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### **Christian Journal, Volume 2, Numbers 43 - 46, January, 1844**

Robert French Ferguson

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# CHRISTIAN JOURNAL.

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

WEEKLY.]

R. FRENCH FERGUSON, EDITOR.

[\$2.00 A YEAR

Vol. II.

Harrodsburg, Ky. January 6, 1844.

No. 43.

## Original Communications.

For the Christian Journal.

### MINISTERIAL EDUCATION AND BRO. ELLEY.

MR. EDITOR:

I perceive by the last Journal, that 'Cayenne and Salt' are very plenty in the castors of your correspondents; and in the profusion with which they have been distributed, 'Green River' has received its portion. This stream would not venture again within its usual channel, were it not, that it is ~~sent that one~~, now out upon its agitated waves,

Has ventured  
Like wanton boys that swim on bladders,  
Far beyond his depth.

Seriously, however, I can see no reason why Bro. E. should have his choler so greatly excited. I only wished to correct a false impression, and to present what I conceived to be the generally re-  
pressions of our Brethren upon the sub-  
Ministerial Education. True, I remarked  
an apology for Bro. E., that I believed he had  
ventured into this matter hastily, and this supposed  
aim at 'high-flown pride' has been the head and  
front of my offending. Well, Bro. E., from your  
last effort, I am forced to conclude again, that if  
you have not entered into this matter without due  
reflection, you have most certainly done so without  
reflecting upon the proper premises; for the conces-  
sions you make in this communication, show that  
your scheme, though called a scheme for ministe-  
rial education, had no such object in view. Farther,  
let me say to you in all good feeling, that I am of  
opinion, that this is usual with you; for you have  
not only misrepresented the whole design of Green  
River's communication, but without the slightest  
grounds, you have insinuated (and in a manner be-  
neath the dignity of that spirit which 'thinketh no  
evil,') that he has told a falsehood. You repre-  
sent me as saying, that the Editor of the Christian  
Baptist has used certain language upon page 220  
which he has never used. Now, this I never did.  
I referred the reader to that page for your scheme,  
even the 25 cent part of it; and I refer them there  
again, and defy any man to point out a distinction

between the one published by you and Dr. Black-  
burn, only the one was intended for the Presbyte-  
rians and the other for us. But you insinuate that  
the language ascribed to Bro. C. was never used by  
him. Well, Sir, will you turn to 'C. B.' page  
153, Burnett's edition, first column, 16 lines from  
bottom, where you will find every word of it. I  
recommend you, also, to read the whole article, as  
I believe it will both improve your spirit and un-  
derstanding upon this subject. I pledge myself  
further to show, that such schemes as yours have  
met with the decided disapprobation of that dis-  
tinguished Editor, as late as the 1st and 12th vol-  
umes of the Millennial Harbinger; and I believe  
he now opposes them. But, Sir, I did not refer  
to him as authority; I only adopted his language  
because I believed your scheme to be as he had  
said of such, unscriptural and absurd.

I will offer no farther arguments in opposition,  
until the ones referred to are disposed of, and as I  
believe you have indirectly abandoned the scheme  
I deem it unnecessary. You say your object was  
to assist young men, who were unable to assist  
themselves, not to study theology, nor to hire  
themselves as preachers by affording them a liberal  
education. All that we have ever opposed was  
this bargaining in the education of a young man,  
that he should become a 'minister.' This your  
scheme proposed—it was called a scheme for the  
'Education of Ministers'—and it gave a character  
to our infant Colleges which I believe they disclaim.  
I believed farther, that it would defeat the benevo-  
lent object it professedly had in view. All, there-  
fore, that was said of it I repeat, and for proof, I  
refer to the scheme itself.

But you ask for the law of the Lord that for-  
bids it? As well might you ask for the law of the  
Lord that forbids the rantism of infants—the adop-  
tion of human creeds or any of the absurdities that  
have disgraced the christian church. And do you  
govern yourself by the logic, that adopts any thing  
as authorized which is not forbidden? This has  
been the fruitful source of every corruption that  
has destroyed the energies and blackened the histo-  
ry of the so called Christian church. Surely you

*I look*

spoke 'without due reflection.' Give us, Sir, the law or precedent authorizing it or any thing akin to it, and I will as heartily co-operate with you in its support as I now seek its destruction.

