearings; but they have too generally some refractory members, whom they know not so well how to manage; and alas! they sometimes have contrary, unwilling, or ignorant fellow Bishops; and more: the common practice is such as to render Bishops, in the scriptural and full discharge of their duty, exceedingly unpopular. These difficulties form, to their minds, a mountain almost as high, and quite as densely covered with a mist of darkness, as was Mount Sinai when Israel first

encamped before it. But with the grace given, they will, as near as possible, find their way across the mountain, into the audience valley of duty and prosperity. This work is a great work, and sometimes difficulties seem to present themselves to the work of God, and can be—*must be*—the perfection of the Saints; the union of the Church; yea, the salvation of the world depend greatly upon it. There is no more to be said for the Bishop's work. The best of Evangelists may spend and be spent, and often get to themselves a bad name, rather than effect the work of Bishops. The best, and all that Evangelists and Evangelists can do, is, to 'set in order the things that are wanting,' and teach and prompt the Bishops to the discharge of their duty; and should attempt more, they will violate the order of the Gospel, and generally suffer in confusion for the presumption.

As specimens of a want of good management, arrangement and thoughtfulness, to which attention has been invited, I would mention the following:

1. The want of thoughtfulness, (or something worse,) often leads to words and deeds quite out of place, and evil in their tendency. Should not the Bishops guard all the members, and especially the young, against the danger of that 'unruly member?' and when it is known that one has erred in this way, should not the Bishops privately admonish and instruct him? Some,—yea, many do not know when they are actually *slandering* their own Father's children—by their ignorance they filch from their own brethren that which is dearer than life! and yet feel not that they have sinned, because they do not know it!—are not the Bishops most solemnly bound to instruct such in what slander, evil speaking, railing, &c. consist? For want of knowledge, some good members, when wounded by a brother, think no harm of telling it to many around, and sometimes omitting entirely to tell it either to the offender or the Bishops. Thus the little leaven—the root of bitterness—though small at first, increases, and in a degree separates the whole congregation from the Lord, and from one another. There is hardly a congregation that is not now suffering in this very way. Shall an end be put to this source of evil? Answer, you Bishops, will *any* pretend that they *cannot* teach these things? Or will they dare to pretend to faithfulness to Christ—to a hope of heaven, if they do not?

sons of some are very inju-
 -rence is continually bad; and
 -tely hinder attendance in
 he saints, praying, increasing
 -d doing good to others. Should
 -therefore, observe the company
 -of the members, and particu-
 -ng, and warn them, that 'evil
 -rupt good manners,' that
 -world,' and hence, they are
 -ut, and be separate, and
 -thing;—to 'have no fel-
 -ful works of darkness,
 -them.' Certainly a
 -pherd will not wait till some 'have
 -away by their dissimulations,' but
 -d prevent the use of the means
 -do it. Ignorance greatly abounds
 -to this thing also. Even some pa-
 -have their children to go into the
 -annuating and bewitching society, that
 -may 'learn the ways of the world,' that
 -may know what is in the world,' and how
 -pass through it with ease, and honor, and
 -sure! For the accomplishment of objects
 -tely and totally anti-Christian, they place
 -r tender offspring under an influence better
 -culated than all others to blast and wither
 -ery tender bud and blossom of true wisdom
 -nd piety in their unsuspecting hearts!! All
 -this is done for the *good* of the young!!! and
 -sometimes by persons as good as those pagans,
 -who evince their sincerity by *sacrificing* their
 -children!

3. When a disposition is discovered (and
 surely the shepherds should know the disposi-
 tions, inclinations, &c., of the members,) to
 indulge in extravagance, in one way or an-
 other, whether in dress, or in making splendid
 feasts on the occasion of the marriage of a
 child or friend, or to attend such places (which
 they are not apt to do without some *extra* pre-
 parations;) could not Bishops teach and admonish
 to great advantage—showing the error of the
 things themselves, [their expense,] and particu-
 larly their bad example and influence.

4. The heavy debts contracted where there
 are great risks, and consequent dangers of fail-
 ure. Should not the Bishops teach and suitably
 admonish those with this disposition? It is be-
 yond dispute that an incalculable amount of evil
 might have been avoided in this way. Can it
 be that *selfishness* could keep a brother, a Bis-
 hop, from raising the warning voice in a case of
 this character, where he might make something
 —sordid?

5. Some are disposed to aspire to honorable
 stations in our political government. These are
 generally able to do great good as evangelists
 or bishops. We have now a host of lawyers,
 doctors, clerks, merchants, school-teachers, &c.,

with every necessary qualification, except the
will—the *Spirit*, and that which attends it, to do
 incalculable good in the abundant and perishing
 harvest around us. Should not the Bishops (for
 these persons would not so readily hear the com-
 mon members) lay their responsibility and the
 whole matter fairly before them: that, on the
 one hand, just such labor as they are able to do
 is inexpressibly needed—that it is their *duty* to
 do it; and on the other, that the nature and con-
 sequent tendency of their disobedience in these
 things—of their carnal indulgence, is, to wear
 them from God and holiness? None has in-
 creased, while thousands have retrograded in
 goodness, in not putting all their strength to the
 furtherance of the Gospel. In the one way,
 there is *certainty* of present enjoyment and
 eternal bliss; and in the other there is no less
 of *certainty* the other way! All experience
 witnesses to the Bible! Strange, that men will
 never learn.

If the Lord had promised to save all who came
 lawfully into his kingdom, and who afterwards
 did no harm—bore no *bad* fruit, these persons
 could not justly hope for admission into the
 paradise of God! And when we observe that
 the promise is *only* to those who *bear good fruit*
 —do good, after enlisting, they fall still farther
 short of any just ground for a hope of heaven!!
 Why, if all should do as they are doing, there
 would never be another congregation establish-
 ed—no, never another convert to Christianity!!
 and yet they are hoping for Heaven! when their
 example—their influence would do what the
gates of Hell could never do!!!

Is it not time that 'knowledge should in-
 crease,' that these persons especially should
 feel their responsibility? Much as they know,
 they are much in need of what children ought
 to be able to teach them. The Penticostians,
 Paul, the Jailor, would have neither loved nor
 feared Jesus Christ more after than before the
 several miracles wrought in their presence, had
 they not *heard* and *learned* something. It was
knowledge that moved them to repentance and
 adoration—'hat caused them to *feel* their guilt,
 and to obey the Gospel; and without knowledge
 no one ever did or can obey God. We may obey
 the Devil in the most profound ignorance. Such,
 indeed, is the element in which all his subjects
 live and move; and hence, the fear of the Lord
 is (to them) the *beginning* of wisdom.' But
 God's servants are all 'children of light;' they
 'know in whom they have believed.'

Conscientiousness cannot be awakened with-
 out, or any farther than knowledge extends. No
 man's conscience ever smote him for doing
 what he believed to be right. And, human nature
 is the same. No man every did wrong
knowingly without being smitten in his con-
 science—without *feeling* criminated. These

things must, therefore, be
to every member, before they can
required or expected to correct
must learn that there is a sin of
well as a sin of *commission*;—that they
truly sinners when they omit, or refuse
their influence for the Lord—doing their
giving all their influence in the Lord
the balance—as when they commit *posi-*
predations; as to swear, to lie, to steal.
is, that they are as much accountable for
they *could* do—for their *ability*, as for
they *do*. Every one has learned that
a sinner, when he has committed a
fence; and hence the conscience of
an one smites him—he *feels* that he
per. But it would seem that the *majority*
not *learned* that they are sinners, when they
commit *negative sins*—when they merely omit
to do their duty, and hence, they do *not feel*
guilty before God, though living in the neglect
of known duties! They must, therefore, be
taught; nothing but knowledge can ever make
them *feel* their sin, or cause them to amend their
ways. Exhortation is good—is indispensable in
its place; but exhortation alone can never effect
this important end. *The teaching must be*
done. And who so apt, so able—who can do it
with so much propriety, or so good an effect,
as the Bishops? Were the Bishops only faithful
in this thing, (though many of them need them-
selves to be taught in this very matter!) using
only the ability they have, we might very soon
have a host of able evangelists in the field.—
Men must necessarily learn their obligations,
before they can *feel* them; and it is most obvi-
ously a part of the duty of Bishops to teach
them. But—may this be sufficient. I must
close.

C. KENDRICK.

P. S. I have yet another word to say upon this
subject, and one to my brother, [A. Kendrick,]
when I can find leisure. I believe that the duties
of Bishops are not well understood, and, therefore,
their obligations not felt; and, without daring to
think myself able fully to elucidate the whole
matter, I shall once more attempt the suggestion of
a few things, which may be profitable in the inves-
tigation.

C. K.

[For the Christian Journal.

MINISTERIAL EDUCATION.

MR. EDITOR:

I perceive by Brother Scott's 'Carthage Evan-
gelist,' of September 1st, that Brother Elley's
scheme for the 'education of young men for the
ministry,' meets with considerable opposition from
that quarter. Bro. Scott seems to apprehend that
such schemes are calculated only to disturb the
progress of primitive Christianity, the peace of the
Churches, and destroy, to a great extent the culti-

ting the
the conversi
the Church into
by any individual w
guided by the history of
Christian Church.

The object of this communication
not to analyze and dissect the scheme
Elley. I do not believe this is necessa
haps not *one* in one hundred of the Disciples in
this region, where it originated, are at all favorable
to it; but I wish to inform your readers, of that
which many of them are already aware, that our
Colleges are not responsible for such schemes.—
Bro. Scott seems to have made this mistake; and
some of our Brethren, and many of our Sectarian
neighbors, are willing to believe that Bethany and
Bacon Colleges have been established with the ob-
ject of preparing young men for the 'Gospel Min-
istry.' For my own part, if I understand the de-
sign of our infant institutions, they propose
with reference to Christianity, to give a
proper direction to the moral faculties of those en-
trusted to their care; and by entirely detaching
their faculty from sectarian influence, to give a
higher reputation to their Institutions than generally
belongs to the colleges of our Union—now, in a
great many instances, nothing more than sectarian
Schools. They propose to educate poor young
men—without reference to their becoming preach-
ers—and that they may make their benevolence gen-
eral, they ask the aid of all those who are seeking
the moral reformation of this age. To adopt the
language of the distinguished President of Bethany
College, 'To train any young man, purposely to
make him a teacher of Christianity. I am always
ready to show, to be ridiculous and absurd; op-
posed to reason and Revelation!' Any of your

... had an opportunity of seeing the
Puseyism, as it appears in the
'the Times,' I have concluded to make
... from the logic and method of scrip-
... interpretation that distinguishes their works.
... se who question the exclusive and arrogant
... of the Episcopal Clergy, and ask by what
... ty they speak? they answer, by either citing
... words of our Lord—'He that despiseth you
... h me, and he that despiseth me despiseth
... t sent me.'—'Whosoever sins you remit
... remitte, whoeever sins you retain
... imed.' To those who treat lightly their
... of Apostolical succession, they quote the
... 'Esau, a *profane* person, for one morsel of
... meat sold his birth-right.' They profess to believe,
... also, that the miraculous change wrought in the
... monumental elements of the Lord's body and
... blood, is equivalent to that performed in the land
... of Galilee, where the water was made wine.—
... They seem so enamored with the whimsical
... dreams of the Fathers, as to bespeak reverence for
... that fancy of Justin Martyr's, that the 'ass and the
... colt', upon which Jesus rode into Jerusalem, are to
... be interpreted severally of the Jewish and Gentile
... believers, and to attach much weight to that of
... Origen, who *rather* expounds them of the Old and
... New Testament! They treat with the utmost
... gravity the various papistic expositions of the
... 'five barley loaves,' which some suppose to be the
... 'five senses,' and others the 'five books of Moses.'
... And, for the support of such sagacious conclusions,
... they very rationally conclude 'that we must be-
... lieve in order to judge, 'and must maintain before
... we have proved'—'that this *seeming* paradox is
... the secret of all happiness;' 'and that never to
... have been troubled by a doubt of the truth of what
... has been taught us, is the happiest state of mind.'
... They believe also that the true doctrine of Chris-
... tian baptism will prove a preservative against
... forming either a Neptunian or Vulcanian theory
... of geology; and that the 'vertebral column and its
... lateral processes' were designed to afford a type
... and illustration of the cross. They compare St.
... Athony's conflicts with the Devils, with the temp-
... tations of our Lord in the wilderness, and that the
... grotesque portents with which his life abounds may
... be attributed to diabolical agency. They, of
... course, declare 'that the *private* student of Scrip-
... ture, cannot ordinarily gain a knowledge of salva-
... tion from it;' and that 'for the expression of new
... doctrines, a change of communion, a satisfaction
... in the infliction of corporeal punishment should be
... demanded.'

... are in favor of the education of those
... are unable to educate themselves; and all be-
... lieve that the Churches of which such individuals
... are members, should provide for their education, if
... in their power; and that, too, without reference to
... their bargaining to become '*ministers!*'
... With reference to Bro. E's scheme, I will here
... say, that I have no doubt that his object was a
... good one; but I am further of the opinion that he
... entered into it without due reflection upon its ten-
... dency. Let me also say, to prevent misunderstand-
... ing abroad, that many of the Churches, who ac-
... cepted of it, are ready to abandon it now; and
... that, perhaps, there is but *one* Church, in this re-
... gion, that is fully in favor of it; and she not unan-
... imously. The matter was entered into very pre-
... cipitately, or doubtless it would have been nipped
... in the bud.

May the Lord preserve his people from every
apostacy from the Divine rule, and extend to them
all a spirit of liberality and benevolence, is the
wish of your readers in the country of

GREEN RIVER.

[For the Christian Journal.

THE SPICE OF PUSEYISM.

MR. EDITOR:

I notice that occasionally you give us a cluster
from this Roman Catholic graft upon the Episco-
palian vine. For the benefit of such of your read-

CHRISTIAN JOURNAL.

These are a few of the 'great and precious truths' that have been unfortunately lost in the Protestant part of the world, which the Tractarians of Oxford, with Dr. Pusey at their head, wish restored to the Church. Believing, as they do, that the Scriptures are *not* the only absolute rule of faith, they very consistently, (if we can speak of consistency in a system which is wholly inconsistent,) yield their faith, their bodies and their souls to the Bishops: 'To them,' say they, 'we willingly and affectionately relinquish their high honors and privileges—we encroach not upon the rights of the SUCCESSORS OF THE APOSTLES—we touch not their sword and crozier, * * * Exalt our Holy Fathers, the Bishops, as the representatives of the Apostles and Angels of the Churches, and magnify your office as being ordained by them to take part in their ministry.' Tracts, No. 1, pp. 1, 4, addressed to the Clergy!

'Again, it may be asked, who are at this time, the successors and spiritual descendants of the Apostles? I shall surprise some people by the answer I shall give, though it is very clear, and there is no doubt about it—THE BISHOPS. They stand in the place of the Apostles, as far as the office of ruling is concerned, and whatever we ought to do, had we lived when the Apostles were alive, the same ought we to do for the Bishops.—He that despiseth them, despiseth the Apostles.—But I must now mention the more painful part of the subject, i. e. the sufferings of the Bishops, which is the second mark of their being our Living Apostles. I may say Bishops have undergone this trial in every age.'—No. 10, pp. 3, 5. The 'sufferings of the Bishops,' as a mark of their Apostleship sounds rather strangely, no doubt, with the reader, especially when he remembers that these same sufferers are worthy gentlemen of princely revenue and baronial honors! At once the most voluptuous, wealthy and independent men of the whole realm of 'happy England.'

'Why should we talk * * * so little of an Apostolical succession? Why should we not seriously endeavor to impress our people with this plain truth, (?) that by separating themselves from our communion, they separate themselves not only from a decent, orderly, useful society, but from the only Church in this realm that has a right to be quite sure she has the Lord's body to give to her people.'—Tracts, vol. I, No. 4, p. 5.

'As to the fact of the Apostolic succession, i. e. that our present Bishops are the heirs and representatives of the Apostles by successive transmission

of their prerogative of being so, this is obvious to require proof. Every link in the chain is known from St. Peter to our present Ministers.'—No. 7, p. 2.

'The unworthiness of man cannot prevent the goodness of God from flowing in those channels in which he has destined it to flow; and the Christian congregations of the present day, who sit at the feet of ministers *regularly ordained*, have the same reason for reverencing in them the successors of the Apostles, as the primitive churches of Ephesus and of Crete had for honoring in Timothy and Titus the apostolical authority of him who had appointed him.'

And, knowing that such unvarnished Catholicism and superstition could not easily be believed by thinking beings, our Tractist upon the doctrine of the succession proceeds: 'I readily allow that this view of our calling has in it something most too high and mysterious to be fully understood by unlearned Christians. But the learned surely are just as unequal to it. It is part of that ineffable mystery, called in our creed, the 'Communion of Saints,' and with all other Christian mysteries, is above the understanding of all alike, yet practically alike within reach of all who are willing to embrace it by pure faith.' Such is the resort of all priestly usurpation and tyranny. To support its claims, it assumes an honor which has been conferred upon none but upon the Apostles, and upon those only as servants of the human family.—Failing to support the claim by inspired sanction or correct reasoning, they throw it beyond the reach of human investigation and resolve it into the ineffable mystery of a mysterious creed, so enigmatical and intangible that it is alike beyond the grasp of the learned and the unlearned, the most contracted and the most enlarged intellect! But hear them again:

'It may be profitable for us to reflect, that doctrines which we believe to be most true, and which are received as such by the most profound intellects, and which rest upon the most irrefragable proofs, yet may be above our disputative powers, and can be treated by us only with reference to our conduct.'—No. 19, p. 3, on Succession.

Thus this 'ineffable mystery' is thrown into the same category with the existence of God, the incarnation of Messiah, and the unutterable revelations of a future state!

Such are the views of the tractarians of Oxford, as expressed by themselves. Did we lack evidence of the truth that there has been a fearful apostacy from the primitive doctrine and practices of the church, we have them newly furnished in

mens of these reformers of the Episcopalian Church in England. Let the reader reflect upon this, and let him remember that these persons are acting consistently with the nature and necessity of the doctrine of 'Apostolic Succession,' whether taught by the uncompromising Catholic, or the more liberal, but less consistent Episcopalian, Presbyterian or Methodist. All claim a regularly and divinely called and sent consecutive ministry of some kind, dependent upon a stream of ordination, whose continual winding at last leads the enquirer to Rome and 'ineffable mysteries.'

It is needless to say that the whole is a fabrication of the Man of Sin. Harsh, it may seem, to thus speak of that which is now so generally taught by the aspiring, and by many of the humble of this generation. But Apostles have spoken of 'lying wonders,' and have guarded the Church against them. I cannot otherwise regard this revived relic of papal opulence and power. The strength and wealth and ambitious objects of the clergy are dependent upon its reception. And as it has no support or authority from the teachings of the Gospel—as it admits that there is no *prima facie* evidence of Scripture in favor of it—that, upon the surface of the volume no explicit statement can be found to favor it, but it is to be developed out of the mysterious hints and ambiguous whispers of that Book—as it is unsupported by reason, and is cold, frigid and uncharitable in its tendency, we cannot but regard it, as one of the marks of apostacy which were to distinguish the period, wherein men 'would, after their own lusts, heap up to themselves teachers, having itching ears, whose ears should be turned away from the truth, and be turned to fables.'

Tradition—the 'authoritative voice of tradition' is the support to which these pretended Apostles continually refer. But what is tradition? Can any reasonable man receive it. The Archbishop of Dublin has well said of it: 'The mass of Christians are called on to believe, and do what is essential to Christianity, in implicit reliance on the reports of their respective pastors, as to what certain deep theological antiquarians have reported to them, respecting the reports given by certain ancient Fathers of the reports current in their times, concerning Apostolic usages and institutions!'

Let us remember, then, that the perfect proportions of Christianity are to be found only in the Apostolic record—that from the earliest times we meet with corruptions and distortions of the symmetry of the divine pattern—that we may be guarded against those who say they are Apostles and are not; that we may avoid the delusions of an apostate Church, which is fast ripening for the destruction that awaits her. The world is in commotion. A great contest is going on in all the law-established churches of our times. Puseyism in England, O'Connellism in Ireland, and 'Free Presbyterianism' in Scotland, are rending asunder the bonds that have long bound the religious hierarchies of each. Terrible hurricanes of controversy will sweep over us as a consequence, more

destructive to the temper of men than to the faith of the Gospel, spreading at the same time destruction and a purified atmosphere. In the midst of this sea of commotion, now blowing into a tempest, let us see whether we are in the ark of safety, and if so, calmly abide the result. Let not controversy, however fierce, dismay—but let us remember that our beloved Christianity originated in controversy—was planted and watered, and grew up in storms—and that, under the direction of its All-wise Author, they have always resulted favorably to it. Some political and religious establishments may fall, as did the Judaism and Paganism of antiquity, by the weight of their superannuated institutions, 'but let the storm come—it will but scatter the sear leaves and snap off the withered branches; but the giant tree will only strike its roots deeper into the soil, and in the coming spring-time put forth a richer foliage, and extend a more grateful shade.' Who knows but that the next spring-time may be the millennial. Reader, let us be ready.

J. B. F.

Merriville, Oct. 2, 1843.

THOUGHTS AND REFLECTIONS.

No. II.

This is an age, like those which have preceded, of much lively interest in favor of, and of much opposition to, the cause of Religion and Truth. Religion, however, has as much to fear from its professed friends as from its open enemies. I do not refer to the infatuated and reckless course of many of the sectarian leaders of our country—to the perversity of a *Pitts* in Tennessee, or the fitful bursts of anger and vituperation of a *Stevenson* in Southern Kentucky; nor, advancing from small to larger objects, do I refer to the elemental commotion of religious society in general, such as the shaking of the English and Scotch Hierarchies by 'Puseyism,' or the 'Free Presbyterian Establishment;' for Papist, Protestant, Mahomedan, and even the outcasts of Israel are in commotion, and the developments of error and corruption in the ransacking of these ancient and modern establishments, is every where arresting the attention of the thoughtful and philanthropic; I would call attention to that which can be observed by all. The carnality, selfishness, and ambitious objects of almost all religious communities, are apparent. These flood-gates are wide open amid the religious commotion of the age, and desolating sluices of sin seem to be threatening a deluge of destruction to the purity, affection and benevolent enterprise of those who would save themselves and those with whom they associate. Surrounded as we are in this happy country by all the blessings of a bountiful Providence, our moral heritage increasing and

growing under the waterings of divine goodness, what means and motives we have afforded us for active and benevolent uses. Let us, beloved Brethren, do all, in our humble spheres, to exhibit the genuine features of Christianity itself, by affording, in our conduct and in our philanthropy, the means of moral improvement to all that are destitute. Let our lives be lives of prudence, order and regular industry in the spread of the redeeming principles of our holy religion. *'We are not our own, but we are bought with a price.'*

Opposition to the primitive institutions and their advocates is every where strengthening itself for a renewed and powerful onset. The success of our labors is enraging the jealousy and rancor of those who compel us to regard them as opponents. Appeals are made to the prejudices; and consequently to the ridicule the community, intended for our disparagement. It is all important, therefore, that as we aim at a return to primitive order and practice, we also be most careful, in these times of trial, to preserve the primitive spirit; and whilst presenting a bold and uncompromising front in opposition to error, and sectarian feeling, we should, at the same time, 'with meekness instruct those who oppose themselves, that we may, peradventure, give them repentance to the acknowledgment of the truth.' *'Servility to none, but respect to all,'* is a good maxim; and if we can make even an enemy believe that we wish to do him good, he will hear us, although we should oppose every principle of his conduct. But if, upon the contrary, he imagine our object to be a partisan one—that we wish to triumph rather than benefit—he will not hear us, though we had the power of dispensing the generous words of Eternal Life. Let us labor, then, Brethren, that the holy principles, for which we contend, be not blamed for our imprudence and lack of Christian spirit.

Controversies oftentimes produce more evil to the cause of religion, than good. This may be owing to two causes:—1st. A controversy upon a purely speculative subject, involving no practical good, when entered into for partisan purposes, will always result in evil. 2. The engendering of an improper spirit. Truth, however, never provokes an attack, but when attacked, holds firm. I think it was Duke George of Germany, who said, that he was surprised to find Bishops holding in abhorrence the ancient and laudable practice of inquiring into questions of Faith. If your theologians object to defend their doctrines, the money given

them would be for women and children.

The great object of the Reformers of this age, all the world have seen, was the revival of the Gospel. 'Campbell arose.' It is often of the reply of the land, to the Bishop, declared that the doctrine of the Gospel was new and that the ancient doctrine 'To have gone wrong for a thousand years, said he, cannot make us right for a single hour: otherwise it would have been the duty of the heathen to continue in their religion. And if the most ancient doctrines are to be preferred, then fifteen hundred years are more than five centuries, and the Gospel is more ancient than the decrees of the Popes.' If we would drink at the pure fountain of Christianity, we must trace the windings of the stream for eighteen hundred years, where, in the city of Jerusalem, we may taste of it unalloyed by the mixture of the Paganism and Judaism of a corrupting age. J. B. F.

Merriville, September 18, 1843.

Nicholasville, Ky, Oct. 21st, 1843.

BRO. FERGUSON:

On the fourth Lord's day in September last, I held a meeting at Mill Creek, Nelson county; we had eight additions. On the first Lord's day in this month, I held a meeting in Bloomfield, and we had four additions there. On last Lord's day night, we had one addition in this place, and this week, at Little Bethel, in Madison county, we had twelve additions, making twenty-five additions. Praise be the name of the Lord for the success of the Gospel.

There is a prosperous congregation in Hogden-ville, Hardin county, which I planted last December, and another in Elizabethtown, which I organized last April; both of which are very desirable for our laboring Brethren to visit them as they are passing to the Green river country. I am of opinion that if the Brethren would visit those congregations, much good might be done, and especially, Bro. J. T. Johnson.

W. P. CLARK.

Short Maxim.—The worthiest people are the most injured by slanders, as we usually find that to be the best fruit which the birds have been pecking at.

RESPONDENTS.—We
general prospectus
now lying in the
awaiting deliverance
afford to PAY POST-
publishing any thing.
We have never re-
each matter, however, when the
age has been paid. To those concerned,
we say—send again, *post paid*, if you wish us
to publish.

We again remind our correspondents, that we
do not publish anonymous communications. We
have good and sufficient reasons for not depart-
ing from this rule. If the writers of these ar-
ticles wish them published, they must confide
their names to the Editor.

RELIGIOUS (?) STATISTICS.—The British Gov-
ernment notwithstanding its policy in crea-
ting a starving population, and keeping them
starving; in keeping the shelves of its Merchants
groaning under a weight of clothing in the
midst of a naked population;—whilst she grasps
at power and territory wherever the sun shines
—is still a most religious government. Since
1800, she has given to the

Established Church,	£5,207,546,
Church of Rome,	365,007,
Protestant Dissenters,	1,019,647,
In all,	£6,592,200.

“VOICE OF TRUTH.”—Friend Bailey’s
“Voice” has died to a faint echo, and the echo
will die ere long. In other words, the volume
just finished, closes his labors. In looking
around for our brethren, we are happy to find
them still living, and almost unconscious of their
exposure to Captain Bailey’s terrible park of ar-
tillery for a whole year! Friend Bailey still
complains of the Journal’s refusal to notice what
he terms his arguments. He forgets, however,
that we presented a specimen of them to our
readers, in which he proved (?) one of our
brethren to be a *unitarian*, because the brother
denied himself to be a *trinitarian*. Verily, we
can find no effectual reply to arguments of this
character.

DR. FRANKLIN ON APOSTOLIC SUCCESSION.—

It will require no vast deal of reflection upon
the characteristic letter below, to arrive at Dr.
Franklin’s opinion of the divine descent claimed
by the Episcopal Clergy. It is impossible to
avoid smiling at the Doctor’s irony when speak-
ing of the powers claimed and awarded to him
of Canterbury—a power which the Rt. Rev.
James Hervey Otey, L. L. D., Bishop, by an as-
sumed sacred right of all the souls in Tennes-
see, has traced to, and drawn from, the Apos-
tles. The aforesaid Bishop, has recently pub-
lished three discourses, which will doubtless
convince all the “*confirmed*” of his readers, that
the Primate of All England is the spiritual suc-
cessor of Paul the Apostle, and that he, the
Bishop of Tennessee, is a spiritual descendant
of His Grace of Canterbury. Indeed, the
Bishop, whilst contending for the claims of
Canterbury, as the successor to Paul, could as
easily have proved the English Prelate superior
to the Tent Maker, as to have made them
equals; but the Bishop doubtless, repudiates
“works of supererogation.” Paul’s income con-
sisted in stripes, imprisonments, fights with
wild beasts, in shipwrecks, in all manner of
tribulation; whilst the income of his son and
successor of Canterbury consists in such an
enormous amount of *sterling pounds* that his
profits for a single week would be amply suffi-
cient to support an individual for a year.

Although Bishop Otey has labored to prove
Apostolic succession through him of Canterbury,
we doubt whether His Grace would allow Otey,
were he to visit England, to preach in any
the least of his chapels. A greater than Otey,
McIlvaine, Bishop of Ohio, when in England,
was obliged to hold forth in a Kitchen! And
yet our American Bishops see nothing but
Christianity, pure and undefiled, in the superci-
ous conduct of the English hierarchy. Their
humility under these English insults would ad-
mirably become the Christian character, did not
their own assumptions over the square miles of
this Union present so great a drawback.

But to the letter. It seems that some Mary-
land gentlemen wished to take ‘orders’ if they
could get them. They applied in this behalf
to Dr. Franklin, then (A. D. 1784) on the Con-
tinent, who gives them the result of his labors,
coupled with his advice, in the following letter.

As it may be said that Dr. Franklin was an infidel, we would just remark, that if the Philosopher had been regarded as such, Messrs Weems and Gant would scarcely have deigned to desire the reception of Apostolic succession through such a channel:

LETTER OF DR. FRANKLIN.—To Messrs Weems and Gant, citizens of the United States, in London.

PARIS 18th July, 1784.

Gentlemen—On receipt of your letter acquainting me that the Archbishop of Canterbury would not permit you to be ordained unless you took the oath of allegiance, I applied to a clergyman of my acquaintance for information on the subject of your obtaining ordination here. His opinion was, that it could not be done; and that if it were done, you would be required to vow obedience to the Archbishop of Paris. I next inquired of the Pope's Nuncio whether you might not be ordained by the Bishop of America, powers being sent him for the purpose—if he has not them already.—The answer was, the thing is impossible, unless the gentlemen become Catholics. This is an affair of which I know very little, and therefore I may ask questions and propose means that are improper or impracticable. But what is the necessity of your being connected with the church of England? Would it not do as well, if you were of the church of Ireland? The religion is the same, though there is a different set of Bishops and Arch-Bishops. Perhaps if you were to apply to the Bishop of Derry, who is a man of liberal sentiments, he might give you orders, as of that church. If both Britain and Ireland refuse you (and I am not sure that the Bishop of Denmark or Sweden would ordain you unless you became Lutherans.) what then is to be done? Next to becoming Presbyterians, the Episcopal Clergy of America, in my humble opinion, cannot do better than to follow the example of the first clergy of Scotland soon after the conversion of that country to Christianity, when their king had built the Cathedral of St. Andrews, and requested the king of Northumberland to lend his bishops to ordain one for them, that their clergy might not as heretofore, be obliged to go to Northumberland for orders, and their request was refused. They assembled in the Cathedral, and the mitre, crozier, and robes of a Bishop being laid upon the altar, they, after earnest prayers for direction in their choice elected one of their own number, when the king said to him, 'Arise ye go to the altar, and receive your office at the hand of God.' His brethren led him to the altar, robed him, put the crozier in his hand, and mitre on his head, and he became the first Bishop of Scotland.