I have much to say upon such human expedients, but I will not burden your readers further at present, as there is not one church in this region that is unanimous in its promotion.

These obstructions were in the way of the peaceful flow of Green River, and as there is nothing more to disturb its onward current, I hope that bro. E. will give himself to reading and reflection and leave Presbyterian doctors to make and further schemes for the support of a human system, for which the school of Christ has no occasion or use. Meanwhile when I next hear from him I hope he will have something better to offer than stale Irish anecdotes and groundless insinuations; and his temper (which I did not in the least intend to ruffle) will have so much improved, as to allow him to hear favorably an examination of the whole matter. I would say to him that the communication of Green River has had the sanction of three of the Evangelists of this region, and I believe of a large majority of all who favored his scheme when it was first proposed, from mistaking its character and tendency. However, we would all be most happy to see him again in his efficient manner proclaiming the gospel in the region of

#### GREEN RIVER.

Dec. 25th, 1843.

P. S. I would say to 'Iota Rho,' (with whom if I am not mistaken I have personal acquaintance) that his barque will glide very smoothly on the bosom of our 'refreshing stream.' I heartily shake hands with all that he has *now* on board. I am in favor of education—not only of poor young men, but of all of all classes who are unable to educate themselves,—out of the benevolence of the more favored brotherhood. Would that our brethren could be awakened to their duty and responsibility in this matter.

G. R.

#### BISHOP OTEY AND OURSELVES.—No. II.

##### *The Creed Question.*

MR. EDITOR:

Your readers will remember that in the 'Journal' of the 2d inst. we attempted to show that the worthy Bishop of Tennessee had misrepresented our views of the creed question. We gave an extract from the Bishop's discourse No. I. in which he sought to prove that although we had inveighed against the injurious and unnecessary ex-

istence of all creeds as rules of government or formularies of faith, we had, nevertheless, a creed, which he defined to be our interpretation of certain passages of Scripture. Thus we are represented as denying in practice what we adopt in principle. We answered by alledging that we did not deny the authority of all creeds, having adopted the New Testament as such, but simply all fallible or human creeds; and by proving that if even all our interpretations of the divine volume were erroneous, we had, by the principle we have adopted, the privilege of correcting our errors without the danger of schism, to establish that we acknowledged the propriety and necessity of having a creed. The only question between the Bishop and ourselves, as I understand it is, Shall Jesus Christ, the great author and finisher of our faith, be the author of the constitution and laws that govern us; or shall an association of men, called together voluntarily, take this matter into their own hands, and form one to suit their views of the ~~fact~~ doctrine, and commandments of the new institution! In other words, Shall the great Lawgiver of the Christian Economy continue the *author* of our faith! We do not claim the knowledge of all the light of the divine system; but we are decidedly opposed to modifying, changing or attempting to improve it by our crude notions of what is right and consistent. We do, however, know enough

to entitle us to a citizenship in the Kingdom of Heaven, from which all the regulations of all the assemblies of divines, Bishops, Archbishops or Popes under heaven, cannot debar us. We have confessed with our mouths, what we have believed in our hearts, that Jesus the Nazarene is the Messiah of God, and we have placed ourselves under his government by the regulation he has made by the authority of heaven and earth. What more could be asked? We have believed all that he has required us to believe, (Mark 16: 15. Rom. 10: 9—10,) and we have obeyed the institution of his own appointment, which has secured to us the promise, which can never fail, that we are saved. Can any power in heaven or upon earth contravene his authority? Can any human addition or epitome give greater significance to his word? Can any assumption of right of commentation, or exposition make his words more plain or more forcible? We think not; and having placed ourselves under his control, we will seek neither to impose our speculations or opinions upon others, nor to have theirs imposed upon us.

In conclusion, let me enumerate a few of the

objections which we have been in the habit of urging against all human creeds or terms of communion.

1. They are based upon an assumption that offers a gross insult to the wisdom and benevolence of the author of "the form of sound words," which is, that the New Testament is not as well adapted to the wants and exigencies of the world as their interpretation of it. For if a human creed can effect that which the teaching of the Apostles and Prophets cannot, it has proved itself superior to their teaching in point of wisdom and benevolence. An assumption opposed to the history of the Church, to reason, and in its very statement, absurd.

2. They are the fruitful sources of disunion. For who does not know that to make an assent to mere philosophical speculations upon christianity a bond of union, will open at once a door for schism at the appearance of every new discovery. So long as man is a progressive being in mental stature, so long will this be true.

3. They are wicked in their tendency, for they encourage hypocrisy, bigotry, and persecution. A good man can never be induced to subscribe to a formulary of doctrine which he does not believe in for the sake of office or emolument. But evil men and seducers can be, from these considerations, persuaded for the sake of a reputation or office to subscribe to any thing, whether they believe it or not. That they interfere with the rights of conscience and tend to persecution, we need only appeal to the history of the martyrs of every age for proof.

These specifications might be greatly enlarged, but we conceive it unnecessary. The fact that human creeds supersede the necessity of the New Testament—that they interfere with the rights of conscience, giving exercise to all the evils of bigotry, persecution, and hypocrisy—that they are subversive of free enquiry, and have not only failed of the purposes for which they were intended, but have produced the very evils that their most ardent friends had contemplated they would remedy—these considerations have induced us to acknowledge no formulary of faith or regulation of conduct other than the New Testament affords, as the bond of union and communion.

We believe that in this course we have placed ourselves in a situation eminently advantageous over all the church establishments of this day. Has Episcopacy, Presbyterianism, Methodism, &c. &c. any thing in common with the Bible—

we have it all undistilled by a passage through the crucibles of the partizan theological chemists of the past or present struggles for ecclesiastical power. Have they any excellency, consistency or valuable truth in these systems, they obtained it from ours and we have it also. Besides, we possess the advantage of their unhappy experience in the mixture of that truth with human inventions, and we have thus less reason to stumble upon the rock which has oftentimes threatened the existence of the whole of their establishment. Standing upon the common foundation of Apostles and Prophets, we have not the egotism to ask the good and pious of any party to come to us, or to the conclusions we have drawn from the word of God;—but by asking a sacrifice of all human authority in religion, we only ask what we will yield, that together we may form one happy and glorious union according to the prayer of Messiah and the devout wishes of all who love the Lord Jesus Christ more than their own appetites. We are free to admit that this happy union is not yet effected—that we are yet only amid its shadowy beginnings, having developed perhaps only a rough essence, an aboriginal shape of the giant symmetry that it will yet attain; but we are laboring patiently for a brighter day—a day illumined by the glory of the primitive shining of the primitive faith and unity of the Spirit—a day of refining, purifying metamorphosis, when what shall then be accomplished shall scarcely recognize what is now doing; and where the rushing, rustling movements of sectarian strife shall prove but a hollow gust of ineffectual power—when all shall recognize but one Lord, but one faith, but one Spirit, even as we have but one hope of our calling. May the Captain of our salvation lead us to this happy consummation.

J. B. F.

Merriville, Dec. 8, '43.

For the Christian Journal.

DEAR BRO. FERGUSON:

The spirit of controversy seems to be rife on the subject of 'Ordination,' if I may be permitted to judge by the articles; which appear almost every week in your paper. You once said that your paper was for the brethren, as a medium through which to lay their views before the public on all important topics; and, I presume, acting upon this general invitation, the readers of the Journal have been favored with the views of Brethren, Anderson, C. Kendrick, Winans, Cox, and 'Iota Rho' on the subject of 'ordination.' These have each contributed their respective mites, and now, if you please, and if the brethren will bear with me, I also will throw my mite into the common treasury; and though I am not at all inclined to venture in the storm, yet as my vessel is new, and the horizon clear,

I will launch my barque, on the ocean of 'imposition of hands,' and by keeping 'close in shore,' relying confidently upon the accuracy of *my chart*, (the N. Testament) endeavor to steer clear of all shoals, and breakers, and finally with 'sails' whole and sound, find a safe haven, and sure anchorage in the good sense and sound judgment of the Brotherhood.