If the B... sea (and the... er changes,) you would probably take... method as this, and, if they persist in denyi... you ordination, it is the same thing. A hu... dred years hence when people, are more enlight... ened, it will be wondered at that men in Amer... ica qualified by their learning and piety to pray for and instruct their neighbours, should not be permitted to do it till they had made a voyage of six thousand miles out and home, to ask leave of a cross old gentleman at Canter... bury, who seems by your account to have as little regard for the souls of the people of Mary... land, as King William's attorney general Sey... mour, had for those of Virginia. The Reve... rend Commissary Blair, who projected the Col... lege of that province, and was in England to solicit benefactions and a charter, relates, that the Queen, in the king's absence, having order... ed Seymour to draw up the charter, which was to be given with two thousand pounds in mon... ey, he opposed the grant, saying that the Nation were engaged in an expensive war, that the money was wanted for better purposes, and he did not see the least occasion for a College in Virginia. Blair represented to him that its intention was to educate and qualify young men to be ministers of the gospel, much wanted there, and begged that Mr. Attorney would consider that the people of Virginia had souls to be saved as well as the people of England. 'Souls!' said he, 'd—n your souls: make tobacco.' I have the honor, to be, Gentlemen, &c.

B. FRANKLIN.

'THIS REFORMATION.'

"THE REFORMATION, IN ITS BEGINNING, WAS OF NECESSITY POLEMIC;—OTHER CIRCUMSTANCES REQUIRED NEW LABORS. AFTER ERADICATING WITH THE HOE THE THORNS AND BRAMBLES, THE TIME WAS ARRIVED FOR PEACEABLY SOWING THE WORD OF GOD IN MEN'S HEARTS."

So thought Luther, according to D'Aubigne, from whom we have extracted this sentence, but a few years after he had started the ball of reformation in Germany.

Whilst the leading principles of any great contemplated revolution in public sentiment, can only be brought about successfully and immediately through the fierce fires of controversy, there certainly is a time when the necessity for discussion ceases; when men should no longer fight in the public arena incessantly for the truth, but try to live in the peaceable enjoyment of it; and that time has arrived, whenever such controversies cease to produce beneficial results. Let us be understood; we are far from deprecating all warfare for the sake of the truth as it is in Jesus. We

man's life is a warfare consists in fighting interminably with his neighbor, thereby giving to his flesh an advantage over his spirit, suffering devotion to be consumed in the flames of strife—the too frequent result of such a course—we deny. God requires not this act our hands; nay, he has required the reverse. That principle so deeply implanted in poor human nature, which impels us to be ever gazing and pulling at the mote in our brother's eye, shows itself in various ways among the advocates of the present revolution in religious society. Again and again have our brethren been called upon, from the pulpit and the press, to live *more* in the enjoyment of the sublime truths they have received, than in that ever-dinning logomachy with others about their efficacy.

Out of the thousands who clamor for the supremacy of the primitive Gospel in the conversion of the world, how many are there who preach primitive *practice* in their lives?—in lives unspotted from the world? Among the thousands of families, who glory in their deliverance from human creeds and confessions, how many family altars are there beaming with the mild unflickering rays of devotion? At the Lord's table, which has been spread by a succession of faithful men from the night in which the suffering Master was betrayed to the present hour—spread when the armed rabble of Popery were hunting the saints to death—spread in the sylvan solitudes of bewildering forests, where the lion made his lair, yet more secure than the haunts of man—spread in the dens and caverns of the earth, where the songs of redeemed men, in their goat-skin coverings, awoke the startling echoes of the halls of nature and attuned them to the praises of God—spread from that most sorrowing night, throughout all intervening time till now, and which will be surrounded by the faithful until the Lord comes—We say, how many of these thousands are there, who, with thankful, joyful hearts, surround the Lord's table upon every first day of the week? The loud shout of praise which we would expect to hear from the hundreds of thousands of souls, glorying in the stupendous truths of the Gospel, is, indeed a 'still small voice,' whilst the noise of controversy's harsh discordant voice resounds throughout the land. It is true, that we should ever be able and willing to give a reason for the hope that is within us, when asked for it, even in this day, when we have made every effort to make our hope and the

reasons for it, understood. This is not what we war against; but we war against that disposition which is ever seeking opposition, which can talk without a *listener*, and debate without devotion. Are there any, who, whilst laboring to teach the Gospel to some sectarian neighbor, allow their children to go to destruction? 'Yes,' says a brother at my elbow, '*hundreds of them!*' And what is the subject of conversation in private circles when bands of brethren and sisters meet together? Is it of the love of God shed abroad in their hearts through the glorious Gospel? is it of the voluntary expatriation of Christ from his rich patrimony of the universe, for their sakes? is it of his death, cruel, inhuman, remorseless? is it of his resurrection from the pulseless dead—of his ascension to the right hand of the Majesty on High? is it of his RETURN to reward his humble, faithful followers? Oh no: these are common themes!—Their time is so much occupied with the enormities of a really sectarian world, that they have no moments to spare for these themes—themes, too, as high above the grovellings of sectarianism, as is the peak of Chimborazo above the Netherlands of the Universe—as is Heaven, from the abyss!

Shall we talk as to the unheeding winds! Are there none to hear—to heed—these exhortations! Will it be imagined that these words, intended for those at *home*, and around it—intended for our own State—are meant to apply abroad? We traverse *not* other States for the purpose of exposing *their* religious delinquencies, leaving our own *untouched!* Nay, we have enough to do at home.

We hope that no one will look upon these remarks as referring to the 15th of this month. Our Brethren have been *invited* there by the opposer. Under this and other circumstances connected with it, 'twere dastardly to shrink.

We explain no farther—our Brethren know what we mean to oppose, and what needs opposition. Let the strife cease where the battle has been fought. Let us reap the fruits of our many victories, by praising God for what he has done for us, in the triumph of truth, instead of dwelling, interminably, upon the port of the rival chieftains, their weapons, their chivalry, or the low advantages they sought on the field of battle.

Methinks many years will glide over the soldiers of this Reformation, ere they shall cease to be called into the public arena of debate by the hosts of Sectarianism; for there is yet much ground unoccupied by us, which will not be yielded without a struggle. But where we are left in peaceable pos-

session of the field, which our enemies have left covered with their killed and wounded, let us not pursue the foe to their citadels; for men will die in defence of the *wrong*, if thus *dared* to do it, when if but left alone, they would desert continually.

The *continued*, calm, yet *servent* exhibition of the sublime wonders of the Christian system before the Church and the world; *more* faith in God, and *less* in *man*, are the things we need.

LUTHER AND THE POPE.—We have seldom been more interested in any work than in glancing over D'Aubigne's History of the Reformation. Hereafter we may take an extended notice of this, in many respects, admirable work. For the present, we extract Pope Leo's Bull of Excommunication, fulminated against Doctor Luther, accompanied by Luther's comments thereon. The stinging sarcasms of the courageous monk of Wittemberg, placed before the people of Germany the true character of popery so vividly, that the whole empire saw it. No comment ever did so much in so short a space of time. The contrast, drawn by the masterly hand of Luther, between the Pope and the humble Fisherman of Bethsaida was so broad and marked that the *commonest mind* in Germany saw the apostacy of Rome. When Leo's Bull reached Luther at Wittemberg, he immediately published it with the following comments:

"The Pope.—Leo, bishop.

Luther.—Bishop! as much as a wolf is a shepherd; for a bishop's duty is to give godly exhortations, not to vomit forth imprecations and curses.

The Pope.—Servants of all the servants of God

Luther.—In the evening, when we are drunk; but next morning we call ourselves Leo, lord of all lords.

The Pope.—The Bishops of Rome, our predecessors, have been wont on this festival to employ the arm of justice

Luther.—Which, according to your account, are excommunication and anathema; but, according to St. Paul, long-suffering, kindness, love unfeigned. (2 Cor. vi. 6, 7.)

The Pope.—According to the duty of the Apostolic charge, and to maintain the purity of the Christian faith.

Luther.—That is to say, the temporal possessions of the Pope.

The Pope.—And the unity thereof, which consists in the union of the members with Christ their head, and with his Vicar.

Luther.—For Christ is not sufficient: we must have another besides.

The Pope.—To preserve the holy communion of the faithful, we follow the ancient rule, and accordingly do excommunicate and curse, in the name of God Almighty, the Father.

Luther.—Of whom it is said: 'God sent *his Son into the world to condemn the world.*'—(John iii. 17.)

The Pope.—The Son and the Holy Ghost,—and by the authority of the Apostles, Peter and Paul, and by our own

Luther.—OUR OWN, says the ravenous wolf, as though God's might were too weak without him.

The Pope.—We curse all heretics:—the Garsini,* the Patarini, 'the poor men' of Lyons, the Arnoldists, the Speronists, the Passageni, the Wicklefites, the Hussites, the Fraticelli.

Luther.—Because they have sought to possess themselves of the Holy Scriptures, and admonished the Pope to be modest, and preach the Word of God.

The Pope.—And Martin Luther, recently condemned by us for a like heresy, together with all his adherents, and all persons, whosoever they may be, who aid or abet him.

Luther.—I thank thee, most gracious Pontiff, that thou hast proclaimed me in company with all these Christians. It is an honor for me to have had my name proclaimed at Rome at the time of the festival, in so glorious a manner, and to have it circulated throughout the world with the names of all those humble confessors of Christ.

The Pope.—In like manner, we excommunicate and curse all pirates and corsairs.

Luther.—And who is the greatest of all pirates and corsairs, if it be not he who takes souls captive, and binds them in chains, and delivers them to death?

The Pope.—". . . especially such as infest our seas"

Luther.—Our seas! St. Peter, *our* predecessor said: '*Silver and gold have I none,*' (Acts iii. 6.)

Jesus Christ said, '*The Kings of the Gentiles exercise lordship over them; but ye shall not be so.*' (Luke x. ii. 25.) But if a wagon laden with hay must give way to a drunken man, how much more fitting is it that St. Peter and Christ himself should give way to the Pope!

The Pope.—In like manner we excommunicate and curse all those who falsify our bulls and letters apostolical

Luther.—But God's letters.—God's Holy Scriptures,—any one may condemn and burn them.

The Pope.—In like manner we excommunicate and curse all those who intercept any provisions on their passage to our city of Rome

Luther.—He snarls and bites like a dog that is battling for his bone.

The Pope.—In like manner we condemn, and we curse all those who withhold any privileges, dues, tithes, or revenues belonging to the clergy.

Luther.—Forasmuch as Christ hath said, '*If any man will sue thee at the law and take away thy coat, let him have thy cloak also;*' (Matt. v. 40:)

and ye have now heard Our commentary thereon.

The Pope.—Whatever be their station, dignity,

*This is a corrupt orthography: read Gazari or Cahari.

authority, or rank, be they even bishops or kings.

Luther.—*For there shall be false teachers among you, who shall despise dominion, and speak evil of dignities,* saith the Scripture. (Jude 8.)

The Pope.—In like manner we condemn and curse all who in any manner whatsoever shall molest the city of Rome, the kingdom of Sicily, the islands of Sardinia and Corsica, the patrimony of St. Peter in Tuscany, the duchy of Spoleto, the marquisate of Ancona, the Campagna, the cities of Ferrara and Benevento, or any other city or territory belonging to the Church of Rome.

Luther.—O, Peter, thou poor fisherman! how hast thou become master of Rome and so many kingdoms besides? I bid thee all hail! Peter! king of Sicily! . . . and fisherman of Bethsaide.

The Pope.—We excommunicate and curse all chancellors, counsellors, parliaments, procurator, governors, officials, bishops and others who shall resist any of our letters admonitory, permissive, prohibitory, mediatory, or executive.

Luther.—For the Holy See seeks only to live in idleness, pomp and debauchery,—to rule and intimidate,—to lie and deceive,—to dishonor and seduce, and commit all kinds of evil in peace and security . . .

O Lord, arise! it is not so with us as the Papists pretend; thou hast not forsaken us, neither are thine eyes turned away from us."

Such was the dialogue between Leo the Tenth at Rome, and Martin Luther at Wittemberg.

BACKWARD TENDENCY OF EPISCOPALIANISM

An exchange discourses thus seriously upon the tendencies of the religious establishments of Great Britain:

GOING TO THEIR OWN.

Puseyism which is but a nearer and more manifest approximation of the Protestant church to the Romish, in advancing to consummate reunion, is making rapid progress in England, and developing itself considerably in America. Two young men, stoutly avowing the principle distinguishing doctrines of the Papal church, have lately been ordained to the ministry of the Episcopal church, by bishop Onderdonk of New-York.

Thus fragments, sundered from their original body, re-unite with it again whenever the force which divides them ceases or becomes weaker than their affinities for each other; and bodies of the same or like substances attract each other and unite as resistance to their union becomes weaker than the attracting force. Far into the aerial regions as the eruptive force within the volcano may hurl the detached mass, it will return again. And tho' in its absence it divide and subdivide, and every division explode to thousands of atoms, every one of these, true to its affinities, will ultimately re-lodge itself in the bosom of its mother-

earth. So, the Episcopal church is sinking back to the origin whence disruptive religious and political influences threw it—already sinking within the very crater. And so all the Sects, whether regarded as off-shots from the Romish and Episcopal churches by secession splitting into secession to the ten-thousandth division, or as bodies of independant origin, but the same substance,—are tending backward to the original body, or approximating the larger one, as the larger ever draws the less to itself.

Every church of man's make and managing has its substance in the same element, and that element is Popery. The Romish church is the primitive and main body of all this building. All the others though circumstantially detached, and apparently opposed to it are in substance parts of it. Little and remote at first, they build up into fuller likeness and to nearer approximation—till Puseyism now at once emits a grand twig to the main body. And the others are fast *building up towards their joining* in full consolidation. So the earthly ends to the earthly—WHILE THE HEAVENLY TENDS TO THE HEAVENLY.

RELIGIOUS.

THE LORD'S SUPPER.

But one wrong step unavoidably leads to another, and the progress of error is always down hill. This confused and unscriptural way of receiving members seems to have been entailed upon the churches as a necessary consequence of their separating the Lord's Supper from the other institutions of the kingdom of Christ, and while they come together every first day of the week to observe the apostle's doctrine, prayer, praise, the ordinance of the breaking of bread is only to be observed monthly! Hence arises their preparatory *monthly meetings*, when the affairs of the church, which is Christ's house, are to be attended too; and hence also their *monthly collections*, to the neglect of the weekly fellowship.

Now all this is a departure from the primitive institution. When the inspired apostles set in order the church at Jerusalem, which was to serve as a pattern to all others to the end of time; they appointed as stated observances of the Lord's day, the apostle's doctrine, or preaching of the word, the fellowship, or contribution for the relief of the poor, and other necessary purposes connected with the keeping of the public worship of God, the breaking of bread or commemoration of the Lord's death, and the prayers and praises, which must always form a part of the worship of the Most High, under every dispensation of religion: these they instituted as stated observances (Acts ii. 43.) and delivered the same things to all other churches to be observed by them, (Cor. xi. 2, and vii. 42.)

giving them no discretionary power to attend to one ordinance and neglect another, if they had the opportunity of going about the whole in a scriptural and orderly manner. It is manifest that had they done so; had the churches every where adhered strictly to the order of Christ's house, as exhibited in the church at Jerusalem, antichrist would have never arisen; but an attempt to improve upon that which divine wisdom had instituted, paved the way by little and little for that monstrous mass of corruption which issued in 'Babylon the great, the mother of harlots, and abominations of the earth, the habitations of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.'—Rev. xviii. 5, and xviii. 2.

—Jones.

The ordinances which the apostolic churches observed when they came together on the first day of the week, may be gathered from the practice of the church at Jerusalem, which set the example to the rest. Having gladly received the word and been baptized, and added, it is said they continued steadfastly in the apostle's doctrine, and in fellowship, and in breaking of bread, and in prayers, praising God, &c.

1. They continued steadfastly in the apostle's doctrine. They not only held fast what the apostles had already taught them, but constantly attended to their public ministry in the church, that they might be further confirmed and edified in the faith, and instructed to observe all things whatsoever Christ had commanded them.

2. They continued steadfastly in the fellowship. This does not mean fellowship in the gospel; for they enjoyed that continuing in the apostle's doctrine, whereas this is added as something distinct: nor does it mean fellowship in breaking of bread, or in prayers; for the intervening word *and* plainly distinguishes these additional articles: nor can it signify church fellowship in a general view; for it is annunciated among the particular duties of such fellowship. It must mean the fellowship of ministering to the saints. (2 Cor. viii. 4.) The same word is elsewhere rendered contribution, distribution, communication, &c. (Rom. xv. 26; 2 Cor. ix. 13; Heb. xiii. 16.) where it evidently signifies the collection for the support of the poor, and other necessary uses. This is a duty appointed for the first day of the week, when they come together in one place, (1 Cor. xvi. 1, 2.) and the disciples must continue steadfastly in it according to their several abilities, for the poor they have always with them.

3. Breaking of bread.

4. Prayers.—*McLean*.

We have the same evidence that this ordinance was a stated part of the worship of the churches every Lord's day, as that they stated-

ly observed the day at all, by assembling together. In Acts ii. 42, we read, 'They continued steadfastly in the apostle's doctrine, and in the fellowship, and in the breaking of bread, and in prayers.' It is evident that the ordinance of the supper is here intended by the breaking of bread; for surely an account of their common meals would not be introduced between the different parts of God's worship; and it seems equally plain, that they were as constant in breaking bread, as in attending on the apostle's doctrine and public prayer. It formed a part then, of their stated worship.—*Haldane*.

HINTS TO PREACHERS.

1. When any ill-mannered person rises up and leaves the congregation during sermon, the most effectual way to prevent a repetition of the offence (next to preaching so that none can go away) is to pause, and look at him, calmly but fixedly, as he walks out. The dead silence, broken only by his own footfall,—the universal gaze of the assembly,—and his own shamefaced, or at best, studiedly brazen look, will do more to deter others from copying him, than the most pointed reprimand could do. And if the preacher pause with a meek, uncomplaining countenance, as if he just waited patiently till the interruption is over, to proceed with his discourse,—he will enlist every soul on his side, against the brute who has disturbed him.

2. But on his part, he ought carefully to avoid the chief provocative to such ill-manners—excessive length. He ought studiously to compress his prayers, and all other services, but specially the sermon, into so brief space as may exhaust no reasonable person's patience. Country preachers, who never practise writing—the great condenser of style—often transgress terribly in length. There are many who hold out for an hour, nay, (*horresco referens*) an hour and a half, or two hours! Of course their meeting-houses are mere schools of drowsiness, inattention, and disorder.

4. It is an old and painful remark, that the children of preachers are much more apt to turn out badly, than other men's children. Though not a believer in all proverbs, I have known this one verified so often, that I cannot wholly discredit it. Nor does the reason seem to me unfathomable. It is, because minister's children are treated alternately with neglect and severity. Constant, and watchful severity, is bad enough: apt enough to make sly, and stealthy profligates: apt enough, to crush the spirit, and debase the character. Perpetual neglect is perhaps as bad, or worse: likely to produce lack of energy, and idleness with its copious brood of vices. But the boy who is one month subjected to the iron rod and the dragon's eye, and the next left to his own wild impulses,—requires a

miracles to save him. Governed at the one time, by fear and not by love or reason, he will spend the other period in riotous excesses, which seem to him to have a natural and just compensation for his previous endurance. He will overate tenfold, and wofully misconceive, the pleasures from which he has been debarred. Chaste or sober ones, will yield him no enjoyment. Nothing less than a storm of revelry, and the giddiest whirl of dissipation, will suffice him. —Such is the case with the sons of many preachers. When at home, the father is too strict, — too stern. Instead of taking every opportunity to establish friendship with his boys, to bind them to him with the cords of love, and to make them as frank and open towards him, as if he were their eldest brother, — his wand of government is awe. He is their master: they are his slaves. No wonder that when he is away upon his high calling, they become eye-servants. No wonder, that like all other slaves, when suddenly emancipated, they are sensual, and unruly! —Let none suppose that I would banish rigor entirely. Here, as everywhere else, there is a golden mean. What I would guard parents, and especially preachers against, is the fatal and frequent mistake, that any amount of un-mixed vigilance and severity while they are at home, can keep their offspring in the right way while they are abroad. The boy's will must be enlisted on the side of duty, to make him do it when authority is absent: and this can be done only by implanting good principles, and cherishing his kindly affections.

5. It has often struck me as ill-judged and untasteful, in any public speaker, to use the word *we*, or *us*, in reference to himself. That plural unit is, of old, the prerogative of kings and editors: and the speaker who is wise, will let them enjoy it exclusively. So far from lessening the apparent egotism of using the first person singular, — the plural form certainly has a higher strain of self-importance; for, besides its being the style royal, what is it but an assumption of undue consequence, in one man, to pretend that he is more than one? Thus, like all other mock modesties, it is essentially immodest. Then, it has so forced and unnatural a sound, for a single person who is addressing us, to talk of himself as *we*! It entirely mars his individuality, to our apprehensions. —If he intends, by it, to put us in more intimate communion with him, he defeats his aim; for he is presumed to be uttering, not thoughts at once his and ours, but his own, original or not original, which he would fain impart to us. To do so without success, he must employ the natural avenues of our reason and feelings, creating as much sympathy as he pleases in our bosoms, but attempting no forced identification of himself with us. I have heard, from the pulpit, the word *we* so

egregiously mis-employed — where it was so impossible for the audience to unite with the speaker in the remark he made of himself. — that my lips involuntary muttered Horace's exclamation, —

Quodcumque ostendis mihi sic, incredulus odi!

I once actually heard a young divine say, 'we are to unwell to proceed farther.' — Such phrase is quite too revolting to a hearer's feelings of independence. But into this extreme all are likely to be betrayed, who once quit the plain track of nature, and of English.

Even an essayist, if spirited and effective, presents himself individually — I and *me* — to the reader. The Spectator always uses that form. So does the Rambler; whose Johnsonian love of pomp would have led him to the statelier style, had not his good taste forbidden. And how far more needful is it for a speaker, than for an essayist, to appear with a natural simplicity before those whom he addresses!

Southern Lit. Messenger.

MISCELLANEOUS.

A jobber remarked that of all his hired hands, none were so dreadfully polite to him in his presence, as those who idled away their time in his absence.

He is wealthy enough that wanteth not. He is great enough that is his own master. He is happy enough that lives to die well. Other things I will not care for, says Judge Hale, nor two much for these, save only for the last, which alone can admit of no moderation.

Restrain yourself from being too fiery and flaming in matter of argument. Truth often suffers more from the heat of its defenders, than from the arguments of its opposers. And nothing does reason more right than the coolness of those that offer it.

The Difference. — The difference between a republic and a monarchy; Pile all the people into a pyramid, with the President for an apex, and you have the symbol of a republic. You can shake the President, but you can't move the united force of the people. Invert that pyramid, with a King for its base, and you may have the symbol of a monarchy. Trip up that King, and the structure falls in confusion?

☞ The chain of love is made of fading flowers, but that of wedlock of gold — lasting as beautiful.

The tongue of the slanderer is like the tooth of the adder, and its wound equally poisonous.

Malice, envy, and revenge, often, like Haman, erect their own gallows.

Wise men sometimes miss the mark, and fools sometimes hit it.

Nothing renders an illiterate person more ridiculous than to affect hard words.

A Good Retort.—An Athenian who was lame in one foot, on joining the army, being laughed at by the soldiery on account of his lameness, said, *'I am here to fight, and not to run!'*

How many there are who will God to bless the poor, when they would not take a shilling from their pockets to save them from starvation! We have too much of this sort of piety.

It is any easy thing to mention the faults of a brother or sister; but it sometimes done at the sacrifice of a whole Christian church; and I have seen those who would give half their earthly property to recall a sentence which they had uttered at a single breath.—*Morning Star.*

The British Bible Society has just presented to the Royal Library a collection of Bibles in 32 different languages, consisting of 119 volumes.

Female Bachelors.—At the commencement exercises of Oberlin College, Wednesday, Aug. 23, the degree of A. B. was conferred on nineteen young gentlemen, and two young ladies.—*Cross and Journal.*

'The Rent.'—O'Connell's pay or 'rent' is thus explained: When he was first elected to Parliament in Clare, his practice at the bar is said to have been worth ten thousand pounds a year. As an M. P. he gets no pay, and in order to support his family, then numbering ten children, from twenty-two down to eight years of age, and devote himself to the public service, his countrymen instituted a fund to which every Irishman would have an opportunity of contributing his portion. One day was set apart for the collection of the fund, which a member of the Dublin Repeal Association writes, has frequently reached seventy thousand dollars annually. It has been as low as fifty thousand only twice. Pretty good pay for public services.—*Exchange Paper.*

The philosopher Bion said pleasantly of the King, who by handfulls pulled his hair off his head for sorrow—Does this man think baldness is a remedy for grief?

VANITY, FOLLY, AND AFFECTATION.

Use not heedlessly learned or hard words; he that affects to be thought learned, is like to be accounted a fool.

He that will take no advice, but be always his own counsellor, is sure to have a fool often for his client.

Vain glorious men are the scorn of wise men, the admiration of fools, the idols of parasites, and the slaves of their vaunts.

Aristotle seeing a youth very conceited and withal ignorant—Young man, said he, I wish I were what you think yourself, and my enemies what you are.

No man is content with his own condition, though it be the best; nor dissatisfied with his wit, though it be the worst.

One boasting to Aristotle of the greatness of his country—That, said Aristotle, is not to be considered, but whether you deserve to be of that country.

MARRIED:—On Thursday, Oct. 26th, by Dr. *Samuel Hatch*, Mr. CHARLES A. BROWN to Miss CYNTHIA SILCOX, all of this County.

OBITUARY.

DIED.—On the night of the 15th inst., after a lingering and painful illness of near twelve months, Mrs. Eleanor Wilson, in the 24th year of her age. Being a widow, she left an only child about six years old, with a numerous circle of relatives and friends to mourn their loss. She died of consumption of the lungs, the torture of which she bore with christian fortitude and resignation. She had been a faithful and devoted member of the Church of Christ since the summer 1837.

Her death was a striking evidence of the truth of Christianity. Before her spirit took its everlasting flight, she called her weeping parents, brothers, sisters, friends and servants to her bed-side, bade all them farewell. She exhorted them all to meet her in that 'better land' where parting is no more. But O! how shall I describe the parting scene with her dear little boy. I could but weep, all wept when the child knelt beside his mother, and wept but knew not why. She looked upon his face, and laid her hand upon his head, and besought for him unutterable blessings.—she blessed her child—bade him farewell—folded her arms across her breast.—The angel of the covenant had come, and faithful to his promise stood prepared to walk with her through death's dark vale. And now her eyes grew bright, and brighter still; too bright for ours to look upon; suffused with tears, at length they closed without a cloud, and without a struggle. They set as sets the morning star, which goes not down beneath the west, nor hides obscured amongst the tempests, but melts away into the light of the sky.

B. L. D'SPAIN.

DIED:—On the 7th October last, at his residence (Meriville,) Todd Co., Ky., Dr. CHARLES MERIWETHER, in the *seventy eighth* year of his age. An extensive relationship mourns the loss of this worthy man, who has left a void in his neighborhood that cannot be filled.

For many years the deceased has been an humble and devoted member of the Church of Christ. Although it pleased the Lord to bless him with the wealth of this world, which, holding as the Lord's Steward, he made subservient to the cause of Christ; it was in *his life*—life unspotted from the world—that Christianity received its chief support. Owing to the frightful divisions among the professed followers of the Messiah, he saw no divine symmetry in Christianity, as its form passed before him in his early years; but when the writings of the present reformation were thrown before him, his mind was arrested by the beauty and heavenly harmony of the christian system; and after a critical examination of the holy Scriptures in the original Greek, he joyfully acknowledged the claims of the Lord Messiah, in the Lord's appointed way. Possessed of a superior mind, finished by a superior education in the University of Edinburg, Scotland, and stored with the deepest researches of philosophy, as well as with the choicest boquets of literature, he counted *all as foolishness*, compared with the knowledge of Christ Jesus his Lord! His long life was one of active benevolence, regulated by the precept—Do good to *all* men—his death was tranquil and resigned.

It has been said, that,

"The evil which men do, lives after them,
The good, is oft interred with their bones;"

but there is no remembered evil that lives against our departed friend and father; and if he ever committed a wrong, he has left no enemy to record it! Blessed are the dead, that die *in* the Lord—their good works follow them to the throne of the Eternal!

EDITOR.

Harbinger requested to copy.

PROPOSALS

For publishing at Jonesborough, East Tennessee, by J. & D. T. WRIGHT, a religious periodical, to be entitled THE CHRISTIAN ADVOCATE & MESSENGER, to be edited by JAMES MILLER.

The work will be devoted to the principles of original Christianity, as made known in the Living Oracles, embracing the kingdom of our Lord Jesus Christ; the operations of the Holy Spirit, the sufficiency of the Word of God in the salvation of man, Faith, Repentance, Baptism, its perpetuity, obligation, subjects, action and import; the unity of the Church, &c. It will also report the progress of Reform, &c.

TERMS.—The Christian Advocate and Messenger will be published in monthly numbers, containing 16 octavo pages each, at one dollar per year, payable on the reception of the first number; one dollar and twenty-five cents, if delayed six months; one dollar and fifty cents, at the end of the year. Any person remitting

to us five dollars, free of postage, shall receive the sixth copy gratis. All Evangelists, friendly to the work, are authorized to act as agents.

All communications, relative to the Christian Advocate and Messenger to be directed, free of postage, to J. & D. T. Wright, Jonesborough, East Tennessee.

Let all subscribers be particular to mention the Post-office, county and State, to which they desire their papers sent.

The work will be published when it is ascertained that there is a sufficient number of subscribers to warrant the undertaking.

Subscribers can forward their names, as well as make remittances, (free of postage,) through the medium of Postmasters, according to law.

Oct. 28, 1843.

J. & D. T. WRIGHT.

FEMALE INDUCTIVE INSTITUTE,
AT WINCHESTER, KY.

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

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

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

TERMS.

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

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

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

JOHN G. TOMPKINS, PRINCIPAL.

September 1st, 1843

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

TERMS.

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

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

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

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

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

RULES FOR REMITTANCE.

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

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

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

CHRISTIAN JOURNAL.

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

WEEKLY.]

R. FRENCH FERGUSON, EDITOR.

[\$2.00 A YEAR.]

Vol. II.

Harrodsburg Ky. November 11, 1843.

No. 35.

COMMUNICATIONS.

For the Christian Journal.

TO MR. EDWARD STEVENSON.

"Because thy rage against me, and thy tumult is come up into my ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest." Isaiah 37: 29. You have published to the world, that four persons united with us from the particular church that meets in the town of Cadiz. This is true. But there were six Methodists who united with us in that place. The certifiers knew this when they formed their certificate. Brother Ferguson's words are *from your church;* you and the certifiers knew that Brother Ferguson spoke of the Methodist people, and got of a particular body meeting in Cadiz. Therefore, to publish such a statement, when it was well known, that six persons had united with us in Cadiz, was, to say the least, calculated to deceive the reader and induce the belief, that Bro. F. had not told the truth. His correction of the mistake as it respected the number of Methodists, was in time for you to see it. Why you should have so done, I presume not to say; but it is characteristic of Edward Stevenson so far as I know the man. In quoting from my letter, you quote a part of a sentence, just as a certain personage quoted a part of a sentence in tempting Christ. You also quote parts of sentences from the Christian system, as I am informed, and thus make your conclusions. But let us examine the certificate of Messrs. Nix and Ewing. They state, that two of the persons would have been dropped at the expiration of their probation. The terms of probation is six months. These two persons had been in the church for more than six months; yet they were to be dropped at the expiration of six months! Mr. Nix, in conversation with one of these persons a little after the appearance of the certificate, said, that she had been a regular

attendant at class meeting; and had been in the church more than six months. It is a fact also, that one of the preachers offered to baptize her. She was much beloved by the Methodists while with them. The husband of this lady had united at the same time, and was connected with the church more than six months, but did not attend the class meeting so regularly as his wife. Both were connected with the Church for more than six months, as Mr. Nix admitted, and as can be abundantly proved; and there was never heard one word of accusation or censure against them. Mr. Ewing agrees also, that nothing was alleged against this lady; nothing was ever heard of their being dropped until they united with the *Church of Christ*. Both of them are persons of most excellent moral character. The third one had been with the Methodists for three weeks. The fourth had been with them for about 12 months; though she, at one time, requested to have her name taken off, they would not do it. This shows what is to be thought of your ungodly imputations; your use of such expressions as hangers on, burthens. You ought to be ashamed of yourself. But after the certifiers have disposed of these four who united with us from that particular body in Cadiz, they say, "*Not one Methodist in full membership has joined the Campbellites in this place.*" those words are italicized by you or them. There were two who united with us in Cadiz, one of whom, I am informed, had been a Methodist for about six years. The other was Mrs. Moore, who had returned from Missouri after the death of her husband. Let the following certificate speak:

"This is to certify, that John Moore, and Mary, his wife, have been acceptable members of the Methodist E. Church, at Ocoola, St. Clair circuit, Missouri Conference, this 10th day of August, 1842.

SILAS WILLIAMS.

Mr. Ewing was informed that Mrs. Moore had this certificate, and yet he certifies as he does.

This Mr. Ewing is able to say very hard things. In conversation with an individual on the subject of Baptism, when Paul was quoted to prove that the heart was sprinkled and the body washed, oh, said he, I have washed my body many a time with soap and water. Such is the profanity of the man, when speaking of the institution of Christ! I tell you, Mr. Stevenson, unless you put better men in office than Mr. Nix, who certifies what he knows is not so, and Mr. Ewing, who can speak thus of God's laws, what you so much dread, under what you slanderously call Campbellism, will take one part of the people of Cadiz, and the serpent will deceive the remainder.

Now, Sir, I have a few words for your consideration, relative to your letter to me. I will say that it is a fair sample of what I know Methodism to be. I never expect any thing better from a *thorough bred* Methodist. Methodism is essentially ——. Now, Sir, you are a vessel of more than ordinary size, being a Pre. Elder, and it is rightfully and reasonably expected, that you should contain more Methodism in you, than ordinary men. Your letter to J. B. Ferguson and myself, is a personification of Methodism. It is the ——— thing I ever saw; truly carnal, ugly, and deformed. I would take from it a few extracts, but I will not soil this fair paper on which I write, with such things. Are you not ashamed? Do you not blush for your own sake? Do you not feel mean and small after having penned such a document? But, friend Edward, I forgive you when I remember your condition. I must tell a little circumstance or two, which neither I, nor you, nor any body else considers to be true. But I tell it, Sir, for the purpose of showing how awfully you were alarmed at Cadiz in the estimation of the people. When such things are told, they are always told in jest; but they show how public sentiment goes. Well Sir, it was told by a boy in the town of Cadiz, that Mr. Edward Stevenson was met in or about Bellview, with his hat off, whip in hand, and looking behind, ever and anon, he cried, "*The Campbells are coming.*" Further, it was told—but no body believes it, friend Edward, I only repeat it to show the state of public sentiment—that as you met one of your Brother Preachers coming down towards Cadiz, you made this same fearful cry, and your brother Preacher,

catching the panic, struck into the woods, and was not heard of for sometime after.

Now, Sir, such things no body will believe of a man who is so valiant as yourself, but they only prove, that you was unfortunately nervous when in Cadiz. This is all I will say to you on the subject of your courage. I think too, that it will have the tendency to put you in a good humor, and make you friendly. Great men, you know, have little failings, which a little laughing at will help them to get rid of better than keen rebuke. I have endeavored to answer you in such a manner, that you may not be wise in your own conceit; and at the same time, that I may not be like you. See Proverbs 26: 4, 5. I am disposed to think that you are actually getting ready to debate with me. You know that you would not debate with me last spring because I was not sufficiently known. Now I almost suspect you have been playing a trick with me all this time. You have been making me known through your papers, just for the purpose of being able to tell the public through the same channel, that you have gained a victory over me. Now, Sir, this is the secret of all this writing, perhaps, which you have been doing so long. If this is the case, I am willing and ready at any time that you may name. It is at least not dishonorable to be defeated by a *great man*. Come on then with your swords and spears, and your armor bearers: I have a small sling and a few pebbles which I have picked up and laid away in a bag, which shall be my sole weapons, offensive or defensive. I would warn you to cover your person well, for no man knows what a day may produce; a little pebble killed Goliath.

Yours to serve,

HENRY T. ANDERSON.

[For the Christian Journal.]

ORDINATION.

If Brother Cox will show that any church ever ordained its officers, I will be content. I want nothing more than chapter and verse. Brother Cox's use of words is most perplexing. He has choose, appoint, designate, ordain, all of which he uses in the same sense. He sets out to prove that the ordaining power is in the Church, and proves that the multitude of Disciples were commanded by Peter to choose seven men, and because these

seven men were chosen, therefore, the ordaining power is in the Church. I am not able to answer such logic. It is either too high or too deep, I know not which. To select men for office, and ordain them that they may use that office, are two things distinct one from the other. The seven deacons were chosen; the Apostles ordain them. I have yet some things to say of these seven deacons, which I will say at another time. Paul and Barnabas ordained elders in every city. Acts 14: 23. Timothy ordained elders in Ephesus. Titus in Crete. But the great difficulty is in the statement of the matter of ordination in my last number. A bishop or bishops may ordain together with an evangelist. I had hoped, in this statement, that a word to the wise would have been sufficient. Both Paul and the Presbytery laid hands on Timothy, 1st Tim. 4: 14; 2nd Tim. 1: 6. Which is first Brother Cox, an evangelist, or a church? If you can prove that a church can come into existence without an evangelist, then perhaps you may gain your point. I had reasoned thus: A church is made of persons out of the world. Some body must call them. And this body, call him preacher, apostle, evangelist, must exist prior to the church, which he calls out of the world. This person who calls, holds the relation of father to that church, having begotten them through the Gospel. As a father, he, with the directions of Paul to Timothy, causes the men, with proper qualifications, to be chosen, and then lays his hands on them that they may be thus ordained to the office of bishop, overseer, not servant. Should another person arise in this church, qualified to preach the Gospel, the person who gathered the congregation at first, together with the Presbytery, may lay hands on him, in order to separate him to the work of proclaiming the Gospel, and this is evident from the fact that Paul and the presbytery laid hands on the evangelist Timothy. That this may be done, there is no need of the doctrine of succession.

I say again, that no bishop ever ordained a bishop in apostolic times, and no church, in the absence of the teacher, either apostle or evangelist, ever chose an officer. Paul commanded Timothy to 'lay hands suddenly or hastily on no man.'— Timothy must, therefore, be well acquainted with the man he ordains, and so must all evangelists of these times. If Paul said to Timothy, that the Bishops must have a certain character, he thereby constituted Timothy a judge in the case. For to say to him that the persons to be bishops must have this character, and not to give him the power of judging of such characters would be strange, in-

deed. But to speak of bishops, as Brother Cox speaks of them, is somewhat singular. What is the meaning of bishop? Does it mean a servant? Take heed unto yourselves, and all the flock, over which the Holy Spirit has made you overseers.— Paul should have said to the Hebrews, *obey your servants*. He has, however, written, 'obey them that have the rule over you, and submit yourselves. There is great incongruity, to say the least of it, in the idea of obeying *servants* who rule over us. I hope that before Brother Cox writes again, he will think at least three times.

The conferring of spiritual gifts by the imposition of hands, is another matter to digest. It is assumed that the imposition of hands always was connected with the spiritual gifts, and Brother Cox says, we do not know that the imposition of hands was used to confer office, or to install in office.— There is one thing I know, that imposition of hands did not always confer gifts; but was used simply to separate for the work of proclaiming.— The Spirit said, 'separate me Barnabas and Saul,' and Barnabas and Saul were separated by the imposition of the hands of the prophets and teachers at Antioch.

Brother Cox's logic in this case is similar to that of the good man, who, when Peter's answer to the three thousand was used for proof of baptism for remission, said, this is a *particular* case, this happened at Jerusalem, and was spoken to Jews. When Ananias to Paul is quoted, that is *particular* again. Brother Cox talks of *direct* agency through the prophets. This was, I had thought, *indirect*. If he will lend me his logic, I will prove direct agency in another *particular* case. The Holy Spirit made the bishops in Ephesus. Acts 20: 28. But the Spirit made the men bishops, by using Paul as scribe to write directions to Timothy, and Timothy, the evangelist, laid hands on them.— Thus the Spirit, *directly* through the evangelist of these days, marks the character and causes hands to be imposed. When this is done, a man is made a bishop by the Spirit, and not till then.

I will use Brother Cox's logic a little farther, and prove that no man can preach in these days. Hands were always imposed by inspired men.— These inspired men conferred spiritual gifts; therefore, no uninspired man can lay on hands. Then, we have it thus. Inspired men preached the Gospel. But these inspired men worked miracles; therefore, no uninspired man should ever preach. But, you deny it: well, have it thus. Inspired men laid on hands, and did confer gifts by laying on hands; but inspired men did not always confer

gifts by laying on hands; laying on hands separated to office, in the Apostle's days; therefore, it should be practised now to separate men to office. I make this statement of the matter to the thinking.—Should two or three men, in a country where there was no proclaimer, read their bible, become convinced and believe, in the absence of all other aid, they could baptise, the one the other, preach the Gospel to their neighbors, call together a congregation, and act the full part of evangelists to that and all others which they might raise, in setting officers apart and doing whatever was necessary to the well-being of a church. But when churches are once established, that order, and those institutions ordained of God, must always be attended to. The Lord will, I trust, have mercy on us, who, in the midst of an ungodly and sectarian age, are endeavoring to restore the primitive order and institutions. I trust the brethren will not undertake to legislate in this or any other case. They must have officers. The officers must have the qualifications required by the Spirit. Imposition of hands was the apostolic practice. The evangelists Timothy and Titus did ordain. No bishop ever ordained a bishop. Now we have evangelists. Let them proceed with Paul's directions to Timothy to have the men selected, let them lay on hands as Timothy did, and should a man be sent out to proclaim the Gospel, let the prophets and teachers, if they are present, lay hands on him, or the evangelist, who is the father of the church, may, with the Presbytery, lay hands on him. Thus Gospel order will be restored; and things be done decently. Do not legislate, we have laws enough. Let us keep them, and we shall be safe.

HENRY T. ANDERSON.

[For the Christian Journal.]

THE SPIRITS OF THE AGE.

In this fruitful and multiplying age, we have the spirit of Presbyterianism, of Methodism, of Baptistism, Catholicism, Mormonism, and countless others, too numerous for me to attempt anything like a further notice of them. All these exhibit a spirit diverse, the one from the other; and present a picture of unrenewed nature, in its most sensual and carnal form. The term party spirit, however, includes and comprehends the whole mass of religionists, known under the various denominational distinctions; which give different aspects to the different bodies; and fill up the measure of rage, vituperation, defamation, slander, and detraction. The venom of party spirit, festering in the hearts, and rankling in the bosoms of religionists, is the

blackest, the most fatal, and deadly of all the exhibitions of fallen nature, of corrupted and hellish passions on earth. In the whole history of man, from the expulsion from Edea down to the prostration of Roman power; there is no spirit which can be compared to the party spirit of religionists—none that has so completely triumphed in the destruction of humanity, and desolated society so fearfully and horribly. What good man has escaped the fire of party spirit? What country, except our own, has not received the deep, dark impress of its being, so permanently, that even the flight of centuries has failed to erase it? Go and look on the plains of France, Spain, England, and nearly every island of old ocean; and you will see the 'dark ground' of martyrdom, slaughter, and bloodshed! Go to Italy, and the heavens still lower over the lately abolished inquisition, where the groans and sighs of slaughtered innocence still linger on the ear, and write the history of party spirit!

But it may be said, that the spirit which actuates the parties of the day, is not the spirit of former days. But this cannot be sustained. The conduct of the sects proves that they possess the spirit of slander and persecution. The action of the Presbyterian Church in the case of Mr. Preston, furnishes a most powerful manifestation of this disposition. The charges which were brought against the Christians were not proved; nor did they attempt to prove them.

They did not try the case by any law, political, canon, or divine; but acted on the bare words of two or three clergymen; although the whole Synod knew that the preaching and writing of the Reformers, for more than twenty years, contradicted the evidence on which Mr. Preston was censured. One of the reverend Doctors, said that people, including himself, had no means to find out what the Reformers do believe; yet he professed to be perfectly familiar with our creed, and even declared that there was but one article in it. Yet people had no means to ascertain what the Reformers believe!! Truly, the learned gentleman is a strange being. He can acquire information without means; and learn the creed of a church without any way of finding it out!! This is a new feature of Presbyterian intuition; a new thing under the sun. The learned doctor has, perhaps, sought the 'living to the dead;' and can, therefore, discern spirits. If, however, he would discern his own spirit, and that of his party, methinks he would have, in reforming it, ample opportunity to exert his exalted, intuitive genius.

But the charges which they brought against us, were false; as every impartial and well informed gentleman in Lexington knows. But it is easy to see the object which the Synod had in view. The conduct of Mr. Preston was calculated to conciliate the hostile and unchristian spirit of their brethren; and induce them to give our principles a fair and candid examination; which, in all probability, would cause many of their sheep to forsake the fold of Presbyterianism, and go into the fold of Christ; where the laws of the Great Shepherd above, would guide them into all truth and peace. This would detract somewhat from their venerable creed; and open a door to Christian fellowship and union, which are opposed to sectarian strife and turmoil. These things would, perhaps, open up a new era in the history of the Church, and prove a bane to the existence of anti-Christian bodies.—Therefore, no time must be lost in punishing Mr. Preston; and in deterring the timid, and raising the prejudices of all to a higher pitch. The cry of heresy must be raised by an *official act*; in order to put a stop to the success of the Christians, for union and peace.

The work is now done; they have decided that we are *not* the followers of Jesus; and of course have no right pretensions to justice, piety and mercy. Mr. Rice said that we had but one article in our creed, baptism for the remission of our sins; by which he no doubt meant, that we teach and believe that water literally washes away sins; and that water is all that is necessary for salvation. Now, very recently, in this town, one of their most influential preachers declared, 'That there was not a denomination in the world, who believed that water literally washed off sins.' I only mention this, that the public may see how sectarianism works. Scarcely any of them agree in their charges against us. I have lately heard of a sectarian divine, who is willing to undertake to prove that we are *all Deists*; which can be proved as easily as the charges of Synod.

The spirit of persecution and hatred is on the increase. It is impossible to be courteous and kind to the various leaders of the parties. On an introduction to them, most generally, you observe a coolness, and a hypocritical smile—feigned politeness, which really show the disposition of their hearts. It even is discernible in schools and villages, that hatred, animosity, and revenge are the great characteristics of the religious establishments of the day; and that the Gospel as certainly and as infallibly begets more or less of such passions

in its converts, as the oak produces acorns, or the spring season, flowers. Nothing else can be expected, however, from institutions begotten by flesh and born after the will of men. As is the father, in complexion and disposition, so generally is the son. And the life of the Father of Presbyterianism is written in the blood of a fellow mortal, who fell a victim to the party spirit that triumphed in his heart. If John Calvin, the begetter of the Presbyterian Church, was totally depraved, how can *it* be otherwise than a morbid, putrid carcass.

Proscription is now a feature in the conduct of all the denominations in the land. To the opinions of men you must bow, or feel the fierceness of their wrath. Even *political* Editors, sometimes assume the grounds of a strong party; and hurl a sly missal at the dissenters. Protestantism is worn out. The prey of its own lusts, its body is nearly consumed. Like an old tower, time-beaten and shattered, it stands by the props of modern times. The spider and the fly, the bat and the owl, lodge within its filthy walls; while fell adders and serpents hiss along its damp and darkened floors. A cage of unclean birds; of fiery and destructive monsters; a den of robbers, and midnight assassins, who only wait for the evening twilight, or the night shadows, to butcher the unhappy traveller, who may pass by, and dissect him to cure his weariness. What an age is this!—Storms are gathering and bursting o'er the land and on the sea. Old, and time-honored bodies are departing, like aged columns in the ruins of some delapidated city, and fearful murmurs are rising from the feverish and agitated multitude, 'like the ominous tones of the ocean, when the infant storm is sitting on his dim, dark cloud.' The operations of the present bodies, political and ecclesiastic, are destined to remodel the world, and turn the stream of society into a new channel. But who will be able to stand amid the awful changes?—Let each one examine his armor, try his spirit, and count up the cost. Let him see if he is willing and ready to forsake houses, lands, wife, children, mother, sister and brother for the Gospel! Who is there among all the people that will stand up and oppose whatever opposes God? Nothing but the Bible, faith and piety, will stand the test, or be accepted by the judge of all the earth. May heaven's eternal TRUTH triumph in our hearts, and rule our short, but eventful lives! Amen, and Amen!

J. W. COX.

Lancaster, Ky, Oct., 1843.

Adamsville, Tenn., Oct. 15, 1843.

BRO. FERGUSON:

As our annual protracted meetings in West Tennessee have just closed, I will give you and your readers the result of our labors. The first meeting which I shall notice was held at Mt. Vernon, M'Nairy county, Tenn., including the first Lord's day in September. At this meeting we had the labors of Brethren Greer and Caskey of Miss., Jones and myself; we gained two by confession and baptism.

2nd. At Farmington, Miss., near the Tennessee line. Here we had the aid of Brethren Young of Alabama, Greer of Miss., Jones and myself. There were twelve additions to the congregation, and one baptised.

3rd. At Liberty, M'Nairy county, Tenn., where we had the assistance of Brethren Greer, Gilliland, Jones and myself. There were 12 additions to the congregation, six baptised, and one from the Baptists. One of the baptised is my daughter Martha, 14 years old. Praised be the Lord.

4th. At New Hope, Hardiman county, Tenn., including the fourth Lord's day in September.—At this meeting we had the labors of Brethren Greer, Gilleland, Northcross, Speer, Roe and myself. Here we had nine immersions, and left a good impression on the minds of many.

5th. At Roan's Creek, Carroll county, Tenn., including the first Lord's day in October. Brethren Greer, Holms, Gilleland, Gist and myself, labored, alternately, at this meeting. We gained two by baptism.

6th. At Union, Madison county, Tenn., including the second Lord's day in October. At this meeting, Brethren Greer, McCall of New Orleans, and myself were the laborers. We succeeded in persuading eleven persons to bow to the Messiah. Praised be the name of the Lord for the conquest of truth!

Thus, you see, the Reformation is gaining ground slowly, but steadily; we loose nothing. But if we had a system of co-operation in this section, and would carry it out in practice, great good would be accomplished. But the Brethren here are too selfish. They are not—a majority of them—willing to sustain an evangelist, unless he preaches once in four or six weeks, in their meeting-house, or neighborhood.

Your Brother, in the good hope,

J. H. DUNN.

What! not sustain an evangelist, unless he preaches the Gospel to the saved? Did Christ come to call the righteous or sinners to repentance? But, perchance, ye wish evangelists to instruct you in the Christian's duty. What! have ye not ELDERS?—have ye not the SCRIPTURES?—Put away this sectarian practice from among you, we beseech you—a practice which had its origin in fleshy laziness, which makes drones of the greater part of the body, and superinduces a slavish

dependence upon the preacher for all scriptural knowledge.—EDITOR.

For the Christian Journal.

THINGS I DISLIKE.

1. I dislike to see professors of the Christian Religion, when they meet at the house of God, gather in groups about the house, or in it, and engage in talking about the politics of the day, or their business transactions, or any thing, or every thing, but the things that make for their everlasting peace. It but too plainly evinces a want of spirituality.

2. I dislike to see persons, whether professors, or non-professors, lounging in the house of God. It shows a want of interest in the exercises of religion, and also of good manners.

3. I dislike to see young professors, laughing and talking in the house of God, during the hours of worship. Nay, I abominate the practice. It should be made a matter of discipline in our congregations. For persons who are in this habit, know nothing about Christianity; and therefore, unless they can be reformed, the sooner the church is rid of them the better.

4. I dislike to see persons eating in time of worship. It is an indecorous and disorderly practice; and should be discountenanced by all lovers of decency and good order.

5. I dislike to see persons, and especially young females, in the house of God, gazing about over the congregation. It detracts no little from their reputation.

6. I dislike to see persons, belonging to the Church, keep their seats in time of prayer. Certainly, if the teachings and examples of the New Testament, are authoritative on this subject, we should always stand or kneel in prayer. Will our people reform in this particular?

7. I dislike to see persons sit in time of singing. It indicates a want of reverence for him whose praises we celebrate.

8. I dislike to see members of the church take a back seat in the meeting-house, when it is convenient to get a front one. It shows a want of zeal in the worship of God; and is too often the first step towards apostacy.

9. I dislike to see professors, who can sing, refuse to join the congregation in this delightful exercise. It is certainly their duty to use their tongues in celebrating the high praises of Him who made them, and of Him who died to redeem them.—Young brethren and sisters, will you obey the Lord, and do your duty on this subject?

10. I dislike to be in debt, (and I have been in debt too long to the editor of the Journal,) and, therefore, I intend, with this communication, to send two dollars to pay my subscription for the current volume of said paper.

11. I dislike too much of one sort of thing at a time; and, therefore, I will drop for the present, the things I dislike, and fill my sheet with a few.

THINGS I LIKE.

1. I like to see professed Christians, when they meet to worship God, engage in singing, in reading the Holy Scriptures, and talking about them, in prayer, in some, or all these exercises, that the words of their mouths, and the meditations of their hearts may be acceptable in the sight of him, who is their strength and their Redeemer. If they meet to hear preaching, these preliminary exercises will prepare them to hear, and the preacher to speak profitably.

2. I like to see professors sit erect in time of worship, keep awake, and take an interest in the exercises of the house of God.

3. I like to see seriousness and gravity in the house of God.

4. I like to see professed Christians take their seats together, in the house of God, as much as possible.

5. I like a people who are devout at meeting, and devout at home, and who prove, by their daily deportment, that their hearts and treasures are in heaven.

6. I like a people who keep up devotion in their houses; who bring up their children in the nurture and admonition of the Lord; who take their children to meeting, as soon as they are capable of understanding the objects of public worship.

7. I like a people who are prompt to fill their seats in the house of God, in good time, and equally prompt to perform all their duties there.

8. I like a people who are honest towards their neighbors, themselves, and their God; who despise a mean action; who do all as they would be done by. Dishonesty—want of punctuality—is a great reproach to a professor of Christianity. 'An honest man's the noblest work of God.'

9. I like to see young men diligent, in some honest vocation, and punctual in the fulfilment of all their promises: For, by these means, they secure confidence, and respectability; and thus lay a good foundation for future success and usefulness.

10. I like to see young professors avoid all idle or vicious company—all dancing parties, and playing parties. They certainly are dangerous things; 'evil communications corrupt good manners.' As Christians, we are taught to avoid the appearance of evil: and surely, to say the least, there is the appearance of evil in these practices. Of one thing I am thoroughly convinced, which is, that, if we do not elevate the standard of morality and piety amongst us, the world will swallow us up. Instead of transforming the world's people to the image of Christ, we shall be conformed to the world. So thinks one who has been a professor, and teacher of Christianity for near a quarter of a century, and who signs himself,

A Lover of N. Testament, Piety and Order.

Jamestown, Oct. 28, 1843.

DEAR BRO. FERGUSON:

I read an essay in a late No. of the Journal, over the signature of J. W. Cox, on the subject of

ordination, in which he goes for short work. He wants the writers in that discussion to come directly to the point.

I know of no shorter rout than the following:

1. I deny that ever one bishop laid hands on another for the purpose of making him a bishop, or that a plurality of bishops ever laid hands on any man to make a bishop of him.

2. I deny that we have any evangelist now on the earth, in the scriptural sense of that word.

If there be any who can prove the affirmatives of these negatives, let them come forward with their witnesses.

If bishops have no authority to make bishops, and evangelists have ceased, then how are bishops to be made? I answer, they are to be made by the Holy Spirit, speaking through the Apostles, as they always were. If any man have the qualifications pointed out by the Holy Spirit, he may be appointed to the work by the Church of which he is a member. And if they think proper to do it by fasting, praying, and the laying on of hands, let them do so; or, if they think proper to do it, by stretching out their hands, let them do it. Or, if they think proper to do it by their voices, let them do it. Or, if two or more be nominated, and but one wanted, let them cast lots. The Church may do it in any of these ways, and I shall not fault them.

Affectionately, yours,

M. WINANS.

For the C. Journal.

BELIEVED BROTHER FERGUSON:—

A debate of six days, closed in this place on Saturday last, between Brother J. B. Lucas of Ohio, and the Rev. Mr. Wilson, a methodist clergyman, on the following propositions.

1st. Do the scriptures teach that the spirit of God operates upon the sinner's heart, in order to his conversion, in any other way than through the written word of God?

2nd. Is the remission of sins, as set forth in the Gospel, necessarily connected with water Baptism, according to the commission and the preaching of the Apostles.

3rd. Is Baptism, necessarily an immersion in water, as instituted by Christ and practised by the primitive Christians.

4th. Do the scriptures teach, that the sinner is justified or pardoned by faith alone.

5th. Is the Baptism of the Holy Ghost, as taught in the New Testament, to be expected and enjoyed by Christians of our times.

Were it not, that Mr. Wilson, took some novel positions, in this discussion, I would not write a word; but under the circumstances, I am disposed to suggest a few thoughts, which, I hope, will not be unprofitable to your readers.

This gentleman, made great pretensions to Biblical criticism, and the rules of scripture interpretation; but after you shall have seen some of the positions he took, I doubt whether

you or your readers, will acknowledge him to be an adept in this business,—when contending for an abstract operation of the spirit; he referred to the 19th psalm, and said the law of the Lord spoken of there, was the same by which God governed the heavenly bodies.—

This will give you an idea of the fecundity of our hero's imagination.—He also took the position, that in the commission given by the Lord Jesus, to the Apostles, as recorded in Math, 28—17—18. Mark, 10th, 15th, 16th, Luke 24—45—47th and John 20 23d, water Baptism was not embraced. You may readily imagine his confusion, when called upon to shew by what authority the apostles baptised, if not, by that given in the commission—*He tried, but failed.*

But no difficulty was insurmountable to this champion of Methodism; for, when it was shewn by the scriptures that the baptism of the Holy Spirit was administered by the Lord personally, and that the baptism spoken in the commission was to be administered by the Apostles; he found it quite an easy matter to set aside facts and the word of God, in order to establish his position.—This gentleman was determined that baptism should not be for the remission of sins; and therefore, in his comment on the second chapters of Acts, and 38 verse, he said, it was spiritual baptism.—But to his great mortification, it was shown, that God never commanded any one to be baptized with the Holy Spirit, but that he did command the Jews to be baptized on that occasion,—and therefore, it could not have been the baptism of the Holy spirit.—

Brother Lucas frequently introduced the testimony of the methodist discipline—of Mr. Wesley—Clarke—and others, to show that he did not stand alone in the views that he advocated, but the testimony of these, was as chaff to the wind, to this gentleman: wait (says he) till Mr. Lucas, brings out all of his *little brats* and then *I'll give them a real spludge.*

Thus you see our friend's opinion, of some of the greatest men that ever plead the Methodist cause; and also his opinion of himself. But unfortunately for him he could not induce the audience to believe that *he knew* more than those great men. In the commencement of the discussion he remarked, that he had never debated with a man in his life, who, did not *beg him to quit*; at this I was not surprised after he made a few speeches.

But he will not be under the necessity of making the remark again; for, he did not need any coaxing, to quit this time. We are indebted to Mr. Wilson for a piece of information.

He said within the range of his labors, during the last 18 months more than 50 persons had left our (the christian) church and joined the Methodist church; he has promised to furnish us

the names and residence of these persons; when we get the testimony, if it is good, we will believe.

In conclusion. In my judgement Bro. Lucas conducted his part of the debate, in a very dignified and able manner; and I hope great good will grow out of it.

Affectionately,
R. C. RICE.

New Castle Henry Co. Oct. 25th 1833.

For the Christian Journal.
ORDINATION.

DEAR BRO. FERGUSON:

Brother Winans and myself are perfectly agreed as to the name and office of Evangelist. The Evangelist was the gift of Christ as well as the Apostle. I have used the word Evangelist as applicable to the proclaimers of the present day, because any one who preaches or brings good news is an Evangelist. The word Evangelist, meaning a preacher of good tidings, cannot be objectionable even now. The word messenger is, in Greek, *angelos*: Anglicised *angel*. By putting the Greek participle *eu* before, we have *euangel*, or *evangel*. So, I think, I am not far from Bro. Winan's messenger, when I use the word Evangelist; at least the word Evangelist comprehends the word Messenger, and adds to it; so that we have a messenger of good things. Well then, if this messenger be a messenger of good things, he must have a mouth to utter them, and in the end he differs from the primitive Evangelist in not being able to work a miracle.

I would not attempt to prove a succession of Timothy's. But there are some things which I think I can prove. One of them is, that there is of necessity a power in some persons equal to that which Timothy possessed. Some person must ordain officers. The Church has not that power.—If so, let it be shown. There is no precept nor example by which a bishop may judge a bishop. Neither is there precept or example, by which a church may judge and condemn a Bishop. If so, let it be shown. There can no instance be shown, in which a Church put a bishop into office. It must, therefore, of necessity, follow that the power of separating to, or putting into office, resides somewhere. And that person has the power of hearing accusations against a bishop, who puts him into office. This must be admitted, or the position taken that the church has no officers.

The idea of succession is alarming, and all the attendant circumstances of succession. But I must be permitted to say that I never feared it, nor believed it as taught by Catholics and Protestants. I will say further that I am a believer in succession in some sense; for, if there be no such idea nor thing, how can we go about to trace our relationship to the Apostolic Church? Age succeeds age and generation succeeds generation. 1800 years have passed over the world, and have swept from the earth generation after generation of the faith-

ful. Well, my idea of succession is this: One generation teaches truth to that generation which follows; and thus we have had fathers and sons from age to age, who have handed the truth down until it has come even to us. But I wish it distinctly understood that I have no faith in the handing down of official power. Official power comes from God, who is our Father through the Lord Messiah. In every office, I see no power but God's. This power resides in that man who has the law of God in him. In other words, the law of God contains the power, and man is but an instrument. Whatever that law requires must be performed. When the law is known, it must be obeyed. Suppose a congregation of fifteen or one hundred members assembled together. How came they together? They heard the word and obeyed it. Who preached it? Not an Apostle, for they are dead. Not an Evangelist, for they died with the Apostles. Well, then, a messenger. Be it so. Who sent him? Why, says this messenger, I found a testament, read it, believed it, was baptised, and having the same spirit of faith as it is written, I believed therefore. I have spoken, I believed, therefore, spoke to my neighbors, and they believing, were baptised. How came you to be baptised—who baptised you? I know not the man, but I believed and was baptised. Had this man hands laid on him? I know not, for I knew not at the time that there was such a thing. Here then, is a church raised by a messenger, if you please, an Evangelist, a preacher of good tidings. He has brought the church together for the purpose of selecting, and setting officers apart. The character of bishops is read. It is found that several fill the character. On further examination it is found that officers were set apart by laying on hands, with fasting and prayer. But now comes the difficult question: who shall do this. After much disputing, an aged man arises, and says: 'It is evident that no church ever laid hands on an officer. The Apostles, and those who labored with them, ordained officers. Those who labored with the Apostles were called Evangelists and Messengers, Prophets and Teachers. Since these men did ordain by apostolic authority, and set the churches in order, and since we are now a church, founded on Christ, we can surely act as those ancients acted. The Brother who has spoken to us the word of the Lord, is certainly our Evangelist or Messenger, and since we, as a church, cannot lay on hands, the word of God points us to him as the proper person.' No sooner had the aged man delivered himself, than a number of others spoke to the same effect, and the brother who had called them from the world by the word of God, by the same word laid his hands on the men, and separated them to the office. In process of time, Messengers are sent out, as Paul and Barnabas from Antioch. This man who had called the Church together, with the Presbytery, lays hands on the messengers, as did the Prophets and teachers on Paul and Barnabas. These messengers raise up churches and proceed to set them in order, and ordain bishops. But let it be said, *that no Evan-*

gelist or Messenger has any control over any Church save that or those which he is instrumental in raising up. He is to them as a father, and must always act as such, until they are able to take care of themselves. I look on the proclaimer of the Gospel as an officer entirely distinct from the Bishop, for no one can be an overseer of a church and preach the Gospel to the world. The duties are different and call for different men to fill them.