In writing for the Press, and consequently for the public, I very much dislike long prefatory remarks—it looks too much like a person would be heard for much speaking, and not facts;—therefore I will come immediately to the point at issue: Does the New Testament teach, that Evangelists, Elders, and Deacons must be inducted into their several offices by imposition of hands? To this query, "Bro. Iota Rho," (I have no controversy at present with any other,) responds in the affirmative; and quotes the case of the "seven deacons," Acts, 6, that of Paul and Barnabas, Acts, 13: 1—6;—Tim. 4: 14; Titus, 1: 5. Now suffer one to inquire of Bro. Rho, what authority he will produce to prove the "seven to be "Deacons in the sense in which the word and office is *now* used in the church! Were they indeed Deacons in any sense of the word? and if so, will he be so good as to show—not his opinion—sufficient authority that they were inducted into their offices of Deacons by the *imposition of hands*? And were their duties, duties belonging to the church as a body? or were the duties assigned them, *any part* of the *worship* enjoined upon the church, either by our Savior, while upon the earth, or by the Holy Spirit speaking through the apostles? Unless he can find *authority* enabling him to answer these queries in the affirmative, his second but *principle* argument, in the language of Mr. Rice, "must go by the board."—And until they are so answered, we lay this part of the subject aside.

The case of Paul and Barnabas (Acts 13: 1—3) is next in order; and on this point, Bro. Rho, disposes, very summarily, I think, of the arguments of those opposed to him. "This to us is mere gibberish." Who is "us? All those who contend for the imposition of hands? Or, has he usurped the *Editorial* prerogative, and uses "us" to represent "Iota Rho"? If the latter, I have no occasion to doubt his sincerity.

But let us ("us here represents all who may read this article,) examine this case of Paul and Barnabas. Bro. Rho declares the facts to be, that "Paul and Barnabas by the direction of the spirit are about to undertake the work to which they had been appointed viz: to preach the gospel to the Gentiles," and quotes as his authority Gal. 2: 9. His argument, then, if I understand him, is, that hands were imposed upon them to *induct* or *introduce* them into the office to which they had been "appointed by the spirit." What was the work or duties of that office? To preach the gospel to the Gentiles? Then the office to which they were "appointed" by the spirit, was to be *evangelists* to the Gentiles. Now query; Did they discharge the duties of their office?—Not immediately; for if you read the narrative, you will find, that *after* this appointment they preached to the *Jews*, until the *Gentiles* themselves besought the Evangelist, that the word might be spoken to them; and in verse 46, Paul declares that as the Jews counted themselves unworthy of eternal life, he would turn to the Gentiles. Now, if they were specially appointed by the spirit, and set apart, and inducted into office by the imposition of hands to render their appointment and induction, *as impressive* as possible, don't you think Bro. Rho, that they were a little dilatory in commencing the work to which they had been appointed by the spirit, and invested with the *dignity* of their office by the imposition of hands, when several months if not a year, elapsed before they commenced the active discharge of the duties assigned them?—But this aside. I cannot admit while the Testament is open to my inspection, and with the light I now possess, that Paul and Barnabas had hands laid upon them to set them apart as *evangelists* to either Jew or Gentile; and if I understand Bro. Rho, this is what he contends for; as he will not admit that thereby spiritual gifts were conferred; and he will not certainly, contend that either Paul or Barnabas were made Apostles by the performance of this ceremony.