I have noticed the main point in Bro. Winan's letter. If my reasoning will satisfy him on this point, he will be satisfied on others without any remark further. While I have no faith in what is called a 'regularly organized clergy,' I do believe that the Church of the Living God should attend to all the institutions of the Lord in their proper order. I do not see any authority for a regular laying on of hands from one to another. But I see that hands were laid on by certain persons or rather characters; and as we have these examples, I think it the duty of the church to follow them.

Now, if any Brother can show where a church ever laid hands on a Bishop or Deacon, tried a Bishop for bad conduct, or either made or turned one out of office, let him bring forward the case with chapter and verse. But since Bishops and Deacons may be bad men, they must be judged when bad, by *some person*. It may be said, that too much power is placed in the hands of a few. I answer, that in order to accomplish much good, the means of doing it must be given to some person who is able to accomplish it. I know that he who has the power of doing much good, has likewise the power of doing much evil; such is the order of things in the political as well as religious world. The offices of which I have spoken, are high and highly responsible; hence the importance of the churches keeping an eye to the officer, as well as being always ready to obey and imitate him in all good works.

HENRY T. ANDERSON.

P. S. I have yet some thoughts on the subject of government, which shall be delivered as soon as I can find time.

H. T. A.

FOLLOW YOUR CALLING.—An old minister in Scotland was appointed by his presbytery to communicate their decision to a young man who had applied to be licensed to preach. His employment had been the manufacture of brooms, and having been converted, in the ardor of his first love, he thought he must be a preacher. The presbytery examined him, and being decided in such cases, they declined his application: and the candidate being called in to hear the result, an old clergyman said to him with great deliberation, 'My young friend, the Lord requires every man to glorify him in some particular calling, some in one, and some in another, according to the talents he hath committed unto them: and the presbytery are of opinion that the Lord desires that you should glorify him in making brooms.'

CHRISTIAN JOURNAL.

HARRODSBURG KY. NOVEMBER, 11.

Our Compositor made Bishop Otey of Tennessee an L. L. D. last week instead of a D. D. As he had no power to confer such a degree, we correct the error.

Persons having business with the "PIERIAN," will please direct to the Editors thereof. During College vacation, when the Editors were absent we attended to the Pierian business—the Editors are now here. Yet, if a subscriber, having business to transact with the *Journal*, has business also with the 'Pierian,' we will cheerfully attend to it, as it will save the writer postage and time.

MODE OF BAPTISM.—We have received a pamphlet penned by our able and exemplary Brother James Henshall of Virginia, in reply to four discourses by Samuel Miller, D. D. of Princeton College, in which the Doctor has endeavored to prove "*Infant Baptism Scriptural and Reasonable, and Baptism by Sprinkling or Affusion the most suitable and edifying mode.*" We read the Doctor's discourses on this vexed question a twelve month ago, and regarded them as the most amusing efforts at special pleading we ever saw. After the Doctor had proved by the profound silence of Scripture upon the subject of Infant Baptism, that affusion was the Apostolic practice—the practice being universal, the Apostles did not pretend to mention it; at least, so argued the Doctor—he condescended to prove by the testimony of the Father's the same proposition; but fearing still that he had not made out his case, he resorted to countless other expedients, unknown among logicians, however common they may be to Doctors of Divinity. Brother Henshall has admirably met all the imaginings of the Doctor; and where it was impossible to reply *seriously* to what the Professor called upon his audience to "figure to themselves," he has administered the "attic salt," the only remedy made and provided for such obstinate cases.

We have just read an article in a religious exchange upon the Baptism of the three thousand, every way worthy of the Rev. Doctor mentioned above. The writer avers that the

three thousand—using his own language—could not have been *baptized by immersion*.—That the Jordan was many miles off; the brook Kidron had very little or no water in it; the brooks from Shiloh were mere rivulets; and that a part of the three thousand being *Gentiles*, the Jews would as soon have suffered swine to be washed in their baths as these.—That there was not time to baptize them the same day, and finally, that '*Decency*' and propriety forbid the supposition that the 3000 were immersed.' 'It is not to be supposed,' continues our reasoner, 'that the 3000 were all males. Were they immersed without clothing? Is any one willing to assert it or to suppose it? But the *idea of their being immersed in their clothing, and walking home dripping wet, to change their dresses, or of there being suitable accommodations at home for this purpose*'!! * * *

Just here this pseudo-baptist personification of theological dandyism, seems to have been seized with such convulsive spasms of horror, that his pen dropped, and covering his lugubrious phiz in his perfumed handkerchief, he strove to turn his mind from the revolting spectacle of three thousand dripping-wet men and women, glorying in God through a lately risen Redeemer, to the sublime scene of a house full of puling babes dedicated to the Church, whilst the rain from the divine digitals of the priest, fell upon the screaming incorrigibles!

Alas, for the man, who can contradict the plainest assertions of the Apostles of the Lord! Alas for the age, that can endure the contradiction of such sinners!

POPERY.—It is estimated that there are 2,000,000 of Papists in this country under the Government of his holiness at Rome, in the new world they are estimated at 26,541,000, and in the whole world at 156,000,000, of whom 818 are Bishops, 400,000 Priests, and 600,000 Monks and Friars!

SUPPORT OF METHODIST PAPERS.—The New York Christian Advocate received during the last month 657 new subscribers, having before this accession 25,000 subscribers Can our Brethren, so zealous for the dissemination of *truth*, do any thing for the enlargement of Christian knowledge? Should not every brother and sis-

ter feel bound to advance the great cause by spreading its truths far and wide over the land? It is to be feared that thousands of our brethren who take no *religious* paper, are at the same time the strongest supporters of *political* publications. Some take so many political prints that they are not able to subscribe for a paper devoted to the cause of the Redeemer! Temporal governments occupy their minds, to the exclusion of the things of eternity; and men will always read what they love most.

NOAH WEBSTER'S WRITINGS.—A collection of papers on Political, Literary and Moral subjects, from the pen of this sage and venerable man, has just been published by Messrs Webster & Clark of New York.

MINISTERIAL CUNNING.—A Preacher in the neighborhood of Blackfriars, London, after strongly recommending the support of some institution to the *moneyed* regards of a very large congregation, concluded by beseeching his audience not to give too much. He said, that *justice should always precede generosity*, and that he hoped no one would put anything into the plate who was not able to pay his debts. Of course, after this speech, all contributed, and the plate was filled to overflowing.

ECONOMY.—The father of an interesting family near Detroit, recently discontinued the only newspaper which he allowed himself and family, and solely on the ground that he could not afford the expense. This man chews 14 dollars and 60 cents worth of tobacco every year.—*Ex. Paper.*

HOW THE LORD'S MONEY IS SPENT.—The French Government pays TWO HUNDRED AND FORTY THOUSAND DOLLARS annually, in support of Opera Houses and Theatres! And this is but a drop compared with the misspent treasures annually squandered on the Kingdom of Satan.

IMPORTANT.—The London Standard says, that in the United States, where unhappily there is no established Church, all religion is rapidly disappearing in consequence!

MORMONS LEFT.—A note from the P. M. at Clear Point, Ky., informs us, that Mr. _____

with his sons and son's families, seventeen in number, passed through that place on the 6th inst., for Jo Smith's holy city. The balance will leave in the Spring, making 21 in all. This immigration finishes Mormonism in Hart.

Jo Smith is evidently the Munzer, the Storck of this age—and his fate will doubtless be similar.

GOOD NEWS.

Among the 'glad tidings' brought by the 'Star in the west' of last week is that of the entire 'failure of 'Campbellism.' We are glad to hear it, and hope that friend Gurley will kill 'Campbellism' no more. The Star has upon more occasions than one utterly killed 'Campbellism', conducted it to the tomb, laid it beside many other *isms* slain by the same adventurous hand, and feeling perhaps some contrition for a foe which he acknowledges has done some good, has condescended to write its obituary! The Star having again ascertained to a certainty the death of this monster, and duly gazetted the illness of which it died, would do well to let it sleep in peace.

MISCELLANEOUS.

DESTRUCTION OF THE INQUISITION.

Col. Lemanouski, formerly an officer under Napoleon, now a Lutheran minister in this country, and a man of remarkable qualities, recently gave, in a lecture, the following vivid sketch of a scene of which he was an eyewitness:

In the year 1809, being then at Madrid, my attention was directed to the Inquisition in the neighbourhood of that city. Napoleon had previously issued a decree for the suppression of this institution, wherever his victorious troops should extend their arms. I reminded Marshal Soult, then governor of Madrid, of this decree, who directed me to proceed to destroy it. I informed him that my regiment, the 9th of the Polish lancers, were insufficient for such a service, but that if he would give me two additional regiments, I would undertake the work. He accordingly gave the two required regiments, one of which, the 117th, was under the command of Col. De Lile, who is now, like myself, a minister of the gospel. He is pastor of one of the evangelical churches in Maryland. With these troops we proceeded forthwith to the Inquisition which was situated about five miles from the city. The Inquisition was surrounded by a wall of great strength, and defended by about four hundred soldiers. When we arrived at the walls I addressed one of the sentinels, and summoned the holy fathers to surrender to the imperial army, and open the gates of the Inquisition. The sentinel who was standing on the wall appeared to enter into conversation for a few moments with some one within, at the close

of which he presented his musket and shot one of my men. This was a signal for attack, and I ordered my troops to fire upon those who appeared on the wall.

It was soon obvious that it was an unequal warfare. The walls of the Inquisition were covered with the soldiers of the holy office; there was also a breastwork upon the wall, behind which they kept continually, only as they partially exposed themselves as they discharged their muskets. Our troops were in the open plain, and exposed to a destructive fire. We had no cannon, nor could we scale the walls, and the gates successfully resisted all attempts at forcing them. I saw that it was necessary to change the mode of attack, and directed some trees to be cut down and trimmed, and brought on the ground to be used as battering rams. Two of these were taken up by detachments of men, as numerous as could work to advantage, and brought to bear upon the walls with all the power which they could exert, regardless of the fire which was poured upon them from the walls. Presently, the walls began to tremble, and under the well-directed and persevering application of the ram, a breach was made, and the imperial troops rushed into the Inquisition. Here we met with an incident which nothing but jesuitical effrontery is equal to. The inquisitor general, followed by the father confessors in their priestly robes, all came out of their rooms, as we were making our way into the interior of the Inquisition, and with long faces, and their arms crossed over their breasts, their fingers resting on their shoulders, as though they had been deaf to all the noise of the attack and defence, and had just learned what was going on, they addressed themselves in the language of rebuke to their own soldiers, saying,—Why do you fight our friends, the French?

Their intention, apparently, was to make us think that this defence was wholly unauthorized by them, hoping if they could produce in our minds a belief that they were friendly, they should have a better opportunity, in the confusion and plunder of the Inquisition to escape. Their artifice was too shallow, and did not succeed. I caused them to be placed under guard, and all of the soldiers of the Inquisition to be secured as prisoners. We then proceeded to examine the prison house of hell. We passed through room after room, found altars, and crucifixes, and wax candles in abundance, but could discover no evidences of iniquity practised here, nothing of those peculiar features which we expected to find in an inquisition. Here was beauty and splendor, and the most perfect order on which my eyes had ever rested. The architecture, the proportions were perfect. The ceiling and floors of wood were scoured and highly polished. The marble floors were arran-

ged with a strict regard to order. There was every thing to please the eye and gratify a cultivated taste; but where were those horrid instruments of torture of which we had been told, and where those dungeons in which human beings were said to be buried alive? We searched in vain. The holy fathers assured us that they had been belied; that we had seen all. And I was prepared to give up the search, convinced that this Inquisition was different from others of which I had heard.

But Col. De. Lile was not so ready as myself to give up the search, and said to me 'Colonel, you are commander to-day, and as you say, it must be; but if you will be advised by me, let this marble floor be examined more. Let some water be brought in and poured upon it, and we will watch and see if there is any place through which it passes more freely than others.' I replied to him, 'do as you please, Colonel,' and ordered water to be brought accordingly. The slabs of marble were large and beautifully polished. When the water had been poured over the floor, much to the dissatisfaction of the inquisitors, a careful examination was made of every seam in the floor, to see if the water passed through. Presently, Col. De. Lile exclaimed that he had found it. By the side of one of these marble slabs the water passed through as fast as though there was an opening beneath. All hands were now at work for further discovery. The officers with their swords, and the soldiers with their bayonets, seeking to clear out the seam, and pry up the slab. Others with the butts of their muskets striking the slab with all their might to break it, while the priest remonstrated against our desecrating their holy and beautiful house. While thus engaged, a soldier who was striking with the butt of his musket, struck a spring, and the marble slab flew up. Then the faces of the inquisitors grew pale, and as Belshazzar, when the hand appeared writing on the wall, so did these men of Belial shake and quake in every bone joint and sinew. We looked beneath the slab, now partly up, and we saw a staircase. I stepped to the table and took from the candlestick one of the candles, four feet in length, which was burning, that I might explore what was before us; as I was doing this, I was arrested by one of the inquisitors, who laid his hand gently on my arm, and with a very demure and holy look, said, 'My son, you must not take that with your profane and bloody hand; it is holy.' 'Well,' said I, 'I want something that is holy to see if it will not shed light on iniquity; I will bear the responsibility.' I took the candle and proceeded down the staircase. I now discovered why the water revealed to us this passage. Under the floor was a tight ceiling, except at the trapdoor, which could not be

rendered close; hence the success of Col. De. Lile's experiment. As we reached the foot of the stairs, we entered a large square room, which was called the Hall of Judgement. In the centre of it was a large block, and a chain fastened to it. On this they had been accustomed to place the accused, chained to his seat. On one side of the room was one elevated seat, called the Throne of Judgement. This the inquisitor-general occupied, and on either side were seats less elevated, for the holy fathers when engaged in the solemn business of the Holy Inquisition. From this room we proceeded to the right, and obtained access to small cells, extending the entire length of the edifice; and here what a sight met our eyes!—

How has the religion of Jesus been abused and slandered by its professed friends.

These cells were places of solitary confinement, where the wretched objects of inquisitorial hate were confined year after year, till death released them of their sufferings, and there their bodies were suffered to remain until they were entirely decayed, and the rooms had become fit for others to occupy. To prevent this practice being offensive to those who occupied the inquisition there were flues or tubes extending to the open air, sufficiently capacious to carry off the odor from those decaying bodies. In these cells we found the remains of some who had paid the debt of nature; some of them had been dead apparently but a short time, while of others nothing remained but their bones, still chained to the floor of their dungeon. In others we found the living sufferer of every age and of both sexes, from the young man and maiden to those of three score and ten years, all as naked as when they were born into the world. Our soldiers immediately applied themselves to releasing these captives of their chains, strip themselves in part of their own clothing to cover these wretched beings, and were exceedingly anxious to bring them up to the light of the day. But aware of the danger, I insisted on their wants being supplied, and being brought gradually to the light as they could bear it.

When we had explored these cells, and opened the prison doors of those who had yet survived, we proceeded to explore another room on the left. Here we found the instruments of torture, of every kind which the ingenuity of men or devils could invent. At the sight of them the fury of our soldiers refused any longer to be restrained. They declared that every inquisitor, monk, and soldier of the establishment deserved to be put to the torture. We did not attempt any longer to restrain them. They commenced at once the work of torture with the holy fathers. I remained till I saw

four different kinds of torture applied, and then retired from the awful scene, which terminated not while one individual remained of the former guilty inmates of this ante-chamber of hell, on whom they could wreak revenge. As soon as the poor sufferers from the cells of the inquisition could with safety be brought out of their prison to the light of day, (news having spread far and near that numbers had been rescued from the inquisition) all who had been deprived of friends by the holy office, came to inquire if their's were among the number.

O, what a meeting was there! about a hundred who had been buried alive for many years, were restored to the active world, and many of them found here a son, and there a daughter, here a sister, and there a brother, and some, alas! could recognize no friends. The scene was such that no tongue can describe. When this work of recognition was over, to complete the business in which I had engaged, I went to Madrid and obtained a large quantity of gunpowder which I placed underneath the edifice, and its vaults, and as we applied the slow match, there was a joyful sight to thousands of admiring eyes. O, it would have done your heart good to see it; the walls and massive turrets of that proud edifice, were raised toward the heavens, and the Inquisition of Madrid was no more.

THE PRESENT POPE.—We copy the following description of Gregory XVI., from the Catholic Herald, as a specimen of Catholic indulgence to man worship:—

Gregory XVI. is about seventy-eight years old, although his appearance would not indicate more than sixty. His vigorous health promises him many year's Pontificate. He is singularly gracious, his sweetness, not to say gaiety of manners, tempers the impression, which the faithful Christian experiences on beholding the successor of St. Peter—the representative of Jesus Christ on earth. The Christian finds in him a father; the artist a protector. In the most trying circumstances he causes his prudence and firmness to be admired. Virtues in appearance opposite to each other, are united so naturally in him, that he passes from one to the other without effort and ostentation. He would sport with an infant, and, if it were necessary, leave him to go before Attila.

Before his exaltation to the Pontificate, Gregory the XVI. was of the order of Camaldoli, and he still continues to practice some of its austerities. Although his head is encircled with the triple crown, and his authority extends to all nations, he sleeps by the side of a magnificent bed on a plain couch, in which there is nothing but a pallet. His manner of living is that of a private gentleman of fortune. It is

said, that when he was made Pope, his *maître d'hôtel* came to ask him in what manner he wished his table to be served? 'Do you think answer'd the Pope, 'that my stomach has changed?'

The last 'Knickerbocker' tells this anecdote of Lorenzo Dow:

'It appears that Dow, in one of his old quaint sermons, declared that he had known sinners so very wicked that they actually bus't. This statement threw an old, ignorant, and fat impenitent present, into a state of alarm and perspiration; and home he waddled in mortal terror. At night in horror of his anticipated explosion, he rollel about until he could no longer stand it. He fancied he was already swelling. He arose and attempted to dress himself, in order to go out 'a fresco.' Who can paint his consternation, when he found he could just strain his garments over his limbs, and then they wouldn't meet! He screamed in agony of his fears; and the lamp being brought in, he found in his haste he had put on his brother's clothes.

'This impression, however,' says our informant, a clergyman of the church of England 'was a salutary one, for he became a pious man.'

THE WIDOWED MAN.—The Scotch are a very inquisitive people—if possible, still more so than the Yankees. Their curious questions are frequently deemed obtrusive, and are carried to a great length. Two gentlemen fell in together, both travelling on horseback, and strangers to each other, when the following conversation took place:

'Raw evening, sir, rather,' observed the one with an Aberdeen accent.

'Yes, rather,' replied the other.

'You will likely be a stranger in these parts,' continued the Aberdenian.

'If I can,' laconically replied the other, looking neither to the right hand nor the left.

'Perhaps, like myself, you may be going on to the Bank?'

'Perhaps,' responded the other yawning.

'In that case, perhaps, you will put up at Cullens?'

'I may, or may not,' answered his companion.

'Pardon me the liberty of the question, sir.—May I ask if you are a bachelor?'

'No.'

'Oh! married?'

'No, no.'

'Sir I beg your pardon. I may have unintentionally touched upon a painful subject: Your black dress ought to have checked my inquiries. I beg your pardon, sir—a widower?'

'No, no, no.'

'Neither a bachelor, nor married man, nor widower! Then what can you be?'

'A divorced man, since you must know,' exclaimed the stranger, clapping his spur to his horse, and dashing out of sight in an instant.

Zeno of all virtues made choice of silence, for thereby he saw others' imperfections, and concealed his own.

OCTOBER.

BY THE LATE WILLIS GAYLORD CLARK.

Solemn, yet beautiful to view,
Month of my heart! thou dawnest here,
With sad and faded leaves to strew
The summer's melancholy bier.
The moaning of thy winds I bear,
As the red sunset dies afar,
And bars of purple clouds appear,
Obscuring every western Star.

Thou solemn month! I hear thy voice;
It tells my soul of other days,
When but to live was to rejoice;
When earth was lovely to my gaze;
Oh, vision bright, oh, blessed hours,
Where are thy living raptures now?
I ask my spirits wearied powers;
I ask my pale and fevered brow!

I look to nature, and behold
My life's dim emblem rustling round,
In hues of crimson and of gold:
The year's dead honors on the ground:
And sighing with the winds, I feel,
While their low pinions murmur by,
How much their sweeping tones reveal
Of life and human destiny.

When spring's delightful moments shone,
They came in zephyrs from the west
They bore the wood lark's melting tone,
They stirred the blue lake's glassy breast;
Through summer, fainting in the heat,
They linger in the forest glade,
But changed and strengthened now, they beat
In storm, o'er mountain, glen and glade.

How like those transports of the breast,
When life is fresh and joy is new;
Soft as the halcyon's downy nest,
And transient as they all are true!
They stir the leaves in that bright month,
Which Hope about her forehead twines
Till Grief's hot sighs around it breathe;
Then Pleasure's lip its smile resigns.

Alas for Time, and Death, and Care;
What gloom about your way they fling!
Like clouds in Autumn's gusty air,
The burial pageant of the Spring.
The dreams that each successive year
Seemed bathed in hues of brighter pride,
At last like withered leaves appear,
And sleep in darkness, side by side.

SPEAK NOT TO HIM A BITTER WORD.

Would'st thou a wanderer reclaim,
A wild and restless spirit tame:
Check the warm flow of youthful blood,
And lead a lost one back to God?
Pause if thy spirit's wrath be stirred—
Speak not to him a bitter word—
Speak not—that bitter word may be
The stamp that seals his destiny.

If widely he hath gone astray,
And dark excess hath marked his sway;
'Tis pitiful—but yet beware.
Reform must come with kindly care;
Forbid the parting lips to move,
Save in the gentle tones of love;
Though sadly his young heart hath erred,
Speak not to him a bitter word.

The lowering frown he will not bear,
The venom'd chidings will not hear:
The ardent spirit will not brook

The stinging tooth of sharp rebuke;
Thou would'st not goad the restless steed,
To calm his fire or check his speed;
Then let not angry tones be heard—
Speak not to him a bitter word.

Go kindly to him—make him feel
Your heart yearns deeply for his weal:
Tell him the dangers dark that lay
Around his 'widely devious way;'
So shall thou win him—call him back
From pleasure's smooth seductive track,
And warning thou hast mildly given,
May guide the wanderer up to Heaven.

Let us rather consider what we ought to do ourselves, then hearken after the doings of others.

Passion makes them fools which otherwise are not so, and shows them to be fools which are so.

Plato, speaking of passionate persons, says: They are like men who stand on their heads; they see all things the wrong way.

Vex not yourself when ill spoken of. Contumelies not regarded, vanish; but repined at, argue either a puny soul, or a guilty conscience. The best answer to a slander, is to answer nothing; and so carry it, as though the adversary were rather to be despised than minded.

The love of God and the world are two different things; if the love of this world dwell in you the love of God forsakes you; renounce that and receive this: it is fit the more noble love should have the best place and acceptance.

There is no contending with the orders and decrees of Providence. He that made us, knows what is fittest for us; and every man's lot (well understood) is undoubtedly the best.

It is not treasure or power that lays either the head or the heart at rest; but a quiet conscience, and the simplicity of a tender mind.

He that clothes the poor, clothes his own soul. He that sweetens the cup of affliction, sweetens his own heart. He that feeds the hungry, spreads out a banquet for himself, more sweeter and refreshing than luxury can bestow.

☞ Sensuality contaminates the body, depresses the understanding, deadens the moral feelings of the heart, and degrades man from his rank in creation.

How often malice is mistaken for wit, meanness for quickness of perception, and envy for candor and knowledge of the world.

The heart that is the soonest awake to the flowers of life, is always the first to be wounded by its thorns.

Affliction is a crucible which separates our real friends from our enemies—the former

come out like pure gold and the latter like worthless dross.

Good Books.—The only paper currency worth more than gold and silver.

To be covetous of applause is weakness; and self-conceit, is the ordinary attendant of ignorance.

We learn from the *Pittsburg Gazette* that the subject of masonry caused much bitter feeling in the Wesleyan Methodist Conference, in which a resolution was passed which stated substantially that the Conference considered all secret oath bound societies contrary to the Gospel of Jesus Christ, advised all the members of churches under its care to abstain from all connection with them, and further declared that no adhering member of such secret oath-bound societies should be eligible as a minister, to a seat in the Conference.

To form a healthful boy.—If you would see the son of your prayers and hopes blooming with health, and rejoicing daily in the full and sparkling tide of youthful buoyancy; if you wish him to be strong and athletic, and careless of fatigue—be not discomposed at the sight of his sandhills in the road, his snow forts in February, and mud dams in April; nor when you chance to look in the midst of an August shower, and see him wading and sailing and sporting long with the water fowl. If you should make him hardy and fearless, let him go abroad as often as he pleases, in his early boyhood, and amuse himself by the hour together, in smoothing and twirling the hoary locks of winter. Instead of keeping him shut up all day with a stove, and graduating his sleeping room by Fahrenheit let him face the keen edge of the north, when the mercury is below cypher; and instead of minding his little shivering and complaining when he returns, cheer up his spirits and send him out again. *Philadelphia Museum.*

A TERRIBLE PICTURE.—Some of our readers have seen no doubt, a picture in a late number of the *Punch* or *London Charivari*, one of the pictorial papers; but in the subject of the engraving there is more food for tears than laughter. It is called 'Capital and Labor.'

In the upper portion is Capital, represented by one of the aristocracy, sitting in his easy chair, surrounded with the most costly luxuries, and taking a glass of sparkling wine from a silver salver, held by a sleek, fat footman, in ivory; while at the front door of the mansion is seen his coach and four, with its liveried attendants. In the ladies drawing room fat lap dogs are yawning, and luxurious dainties lavished on a monkey. Now look beneath. Men, women

and children are seen at work in nakedness and hunger, in deep, dark coal mines, miserable wretches, crippled by labor, and starving to death; mothers glaring upon their emancipated infants, which they press with skeleton fingers while their task master is seated on his bags of gold. There is a thicker door shut against the wretched with ponderous patent locks, at which Love knocks in vain, and Hope weeps, but cannot enter. It is indeed a terrible picture of English life.—N. Y. *Commercial Advertiser*.

TASSO'S WISH.—Tasso being told that he had an opportunity of taking advantage of a very bitter enemy—"I wish not to plunder him," said he, but there are things I wish to take from him; not his honor, his wealth, nor his life—but his *ill will*?

A clergyman being much pressed by a lady of his acquaintance to preach a sermon on the first Sunday of her marriage, complied and chose the following passage in the Psalms:—"And let there be abundance of peace while the moon endureth."

RECEIPTS.

W. Hogan, Allensville,	Ky.	\$2 00
J. Whitesides, Winchester,	"	2 00
A. Cunningham, "	"	2 00
F. Emerson, "	"	2 00
Mrs. M. Meriwether, Graysville,	"	2 00
G. H. Caldwell, Rushville,	Ia.	2 00
J. Rogers, Carlisle,	Ky.	2 00
A. G. Kyle, Harrodsburg,	"	2 00
John G. Allin, Lexington,	"	2 00
J. P. Connelly, Lafayette,	Ia.	2 00
Jos. Marsteller,	"	2 00
Geo. Halbert, Poplar Flat,	Ky.	2 00
A. Ensey, Harrodsburg,	"	2 00
S. Dudderar, Stanford,	"	2 00
Moses Cox, Mason's Grove,	Te.	2 00
T. G. Grogan, Parkersburg,	Va.	2 00
Mrs. America Shanks, Stanford,	Ky.	5 00
R. W. Hocker,	"	2 00
C. Kendrick,	"	1 00
Adam Surber, Somerset,	"	2 00
E. Perdue, Hartford,	Ia.	2 00
W. Simpson, Keene P O	Ky.	2 00

PROPOSALS

For publishing at Jonesborough, East Tennessee, by J. & D. T. WRIGHT, a religious periodical, to be entitled **THE CHRISTIAN ADVOCATE & MESSENGER**, to be edited by JAMES MILLER.

The work will be devoted to the principles of original Christianity, as made known in the Living Oracles, embracing the kingdom of our Lord Jesus Christ; the operations of the Holy Spirit, the sufficiency of the Word of God in the salvation of man, Faith, Repentance, Baptism, its perpetuity, obligation, subjects, action and import; the unity of the Church, &c. It will also report the progress of Reform, &c.

TERMS.—The Christian Advocate and Messenger will be published in monthly numbers, containing 16 octavo pages each, at one dollar per year, payable on the reception of the first number; one dollar and twenty-five cents, if delayed six months; one dollar and fifty cents, at the end of the year. Any person remitting

to us five dollars, free of postage, shall receive the sixth copy gratis. All Evangelists, friendly to the work, are authorized to act as agents.

All communications, relative to the Christian Advocate and Messenger to be directed, free of postage, to J. & D. T. Wright, Jonesborough, East Tennessee.

Let all subscribers be particular to mention the Post-office, county and State, to which they desire their papers sent.

The work will be published when it is ascertained that there is a sufficient number of subscribers to warrant the undertaking.

Subscribers can forward their names, as well as make remittances, (free of postage,) through the medium of Postmasters, according to law.

J. & D. T. WRIGHT.

Oct. 28, 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.

TERMS.

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

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

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

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

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

RULES FOR REMITTANCE.

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

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

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

CHRISTIAN JOURNAL.

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

WEEKLY.]

R. FRENCH FERGUSON, EDITOR.

[\$2.00 A YEAR.

Vol. II.

Harrodsburg Ky. November 18, 1843.

No. 36.

COMMUNICATIONS.

THE CASE OF WM. R. PRESTON BEFORE THE WEST LEXINGTON PRESBYTERY AND THE SYNOD OF KENTUCKY.

About the middle of June 1843 I was compelled (on account of ill health) to abandon the public exercises of the ministry. This was a source of great regret to me; for I had taken a long and expensive course of study to qualify myself for the high and responsible duties of the office of a Minister of the cross; and it was one of the chief luxuries of my life (when in health) to preach the gospel of Jesus to a dying world. Thus being unoccupied, and residing in Georgetown Ky, I attended at different times, all the churches in the place. On a pleasant Sabbath in July I went to the Presbyterian church expecting to hear a Brother Presbyterian preach, but there being a disappointment here, I continued my walk to the Reformers' church. On entering the house the congregation arose, and a Man of God offered a solemn, orthodox, and appropriate prayer, preparatory to the administration of the Lord's supper. Presently an ordained officer of the church introduced the solemn ordinance by stating, that the great object to be observed in this ordinance is the commemoration of the death and sufferings of the Lord Jesus Christ. The elements were then distributed, and they were handed to me; I did not reject them, and thus do violence to my own feelings, and the feelings of those who offered them to me. I could not in conscience have rejected these elements; I therefore partook of them, and endeavoured to remember the death and sufferings of our common Savior. Some time after this event Mr. J. J. Bullock a young member of the West Lexington Presbytery was at my house and asked me, if I had communed with the Reformers? I told him, I had. He then animadverted the conduct in very strong terms, and remarked, that if it was generally

known by the Presbytery, they would have me up about it. At this I was surprised, for I expected no such thing; and it was the first time that I heard a Presbyterian Minister speak against communing with the Reformers.

I then told him, that I was a man who did not skulk, and if I had done any thing wrong, I would willingly bring it before Presbytery, that they might deliberate upon it; and then added, that I would certainly bring it up at the next meeting of Presbytery. A few days after this, I went to the Reformers' church again; and not having felt the force of Mr. Bullock's sage remarks, and having had no compunctions of conscience for communing with these people of God, I communed with them a second time, believing that it was right, for the Savior says, 'as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.' Shortly after this the Presbytery met in Georgetown, and I met with them, although I was in bad health at the time. After we had been in session about two hours, I was attacked with hemorrhage from the bronchia. I immediately left the house without speaking to any one. I was followed by Mr. Bullock, whom I had expressly told, that I would certainly bring the subject of communing with the Reformers before Presbytery. When he came up very near to me at the door of the church he said, 'see here! where are you going?' I turned round and replied, that I was going up to my room. 'Well says he, dont get out of the way I intend to bring up this communion business about you.' Ah says I! I intend to do that myself tomorrow morning; and then added in a mild tone of voice, that I had communed with the Reformers a second time. I then went on to my room with my feelings very much hurt with Mr. Bullock; for his conduct led me to believe that he thought I would not do what I had expressly told him I would do, and that I was about to make my escape from Presbytery for fear of being brought

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before them for having communed with the Reformers.

So soon as the bleeding from my brochia had subsided, I returned to Presbytery, and stated to them, that I wished to bring a subject before them for their *advice, counsel, and deliberation*: that the subject was the propriety of communing with the Reformers. I informed them, that I, together with other Presbyterians in Georgetown had communed with these people; and told them that if they generally thought this to be improper, I would promise not to do it again; as I had no disposition to violate the *wishes* of the church to which I belonged, and to which I was attached. I told them that I was as good, and as sound a Presbyterian as any of them; for I have not changed my theological sentiments in one iota since I came off from the anvil at Princeton N. J. At the same time I politely requested them to make this subject the order of the day for tomorrow at ten o'clock, at which time I promised to lay before them fully and *fairly* the circumstances and reasons which led me to commune with the Reformers. Indeed, I told them and promised them every thing that a Scotch Irish Kentuckian could tell and promise them. After I had made these statements, Mr. Bullock arose, and in the very first or second sentence which he uttered, he said that he would vote to censure me. This was the second wound my feelings received from this *polite gentleman*; and he aggravated these wounds by commencing his preamble and *sentence of condemnation* which he wished the Presbytery to pass in the following manner. 'Whereas *Common Fame charges* brother William R. Preston with having communed with the Reformers,' &c. Here you observe he wishes to make common fame my accuser, after I had voluntarily brought the matter before Presbytery and acknowledged that I, together with other Presbyterians had communed with the Reformers. Indeed Mr. Bullock!

with common fame and she will tell him that my act is not a crime against the government of the Presbyterian church; but an offence against the miserable prejudices and petty whims of a bigoted party. She will also tell him that he wished to slander her when he represented her as charging me with crime that deserved the censure of the church.

At length, the better judgement, and the better heart of Mr. Wm Mathews suggested that common fame be not called on as my accuser; for she would not answer Mr. Bullock's purpose, as she made no charge against me. Mr. Mathews then presented the following preamble and sentence of condemnation as a substitute for Mr. Bullock's. 'Whereas, Brother William R. Preston has made known to Presbytery the fact that he has communed with a body called Reformers, and now asks this Presbytery to decide as to the propriety of this act, therefore, resolved, that Presbytery deem this conduct highly reprehensible, and deserving the censure of Presbytery.' This seemed to suit the views of all the Presbytery, except myself. They called upon me to make my defence under this preamble and sentence of condemnation that they were just about to pass upon me, thus treating it as a judicial case. I still urged upon them my reasonable request, that they give me until tomorrow at ten o'clock, telling them that I had made no preparation for a defence, that I was then spitting blood, and had already spoken too much. But all this seemed to have no influence upon these *kind, meek, and sympathetic* judges in a court of Jesus Christ. They refused to grant my request, and forthwith proceeded to pass their preamble and sentence of condemnation; and then ordered that the vote be recorded unanimously, which was done; thus considering me as having no right to vote, but as a party in the case, and on trial. Against their decision, I presented the following protest and complaint.

Whereas this Presbytery refused to grant me such time and opportunity as I desired to lay before them fully and fairly all the reasons for my conduct in communing with that branch of God's visible church called Reformers; and whereas they presented to me no scriptural or constitutional ground upon which they had

any right to declare my conduct *highly reprehensible and deserving their censure*: I therefore *solemnly protest* before God against the conduct of my brethren in this matter as *irregular, tyrannical, and unjust*; thus exposing themselves to the just censure and open reprehension of our enlightened and liberal community.

With the above protest I accompany a complaint to the Synod of Kentucky against the decision of the Presbytery, in which some of my brethren did not manifest that spirit of tenderness and meekness which is so strongly recommended in our Constitution, and in which decision they have transcended their authority, and infringed the rights of conscience and free discussion. I, therefore, feel solemnly bound to regard this, their decision as *grossly irregular and unjust*. This protest and complaint they would not permit to be entered on the records of Presbytery, because of the disrespectful language contained in them. It is true, I would not have used some of the language employed, if I had entertained a *profound veneration* for these Judges of the West Lexington Presbytery. The word that seemed to sting them the most was that beautiful word *tyrannical*. Ah! they could not bear the idea of being considered tyrannical; and I suppose, if they had voted just to strike my name from the roll of Presbytery on the spot, without citation or trial, (as Mr. Bullock stated, on the floor of Synod, he was prepared to have done it) still it would have been treating these *refined and sensitive Judges* with great indignity to have said that such conduct was tyrannical. Now, I would put the question to a just and generous public. Is not the language in my protest and complaint as respectful as the language in their sentence of condemnation. Is not the one in exact keeping with the other? I intended that they should fit together like clock work. Just look at it for a moment. They inflict censure, or punishment, on me for conscientiously remembering the death of my Savior with the Reformers. I tell them that it is tyrannical to do so, and that by doing it, they expose themselves to the just censure and open reprehension of an enlightened and liberal community. Now, who is treated with the more disrespect, these judges or myself? Let the public decide the question.

After they had rejected the above protest and complaint, I presented the following, which I told them should be entered on the records; for I claimed it as a right, granted to me by the constitution of the Church, to enter my protest and complaint against their decision, and that it *should be done*. They are as follows:

Whereas, this Presbytery refused to grant me such time and opportunity, as I desired to lay before them fully and fairly all the reasons for my conduct in communing with that branch of God's visible Church called Reformers; and whereas they presented to me no scriptural or constitutional ground upon which they had any right to declare my conduct *highly reprehensible and deserving their censure*. I, therefore, *solemnly protest* before God, against the conduct of my brethren in this matter, as irregular and unjust.

With the above protest I accompany a complaint to the Synod of Kentucky against the decision of Presbytery, in which some of my brethren did not, in my opinion, manifest that spirit of tenderness and meekness, which is so strongly recommended in our Constitution, and in which decision they have transcended their authority, and infringed the rights of conscience and free discussion. I, therefore, feel solemnly bound to regard this their decision irregular and unjust.

These they reluctantly received, because they could not say that the language used in them was disrespectful to their dignity, and, therefore, they had the sickening mortification of being forced by law, to receive the bitter pill compounded of Preston's protest and complaint. So the whole matter was brought before the Synod by complaint, which met in Lexington shortly after the meeting of the Presbytery. After the case had been reported to Synod by the chairman of the Judicial Committee, I proceeded to make my defence with firmness and candor, for I felt a proud consciousness of having done no wrong. I, therefore, did not crouch like a menial at their feet and humbly ask for mercy; but I boldly demanded justice at the hands of my *equitable Judges*. I stated to them the circumstances and reasons which led me to commune with the Reformers. I contended for its propriety, but at the same time told the Sy-

nod what I had told the Presbytery at the very outset, that if they generally thought it improper, I would not do it, although I would entertain my own private opinion. I called upon them to reverse the decision of Presbytery, and adopt a milder course, if they wished to accomplish the greatest amount of good. When I closed my defence, the members of the West Lexington Presbytery were then called on. Mr. Bullock arose and made quite a furious speech, in which he gave utterance to that *famous and sober declaration*, which has already been mentioned, and most unfortunately for Mr. Bullock, he grossly misrepresented a part of my conversation, which took place at the door of the church in Georgetown, stating that I said in a *menacing, threatening, and boasting* manner, I had communed with the Reformers again; when the truth is, I told him, in a mild, smiling manner, that I had communed with them again. The reason I smiled was this. I knew that he would consider it an awful crime in me to commune with the Reformers, especially when He, Mr. Joseph J. Bullock had conversed with me about its impropriety. But this *smart young man* has yet to learn that his opinions on such subjects are but light matters with me. Mr. James K. Burch, another member of the Presbytery arose, and stated that he was not at Presbytery when my case was before them, and that he did not agree with them in what they had done, that he would have been for suspending me; or, in other words (to use his own expression in regard to this punishment of the Church on a different occasion) he would have been for swinging me up by the neck. He regards the crime as a hanging matter. He told the Synod that he considered the hearing of the Reformers preach as a *profanation* of the ordinance of hearing the word, that he never had heard these people preach, and that he never would hear them so long as he was able to *wear a blue stocking*. What a manly declaration! He would have the Synod believe that he was indeed and in truth a Presbyterian of the deepest die; when in reality he is, in my opinion, the most superlatively defective Presbyterian minister in the Synod of Kentucky. The whole cast of the man's character, as to his *disposition, spirit and manners is anti* Presbyterian. He is destitute of that generous liberality of sentiment and feeling towards other

denominations, that spirit of meekness, tenderness, and submission, which so signally characterises the true spirit and genius of Presbyterianism. What a tremendous difference there is between the sentiments and feelings of J. K. Burch, and that of the venerable Doctor Miller of Princeton, N. J. The Doctor speaks thus in one of his letters: 'The truth is, Presbyterians, *as such*, have so little of the spirit of sect, are so ready to join with all Christian churches, in carrying on an enterprise of piety and benevolence; so ready to take to their bosoms all, of every sect or name, who manifest the spirit of Christ; and so little disposed to question the standing of any ecclesiastical body, on account of its external organization, or to contend about church government at all, that they have scarcely enough of the sectarian spirit to defend themselves. It gives me unspeakable pleasure to contemplate this feature in our character as a Church.' But, alas, for you Presbyterians, who have ever heard the Reformers preach! According to Mr. Burch, you have been guilty of profaning one of the most solemn ordinances of God's house. You all deserve to be hung for this scandalous crime.

Ab, fellow-citizens! if this is the spirit and sentiment engendered in a man's bosom by wearing blue stockings, the Lord deliver me from ever wearing blue stockings. But there is another pretty thing, I will tell you, that this old gentleman, who wears the blue stockings, told the Synod. He told them that his children had never heard these Reformers preach, and that he did not permit them to hear them. O, what good children! so obedient and tractable! I wish my father, Walter Preston, had raised *such good boys*; they would all then have escaped the punishment of the West Lexington Presbytery, and the Synod of Kentucky! The next speaker that I shall notice is Mr. J. C. Young, President of Centre College, and member of the Transylvania Presbytery. He told the Synod that I had been guilty of a sin and immorality by communing with the Reformers. Now, by what sort of moral philosophy he has learned that a remembrance of the death of the Savior with a great many acknowledged good people, (when the act is performed conscientiously by the person without any sinister motive) is a sinful and immoral act, I am at a loss to determine.

How he can make an act that is *per se holy*, and performed with right motives, as a sinful and immoral act, I cannot understand. It must be by a different system of moral philosophy from any taught in our schools. But, perhaps, he has discovered a new system of morals; if so, it would be well for him to publish it to the world that they might judge of its merits. The President also told the Synod that the Presbytery had not censured me, but only declared that my conduct was highly reprehensible and deserving of censure.

Now, where is the difference between the effect that would be produced upon the mind of a spirited man, in declaring publicly to the world that his conduct was highly reprehensible, and deserving censure, and in actually pronouncing censure upon him?

I shall answer this question for myself, as I am the best judge of my own feelings; and I declare that I would just as soon have one as the other.—I should have regarded the actual infliction of censure upon me as no additional punishment to what the Presbytery had already done; for they *intended censure* and nothing else, and so gave it out to the world. Yes, sir. It was the settled design on the part of Presbytery to censure me for what I had done; and if you had been present to see the strong tide of feeling that raged and dashed itself against me, you would say that they intended to censure me by their resolution. Again, Mr. Young told the Synod that the Presbytery had a right to do what they had done. Now, it is clear that the Presbytery intended to inflict upon me censure, which is a punishment known to the government of the Presbyterian church. This I say, they had no right to do; because I had not *violated any law or even recommendation of the Church* in communing with the Reformers. Here common justice cries aloud and asks the question. Is it possible that you were punished by a set of benevolent Presbyterian preachers and Elders, acting in the high capacity of just judges in a court of Jesus Christ, for having communed with a body of Christians, whom you believed constituted a part of the visible Church of God, when you had violated no law, nor even a recommendation of their Church? Yes, fellow-citizens, I was punished for thus remembering my Savior. But, thanks be to God, there is a still, small voice, that sweetly whispers to me from within, and tells me that that Savior who died for me, will never punish me for such an act. But, says Mr. Young, these men had a right

to do what they have done. Now, where under heaven did they derive this right? Not from the laws and constitution of their church, nor from the established laws and constitution of the just God. They, then, unblushingly assumed the right, in the face of common justice, and inflicted their penalty.

Now, fellow-citizens of this Republic, let me ask you as freemen, if this action of the Presbytery, does not look like tyranny? Does it not look like destroying the liberty of conscience?—Is it not, then, radically wrong? and will not a free and liberal public pour upon them the richly merited censure? But Mr. Bullock was bold enough to make the assertion in Presbytery, that I had violated a law of the church. I immediately called upon him to produce that law. He did not produce it, and he knew that he could not produce it; he, therefore, remained silent, for he appeared to me to have been struck dumb by the *guilt of his own declaration*. I will next call your attention to some remarks made by J. Montgomery of the Transylvania Presbytery. He told the Synod, in a very manly and independent manner that he did not admire the character of the West Lexington Presbytery, that they were often too harsh and severe in their measures, and that they lacked common sense in some of their proceedings.—Now, this is all true, and I will add that I never saw, or had connection with a set of ecclesiastical men for whom I have less respect than for the members of the West Lexington Presbytery; although there are a few honorable exceptions amongst them. But how could their character as a body be different from what it is, when they are headed by the old gentleman who wears the bluest sort of stockings, and whose character is so *anti-Presbyterian*? I will now notice the speech of my Brother James M. Preston, elder from the Ebenezer Presbytery. He is an experienced lawyer, and considered by competent Judges to be one of the best lawyers in the State. He is thoroughly acquainted with the doctrines and government of the Presbyterian church. He possesses one of the best balanced minds, and a heart purified in a pre-eminent degree by the grace of God. He was not influenced by the peculiar situation in which he was placed, as he himself declared; for I know that if I had been a Turk, and not related to him in the least degree, he would have taken the very same course that he did take. I, therefore, considered him one of the most judicious and sensible men in the Synod, and the man who was the best qualified to give a correct opinion in the case.—He told the Synod that he was astounded when

he heard of my communion with the Reformers.— He was opposed to this act and expressed himself freely upon it; and I admired his candor, although I differed from him on this point. He also very explicitly told the judges in Synod that he was opposed to the censure which the Presbytery had passed upon me; because I had violated no law or recommendation of the church; because the Presbyterian Church had never fixed upon those doctrines which are necessary to be believed by a denomination in order to constitute them a part of God's visible Church; because I asked the Presbytery for advice, and promised to take that advice, although it might be contrary to my own feelings and opinions; and lastly, because the example of the Savior did not correspond with the action of the Presbytery. He showed them how our Savior corrected his Disciples; sometimes doing it by a look of tenderness. But this seemed to have no more influence on the *kind and tender-hearted Judges of Synod*, than if they had not been the followers of such a Savior; for they seemed determined to sustain the punishment that had been inflicted upon me. Yes, I heard some of those old fatherly Elders, who sat behind me, saying in a sort of whisper, 'censure him, censure him.' They, together with some of the Bishops, appeared to be glad that they had such a fellow as William R. Preston in their power. *It is no wonder, then,* that an intelligent physician of Lexington would say that he had rather be tried in a civil court, than in a court of the Presbyterian Church; 'for,' says he, 'my feelings would be more regarded, and I would be more likely to obtain justice.' I am sorry to say that this is true, so far as it regards the West Lexington Presbytery, and the Synod of Kentucky. After Mr. J. M. Preston closed his speech, he offered to the Synod a preamble and resolution, in which he used the expression, 'disapprove of the action of Presbytery in part.' Mr. N. L. Rice immediately sprang upon the expression, with a view to devour it. He said that he could never allow such an expression as that; for it would be censuring the Presbytery, and he would therefore fight against it to the last. Well, we all know that Mr. Rice is *good for fight*. But I have seen as big a man as he is get a whipping. Now, the Constitution of Mr. Rice's church says, 'the reversal of a judgment of an inferior judicatory is not necessarily connected with censure on that judicatory.' Why, then, was Mr. Rice so unwilling to disapprove only a part of the judgment of Presbytery? Was it because the old gentleman, who wears the blue stockings, is a member of this Pres-

bytery; and had commanded him to fight for the Presbytery to the last? But when Mr. Preston found that the expression which he had used was so offensive to Mr. Rice, he proposed, like a man, and a Christian to change it, and to compromise with Mr. Rice. Here a motion was made and carried; that Mr. J. M. Preston and Mr. Rice be appointed a committee to bring in a minute that would be satisfactory to all parties. When these two gentlemen came together for consultation, they could not agree. Mr. Rice would not give an inch, but continued to occupy his belligerent position for *darling Presbytery*. They, therefore, concluded that each man, might present his own minute to Synod. Mr. Preston offered the following:

'The resolution adopted by West Lexington Presbytery, in relation to communion by Brother Wm. R. Preston with a body called Reformers, being considered by Synod, together with the complaint of said Preston; it is now resolved that, although we do not in any way whatever censure said Presbytery for the adoption of said resolution; yet we hereby so change and alter said resolution as that it shall read as follows. Whereas, Brother William R. Preston has made known to said Presbytery that he has communed with a body called Reformers, and has asked Presbytery to decide on the propriety of this act: Therefore, resolved, that *such act is deemed wrong, and is a cause of great grief to his brethren, and said Preston and all our church members are earnestly and affectionately counselled and advised, to refrain in future from communing with said body, called Reformers.*— This, they ordered to be laid on the table by a majority of two. Mr. Preston plead with them most earnestly, not to consign his paper to the silence of the table, telling them that he knew it would result in great injury to their own cause, if they did not adopt some such middle course as he presented to them. Now, why was the majority of Synod unwilling to adopt this course of action, when it would have prevented any future communion with the Reformers, been satisfactory to all parties, and resulted in the greatest good? The Devil can answer this question without any difficulty. So they called upon Mr. Rice to present his resolutions; which are as follows, except the second which was introduced by Mr. J. C. Young.

Resolved, 1st. That the complaint of Brother W. R. Preston against the West Lexington Presbytery be not sustained.

This darling resolution was passed by a very large majority; Mr. J. M. Preston voting against it. So the Synod did not sustain my complaint

against the unjust action of the Presbytery; but they sustained the Presbytery *in toto*.

And how did it happen that such manifest wrong was sustained by the Synod? Was there any corrupt means resorted to by any of the Presbytery? Yes, I verily believe it, (and I am not alone in this belief) that some of them were engaged in the *foul work of log rolling it* (as our political demagogues call it) with certain members of the Synod. Here is Mr. Bullock, and his cousin Burch of the West Lexington Presbytery, of the one part, and Mr. Young, Bullock's brother-in-law, and Mr. Rice, Burch's son-in-law, of the Synod, of the other part. Now this holy band of kindred cut a very conspicuous figure in the case. I am told that if a civil court were to engage in any thing like *log-rolling it*, in order to have their decisions sustained, they would lay themselves liable to imprisonment. Ah! you Presbyterian Bishops that would engage in such a game as this; away with you, you will not do.

Resolved, 2nd. That this Synod regard the decision of the West Lexington Presbytery in this matter not as a judicial decision, but as the expression of their judgment upon an act irrespective of the person. What a queer resolution! How the Synod could say that they did not regard the decision of Presbytery as a judicial decision, is to my mind one of the strangest things under the sun, especially, too, when the facts in the case were staring them full in the face. Now, it is evident that the Presbytery themselves regarded their decision as judicial; because they called upon me to make my defence, and offered to let me bring in witnesses, if I wished it, as though I was on trial. They had the vote recorded unanimously, proving that they considered it a judicial decision in which I had no right to vote; and then some of them gave it out to the world that they had censured me for my conduct. And the Synod themselves regard it as a judicial decision in one part of their minutes; for they say, 'The sentence of Presbytery was read,' &c. Now, a sentence of what? Why, a sentence of condemnation or punishment. What else could they have meant? So, in one part of their minutes, they appear to regard the decision of Presbytery as judicial, and in another part they say they do not regard it as such. What a beautiful consistency there is in the opinions of these ecclesiastical judges. But the Synod again say, in this second resolution, that they regard the decision of Presbytery as the expression of their judgment upon an act irrespective of the person. This is

the queerest part of the thing. Now, Synod of Kentucky, do you so regard it? Or, do you believe that any body so regards it? Come, tell the truth. Do you regard that *famous decision* of Presbytery as having no *respect or reference to me*? Can you stretch your blanket of credulity so far as to believe that the Presbytery had no intention of applying their decision *directly, and specially and personally to me*? Yes, you believe all this, or you never would have voted for this resolution. May the good Lord ever preserve me from such extraordinary credulity: Amen!

Resolved, 3rd. That this Synod regard the holding of Christian communion with the people called Reformers—a body not recognized by our church, nor, so far as we know, by any evangelical denomination, as a branch of the Church of Christ—as decidedly improper, as countenancing dangerous and destructive error.

Resolved, 4th. That the Synod affectionately and decidedly warn the members of our Church against pursuing this course.

Now, the language of these two last resolutions, (when unmasked) means this: 1. That the whole body of Reformers are in the kingdom of the Devil; and, of course, exposed to eternal damnation as a body. 2. That, so far as the knowledge of the Kentucky Synod extends, they are so regarded by all evangelical denominations. 3. That they are unworthy of any sort of Christian communion or fellowship with Presbyterians. 4th. That, any Christian communion or fellowship with these Reformers, by Presbyterians, countenances doctrines that are destroying the souls of men, and sending them to hell. 5. That all Presbyterians are warned by the fearful authority of the Kentucky Synod not to hold in future any Christian communion with that part of the Devil's Kingdom called Reformers. Now, this is the true interpretation of the language of these two last resolutions. And O, what a horrid denunciation it is for one sect to utter against another! Will the freemen of our country tolerate such a spirit in any denomination, and especially in the Presbyterian denomination? No, I tell you they will not. The time for such denunciation is past, and I hope never to return. It has not been very long since I heard Mr. Rice, the author of these resolutions complain very loudly against the Baptist Church for unchurching other Christians; and now he turns around and throws into the kingdom of Satan, one of the largest and most flourishing denominations of Christians in the Mississippi Valley, and involves the whole Synod of Kentucky in the trans-

gression, and also endeavors to make all evangelical denominations agree with him and his Synod, in denouncing the whole body of Reformers, as no part of God's visible Church.

But let us look at Mr. Rice awhile. He told the Synod that he had read a great many things, and he could not tell what doctrines were held by these Reformers as a body, and that no body could tell. But, at the close of his speech, he stated that a Presbyterian minister was presumed to know this thing, and that thing, and the other thing, about these people called Reformers; and then afterwards, he brings in a resolution declaring them to be no branch of God's visible Church, and as holding dangerous and destructive error. Now, Mr. Rice, how did you find out all this?—You told the Synod that you, nor I, nor any body, could tell what these Reformers as a body hold; yet you turn round and declare, that they as a body are not a branch of God's visible Church; that they hold dangerous and destructive error, as a body; and that a Presbyterian Minister is presumed to know a great many things about this body. O, how shamefully you run across your own track! Consistency is a jewel even amongst Presbyterian Bishops. After the Synod had passed all these resolutions, I immediately arose, called on the moderator, and addressed him in the following manner: I would say to you, sir, in the spirit of meekness and kindness that I am greatly dissatisfied with the vote of this Synod in sustaining the action of the Presbytery against me. I would, therefore, request the West Lexington Presbytery (through you as moderator of Synod) to strike my name from the roll of its members, as I expect to join another denomination of Christians. I had intended to say more; but the moderator pronounced me out of order. Then, says I, here ends the chapter. I, then, resumed my seat—This movement, no doubt, was very unexpected to the Synod; and as usual in such cases, many of them would endeavor to saddle me with all the wrong, and to throw at me, behind my back, a variety of insinuations and disparaging remarks. I will only notice but one of these low insinuations that has already come to my ears. It is, that this whole matter was a preconcerted plan with me, in order to accomplish certain secular ends.—Now, I can lay my hand upon my heart, and look up to the throne of God's eternal truth, and say, *I is false, wholly false.* And I would also say, that no *honorable gentleman* would make such an insinuation against me.

In conclusion, let me say, that, in leaving the

Presbyterian Church, I sever many tender ties; for I love her, and have long loved her. It is the church in which I was born and educated. My sainted father and aged mother were members of this Church before I began to exist; and nearly all of my near relations, who are now alive upon the earth are in the bosom of this same Church. For the last six years of my life, I have advocated, with all my strength, the doctrines and government of the Presbyterian Church; and that too, in some of the most difficult and trying situations in our State; and if I had not the sympathies of those around me while engaged in this work, I often felt that I had the sympathies of the blessed Savior. For this church I have sacrificed my health, and had almost lost my life in her service; and now I am driven, by *unkindness and injustice*, yea, by *serious wrong* done to my feelings and conscience, to bid my native church, farewell, and to seek a home in some foreign body, where I hope to enjoy Christian friendship, peace of mind, liberty of conscience, and a bright anticipation of eternal glory.

WILLIAM R. PRESTON.

P. S. I would request Editors of religious newspapers generally, to publish the foregoing account.

W. R. P.

Mulberry Plains, Clarke Co., Ky, Oct. 16, 1843.

For the Christian Journal.

SOCIAL LETTERS.—N. III.

MY DEAR FRIENDS:

The still solemn autumn has come upon us again. The beauty and vigor of the summer is now lost in the decaying lustre of the evening of the year. The distant forest is bathed in a yellow light; and the scar leaf falls before the breezes, like mortals before pain, disease, and sorrow. Thus do we fade away from among men. Where are the heroes of old? the orator, the poet, and the king? And where are our fathers? They have past that line which divides this from another world. What a little time does it seem, since our mothers dandled us upon their knees, and gave us the tender kiss of affection! It seems like a dream, out of which we have just awakened! But in that little time, how many of our dear friends have passed away? Look back to the days of your childhood, and count the number, who with you, began the journey of life, that have fainted and died! The turf, the gilded monument, the rough and unpolished headstone, mark their resting places, and bid you prepare for your own departure. How often do the wasted joys of other times, rise up before us in the midnight dream? Those lovely persons, whose presence animated our spirits in the hour of unconscious sleep, appear before us again? We see the sparkling eye—the heaving bosom—the rosy cheek—and gaze on the familiar and well

known form. In the delight of the moment, we stretch forth our hands, but alas! the vision vanishes; we awake, and the 'voice in our dreaming ear' dies away! If we are overjoyed in the pleasing illusion, and wish to dream again, what will be our bliss, what our feelings, when we meet our friends on the shores of eternal deliverance! There to see a venerable Mother, (dear name,) arrayed in the robes of life; and a pious Father, whose good advice led us in the path of virtue, and directed us in the way of the just—to hear the music of their well known voices, welcoming us to the bright fields of their rest, is beyond human comprehension. Did you ever reflect on the evidence which the phenomena of sleep furnish to the fact of our connexion with a spiritual system? The evidence is so conclusive, that to my mind, he who has reflected upon it, and still remained a sceptic religiously, cannot be moved, or convicted by human reason. In sleep, that something within us that thinks, and enables us to act rationally, seems to exist *independent* of our physical organization. When the eye is closed, and darkness hides all natural objects, even our own person; when the ear ceases to exercise its peculiar power, and sensation itself is wholly suspended, what is it that causes *that*, which we call *mind*, to rove over the broad earth; to soar upwards among the mighty orbs, that hold their residence around the midnight throne, to cross time's barrier, and hold converse in another world, or what is it that thus mysteriously acts? It is the same something that contradicts the idea of annihilation—that refuses to own the grave as a conqueror; and that writes on the dim canvass of death, the immortality of our nature.

The great matter of religion may be viewed in two lights. 1st. In regard to ourselves; and 2nd, as it regards our neighbor. In the first place, it acts on our own hearts *alone*, and in the 2nd, upon the hearts of others. Personal religion should be regarded first and foremost, as it engrosses the all-absorbing point of our own salvation. Here the importance of beginning *right*, appears in a twofold aspect. For, unless we begin right, we shall lose our own souls; and be of no moral service to the salvation of others. Now, it is the desire of every philanthropist not only to save himself, but to save others also. The Christian religion being possessed, will effect both. For every member of society, exerts an influence either good or bad upon others. And no man can, by any possible means whatever, keep from exerting an influence to a greater or less extent. Religion being a system which transforms men into the moral image of the Most High; and makes them so happy, in being partakers of the divine nature, that whenever its excellencies and benefits are exhibited, others will embrace and possess themselves of its consolations and advantages. There are but few of us;

dear sir, who reflect on this as much as we ought. We quarrel greatly with the imperfections of others, and are constantly trying to reform them; but, unfortunately, we hardly ever succeed. And the reason is, because we do not reform ourselves, and set an example of that which we would have them to practice. For, although we may declaim eloquently against the vices of others, if we ourselves are guilty of the same things, we nullify and paralyze all our efforts.

Let us, then, if we would be agents in salvation, begin with our own hearts. Let us purify and cleanse our lives from sin; and begin more ardently than ever to seek after the Savior. In the cool, calm moments of sober reflection,—in the hour of old night, when the scenes of strife and business are hushed in repose, let us try our bosoms. Let us see whether we are in the path of rectitude; if there is not some unsocial feeling, some unholy passion of envy, revenge, malice or slander in our spirit. Whether we are at peace with the world, with ourselves, and with heaven. Whether we love our fellow-men, or have refused to assist our neighbor when in need. Such a course of self-examination, my dear sir, will aid greatly in removing from us every vile affection; and give us clear views of our relations, duties, and destiny.—We should begin to exercise devotion at home; and use daily all the means of divine appointment for the enjoyment of pure religion. The practice of religion at home, is almost entirely neglected in these eventful days. No reading of the Bible, at proper hours, no family altar—no secret communion with God! The world, the world! O, the world, how it cheats us out of heaven and eternal life. The poor, meagre, empty and soul-destroying fashions of the age,—the Devil's workshop, in which he manufactures the various articles that he knows will tickle our vanity, and rob us of our health and money, engross our attention, and we had rather have our bodies clothed with fine linen, than our souls with salvation!

What a privilege is secret prayer! To come into the presence of the Most High, and vow and worship before him! Reflect a moment on his *Greatness*. There is nothing beside him; for He is the first, the middle, the last, the ALL! How grand, and how awful is the thought of approaching such an one! In the dim twilight, beneath the pale and twinkling stars, surrounded by the august spirit of Him who made us and the world, while holding communion with the Father, we may exclaim, with one of old: 'How dreadful is this place! this is none other but the house of God; and this is the gate of heaven!' I hope, kind sir, to meet your spirit before the Lord, often, in my evening walks. To join with you in supplicating the divine aid on all men; and on the wings of faith and devotion, to soar above these stormy skies, and bathe in the beams of eternal day, 'where the wicked cease from troubling, and the weary are at rest.' Adieu!

PHILOSOPHUS.

Fairfield Cottage, Nov. 1st, 1843.

WHO DO YOU WORSHIP?

Tell me whom you worship? I'll tell you who you are. All men are worshippers, and that worship forms their character for weal or woe: Which to believe, we have only to know something of the Philosophy of worship: A will to worship is produced by love.—There is no one who does not love some object supremely: That love always begets a desire to please: And we know that nothing can please so well as honor or adoration: And there is no way of knowing or adoring those we love, equal to that, of making their character a model by which to form our own. There will be time enough, when contradicted, for me to prove each of these propositions.

The similarity of character in the old Saxon race, and the Romans, may be ascribed to the fact that the one worshipped Woden, the other Mars—gods bearing the same character. The dissimilarity of character in the Greeks and the Romans, may be accounted for, on the grounds that they worshipped different characters. The Roman Mars made that people blood thirsty and cruel, and naturally disposed to war: the Greeks had but little love for that cruel god, and but few altars were erected to his honor: they were not therefore disposed to fight because they delighted in blood: but because they were ardent lovers, and worshippers, of the goddess of liberty: and thus we might go on, *ad infinitum*.

Do you worship Bacchus? you are a Bacchanalian—Do you worship a God, whom you believe, will eternally bless the wicked, with the good? Then you will be more apt to be wicked than otherwise; for faith in such a being is indicative of an over balance of depravity already in the heart, and imitating that God, whom you believe, will finally take into bright mansions above, all classes and characters—of course you will be indifferent as to your companions and if you are not already corrupt, your prospects are very fair for being corrupted. Or do you worship a God, who has chosen one portion of the human family to endless happiness and another portion to endless misery; without respect to faith or actions. Then you are clanishly disposed, and the best reason you can give for your faith and hope and actions is, 'It is, because it is.'

But blessed be God, that glorious character revealed in the bible, is represented as loving and blessing all men here, and giving them the privilege of becoming the sons of glory, and if they become holy, he will take them to a holy place; but if they continue corrupted and corrupting, he will sweep them into the pit prepared for all corruption. And I rejoice to know, that the imitation of any or every trait in his character, will make men better and better:

while the imitation of any other character that has error ever been worshipped, will only de-grade men; and this proves clearly to my mind, that we are true worshippers—that, the God we worship, is the Mighty God of heaven and earth.

J. I. ROGERS.

CHRISTIAN JOURNAL.

HARRODSBURG, KY. NOVEMBER, 18.

☞ We again remind the subscribers to the 'Pierian,' that letters concerning that periodical should be sent to the Editors thereof. The 'PIERIAN' is printed at this office, but the Editor of the 'JOURNAL,' has nothing whatever to do with its business.

AGENTS.—The names of several Agents were accidentally omitted in our published list, among which omissions is that of our faithful Agent, Bro. E. HOPPER, of Hopkinsville, Ky.

☞ Bro. ADAM SURBER, is authorized to act as Agent for the C. Journal at Somerset, Ky., and elsewhere. Money and names of subscribers can be remitted through the Post Office, under the frank of the Post Master.

☞ IMPROVEMENT.—We have made arrangements to publish the *Journal* upon much better paper than that used heretofore. A lot of excellent paper is expected in a few weeks. This improvement will be permanent, and will add much to the value of the Journal.

TO OUR PATRONS.—Bro. SAMUEL M. SCOTT, our *General Agent*, will visit shortly those of our subscribers in Kentucky, who have not paid their subscriptions to the Journal. He is empowered to receive and receipt all moneys due the Journal, to appoint Agents, &c.

We hope that those concerned, will be ready for his visitation. It is absolutely necessary to the good health, if not to the life of the Journal, that those who have engaged to support it, should send in our dues.

“REV.” W. R. PRESTON.—We have received a long communication from the gentleman, whose name heads this article, detailing the proceedings of Presbytery and Synod in his case, which we publish in this issue. We forbear writing our reflections in full upon the conduct of these ecclesiastical bodies.

When Luther appeared before the Popish Diet of Worms, in obedience to the Imperial summons, and acknowledged himself the author of certain writings utterly subversive of Roman Catholicism, he asked liberty to defer the defence of his writings until the next day, and a

Romish Council granted this reasonable request. But the Presbytery at Georgetown refused to allow Mr. Preston the next day for his defence, although he was losing his blood from the effects of a disease caused by a too ardent support of the Gospel, as it is in the Confession. It would be well for Protestants to imitate even Popish charity, when an instance of it is before them.

PRAYER.—*Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the Heavens were opened.*

LUKE 3: 21.

The command to Paul was—"arise and be baptised and wash away thy sins, calling on the name of the Lord"! The Savior *prayed* also at his baptism according to Luke, when surrounded by a vast multitude. Truly the christian can pray *always*—in a city as well as in a solitude—alone, in the forest, or amid assembled thousands. In the observance of every institution, we, in the expressive language of Ananias, call upon the name of the Lord; for thus is every ordinance made a blessing to us.

ALL TRUTH.—Howbeit when he, the Spirit of truth is come, he will guide you into *all truth*. John xvi. 13.

If the Spirit guided the Apostles into all truth, then have we a perfect christian organization in the New Testament. The Apostles have not left us without an organization. This in their writings, but *"few there be that find it."*

HARD TIMES.—The pressure of the times has been a subject of complaint from time immemorial. The times are ever out of joint. There is always a screw loose somewhere. Man is a complaining animal, no matter how blessed his situation. When acquaintances meet, after exchanging some *original* reflections upon the weather, they pounce upon the "hard times" immediately. When they set down to a table groaning under the weight of the necessaries, comforts, and luxuries of life, they bewail the hard times, when ever a slight interruption of the process of mastication leaves their jaws at liberty. A continual croaking is kept up from one end of the board to the other. Here an old gentleman, the possessor of thousands, remarkable for the rotundity of his outline, makes an awkward attempt to look sad whilst he discourses learnedly upon the country's distress, and the probability not at all remote, that thousands will soon come to want himself among the number. There a lady looks sorrowfully around the luxurious board, upon the fat faces of some half dozen children, and wonders what *will* become of them during these pinching times when the country is glutted with provisions, and when there are not mouths

enough by some millions to consume them. Christians too, professing ones at least, mourn over these times quite as *vehemently* as any croaking sinner of them all. And why all this affliction? Apart from the wickedness of the age, are we now afflicted with any great national calamity—with the horrors of war, with pestilence, or with famine? Should we not eat the bread the Lord has given us, with thankful hearts! It is profanity—no doubt of it—to give thanks unto the Lord when we sit down to our plentiful boards, and then, the moment almost thereafter, indulge in a tirade against the "times." What country, so blessed as ours? What people so unthankful!

We have no doubt that it can be amply demonstrated, that there are provisions *wasted* in this Union, sufficient to feed our whole population; and this, independent of the amount sent to foreign ports, and the quantity on hand unsold. Yet we are the most complaining people on earth. The starving paupers of Great Britain and the continent, scarcely exceed our complaints. Who could rail at the justice of Jehovah were he to send us some fearful affliction? Perchance, the gloomy forebodings of the mass who keep up the dolorous concert of "Hard Times" may be realized ere long. God is merciful, and when prosperity will not turn a nation to Him, he sometimes sends a grievous affliction. Christian! "eat your meat with gladness and singleness of heart, praising God!"

The "Christian Messenger" complains of the mails. So do we. Our paper is mailed regularly—the fault is neither with us nor the Hurrodsburg Post office. The October Messenger reached here on the 7th of this month!

At the close of the present volume of the Journal, we will furnish an index to the new octavo form; and if our subscribers desire it, an index will be given to the whole work. What say you? But few we presume have laid by the old quarto form for binding, and we will suppose that no index is desired to it, until contrariwise informed.

RELIGION AND POLITICS.—We commend the following short paragraph to the perusal of our readers, and its lesson for their practice. It is appropriate just now when we are on the eve of a political struggle for the first office in this government. Read it, and don't forget it. Men are very apt to excuse themselves for any outbreak of passion when excited. When they, through the influence of passion say or do what they are sorry for when reflection comes to their rescue, they find some excuse for their conduct in the general ferment of the nation, and in

their own excitement at the time; forgetting that christianity will save them from all such sinful exhibitions of feeling if they will but apply it. 'I was mad, else I had not acted thus,' is the language of men, who forget the gospel at the very time that they should remember it. Of what avail is christianity, if it cannot save us from ourselves in the most trying situations, seeing that we are so often tried? We are only saved eternally by the gospel, by keeping it in memory. The moment we throw it from our memories the hope of immortality and eternal life goes with it; for God is no longer present with us.—Ed.

'In a time of great commotion in the world, we should be on our guard against the ebullitions of party feeling, against all the animosity and violence which a difference of opinion on political matters frequently produce. While the news of the day is flowing every week in a thousand channels through every part of the country while events which are passing at home and abroad produce so much agitation, and excite a sort of popular frenzy, which diverts the minds of those who are seized with it from their own immediate concerns, inflames their passions and sets even friends and relations at variance; there is a danger lest we catch the contagion, and exhibit a temper and conduct contrary to the principles and precepts of the Gospel, and inconsistent with the Christian character. By becoming the disciples of the Savior we do not forfeit our privileges as citizens,—Christianity does not deprive us of our natural rights, render our condition in society the worse for its reception; it does not forbid us to claim our privileges as members of a state, nor to refrain from the expression of our sentiments. It would be to derogate from its excellence, as adapted to promote our happiness individually and collectively, to affirm that it is unfavorable to freedom, and most congenial to despotism and arbitrary rule. But it denounces all excess of feeling, it prohibits all bitterness, and anger, and clamour, that we may, if possible, live peaceably with all men. Then, let your moderation be known unto all men, the Lord is at hand.'—*Anonymous.*

NEWS FROM THE CHURCHES.

For the Christian Journal.
REPORT.—No. 10.

Georgetown, Ky, Nov. 8, 1843.

To the Co-operating Congregation of Christ at Dry Run and Georgetown, Scott county, Ky.

Your Evangelist would respectfully and affectionately report: That, in conjunction with Bro. Jno. N. Payne, the Evangelist of the congregation at New Union, Grassy Springs, and in Versailles

of the county of Woodford, he has spent ten days in Covington, Ky, opposite Cincinnati, Ohio.—The Brethren at this point have labored under great embarrassments. Our opponents had opposed the cause most fiercely, and had well nigh succeeded in paralyzing their efforts. There were about 20 members, whose names were, as I was informed, enrolled as a body attending to the worship, but they were not organized. They had a small and inconvenient room in which to meet. Brother Arnold resolved to make a noble struggle for the cause, and set to work to erect a house of worship. It was unfinished, but it was in such a state of forwardness, that we pushed into it and occupied it the principal part of the time. We had a fine hearing from the citizens of the place, who like the noble Bereans of old, examined the Scriptures whether these things were so. The consequence was that we organized a church of about 50 members, made up of new converts and members, who had removed there from other places. The public mind was disabused, and the congregation composed of highly respectable members will be able to exert a most beneficial influence with that community. Bro. Cr'hsfield, who was expected there every day, and who designs being permanently located, will be able, by the co-operation of the Church, to elevate the cause to a most enviable condition. Brother Arnold, through whose benevolence the church is provided with a most comfortable, substantial and neat house of worship, declined being an officer, and Brethren Ruder and Andrews, of good report and well qualified for the station, were chosen and ordained Bishops.

From all we could learn, the good done at this point was equal to double the number of additions obtained at any other point where the cause was already established. Covington is one of the most important points in the State, and I rejoice that we went to the aid of the Brethren at that point.

Bro. Payne is an able and devoted and most pious proclaimer of the Gospel. We harmonized in all our operations. May the Lord bless your efforts.
J. T. JOHNSON,
Evangelist.

'The good work is still advancing in this vicinity. At Poplar Run on the first Lord's day in this month our labors were blest with five additions. At New Castle, the same week we had twelve additions: I was assisted a part of the time here, by Uncle J. Rogers.

At Fleming Union we had ten: There our very worthy Bro. Hon labored with us. In all, with our last report I find we have had about 60 additions in our neighbourhood since the first week in Sept. and the prospects are still quite flattering. May the good Lord help us all to preach the gospel not only in word, but in deed; that men may be enlisted in the practice as well as the theory of our holy religion

is the constant prayer of your Bro. in the Lord,
J. I. ROGERS.

DEAR BRO. FERGUSON:—

I have just returned from Pulaski co. we spent five days at Union, with father John Irvin and Bro. W. G. Swinney. The church seemed greatly refreshed, while *thirty two* were added to the Lord's cause. The best work, however, as I think, was in getting the congregation in better order.

Affectionately,
C. KENDRICK.

From the Christian Record.

BROTHER J. McColough of this place, has just returned from the yearly meeting of the brethren in the Crawfordsville district, which was held at Crawfordsville on the first Lord's day in Sept. inst. He reports a glorious meeting; 25 immersions, and some other additions. The meeting was attended by Eld. B. W. Stone of Ill. and his son, B. W. Stone, jun. Dr. B. F. Hall of Kentucky, L. H. Jameson of Indianapolis, beside the home preachers, J. O'Kane, G. F. Harney, J. M. Harris, and perhaps others at the same time, (Sept. 1st Lord's day,) brethren T. C. Johnson and J. G. Campbell, co-operated with the Elders of the congregation at Republican, 7 miles S. W. of this place; the church was much revived, and 7 persons were added by Immersion.

On the 3rd. Lord's day in Aug. brethren P. M. Blankenship, and G. W. Snoddy, co-operated with us at 'Old Union,' near Gosport, the result was 4 additions, 3 of them by Immersion, and one by letter.

The yearly meeting of the Liberty Church, was held at Liberty meeting house, Owen county, on the 1st Lord's day of this month, (Sep.) bro. Samuel Swinford was the principal laborer; one was Immersed, and several others were added.

On the 3rd. Lord's day of this month, (Sept.) bro. T. C. Johnson held a meeting with the church on Raccoon Creek, Owen county, 3 persons were baptized, and the brethren much revived.

At the same time, (3rd Lord's day in Sept. inst.) the yearly meeting of the church at Martinsville was held: brethren J. G. Campbell, P. M. Blankenship, were the laborers. The congregation was much refreshed, and six very valuable additions were made to the church, 5 of them by immersion, and one from the Baptists. Bro. Samuel Tucker has for some years been a worthy member of the Regular Baptist church, he is a young man of unblemished character, and fine mind: and we regard him as a very valuable accession to the church at Martinsville. May the Lord grant them many more such noble spirits! The other accessions, were also, of the very first character, and standing in community; one of them, bro. John Hastings, we are informed, was a Universalist, in principle; but he nobly yielded to the force of divine truth, and bowed his neck to the 'Yoke of Christ.' We hope that all the Universalists in the land, will follow his example.

We are informed that our beloved bro. William Baker, held a meeting, 3 miles west of Martinsville, including the 2nd Lord's day of this inst., which resulted in 8 additions to the church in that neighbourhood.

From the Reformer.

CHURCH OFFICERS.

DEAR BRO. WINDER,

While the warm weather continued I was not disposed to ask a passage in your Vehicle, it being a *Sulkie*, but as the weather has now become cool, if you think there is room, I will take a few trips with you. And I should like, first of all, to pay a visit to the Officers of the Churches commonly so called.

In reading the New Testament I find two classes therein mentioned. Prophets, Evangelists, Pastors and Teachers. This class are said to be gifts from Jesus Christ.

The second class consists of Bishops, Deacons, and Messengers. This class are products of the Church. The former class stand forth as cause, and the latter class as effect. But the religious world have counfounded the cause with the effect, although the distinction is as clear as daylight, in the New Testament. He (Christ) gave Apostles, Prophets, Evangelists, Pastors and Teachers. What for? Ans, for the perfecting of the Saints, for the work of the ministry.

From this source we learn that the ministry was conducted or carried on by miraculous spiritual gifts, which were named Apostles, Prophets, Evangelists, Pastors and Teachers; and that after the Saints were perfected or qualified for the work, the ministry was then to be conducted or carried on by them. We are therefore either under the ministrations of miraculous spiritual gifts, or we are under the ministrations of the Saints.

If it be true that we are under the ministry of spiritual gifts, the Mormons are right, and all the rest are wrong. But if we are not under the ministry of miraculous gifts, then it is presumption in us to call ourselves by the names of these gifts. We should discard the names, or claim to be what we call ourselves.

Suppose a shrewd Mormon were to come in contact with a man calling himself an Evangelist, a Pastor or a Teacher, he would say to him: you, sir, wear the name of a miraculous spiritual gift, while you deny the existence of such gifts. You are an imposter claiming to be what you are not; if so be, these gifts have ceased, as you affirm.

The only names we can now wear appropriately or lawfully, are those of Bishop, Deacon, Messenger or Angel, and Saint. He that has the oversight of a church is a Bishop, and he that manages the secular affairs of a church is a Deacon, and he that carries a message from the church to the world, or from one church to another, is an Angel or Messenger and all these duties belong to the Saints. Therefore, we are emphatically under the ministry of the Saints.

The seed (which is the word of God) was given by the first class herein mentioned, and is to be cultivated and resown by the second class. So that the Church, like all the other creations of God, has its seed in itself, by which it can perpetuate itself till the end of time.

More anon. Affectionately Yours,
M. WINANS.

Jamestown, O. 10th

THE SUPPER.

BY R. FRENCH FERGUSON.

For as often as ye eat this bread, and drink this cup,
ye do show the Lord's death till he come.

I COR. XI: 26.

This is my broken frame;
And this, my saving blood;
Thus in my memory take
This immemorial food.*
This cup I'll drink no more
Till in my kingly home—
But ye—when I am gone,
Will drink it till I come!

The saints have suffered long—
The faggot and the flame
Have left on storied page
Full many a deathless name!
And hunted saints have sought
Rest in a caverned home;
And still the bread was broke,
And will be till he come!

The Heavens above are brass,
We see our Lord no more;
But on His Day the saints
Their ceaseless praises pour;
Onward they march—and Time
Treads onward with the train—
And still the table's spread,
Till he shall come again!

Feast on, my brethren, feast!
The Savior tarries not!
Afflictions we'll forget
In Him—THE UNFORGOT!
The Heavens will not remain
An unrevealing dome;
Ah, who with John can pray,
'Lord Jesus, quickly come!'

*The Lamb slain from the foundation of the world.
—REV. XIII: 8.

DEATH OF THE FLOWERS.

BY BRYANT.

The melancholy days are come,
The saddest of the year,
Of wailing winds and naked woods,
And meadows brown and sere.
Heaped in the hollows of the grove,
The withered leaves lie dead;
They rustle to the eddying gust,
And to the rabbit's tread;
The robin and the wren are flown,
And from the shrub the jay,
And from the wood-top calls the crow,
Through all the gloomy day.

Where are the flowers the fair young flowers,
That lately sprung and stood
In brighter lights and softer airs,
A beautiful sisterhood?
Alas! they too are in their graves,
The gentle race of flowers;
And lying in their lowly bed,
With the fair and good of ours;
The rain is falling where they lie,

But cold November rain
Calls not, from out the gloomy earth,
The lovely one again.

The wind flower and the violet,
They perished long ago,
And the wild rose and orchis died
Amid the summer glow;
But on the hill the golden rod,
And the aster in the wood,
And the yellow sun-flower by the brook
In autumn beauty stood
Till fell the frost from the clear, cold heaven,
As falls the plague on men,
And the brightness of their smile was gone,
From upland glade, and glen.

And now when comes the calm mild day
As still such days will come,
To call the squirrel and the bee
From out their winter home,
When the sound of the drooping nuts is heard,
Though all the trees are still
And twinkle in the smoky light
The waters of the rill,
The south wind searches for the flowers
Whose fragrance late he bore
And sighs to find them in the wood
And by the stream no more

And then I think on one who in
Her youthful beauty died—
The fair, meek blossom that grew up
And faded by my side;
In the cold moist earth we laid her,
When the forest cast the leaf,
And we wept, that one so lovely,
Should have a life so brief;
Yet not unmeet it was, that one,
Like that young friend of ours,
So gentle and so beautiful,
Should perish with the flowers.

MISCELLANEOUS.

Novel Premium.—Among the premiums distributed at an annual exhibition of a female Academy in Georgetown D. C. was one for excellence in the art of cooking.—The young lady's name is not given. We would like to contribute our mite in making it known, and hold it up to the admiration of others. It is time for a reaction in the system of education which would lead one to believe that young ladies would never expect to be housekeepers or mothers, although the same inspection would leave no doubt that they were looking forward to shining in society, and practising the arts of beau-catching. The ornamental has its place, and will always keep it; the useful needs expansion in various directions.—*Frederickburg Citizen.*

'What do you do for a living?'
Nothing, sir, the times are too hard.
'Do you say so? Come with me and I will give you work.'
'Lawks! sir! You don't suppose that I would go to work, do you? These are two hard times for that. It's no use to go to work these hard times.'

Ten thousand dollars have been appropriated by the Vestry of the Trinity Church, New York, for an Organ to be built by it.

Bishop of Pittsburg.—The Right Rev. Dr. O'Connor, the Pastor of St. Paul's Church, Pittsburg, Pa., was consecrated Bishop of the new See, on the feast of the Assumption, (13th ult.) in the church of St. Agatha, at Rome. The consecration was performed by his Eminence Cardinal Grasoni, assisted by two other prelates. Dr. O'Connor is now on his way home, to take charge of his Diocese, having left Rome for that purpose immediately after his consecration. The See of Pittsburg, will embrace all of Western Pennsylvania.

Wonderful Phenomena.—There is now exhibiting in New York a being termed the Wild Boy of the Woods, said to have been caught in a wild state on the Island of Bore. He has four feet, no hands, runs on all fours, and yet has the power of speech! His two four feet have but four toes or claws on each of them, similar to one species of the Orang Outang. He is thought to be the connecting link between man and the brute creation.

'The departed, the departed—
They visit us in dream;
And they glide above our memories,
Like shadows over streams.'

Cure for Bronchitis.—A minister of the Presbyterian church, resident in Greene County, who has been laid aside from his Pastoral office by the bronchitis, for three years past, has entirely recovered his voice by the application of Croton oil to the surface of the throat, against the organ effected, sent him three weeks ago by Dr. White of Hudson.—One drop, daily rubbed over the surface, produced a singular but powerful eruption of the skin, which as it progressed, restored his voice to its full tone and vigor, so as to enable him to commence anew, last Sabbath, public speaking.—*N. Y. Evangelist.*

The Rev. J. Pierpont has sued the proprietors of the Hollis-street Church, Boston, for another year's salary, and attached the real estate for his claim. This means, we suppose, that the Church itself, with the ground on which it stands, has gone into the hands of the Sheriff, and is to be sold at auction unless the Reverend Pastor's salary is paid up in cash. There is something new in such a proceeding in this country at least.

The man who takes a paper and pays for it in advance, or which is well enough, within the year, is a gentleman and a good citizen in every sense of those terms, and deserves well of his country.—*Wayne Co. Herald.*

ANECDOTE OF DR. GREGORY. In the Life of Sir Astley Cooper, the following anecdote is related of Dr. Gregory:—

It was the custom of each professor to receive at his own house, the fee from the new pupils. One day, Dr. Gregory, thus engaged, had used all his blank tickets, and was obliged to go into an adjoining apartment to procure one for a student whom he had left in his consulting room. The accumulated money was lying on the table, and from this sum, as he was re-entering the room, he saw the young man sweep a portion and deposit it in his own pocket. Dr. Gregory took his seat at the table as if nothing had occurred, filled up the ticket, and gave it to the delinquent. He then accompanied him to the door, and when at the threshold, with much emotion, said to him—'I saw what you did just now; keep the money; I know what must be your distress, but for God's sake, don't do it again—it can never succeed.'

The pupil in vain offered him back the money; and the doctor had the satisfaction of knowing that this moral lesson produced the desired impression on his mind.

IT IS TRUE.—Dr. Channing, in one of his latest addresses, said with as much beauty as force, 'that the grand end of society is to place within the reach of all its members, the means of improvement, of elevation, of the true happiness of man. There is a higher duty than to build almshouses for the poor, and that is to save men from being degraded in the blighting influence of an almshouse. Man has a right to something. He has a right to the aids and encouragements of culture, by which he may fulfil the destiny of a man; and until society is brought to recognize and reverence this, it will continue to groan under its present miseries.'

No man ever regretted that he was virtuous and honest in his youth, and kept aloof from idle companions.

Virtue maketh man on earth famous—in their graves illustrious—in the heavens immortal.

Virtue, intelligence, industry and economy are mile-stones on the highway to wealth and happiness.

Historians make men wise; poets, witty; the mathematicians, subtle; natural philosophy, deep; morals, grave; logic and rhetoric, able to contend.

RECEIPTS.

The paper which had upon it our receipts for this week, amounting to \$35 or \$40, has been mislaid, and therefore cannot be published. But all the lost receipts were *properly credited upon book*, so that those concerned need feel no *uneasiness*. \$6 is remembered from Mayslick, Ky; \$2 from Martinsburg, O., and \$2 from Bro. Gregory of Virginia. The amount received since is published below.

Thomas Kirkland, Perryville,	Ky,	2 00
J. L. Teamy, Harrodsburg,	"	2 00
John Tisdal, Glasgow,	"	2 00

AN INCIDENT.— 'Will you please give me a drink of water?' said a little boy at the door of one of our citizens. It was mid-day, and the weather was exceedingly warm, the door opened near the dining room, and the dinner had just been placed upon the table.

'Come in, my little fellow,' said the gentleman of the house, while he waited.

'I thank you sir, I have some chips here, and wouldn't like to leave them.'

'Bring them into the entry and come in. Have you dined?'

'No sir,' said he timidly, 'nor I didn't have any breakfast yet. Mother is sick, and I have just got some chips to make a fire with, and shall go home to make her some soup.'

'Soup? Then you are cook too, eh?'

'Yes, sir, I got some cold meat last night, and it will make her a good soup.'

'Come, my boy, sit down first and eat a good dinner with us—you will feel better.'

'Thy boy laid his slouched hat in a corner, and after some coaxing, seated himself and ate hastily. He said but little and rose to go.'

'I am very thankful sir,' said he, and a tear stood in the little fellow's eye.—'I wish I could pay you,' he stammered—but I am very poor and haven't got any thing! He brushed the drop from his cheek and turned to take his hat; but a smile played on his lips as he glanced at the chips, and added—

'O— I forgot, I have two baskets of good clean chips here, and if you will have one of them, I shall be very glad; I can get another. You have been so very kind to me, and they will be very handy, ma'm,' said he turning to the lady, for you to kindle your fire with. Shall I leave them?'

'No, my good boy; keep them, and take this too,' said the gentleman, as he handed him some change. When you are in need come to me again.'

The poor little fellow seemed alarmed at this, but with many thanks he departed to the dwelling of his sick mother.

APPEARANCES.—It is a remarkable fact, that every animal when dressed in human apparel, resemble mankind very strikingly in features. A bull, dressed in an overcoat would resemble a lawyer. Tie a few ribbons around a cat, put a fan in its paw, and a boarding school miss is represented. A cockerel in uniform is a general to the life. The features of a tiger call those to mind of a sailor. A hedge-hog looks like a miser. Dress a monkey in a frock coat, cut off his tail, and trim his whiskers, & you have a Broadway dandy. Jackasses resemble a good many; but we dislike personalities in this case.

A western paper says in an obituary notice, that he had also been for several years a director in a bank notwithstanding, which he lived and died a christian, universally respected.

PROPOSALS

For publishing at Jonesborough, East Tennessee, by J. & D. T. WRIGHT, a religious periodical, to be entitled THE CHRISTIAN ADVOCATE & MESSENGER, to be edited by JAMES MILLER.

The work will be devoted to the principles of original Christianity, as made known in the Living Oracles, embracing the kingdom of our Lord Jesus Christ; the operations of the Holy Spirit, the sufficiency of the Word of God in the salvation of man, Faith, Repentance, Baptism, its perpetuity, obligation, subjects, action and import; the unity of the Church, &c. It will also report the progress of Reform, &c.

TERMS.—The Christian Advocate and Messenger will be published in monthly numbers, containing 16 octavo pages each, at one dollar per year, payable on the reception of the first number; one dollar and twenty-five cents, if delayed six months; one dollar and fifty cents, at the end of the year. Any person remitting

to us five dollars, free of postage, shall receive the sixth copy gratis. All Evangelists, friendly to the work, are authorized to act as agents.

All communications, relative to the Christian Advocate and Messenger to be directed, free of postage, to J. & D. T. WRIGHT, Jonesborough, East Tennessee.

Let all subscribers be particular to mention the Post-office, county and State, to which they desire their papers sent.

The work will be published when it is ascertained that there is a sufficient number of subscribers to warrant the undertaking.

Subscribers can forward their names, as well as make remittances, (free of postage,) through the medium of Postmasters, according to law.

J. & D. T. WRIGHT.

Oct. 28, 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.

TERMS.

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

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

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

JOHN G. TOMPKINS, PRINCIPAL.

September 1st, 1843.

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

TERMS.

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

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

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

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

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

RULES FOR REMITTANCE.

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

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

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

CHRISTIAN JOURNAL.

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

WEEKLY.]

R. FRENCH FERGUSON, EDITOR.

[\$2.00 A YEAR.

Vol. II.

Harrodsburg Ky. November 25, 1843.

No. 37.

COMMUNICATIONS.

For the Christian Journal.

MISSIONARY SPIRIT.—No. 1.

BRO. FERGUSON:

It must be obvious to every mind that we live in a remarkable period of the world's eventful history. The remark is true, if we look at the subject in a political or religious point of view, and we wish to speak solely of the latter. The time was, when Heathenism had extended its conquests over almost the whole world, and the knowledge of the true God was confined to a single nation. Time passed; and the glorious Gospel of the blessed God was proclaimed. Its adaptedness to the wants of the human family was soon seen, and its triumphs were rapid and glorious. But the hand of man, which first defiled the earth, soon also defiled what was intended for its benefit; and the man of sin arose in his hideous proportions; and rendered again fetid the atmosphere which the Gospel had partially purified. The long night of Papal darkness succeeded; and the sun of righteousness appeared to have been banished from the earth. The clouds at length broke, and exhibited again his renewed glories. But the horizon was not fully cleared up; the mists of Papal darkness still hovered over it; though there was much to rejoice the heart of the lover of truth and holiness. But the progress has been onward, and we think we can now discern the position in which we stand. We can take a retrospect of the past, and see the course over which we have gone, and the prospects for the future; and all must acknowledge that they are pregnant with momentous interest. The idea pervades the minds of all reflecting believers of God's word, that the period called the Millennium is soon to be ushered in. It is true there are different opinions in regard to its nature, some expecting it to be realized in time, and others in eternity; but this does not alter the fact we stated, that the future prospects of the Church are great and glorious. And apart from all our speculations in regard to this glorious period, there is abundant evidence for our believing that a period of exaltation of the Church is near. In view of these facts, the question I should like to present in this paper is this. How ought we to act in reference to it? Many of us frequently speak of the future with triumph, and there our zeal begins and ends. But let us take a view of the circumstances in which we, as friends of the ancient Gospel are placed; and then, perhaps, we shall be able to see what our duty is, and the motives for its immediate performance.

We have remarked that the moral progress of the world has been onward, and we think now we have the Gospel in its primitive simplicity and energy. Let us, then, while we are rejoicing in its light, look around and see how others are situated in regard to it. Are we aware of the ignorance that prevails in regard to it, and the consequent misrepresentation of it that abounds? Are we aware that in the eastern part of our own country, very little is known, and still less understood of it? No, many of us prefer basking in the sunshine that we enjoy, and take no pains either to inform ourselves of the wants of others, or to extend to them the means of deliverance from them. And if we turn our attention to any other part of the world, how sad the picture that presents itself.—Either Popery, or its cognates—sectarianism, in all its phases, every where abounding in Christendom, and heathenism rife without. While we are thus supinely gazing upon the scene, what are the elements that are at work. The zeal of the Propaganda, sending its missionaries abroad in every direction—the so called Christian parties sending their champions into the arena to combat the Juggernaut, or each other, as the case may be. And if we see so much of this at home, and experience so much of its evil effects, what must the case be, and what must be the effect produced upon those acquainted with the circumstances, and looking on with surprise at the jarrings of the followers of the 'Prince of Peace,' the suppliant for Christian union. How is it that we, conscious of the possession of the gem of the Gospel, polished as when it came from the hand of its great Maker, can sit in indifference and supineness. While others are exerting themselves to their utmost to extend the systems of man's devising, how is it we exhibit no more zeal for the extension of that which has emanated alone from Jerusalem. It is this want of zeal that has originated the opinion that we are connected with that most miserable of drivellers, who expect that God will perform all his purposes himself, and that human instrumentality would only clog the wheels of the chariot of his omnipotent decrees. We are the farthest from such absurdity, and our devotion to the cause of propagating the Gospel should be the evidence of it. Look at the facilities we possess. The Gospel is the power of God, the sword of the Spirit, and whenever it is freed from the rust of man's devices, its keen edge will be felt. Of this we have evidence in the early church, and in the modern one. It required but forty years for the Apostle to say that its sound had gone out into all the earth. So great was the zeal of the early Christians that this short period sufficed

d. French

to publish it to the whole known world. And it has effected wonders at the present day. Fifteen years ago the primitive Gospel was scarcely known; now it numbers among its friends probably more than two hundred thousand. While there is much to rejoice in for what it has done, there is much to be regretted for what it might have done, and what has been left undone. With the zeal of the primitive church the modern one might be successful in publishing the glad news of salvation to a perishing world. Not only the sound might have gone out in this country; but the darkness of heathen lands might have been penetrated by its rays, and rejoicing in its beams.

There is abundance to grieve for; but, perhaps, the best way is to show the sincerity of our sorrow, by our reformation. The world is before us; we have the materials for bringing it into subjection to God, and all that is wanting is to cherish that laudable enthusiasm which will prompt us to vigorous exertion. Who can estimate the results of twenty years labor on our part? Might not the glories promised to the Church be fully secured even in our day? Might not *'the Gospel'* be published to every nation for its witness, and nothing remain but the consummation of the plans of God's benevolence, 'bringing the ransomed home, with songs and everlasting joy upon their heads?'

A word in regard to our method of working.—The Savior's direction was, 'begin at Jerusalem.' There is philosophy in this. The sects have neglected it, and scattered their missionaries over the surface of the earth, and the fact is that they are effecting nothing in comparison with what is needed. Let us adopt the Savior's advice, select a central point for our beginning, and like the widening and retreating waves, suspend not our efforts till they are lost in the glory and blessedness of Heaven.

T. J. MELISH.

Winchester, Ky.

ORGANIZATION.

MR. EDITOR:

I perceive that your columns have been very much engrossed in the examination of the subjects of Ordination, Eldership, Organization, &c. I have carefully read what your correspondents have had to say upon these subjects; and as several of them have expressed themselves without reference to good style or felicity of composition, I am emboldened to give your readers my crude opinion.

In the first place, I will say, that from a careful and patient examination of the New Testament upon these subjects, I have not one doubt but that the teaching of the Apostles, does develop a full, and happy organization of the Christian Church, suited to every exigency that may occur, either in the necessary absence of Elders, or when she possesses the perfection of these officers—that there is not the least ground for calling in the assistance of the present digested systems of sectarianism, nor of referring to the vague, traditionary, and uninspired views of the mis-named Fathers of the Primitive Church.

2. The Scriptures do most certainly teach that

there are three classes of officers in the congregation, when fully organized—Bishops, Deacons and Messengers. These were severally *servants* of the Church; and their offices, like the offices of all servants, were simple and easy to be understood. They were subservient in all things to the Master or Lord of all, whose wisdom to order and direct must be acknowledged as the first qualification for their appointment. Revealed truth was the principle of action—purity the characteristic and peace and love the temper of the whole. Thus far I presume all your correspondents agree.

3. With regard to the appointment of these to their several offices, it is assumed by several of your correspondents that the imposition of hands is necessary. I say it is *assumed*; for I am certain they have not presented divine authority for it, with reference to this end. That hands were imposed for specified purposes, there is no person that doubts; but that the appointment to, or the installation into office was one of these objects, is an assumption, I think, as groundless as the claims of the transmitted unction of office of the Pope of Rome, or the Archbishop of Canterbury. I am aware that 1 Tim. 5: 22. '*Lay hands suddenly on no man,*' is used as giving divine sanction to this assumption. But I feel very confident that the Apostle had not the slightest reference to the appointment to office. The subject of *Discipline*, which had been entrusted to Timothy by Paul for the proper regulation of the Churches in Ephesus, was that which engrosses the attention of the Apostle in this connection. These Churches were as yet without officers. The Apostle, therefore, most solemnly charges Timothy to do nothing by partiality—not to favor one above another—to lay hands suddenly on no man, lest he be partaker of other men's sins; and he assigns as a reason for the whole that some men's sins go before to condemnation, and some follow after—and also that some men's good works are made manifest beforehand, whilst they that are otherwise cannot be hid. How important, therefore, that Timothy should not be hasty in the execution of the laws of the Lord against sin; but that he should wait till time had fully developed the character of each offender. I do think, that if your scribes would examine this passage, without reference to the use that has been made of it, they would see a beauty and a force in it, as yet to them undisclosed. Will the reader turn to it and examine it carefully? I will almost risk my reputation upon his discovering that it has been, like many other passages in the Good Book, most egregiously and glaringly perverted. I will not be dogmatical; but again I will say that, to my mind, it is clearly evident that Paul simply and very reasonably, directs not to suddenly execute the penalties of a (supposed) violation of law upon any man; but as the object of the Christian system was to *save all men*, he should wait till time and circumstances could develop the true state of the crime, and thus he would have it in his power to show that he had acted without partiality.

The 13th of Acts can never be adduced as evidence in this case, until it can be shown that we

have such pastors and teachers as officiated at Antioch!

The assumption that *ordain* necessarily includes the imposition of hands, should be proved before a custom is established from such authority. There can be no doubt but that a messenger of a church, going into the world and raising up a new body, has the authority of Paul to Titus and Timothy, to ordain Elders in every case where they have men possessing the qualifications. But it is not so evident that Timothy and Titus did this by the laying on of hands. The *onus probandi* should be taken here or we should cease to adduce Titus 1: 5 as proof of the assumption.

In my next, I will undertake to show that the Scriptures have anticipated the situation of a church without Elders, and have appointed an umpire for the settlement of all difficulties that may occur, as well as executor of the law of God, in cases of discipline. As I have something to develop upon this subject, as I conceive, as yet undiscovered by your Scribes, I ask their attention to it in all candor and sincerity. For the present, *vale*.

THINKER.

For the Christian Journal.
ORGANIZATION, &c.—No. II.

MR. EDITOR:

4. A word to those of our Brethren, who speak of organization with Elders, general meetings, &c., as necessary to the settlement of difficulties. I would say to all such, read attentively the Epistles to the Corinthians. That Church was in the greatest of difficulties—difficulties as grievous as can ever occur in a church with its total apostasy. The Apostle, by divine authority, gave them directions by which they could all be settled; and it is evident that those lucid Epistles have been preserved for the exigencies that may occur among the sanctified (1 Epistle 1: 2,) throughout all time. Hear one direction with regard to the umpire before whom a difficulty is to be presented. 1 Cor 16: 15—'I beseech you, brethren, that you know (acknowledge) the house of Stephanus, that is the first fruits of Achaia, and that you submit yourselves to such, and to every one that worketh with us and laboreth.' Again, 6th chapter: 'So, then, there is not among you a wise man, who shall be able to decide between his brethren! Why do you set those to judge who are no account in the congregation?' From these declarations, it is evident; that the first fruits, who are generally the wise men in the congregation, who labor for the Lord, and the church where there are no Elders, is the constituted umpire for the adjudication of all difficulties.

Again: Let me observe that it is not absolutely necessary either to the existence, or the worship and peace of a congregation, that it shall have Elders, &c. These are necessary to the full organization; and their offices are to be bestowed as a reward for duties already performed. But we have accounts in the New Testament of more than twenty congregations—neither of which had a single Elder. Corinth was one of these—in diffi-

culty. The wise in the congregation—the first fruits—the laborers, were the persons whom Paul & reason appointed as the arbitrators in all such cases.

Is it not a fact, with reference to the present effort to return to primitive usages, that in every case the providence of God has raised up among us in every new place, as the first fruits of our labors, the wisest and most prudent men of our communities? Is it not the case with every moral renovation? Men of the greatest independence of mind—of the most reflecting and discriminating intellects, are those who can brook the tide of popular ridicule and abuse, and these are the 'first fruits' of our labors. I have travelled extensively in six States of this Union—I have visited the principle congregations of our Brethren, sometimes known and sometimes unknown, and after a careful enquiry find not one single exception. This being admitted, how much it speaks for the care, goodness and providence of God with reference to us.—Examine it, brethren, and perhaps it will do much to settle your minds with reference to umpires for difficulties in the absence of Elders.

5. I do not think that any Evangelist or Messenger should appoint a man to the Elder's office, without the possession of all the qualifications described by Paul. But I also think that Paul authorizes and reason sanctions that the first fruits of his labors, which are, (may I not say it) always, when the Gospel is properly presented, the wise in the congregations to lead the worthy, and execute the law.

In fine. The first fruits, the wise in the congregation, should take the lead as the servants and laborers in the Church—and as such, by a scriptural exercise of their duties, they will develop their qualifications, entitling them to the Elder's office—and the Brethren should submit themselves to them that are such. Thus we will all be servants of each other, by serving the cause of the Lord.

These, Mr. Editor, are the opinions of one who is fully satisfied with the simple organization of primitive times; and upon that organization simply claims to assign himself as a

THINKER.

For the Christian Journal.

IS THE BIBLE TRUE?—No. 6.

In the further investigation of this subject, I shall, in this number, confine myself to the presentation of one fact or evidence, exhibited in the Bible, which, I conceive, proves conclusively the truth of Revelation. The evidence here relied on, is, the complete adaptation of all the rules and requirements of the Bible to the nature, situation and condition of man. In order, however, that the reader may see the relevancy of the testimony, it will be necessary first to have a just conception of the nature and character of man. That this may be the case, I must invite him for a few moments to forget the thousand false ideas, which the

creeds and preaching of Theologians have made upon his mind, respecting man's character, and return with me to the fountain—to the Bible, and see man's character delineated there by the hand of Him who made man. Genesis 1:26. And God said, let us make man in our image, after our likeness, &c. 27 verse: So God created man in his *own* image, in the image of God created he him, male and female created he them.

31st verse: And God saw every thing that he had made, and behold *it was* very good, &c.

Thus, we see, man was made good, and so pronounced by the author of his existence.

But is also true that man afterwards acted wickedly.

Now, let us see in what particular he did wrong, and the result of that wrong.

Directly after man was created, God gave him a command, see 16th verse of 2nd chap of Genesis, 'And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat.

17th verse. 'But of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt surely die.'

Now Adam's sin consisted in refusing to keep this command. The result of which was death temporal, '*not death temporal, death spiritual, and death eternal,*' but simply death temporal. This is clear from the 19th verse of the same chapter. 'In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken, for dust thou art, and unto dust shalt thou return.' Again, Paul, in proving the resurrection, says, 'as in Adam all died, so in Christ shall all be made alive.' If, then, Adam died temporally and spiritually and eternally in Christ, all are made alive temporally, spiritually and eternally; consequently the doctrine of Universalism is true, and the doctrine of *total, hereditary depravity* is false sure enough. But, we are told, that in consequence of Adam's transgression, he has entailed on all his posterity total depravity, and in consequence thereof, man is incapable of doing good.—This doctrine, I conceive, is no where authorized by the word of God. Certainly all intelligent men will admit that Adam could have refused to violate the law God gave him to keep. If he could not, is it not singular that God commanded him to do a thing which he could not do? Vain and rash presumption to think otherwise! Then, as Adam lost none of his faculties of mind or reason in what is generally called the fall, he certainly after 'the fall,' could have used the same

discretion as he did before to either do good or evil. If he were what is called a 'free agent' before 'the fall,' he must have been so afterwards.—That is, I maintain, that man, ever since he came from the hands of his Maker, has the power to do good or evil, if not there can be no justice in punishing men for transgression, nor any meaning in the Scripture, which says, 'every man shall be rewarded, according to the deeds done in the body, whether they be good or evil.' That this was the case, directly after Adam transgressed, with the human family, I prove by the case of Abel and Cain. Abel offered acceptable offerings to the Lord, and Cain did not; but Cain was told by God, if he did well, he should be accepted; but if he did not well sin lieth at his door. See Genesis 4:6. Again 'Noah was a just man and perfect in his generation. And Noah walked with God.'

But man became desperately wicked, so much so that it repented God that he had made man.—This is all true, and still more of it: 'In man there is no good thing no man doeth good, no not one,' 'man is dead in trespass and in sins,' 'and every imagination of the thoughts of his heart was only evil continually.' 'The human heart is deceitful, who can know it,' and many like passages. But who causes all this? It is man himself; with that tongue, which God gave man to speak and sing his praise, he blasphemes his holy ways; with that hand, which was given him for noble purposes, he slays his fellow-man; not that he could not help it—nor that he knew no better—but of his own free will and choice, and that too, in violation of God's own holy law. The man, then, sins, and 'sin is the transgression of the law.'

The great error, growing out of the understanding of the foregoing Scriptures, relied on by many to prove man's 'total depravity,' and incapability to do good works, is this: They suppose that because men do wickedly, and do no good, that it follows as a natural consequence that a man is not capable of doing good. We are never told in God's word that no man can do good; but, upon the contrary, we are expressly told and required to do good. I may say of a particular person that he has no learning, he has no knowledge, that he is *dead in ignorance*. But does it follow as a matter of course, that that person cannot learn, that he cannot get knowledge, or that he cannot become alive to intelligence? By no means, if he be a person of sane mind. Therefore, we are not to conclude that man is incapable of doing good;

if from no other cause than the simple fact that God has required him to do good, and without which he is sure to be punished. Hence, I conclude, that man is a free and moral agent, capable to do good or evil, capable of choosing life or death, capable of obeying or disobeying God's divine law; and as such I shall treat him, in attempting to show the beautiful and complete adaptation of God's moral law to his character, feelings and condition, temporally and spiritually.

Man may be justly pronounced a being possessing three separate natures, to-wit: animal, moral, and intellectual. The latter division, must, however, at all times be called into requisition to assist the two former in a proper channel to secure happiness in their operation, and in proportion to the advancement of man's intellectual part, does his good depend in the proper exercise either of his animal or moral nature. That part of man, which we denominate animal, is common to all animals inferior to man, and is universal; for instance, man possesses amative desires, he loves his offspring, he desires food, &c., so do all other animals, and it may be said all inferior beings to man possess organically susceptibility to intelligence, but in a very limited sense; but man is the only being created by God, who has any of the moral desire or nature connected with his existence; for he is the only part of creation made subject to any moral law. Now, let us see how beautifully does man's nature, under the three foregoing divisions, harmonize and accord with the Bible, in order to produce happiness, which is the grand desideratum of man, and whilst man keeps within the rules prescribed by Revelation, he can exercise laudably and happily, all his desires growing out of animal nature. But so soon as these rules are neglected and overleaped, he becomes miserable, for he, independent of moral feeling, almost universally comes in contact with that physical law, which is also interwoven in his nature, the least neglect or violation of which produces pain, independent, as I have remarked, of any chagrin produced by moral restriction, upon his mental faculties.

Now, I will place a few instances in juxtaposition, found in the Bible, applicable to man's animal nature.

God commanded our first parents to multiply and replenish the earth. By this process the whole globe was to be peopled. Whilst the amative desire of man is here created and tolerated, for high and laudable purposes, yet it may be used for improper purposes, both to the perpetrator and the community. God, therefore, has said, 'Thou shalt not

commit adultery.' Parents are commanded to love their children, and raise them up in the fear and admonition of the Lord. Yet, we are cautioned against placing too much affection upon them, so as to absorb our love towards our heavenly Father. And, again, we are told not to provoke our children to wrath; thus, at once, pointing out a most perfect regimen for our conduct towards our offspring. Again, man desires food and raiment. All this God has provided for him, and a moderate and proper use thereof is commanded and tolerated in God's word; whilst an inordinate use or even desire for it is condemned. Man has a desire to accumulate wealth. This is right; he that provides not for his own household is worse than an infidel, &c. Yet, whilst man has this desire, he is instructed not to use it improperly, for God has said, thou shalt not steal, thou shalt not covet. We find a perfect prohibition to all the violations of man's animal desires in the following, 'The grace of God that bringeth salvation, teaches us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in the present world.'

Now, common observation teaches us, that man naturally possesses the foregoing desires, and for his welfare, properly used, they are indispensable; and we also know from observation, that when those desires are carried beyond their sanction in the Bible, they produce at all times mental pain, and not unfrequently so infringe upon man's physical nature as to produce bodily pain; consequently the rules found in Holy Writ, applicable to man's animal nature, are such as beautifully harmonize with, and are in accordance with all his desires, if properly regulated by those rules, as God intended they should, for man's own happiness; for whilst God sanctions their exercise as far as necessary for man's benefit, he prohibits their extension beyond that point. Thus much for man's animal nature, in my next I will extend the inquiry to his moral and intellectual nature.

Before I close this number, I wish to make one remark. I have said I regard man capable of doing good or evil. I wish to be understood when I say man can do good, that he has not the power originally of himself. But that this power was imparted to him in his creation by God, which power exercised upon the principles of the Gospel, or plan of salvation, brings man within the terms of reconciliation with God, and places him in a salvable state, alone through the merits of Christ's blood.

Scottsville, Ky, Nov. 4, 1843.

CHRISTIAN DUTIES.—No. XVI.

DUTIES OF BISHOPS.

Sometimes, in the graphical style of the great expounder of the faith to the Gentiles, much may be learned from a few sentences; particularly when, by a manifest *irony*, he wishes to speak down into the very heart of the erring, and cause them to *feel* the *greatness* of their sins, and to reform. And there is, perhaps, no passage which sustains this character more fully than 1 Cor. 6: 1—7.

'Dare any of you, having a matter against another, go to law before the unjust, and not before the Saints? Do ye not know that the saints shall judge the world? and if the world is to be judged by you, are you unworthy to judge the smallest matters? Know ye not that we shall judge angels? *How much more things that pertain to this life?*'

In this passage I think it will not be denied that Paul teaches the Saints, not only to decide things of (as we generally say) a *spiritual*, but also of a *temporal* nature. They should not, under *any* circumstances, go to judgment before the unbelievers. That is, as Christians they had nothing to do, in any way whatever, with secular laws or judges, except to submit to them in all their requirements, which were not contrary to the law of Christ. The Church had cognizance of all matters pertaining to its members, whether spiritual or temporal; so that she had no use for *human* laws, or institutions—for any law but 'the law of the Spirit,' or for any society but 'the Church of God.' And hence, when any one applied to human laws or judges for justice in any matter, he manifestly and very greatly (for they should suffer wrong—be defrauded, in every small matter) *questioned* either the *faithfulness* of the *brotherhood*, or the *perfection* of the *law of Christ*.

It was no small offence that called from Paul the cutting remarks which he made on this occasion. This offence was either accusing the church of God before the world, or denying that perfection to the law of Christ, which it claims; and, to my mind, it was beyond doubt, the latter. For, indeed, the church at Corinth had given great reason to be complained of, and to this day, any appeal to human laws, or human inventions, ancient or modern, by any member of Christ's Church, for the purpose of effecting any object however good, however important, must be an implication of the above named offence! *Offence!* yes; and such too as was not borne with where Paul taught! We are pleading against sectarians, the perfection of the

Bible to '*thoroughly* furnish the man of God unto *all good works*,' with a stunning sound, with unanswerable arguments, and sometimes we even feel at liberty to use towards them the most withering sarcasms; and still, we can belong to societies confessedly human, and become joint coadjutors with those who labor to give them success, and gain them honor in the world! We feel at perfect liberty, though by our own rule we condemn ourselves in so doing, to belong to a society that arrogates to itself something of antiquity, and of worldly honor and show—to an institution so very sacred and pure, that its adherents feel 'they are doing God's service,' not only to destroy the character, but the life, and in the most horrible manner imaginable, of any one who will have the audacity to question its antiquity, its perfection, or its importance! Or, if it be a modern invention, we scruple not at it, provided only it has *something of popularity* about it,—with the prospect of a little good! we can *rob* the only source of all good, and 'give honor to' these human inventions!

The law of Jesus Christ is either perfect, as it claims to be, or it is not. If it is, then we are bound to give all honor to it, and to its author, for every good work in society, and not *lavish it upon the institutions of men*. He who does not observe this, violates one of the plain commands of the Master. And how many there are, who have not only gone to human inventions for the avowed accomplishment of good objects, (thereby declaring that the law of Christ is not perfect for every good work!) but who actually seem more interested in these societies, in their meetings and in the success of their cause, than they do in any thing pertaining to the church of God! Many leave their *business* and their homes, by night and by day, spend twice the money, as well as labor, in the institutions of men, that they do in the cause of God,—and some men make public speeches before multitudes for them, when they could not be prevailed on—they would leave the church before they would get up and exhort the brethren and sisters, pray in public, or even in their families!! And our Bishops see nothing in all this to condemn, or, if they do, they are silent as death! And when an Evangelist, who is willing to hazard all for Christ's sake, would speak of these things, they are soon at his elbow, to tell him of his fault;—that he has 'wounded somebody's feelings'—that 'we won't get over this for a long time'—such an one, 'of wealth and honor, will not unite with us now'—the truth having been told! The fact is, a number of our Bishops are as much to be blamed as the members; and they, therefore, *feel* on such occasions.

2. If, then, you have *judgment* of things pertaining to this life, set them to *judge* who are least esteemed in the Church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to *judge* between his brethren? but brother goeth to law with brother, and that before the unbelievers. Now, therefore, there is utterly (*plainly*) a fault amongst you, because ye go to law one with another, &c.

This passage teaches, I suppose, indisputably, that, while the congregation took cognizance of all matters pertaining to its members, whether they were 'things of this life,' or 'of that which is to come,' there were certain persons—not those least esteemed in the congregation, but the wise and experienced,—appointed to do the business of the whole; and to whose decision. (for they are to pass judgment) every one should submit. Who were these chosen, these selected ones, who formed a standing committee to do all the business of those who chose them? They were, of course, only authorized to act for those who chose them—not in another district, or congregation. Every congregation had its own Bishops, or Eldership. Observe, they are called '*judges*;' and are to pass '*judgment*' in all matters in the congregation, whether spiritual or temporal. Thus, rendering not only useless, but wicked, any appeal to human laws, judges, or institutions. To thus appeal was either to deny perfection to the law of God, or faithfulness to his people, or both! So it must be yet.

I am certainly not anxious to magnify the authority of Bishops, feeling myself bound to submit to them; but I am anxious that they shall feel their responsibility, and do the work to which, as Christian rulers, they are appointed. If this work is not to be done in the congregations, and in the way here recited, then has the law of Christ not only failed in its wonted perfection, but it has fallen far short of both the Patriarchal and Jewish laws; for this work was nicely and fully provided for in them, and scrupulously observed. The highest tribunal, after the death of Moses, and one from which there was no earthly appeal, was their *Elders, Overseers, or Rulers*. And if they abused this provision in their law, it should be a caution to us not to abandon it in ours, but to use it lawfully.

The error of the Corinthians was not in appointing certain ones to the business of the whole, but of appointing 'those least esteemed in the Church,' or

the young and inexperienced;—the very thing that many of our Bishops are now doing. Sometimes, unwilling to bear the responsibility themselves, they shift it on others, and even to those who are not likely to render justice—or throw it back upon the congregation again, to decide it by vote! So fearful are they, not in doing their duty, (for this would be right,) but of doing their duty! So very conscientious are they, that they are determined not to do the work to which the Holy Spirit has appointed them, lest they should do wrong!

Paul's manner was, 1. To show the error into which they had fallen; 2. To show what was right; 3. To show the consequence of not reforming. —'Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived.'—Verse 9. Such is the uniform manner in the whole Bible for correcting errors. When the Lord would labor with the Asiatic churches, he showed them, 1st, their error; 2nd, their duty; 3rd, what would follow if they did not reform. 'I will fight against you with the sword that proceedeth out of my mouth;' 'I will remove your candlestick out of its place;' 'be zealous, therefore, and reform, else I will spew you out of my mouth.'

This, then, is an infallible example for our Bishops. The Church must be purged—the sanctuary cleansed—all unfaithfulness must be cut off from the house of God. Let the Bishops, then, with infallible assurances of their authority and responsibility, take hold in good earnest, and do the work. Let them go to every erring member, show him his error and his duty, labor with him faithfully and affectionately.—exhaust the last prescription of the great physician; and if he will not reform, *cut him off immediately!* And let them be, if possible, the more prompt if the erring members be as the hands, the feet, or the eyes of the congregation: for, in this case, the leaven, the root of bitterness, the contagion would spread more rapidly, and fasten itself with a more deathly grasp. Let them see to it, that they be no respecter of persons; and that they shrink not from doing their duty, because it would seem to make havoc of the congregations. God's way is best, and we should practice it, though for a time the most disastrous consequences should seem to ensue. We need, and must have just such a separation (I call it a *separation*, because so many would be cut off!) as this, before we dare to claim gospel purity, or expect millennial, or even ancient prosperity. Zion has a vast amount of worse than dead weight hanging to her wheels. This must be purged away. Bishops!

O Bishops!! to your posts! The Great Shepherd will hold you responsible for the work. Shall the cause of God languish? Shall our neighbors perish for want of purity in the Church? and, if so, whose sin will it be?

An intelligent gentleman lately remarked—'I am glad you and my friend K, are trying to get the Church purged and in order.' He was asked, whether, if we should succeed right well, he would come in?' He replied, 'At the risk of my life, I would this day!'

True, this was not a good excuse for his disobedience; but it becomes us to cut off all *seeming* excuses—to remove the last prop.

C. KENDRICK.

Stanford, Ky.

For the Christian Journal.

A VOICE FROM THE SOUTH.

DEAR BRO. FERGUSON:

A few days since I returned here from a journey of several weeks, in the States of Alabama and Mississippi; and although I am very feeble from severe indisposition, I proceed to redeem a promise made to several of my friends in the South; and that is, to call on the preaching Brethren in Kentucky, to pay a visit this winter to Alabama; and especially to Eleyton, in Jefferson county, and the city of Montgomery.

As the subject of Christianity is generally the uppermost theme with me, I have but little difficulty in turning a conversation upon religious subjects; having, therefore, conversed with many on the subject, I feel safe in asserting that I never saw more interest manifested by any community in religious matters, than by many, very many persons in the South.

But we have one incontestible proof of the interest now pervading all classes in Alabama, on this all important subject, which is the unparalleled success of camp-meetings; they have been numerous over the State this season, and conversions by the score. And is it possible that our talented Brethren of Kentucky, will quietly fold their arms, and look silently on, and see the noble, generous South left to the mercy of Satan and Sectarianism, and not make an effort to raise the standard of the old Gospel? I have frequently been asked, Why do not your Brethren come amongst us and preach? We are anxious to hear? We cannot believe in the various systems of the day! We are, there-

fore anxious to hear you. And I assure you, with many it is not to gratify a mere vain curiosity, but a desire to hear the truth in order to obey it. With but little trouble, such Brethren as a few I could mention, might organize a congregation in almost every neighborhood through which I passed. I speak confidently from two circumstances. In the first place, I conversed with many persons of intelligence; and after reading and explaining the Scriptures and contrasting the Gospel plan of salvation with the common teaching of the day, they would at once become captivated with the Gospel, and see its beauty and consistency above every thing else. And in the next place, hundreds have latterly embraced sectarianism in the different forms of Methodism, Baptistism, &c. only for the want of a knowledge of something better.

I now appeal to my Brethren in Kentucky; with all these facts before you, will you not make one effort for our Masters cause? It is in your power to turn the tide, and triumph over the blighting influences of partyism. Is it possible that all our preaching Brethren of Kentucky are still required to confine their labors to the circumscribed limits of their own neighborhoods? Is not the Eldership yet sufficient to take charge of their flocks a few weeks at least, and let the Evangelists get out of sight of home occasionally, that others may hear, believe, and be baptised, and consequently be saved? Brethren, think of the great responsibility; to whom much is given much is required. You are blessed in your state, but remember, others are destitute and calling aloud to you for help. Shall they call in vain? I trust not. And now Brethren, who will volunteer to fight the battles of the Lord in this extensive field? A glorious victory awaits you. If you can spend only a portion of the present winter in the city of Montgomery, you would certainly be amply rewarded; by the ingathering of many valuable souls.

It is, I presume, unnecessary to speak of the advantage it might be to many of you, who have labored hard, to spend a winter in the South and breathe its balmy air.

In conclusion, I will add, that if any of our Brethren will go, I cheerfully recommend them to the hospitality of M. Grace, near Eleyton, and Mr. Levi Shackelford of Montgomery; they will find them kind friends, and if I am not much

mistaken, would soon greet them as devoted brethren.

In the bonds of Christian affection,

I am your Brother.

J. W. S. MERRILL.

Summer Co. Ten. Oct. 29th, 1843.

For the Christian Journal.

BRO. FERGUSON:

I have just been furnished by my Father with the 'Christian Journal' of the 23th ultimo, containing a letter from Bro. Wm. J. Barbee, copied from the 'Carthage Evangelist,' which I am induced to ask the privilege of noticing through the same medium. If Bro. Barbee had embodied *all* the facts in his letter, I should have been perfectly satisfied with its publication; but as he has not done so, I am anxious to correct any misapprehensions that may arise from it, and to do justice to him.

Waiving the allusion which Bro. Barbee makes in paragraph No. one, (which I understand perfectly,) in the second, he says, 'That his having preached for the Universalists gave rise to the apprehension, that he was trying to insinuate himself into their good graces,' etc. etc. and adds: '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 good reason to believe he was going over to the enemy.' All I have to say in reference to this paragraph is, that Bro. Barbee is mistaken; his preaching for the Universalists was not the ground of suspicion, nor was the remark of the Brother made with reference to that matter, but to the impropriety of our Brethren attending the meetings of the sects to the neglect of their own.

The Dr. next would make the impression, that he was attacked by one of the Elders, for the Universalism of his sentiments as given in his discourse, on the parable of the Tares and the Wheat, which is another mistake. It is true that in the course of our conversation, I told him, that I thought he had given the Universalist exposition of that parable; that he had said nothing upon it that a Universalist, who, hearing and having watched him closely, might not receive, and that he was not as explicit as he might have been.

In the 4th paragraph, Bro. Barbee mentions the discourse which was one of the main causes

of my attempt to admonish him; he may consider it an attack, but I did not wish it so understood; I thought he had seriously erred, at least in two discourses, and felt myself bound, for the sake of that cause, which for several years a few of us have labored, against the combined opposition of ignorance, sectarianism and infidelity to build up, to admonish him and advise him to pursue a different course.

I did not hear the discourse of Bro. Barbee on the 27th and 28th verses of the 9th of Hebrews, (being in the country on the morning of its delivery,) but I heard of it the next day, being informed by one of our most intelligent brethren, that he had not only given, but strenuously contended for the Universalist exposition of that passage, and that he said farther, that no man could, from the reading of the 23d and 24th chapters of Matthew, come to any other conclusion than that there was a coming of the Lord at the destruction of Jerusalem. In the evening of the same day, I heard him deliver a discourse based upon the 19th and 25th verses inclusive of the 10th of Hebrews. In his remarks on the 22d verse, he told us that he was aware that he differed with many of the Brethren in reference to its meaning, it being generally understood to refer to Christian Impression, but, said he '*It has no such allusion,* the language is highly figurative,' and left it without telling us what it did mean.

In the course of the same week the discourse which Bro. B. denominates 'on the parable of the Tares and Wheat,' (having taken for his text the 6th verse of the 126th Psalm,) was delivered, and on the same evening of its delivery, I attempted the admonition solely for the reason that I feared the consequences of such a course of teaching; and was the more impelled to it, because Universalists were reporting it through town, that the Dr. was a good Universalist—that with the exception of his views on the subject of Baptism, there was no difference between him and them.

I never have charged Bro. Barbee with being a Universalist; but have invariably, when asked about it, stated as I did to him, that I thought he had read Universalist writings to a considerable extent, and had embraced more of their peculiar views than he was aware of, and that my only object was to guard him against it.

The Dr. says that the 'attack' made upon him, has gone as he supposes, to the four quarters. Well, if it has, he has been the cause of it: if he had waited a few hours, I would have sought another interview with him, and in all probability the brethren, much less the world, would never have heard of it; but on repairing to my office the next morning, it was amongst the first things I heard. I then resolved, that I would wait and see the result. I do not recollect having spoken of it, but to one individual, who had not heard it from any other source, and that brother, if called upon, would say that I told him I did not think Bro. B. meant to be a Universalist, but that I was fearful of the tendency of his course.

Bro. Barbee and myself have satisfactorily adjusted the difference between us; his letter before me, (though rather tart) does not move me; nor shall it interrupt that feeling which I desire at all times to exercise towards a Brother, and I hope that in future we will both endeavor to imitate our Divine Master in meekness and humility—that we will exercise all that forbearance and christian courtesy that should adorn our profession—and that wherever his lot may be cast, Bro. B. may be a useful laborer in the vineyard of the Lord.*

In hope of eternal life,

your Brother in Christ,

JOHN M. BRAMWELL.

Madison Indiana, Nov. 11, 1843.

P. S. The Carthage Evangelist will please copy the above. J. M. B.

[* Amen! And let there be no more publications, and the oil will remain on the troubled waters!—Error.]

CONSCIENCE—It says an able writer, 'the truth presses hard upon the heart of a fellow man—if a fact fall like a thunderbolt upon his head—he is not to be offended with me. Did I make the truth, or the fact? Have I led him to do the act, which gives to truth all its cutting power? Or have I made him the author of the fact, the mere statement of which is as the bursting of thunder upon his ear? Has he not performed the action, which gives to truth its sword of double edge? and has not he himself been guilty of the fact, the very hearing of which is as the prancing of a vulture upon his vitals? Should he not be angry with himself, and at once enter upon the way of reformation? And, if the little I can say produces such a commotion in his soul, how will he stand the exhibition of the great day, the light of the judgment? If the truth I tell raises such a storm in his bosom—if he quail before the glow-worm light shed around him by a fellow man—if his conscience is roused to frenzy, and all the plausible and false reasonings must be seized upon to give him temporary quiet,—how will such a man stand before the bar of ineffable light, and truth, and rectitude? Let him tremble now, while he reflects what God is, and before what judgment-seat he will soon be summoned, when the summons must and will be heard and obeyed.

No Editorial this week, as the Editor is absent. Topographical and other errors must be excused for the same reason.

Proposals for publishing a new Monthly Periodical, at Nashville, Tennessee, devoted to primitive christianity, will be found on our last page. What with the 'Bible Advocate,' the 'Christian Advocate and Messenger,' the 'Christian Review' and other kindred periodicals circulating in that State, Tennessee will be well supplied with choice reading. If the Christian Advocate and Messenger, and the Christian Review, go into operation, Tennessee will have three periodicals within her bounds devoted to sound doctrine.

Brother Howard is anxious to make it known, that the 'Bible Advocate' is to be continued, and that his name has been announced as a corresponding Editor of the Christian Review, without his knowledge and consent.

NEW AGENTS.

James Morton, Murfreesborough,	Tennessee.
P. Hubbard, Gallatin,	"
U. F. Linder, Cole's county,	Illinois.
W. G. Swinney, Pulaski,	Kentucky.
A. J. Kane, Springfield,	Illinois.

ROBERT OWEN.—The following article, which we extract from the New Mirror, detailing the views and conversations of the celebrated Robert Owen, may not be uninteresting to our readers. When put to a severe test of his belief in his principles, or rather his disbelief of a future state of rewards and punishments, he could not endure it, but declined answering. His extreme credulity, in regarding his race as capable of doing what God alone can perform, is strikingly exemplified in this dialogue; and shows that an infidel may believe in greater impossibilities than what he affects to be such, and repudiates. It will be perceived too, in reading this article, that Mr. Owen's manner of evading a killing argument against his principles, is precisely similar to his dodgings in his debate with Bro. Campbell.

We were going into the city* one day in a carriage, to make some calls, and just as we entered one of the most crowded parts of Fleet-street, Randolph† suddenly called to the driver to stop, and turning to me said:

* London.

† John Randolph of Roanoke.

'There goes a great philanthropist, sir, to whom I positively must introduce you; he is one of the best men in the world, and is about to reform all mankind by the aid of *parall'ograms*, and by a knowledge of *'circum tines'*'

We descended from the carriage, and in two minutes time I became well acquainted with that most communicative of human beings, the celebrated Robert Owen, of New Lanark. In the course of our short street-conversation, he asked me where I resided. I replied in New-York. He took a memorandum of it, which did not excite any special observation; but, judge of my surprise next morning, upon pouring over the 'Times' at the breakfast-table, to see my name and residence at full-length in Mr. Owen's advertisement, as one of the *managers* of his new '*Soc'y for the Reformation of mankind!*' I showed it to Randolph, who laughed heartily, and told me that he had served him in the same way.

In the course of the morning Mr. Owen paid us a visit, and I immediately objected to being placed in so prominent a position, and the more especially as I was then entirely ignorant of his system. With perfect self-possession and good humor he replied:

'My dear sir, we are all the children of *circumstances*, and I know, from the first glance I had of you, that you were *fond* of good company. Look at my advertisement, sir. Does it not contain the names of the greatest and best men in the country, and surely *your* character will not suffer by coming in close contact with such men?'

I ascertained afterwards that several of my distinguished *fellow-managers* had been introduced into the advertisement in a similar way; but Mr. Owen was so exceedingly good natured and kind in his manners that it was impossible to get angry with him. We, therefore, laughed at our accidental notoriety, and the more as we were never called upon, whilst in London, either to attend a meeting, or, what is more remarkable, to *pay any money*.

At this time Mr. Owen had not openly avowed his infidel opinions, and, as his motives appeared to be purely philanthropic, he had the countenance of many good and pious men. My father invited him to pay a visit to Ireland, supposing that some of his practical views might be advantageously adopted amongst the peasantry in the agricultural districts. He accepted the invitation and came to Limerick before my departure for America. A very pious lady in the county of Clare, distinguished for her benevolence, in the course of conversation with Mr. Owen, discovered his heterodoxy on religious subjects, and on his departure from her house

she presented him with a Bible, telling him at the same time, that before his plans could receive her sanction he must first study this book, and acknowledge the truth of its contents. A few days afterwards, at a public meeting in Limerick, called, at his request, for the purpose of developing his doctrine of *'circumstances,'* a Roman Catholic priest questioned him very closely, and finally forced him to admit that he entirely discarded the Bible as a part of his system. This gave the death-blow to his labors in Ireland, and the religious world thenceforth were cautious how they gave countenance to any of his schemes.

He came to America, as is well known, and I saw a good deal of him whenever he visited New-York. Some of my readers will probably recollect his first public meeting at the City-Hotel, where he told the audience (a highly respectable and intellectual one) that '*a belief in the doctrine of rewards and punishments was the cause of all the misery at present in the world, and that no reformation could take place until we became convinced that man was altogether the creature of 'circumstances.'*' He predicted that, in two years from that time, the city of New-York would be deserted; that grass would be growing in the streets; that the people would flock into his *communities*, where all things were to be held in common! The audience were amused at his absurdities, which they very good-naturedly applauded and laughed at by turns.

Next day he told me he had never experienced so warm a reception, that his principles had received the sanction of this most enlightened assembly, and he was determined to embark at once into the cause of *American regeneration!* I told him he was deceived, that the people were laughing at him behind his back, and I begged of him not to throw away his money on so futile a scheme. When he went to Washington, Mr. Randolph gave him the same advice, but it was all thrown away.

'He is mad, sir,' said Randolph to me afterwards, '*his scotch wits have left him. I tried to save him, but a wilful man must have his own way.*' The western Yankees will soon bring him to his senses, *through his pocket sir;* and until he gets rid of his surplus wealth, it is folly for you to attempt to alter his *'circumstances.'*

This prediction came true to the letter; and when Robert Owen returned to New York, a few years afterwards, I could not help pitying him; yet, whilst I pitied him, I told him I rejoiced at the total failure of a plan which denied religion and disavowed a God.

I never had reason to call in question his sincerity, and, therefore, I pitied his mental delusion; If I had thought him a *hypocrite*, I would have discarded him at once.

A short time before he returned to England, a gentleman in New-York gave him a farewell dinner, and invited a number of persons to meet him, of which I was one. I rode out in the same carriage with him, and said, in a pleasant way:—I wish to give you fair notice, Mr. Owen; that, after dinner to-day, I mean to put some very plain questions to you, if you have no objections?

‘None in the world, my dear friend,’ replied he, with his blandest smile. ‘You know I have no secrets; I avow all that I feel.’

‘Very well,’ said I; ‘remember, you must not be offended with me.’

After the cloth was removed, I turned to him and said:

‘I have never until lately heard it asserted that you were an atheist, I knew that you were not a believer in Christianity, but I was not aware of the extent of your infidelity. Now, tell me candidly, do you or do you not believe in the existence of the *soul*, to begin with that question?’

‘My dear sir,’ replied he, ‘pray what is the *soul*?’

‘Do not,’ said I, ‘let us waste time about words. You understand me to mean the immortal spirit, which is to live through all eternity. You may call it what you like.’

‘Well, then,’ said he, ‘I confess I do know what you mean, and I will reply. Look at the flame of that candle; with a breath I blow it out—it is utterly extinguished. So I believe of what you call the soul.’

‘Fairly answered and to the point,’ said I. ‘I now know your sentiments on that point, and I need scarcely ask whether you believe in a God and a hereafter?’

‘Old women’s fables, sir,’ replied he, ‘fancifully taught in the book called the Bible, but unworthy the attention of the present enlightened age. You will tell me now, I suppose, of the advantages of *faith*, and of the great support it affords to the believer; but, sir, here am I, now over fifty years of age, ready to die at any moment, without a thought, without a fear of the future, having devoted my time and my money to promote the happiness of my fellow creatures, without fee or reward. If I had my life to live over again, I would live exactly as I have done; therefore, what more can faith do for me; and,’ continued he, with more of a sneer than I had ever seen in him before, ‘even if there were such a place as your fanciful heaven, have I not a better chance of getting there than many of your high professing christians, who have no *good works* to back them?’

‘Oh,’ said I, quickly, ‘so, after all, there is a lingering idea in your mind that there may be a God, and you think His *mercy* will overlook

your unbelief hereafter, and that your *good works* will save you?’

‘Not so fast,’ replied he, ‘I only spoke comparatively; but to use a mercantile phrase, I would not give a quarter per cent to insure it.’

‘Would you give an *eighth*, a *sixteenth*, a *thirtysecond* part of one cent? I only want to fix the doubt upon you, and I think I have done so; but, if you still say no, I propose the following test. I shall believe in your assertion, provided you will subscribe to the following declaration:—I, Robert Owen, in the presence of God, if there be a God, and of this company, do hereby voluntarily renounce all claim whatever to any place in heaven, if there be a heaven, and request that my soul may be sent to hell, if there be a hell, without any pardon for my infidelity.’

‘Oh,’ said he, ‘this is child’s play, gotten up to laugh at me, and I will not agree to it.’

‘It is not play,’ replied I, ‘but a serious trial of your *faith in your own system*; and, unless you subscribe to this declaration, I shall not believe in your own convictions, no matter how positively you may assert them.’

But he positively refused to do so, and changed the subject immediately. The inference drawn by us was, that with all his *professed* atheism, he had still a lingering *doubt* that he might be in error.

* * * * *

Mr. Owen, one day, broached a new subject, which put his previous assertions in the shade. He was speaking of the great advance in knowledge during the present century, and concluded a eulogy on the mental powers of man, thus:

‘The fact is, I am perfectly convinced that some of the younger gentlemen present will live to see the day when mankind will discover the *principle of vitality itself*!’

‘What!’ said I, ‘and live forever?’

‘Yes,’ replied he, with the most provoking composure, ‘and why not? Is it more extraordinary than it would have appeared to any person one hundred years ago, if he were told that a large vessel could be propelled against wind and tide, and without the aid of sails, ten or twelve miles an hour?’

‘Do you mean to assert,’ said I, ‘that the *two cases* are parallel?’

‘I do,’ replied he.

‘Then,’ said I, ‘either your reasoning is lamentably deficient in logic, or you pay our mental perceptions a very poor compliment. What propels the boat—is it not the steam? What makes the steam—is it not fire and water? If you extinguish the fire, will not the boat stop? if you light it again, will it not go on. Now, let me ask you, if I cut off your

head, will you not die? but if I put it on again, will you regain life? Where, therefore, is your parallel case?' 'Well,' said he, 'perhaps it is not a perfect comparison; but take another. Are you not aware that in Egypt, by artificial heat, the people make thousands of chickens?'

'Worse and worse,' replied I; 'you must take us all for children. I presume every one of us has heard of the fact you state, but you forget to tell us *who furnishes the eggs*. Only show me the man who can make an egg, and I shall then agree to your parallel case.'

The company laughed heartily at the ridiculous position in which false logic had placed the New-Lmark philosopher, and he became a little irritated and said:

'I now perceive that you are arguing for victory and not for truth; that you wish merely to enjoy a joke at my expense, and, therefore, I propose we change the subject to less important topics.'

'Mr. Owen,' replied I, 'if you were not so good natured a man I should say you were the most presuming dogmatist I ever met with.'

Here you, an atheist by your own confession, give free expression to your sentiments in a company of professing Christians, and then, forsooth, you must charge us with being the opponents of truth, whilst you are its advocate. Now, I tell you frankly, that I am glad, even on your own account, for this exposure of the utter absurdity of your whole theory, because, if you are not entirely lost on the barren mountains of unbelief, you may yet be induced to seek for the only path which will lead you to truth.'

He received this rebuke with complacency, merely remarking:

'Well, well, you know I never quarrel about opinions; we will, therefore, agree to differ, and part good friends.'

The day on which he departed from New York for England I walked with him to the steamboat wharf, alone, and just before we reached it I said:

'You are now about to leave America, probably never to visit it again; and this, also, may be our last meeting. You and I have argued so often, and disputed so much about your grand doctrine of circumstances, and all my predictions of your utter failure in America, having come true, I think you ought now to have the candour to admit that you are convicted of your errors.'

'My dear friend,' replied he, 'with his ever complacent smile, you know I have no pride of opinion, that I despise it, and that I would most freely admit my errors if I believed myself to be wrong; but, so far from this being the case, I assure you, on my honour, I am more thoroughly convinced than ever of the truth of my

doctrines. However, one thing I will admit; that is due to you. When I first arrived in this country, I told you that I considered the Americans the most enlightened people in the world, and the U. States the very best theatre to exhibit my plans upon. I now take all that back. I admit my mistake, and I pronounce the people to be the most bigoted to their own silly opinions of all Christendom, and the United States the very worst place in which to attempt any reformation of existing evils. But, sir, I am going to Europe, and for what? To save England from destruction! No man but myself understands her disease and her cure, and you will soon hear that the Duke of Wellington and Sir Robert Peel have sent to consult me; for they know, also, that I am their sole dependence?'

'Good-by, then,' said I; 'I now entirely despair of your cure. You are determined to be a monomaniac.'

Years have since passed away, but I have not yet heard that either the Duke of Wellington or Sir Robert Peel has called in this modern philosopher to aid them in bringing back old England to her former prosperity. I should think, from the occasional notices I see of my quondam friend in the newspapers, that even with the 'radicals' his doctrine of 'circumstances' is at a discount. From whence, then, is he to derive his immortality? Only, I fear, as a landmark, hereafter, to point out to others the rock upon which he made shipwreck of his faith.

NEWS FROM THE CHURCHES.

For the Christian Journal.

BRO. FERGUSON:

Since my last to you, I have had some 12 additions to the good cause. In a Meeting of some days, in conjunction with Bro. C. Kendrick, and Bro. Quinn, we had 35 additions; some of whom were from the different parties.

Yours in the hope of eternal life,

W. G. SWINNEY.

Cambridge City, Ia., Oct. 28, 1843.

DEAR BRO. FERGUSON:

I have, within the last three months, immersed 15 persons, at the different points where I preach steadily. The cause for which we plead is in the ascendant in this region, and I hope that yet many additions will be made to the army of the faithful, at the places where I preach monthly,

Yours, in the good hope,

S. K. HOSHOUR.

OBLIGED TO LEAVE.—We make some extracts from a letter below, worthy the attention of our congregations and Evangelists. We conceive, however, that the great fault of which our correspondent E. complains is to be attributed to the Churches. Many of our congregations refuse to employ evangelists, unless they preach for them at stated times; so that they are frequently compelled to leave the most promising field of labor in the midst of the harvest, to fill these appointments. 'Tis a bad system—but our brethren are learning, and will remedy it, we hope, ere long. In some instances too, an evangelist's support is so meagre that he cannot go where the greatest amount of good can be done, but is compelled to hover around his family, whose wants are constantly perplexing a mind, that longs to be free to expend all its powers in the service of the Creator.—EDITOR.

'And Paul dwelt two whole years in his own hired house, preaching the kingdom of God.'

'And he continued there a year and six months, teaching the word of God among them.'

It is a trite saying, that, nothing is more easy than to give good advice; but allow me to say, emphatically, that there is nothing short of the performance of our whole duty that can give true and substantial happiness. I feel it my duty to say a few words to the Evangelist through the Journal, as I frequently see such announcements as the following in our periodicals: 'At ——— we gained 30 valiant souls, and the prospect for more was highly flattering, indeed, had we not been obliged to leave for our appointments, one hundred valuable additions might have been added to the congregation.'

Now, I cannot help thinking that this state of things could be bettered. For laborers to leave a field already ripe, aye, to leave whilst a single sheaf remains to be gathered, is not the better way—and to leave, too, for a place where the harvest is yet green, and not fit for the sickle!

In reading the letters of our Evangelists, my heart often fills with joy; but when I read that they were compelled to leave hundreds who were ready to obey, and whose hearts may be hardened or cold in death ere they have another opportunity to hear the word, I am pained, I am afflicted. Why leave so many who wish to obey when the Lord by surrounding circumstances, says, I have much people in that place or city? I most sincerely deny the truth of the saying, that every pleasure has its pain, and every sweet its bitter, for, in religion, in obedience, in godliness, in the discharge of our whole duty it cannot be so; otherwise, how could godliness

be profitable unto all things, and how could we rejoice evermore, and in every thing give thanks.

To return. Cannot arrangements be made so as not to leave one ready to obey? Paul had the whole Gentile world before him, yet he dwelt two full years in his own hired house preaching the word, and a year and six months in another place. Why confine yourselves to a string of appointments—deserting other places where incalculable good might be done. I think that evangelists should remain at a place as long as they can do good, even if the brethren should have to hire a house for them for two full years. By so doing they might build up churches which, in their turn, would send out Evangelists.

Your Brother,

'E.'

AFFECTING DISPENSATION.—Richard Menefee, youngest son of Elder John Smith, of Owingsville, Ky., aged 6 years, came to his death on the 14th instant, under the most painful and heart-rending circumstances. A letter addressed to his Brother (J. H. Smith,) of this city, gives the particulars as follows:—'On the morning of the fatal day, the little prattler went to school as usual, and returned at noon. The servants were engaged slaughtering hogs, and the little boy, with childish curiosity, hurried to the spot. Whilst there some one of the hands engaged called for a hoe, which happened to be lying on the scalding tub which was covered with a blanket. Little Richard immediately ran to the tub to get the hoe, (and before he could be prevented) climbed up, resting his hands on the blanket for support to reach after the hoe, when the blanket gave way and he was precipitated head foremost into the boiling water. He was immediately taken out, but all efforts to save the poor little fellow were in vain; he survived about eight hours, in a condition too heart-rending for description.' He was a child of good promise; his father had taken him under his particular charge, and intended educating him in the best manner possible, for purposes of usefulness. Thus, has this unexpected stroke of death blasted the expectations of a fond mother and the hopes of an indulgent father.—*Maysville Eagle.*

MISCELLANEOUS.

WHITECROSS ANECDOTES.

1st Corinthians, xi 24.—'Take, eat; this is my body which is broken for you.'

A Roman Catholic gentleman in England, being engaged to marry a Protestant lady, it was mutually agreed that there should be no contest on the subject of religion. For some years after their union, this agreement was scrupulously observed; but in the course of time, the priest, who had paid them frequent visits, expecting to find no difficulty in making a convert of the lady, began to talk about the peculiari-

ties of his religion. He particularly insisted upon the doctrine of transubstantiation, and grew troublesome by his importunity. To avoid being further teased by him, she one day seemed to be overcome by his arguments, and agreed to attend at mass with her husband the following Sabbath, provided she might be allowed to prepare the wafer herself. The priest not suspecting anything, and glad, on any terms to secure such a convert, gave his consent. The lady accordingly appeared at the chapel with her husband, and after the consecration of the wafers which she had brought with her, she solemnly demanded of the priest, whether it was really converted into the body of Christ? To which question he, without hesitation, replied, that there was a conversion made of the whole substance of the bread into the body of Christ, and that there remained no more of its form or substance. 'If this be really the case,' said she, 'you may eat the wafer without any danger; but as for myself I should be afraid to touch it, as it is mixed with arsenic.' The priest was overwhelmed by a discovery so unexpected, and was too wise to hazard his life upon a doctrine for which he had, however, contended with all the earnestness of perfect assurance. The lady's husband was so struck by this practical confutation of a doctrine which he had before implicitly believed, that he never afterwards appeared at the mass.

MOMENTARY EXCITEMENT.—Never yield to the excitement of the moment. Should something cross your feelings, and you perceive the passions begin to boil, crush them at once. Do not suffer them for a moment to get the ascendancy over your better nature. In conversing with a companion, you should be extremely careful lest you take offence at what may unthinkingly be said. Avoid all disputes. For these tend to irritate the feelings, and alienate friends.

RECEIPTS.

John M. Bramwell, Madison,	Ia.	2 00
W. M. Snyder, Esq., Paris,	Ill.	2 00
Jacob Augustus, Grand View,	"	2 00
Robt. Campbell, Simpsonville,	Ky.	1 00
E. W. Brown, Houstonville,	"	1 00
J. M. Barlow, Lexington,	"	2 00
A. O. Redd,	"	4 00
P. B. Thomas, New Castle,	"	4 00
John Duncan, Richmond,	Ky.	2 00
F. & W. Tibbatt, Ebensburg, Pa., (all right)		2 00

NEW SCHOOL.

Having been engaged for nearly thirty years in the business of teaching, and being fully assured, from observation and experience, of a radical defect in the prevailing system of education; for want of a suitable and profitable exercise for youth, a portion of every day,

during the time they are at school; the subscriber proposes to open, upon his own premises, three miles east of Gallatin, Tenn., a school upon a plan greatly preferable, as he is assured, to that generally prevailing, and so far differing from it, as to embrace, in addition to the Latin and Greek Languages, English Grammar, and the Sciences usually taught in Academies, Agriculture, Horticulture, and any employment upon or about a farm. It is proposed for each student to employ, not less than 3, nor more than 4 hours of every work-day at some manual labor on the farm, or garden, suited to the age and bodily powers of each, for the two-fold purpose of developing and strengthening the physical and mental energies of youth; and moreover of gradually imbuing their minds with some knowledge of, and a relish for that indispensable, and among the most commendable of all vocations, that of farming. The last, though not the least object of appending, or rather of interweaving a manual labor department to our plan, is, that its tendency will be highly moralizing; if due care be taken (and the proprietor stands pledged to do his best) to throw about every employment as much interest as practicable, endeavoring to make each pursuit yield instruction, and to superinduce in the minds of youth, by suitable training, a habit of philosophizing. No doubt is entertained but that more can be accomplished with respect to literary and scientific attainments in a given time upon the proposed plan than upon that which generally obtains; to say nothing of what will be gained with regard to physical, intellectual, and moral energy. To moral culture, as being of paramount importance, the most vigilant attention will be given.

The terms for tuition, and board, including washing, lodging and diet, for a student per term of ten months, will be \$100, one half of which, \$50, will be required in advance—the other 50 dollars at the close of said term. No student will be received for a shorter time than 10 months—nor need any make application but such as are determined to submit promptly to such regulations as the proprietor shall deem indispensable to the good government of his school and family.

The First, or Spring Session for the year 1844, will commence on the 6th of January of that year. Those wishing to enter would do well to make application forthwith, as not more than twenty students will be taken for the present.

F. HUBBARD.

Bro. ALLEN KENDRICK, being compelled to leave for the South on business, leaves the following works for sale, with Bro. JAMES M. BARLOW, at the silver-smith shop on Main street, below Limestone, Lexington, Ky.

- Christian Baptist,
- Christian System,
- Christian Preachers Companion.
- Last Edition Hymn Book, (various binding)
- Campbell's and McCall's Debate,
- Campbell and Purcell's do

Also, Elley and Fanning on Methodism and Baptism, with a few other works for sale.

EDUCATION.

The subscriber will resume his former position in the Cambridge Seminary, on the first Monday of November next. In his department will be taught all the branches comprised in a thorough English Education, together with the Latin, Greek, French and German languages.

The terms of tuition will be suited to the times. Good boarding can be had in respectable families at from one dollar to one dollar and fifty cents per week. References relative to competency and didactic skill, can be made to Messrs. H. B. Denwiddie, W. Jones, D. Whelan, S. T. Sharp, and G. W. Whitney, Trustees of Cambridge Seminary; J. Rariden, Esq., Centreville; Dr. J. Reed, New Castle; S. W. Parker, Esq., Connersville; J. Robison, Esq., Rushville, Indiana, and M. Mobley, Esq., Springfield, Illinois.

S. K. HOSHOUR, A. M.

Cambridge, Ia., Oct. 22, 1844.

PROPOSALS

For publishing in the City of Nashville, a monthly periodical, entitled the **CHRISTIAN REVIEW**.

A work devoted to Primitive Christianity, affording facilities for investigation, and reports of the general progress of truth, is believed to be much needed in the South-West. Individual enterprise has already done much to remove erroneous views and unfounded prejudices, but the plan proposed in the **Christian Review** contemplates a larger sphere of action, and more extended means of advancing the cause of the Bible.

In pursuance of this object, at a meeting of the disciples of Christ, from various parts of Tennessee, at Rock Springs, Rutherford county, Tennessee, Sept 13, 1843, it was unanimously resolved, a journal, advocating the interests of the Church of Christ, should be established in Nashville, commencing January, 1844.

W. H. Wharton, J. C. Anderson, and T. Fanning, were requested to procure the aid of competent brethren in several of the States, as Corresponding and Reporting Editors; to make the necessary arrangements for publishing such a paper as they might think the times demand; to act as a Reviewing and Revising Committee, and take general superintendance of the work. Jno. M. Barnes, of Middle Tennessee, W. D. Carnes, of East Tennessee, and Jno. R. Howard, of West Tennessee, were requested to represent their respective divisions of the State in the Editorial department. The **Christian Review** will be devoted to the cause of the Bible, embracing first principles, organization of Churches, order of worship, perfection of Christian character, the union of saints, the study of prophecy, religious education, and every other topic which will contribute to render Christians more intelligent and spiritual.

The work will consist of 24 pages, with a colored envelope and title, and will be issued monthly, at ONE DOLLAR, and no paper will be sent to any one until the money is received.

Any one who will obtain ten subscribers, and remit the money, free of postage, shall be entitled to one copy for his trouble. Ministers of the Gospel are expected to act as agents; and the publishers would be pleased for any others to do so who feel sufficient interest in the publication.

Letters addressed to **Christian Review, Nashville,** post paid, will receive strict attention. It is desired that returns be made by 15th December.

CORRESPONDING EDITORS.

W. D. Carnes, Knoxville, Tennessee.
Jno. M. Barnes, Columbia, "
Jno. R. Howard, Paris, "
W. W. Stevenson, Little Rock, Arkansas,
M. Winans, Jamestown, Ohio,
Jacob Creath, Jun., Palmyra, Mo.
More to be added.

PUBLISHING AND SUPERINTENDING COMMITTEE.

W. H. WHARTON, }
J. C. ANDERSON, } Nashville, Tenn.
T. FANNING. }
Nashville, Oct., 1843.

PROPOSALS

For publishing at Jonesborough, East Tennessee, by J. & D. T. WRIGHT, a religious periodical, to be entitled **THE CHRISTIAN ADVOCATE & MESSENGER**, to be edited by JAMES MILLER.

The work will be devoted to the principles of original Christianity, as made known in the Living Oracles, embracing the kingdom of our Lord Jesus Christ; the operations of the Holy Spirit, the sufficiency of the Word of God in the salvation of man, Faith, Repentance, Baptism, its perpetuity, obligation, subjects, action and import; the unity of the Church, &c. It will also report the progress of Reform, &c.

TERMS.—The **Christian Advocate and Messenger** will be published in monthly numbers, containing 16 octavo pages each, at one dollar per year, payable on the reception of the first number; one dollar and twenty-five cents, if delayed six months; one dollar and fifty cents, at the end of the year. Any person remitting

to us five dollars, free of postage, shall receive the sixth copy gratis. All Evangelists, friendly to the work, are authorized to act as agents.

All communications, relative to the **Christian Advocate and Messenger** to be directed, free of postage, to J. & D. T. WRIGHT, Jonesborough, East Tennessee.

Let all subscribers be particular to mention the Post-office, county and State, to which they desire their papers sent.

The work will be published when it is ascertained that there is a sufficient number of subscribers to warrant the undertaking.

Subscribers can forward their names, as well as make remittances, (free of postage,) through the medium of Postmasters, according to law.

J. & D. T. WRIGHT.

Oct. 28, 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.

TERMS.

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

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

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

JOHN G. TOMPKINS, PRINCIPAL.

September 1st, 1843

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

TERMS.

I. The "**CHRISTIAN JOURNAL**," is published every Saturday morning, at Harrodsburg, Ky., on an Imperial Sheet, and upon type entirely new, containing 16 large octavo pages a week, or 32 pages a year:—It will be sent to subscribers at the low price of Two DOLLARS A YEAR IN ADVANCE. When an Agent or Post Master is satisfied of the willingness and ability of a subscriber to pay within a short time after subscribing, the name can be sent on without the money.

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

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

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

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

RULES FOR REMITTANCE.

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

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

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