"The spirit said separate," and therefore the *prophets teachers &c.*, did "separate," Paul and Barnabas to the "work" to which they were called. Whatever the Apostles and prophets did, as such, the spirit did; and whatever the church *now does* in accordance with the will of God, the Spirit does." The argument here is, that Paul

and Barnabas were set apart by the *imposition of hands*, in accordance with the will, or dictation of the spirit; therefore the setting apart of evangelists *now* by the imposition of hands ("it makes no difference *who*," not even if it should be the youngest disciple in the church) is, in effect, the work of the spirit. But I contend, 1st. That hands were not imposed either upon Paul or Barnabas, to make them Apostles. This Bro. Rho, will admit. 2d. That it was not for the purpose of conferring spiritual gifts. He will no doubt claim this as a victory. 3d. That that ceremony was not for the purpose of setting them apart as evangelists to either Jew or Greek, or for the performance of any work whatever. This no doubt, he will controvert.—Now there will be no controversy on the first two propositions; then if I can sustain the last, will I not wrest from the doctrine of "imposition of hands" another (I claim to have done this to the first in the case of the "seven") of its main props, and will there not be great danger of the whole fabric crumbling or rather tumbling to pieces about the head of Bro. Rho. In reference to Paul, then, he was made an apostle, and at the same time an evangelist, by the Savior, to both Jew and Gentile, if we allow he *knows* what he said in his defence before king Agrippa. Acts 26: 16—18. Here he declares that he was made both a *minister* and a *witness*." Again Gal. 1: 12—13. He here declares that at the time of his conversion, he "conferred not with flesh and blood," but betook himself into Arabia, and returned to Damascus; and after three years went up to Jerusalem.—Now if the imposition of hands was necessary to enable him to preach the gospel to the "heathen," as Bro. Rho would seem to argue from Acts 13: 1—3, during these three years was he not acting without *legal* authority? I will let Bro. Rho settle this with Paul, and to assist him will call his attention to Acts, 26: 16—18, as above, and Gal. 1: 1. These passages I deem amply sufficient to prove that the imposition of hands in the case of Paul was not for the purpose of setting him apart to preach the Gospel to the Gentiles.

Hands were not laid upon Barnabas, to constitute him an *evangelist*. I contend that he was a preacher—an evangelist—before this case of imposition. Proof: Acts, 11: 22—26. I

use the same argument here as in reference to Paul. Now, prove to me that laying on of hands was necessary to fit and prepare either of them (and Bro. Rho, unless you can do this you lose your argument from Acts 13: 1—3) to preach the gospel, (and this is the argument in reference to evangelists at this day,) and I will prove to you that both Paul and Barnabas acted without authority, when they evangelized prior to this case of imposition of hands.

It may be inquired: For what purpose, then, were the hands of the Prophets and teachers, imposed upon them? I answer. To recommend them to the favor of God, *and for no other purpose whatever*. It was not to *appoint, separate, select, qualify, induct, instruct* or to *give importance to their official duties*; but simply to recommend them to the favor of God. The same as a father or a mother would now recommend a son to the favor and protection of Almighty God, when about to be separated from him for a season or for life. They lived in perilous times—they were about entering upon a perilous enterprise—the disciples felt anxious for their welfare, as well as the success of their mission, and for these reasons, they *fasted, prayed, and blessed* them at parting, by the then usual form of laying the hand upon the head. For proof that it was to recommend them to the favor of God, I refer to Acts, 14: 26—28.

As to 1st Tim. 4: 14, and 2d Tim. 1: 1—6, in which Bro. Rho *thinks* he has most conclusively and triumphantly proved that uninspired hands were laid on Timothy. *I think* it will be, a more difficult task than he has yet undertaken, to prove that the *Presbytery* who imposed hands, were men *uninspired*. In 2 Tim. 1: 6, Paul expressly declares that the gift of God was in Timothy "by the putting on of my (Paul's) hands;" and in 1st Tim. 4: 14; he says the gift was in Timothy, and given by prophecy, "with the laying on of the hands of the Presbytery."—The questions here are, who were the Presbytery? Were they uninspired men? Over what church did they rule? Who informed Bro. Rho, that it was the church at Lystra? Let Bro. Rho, or any one else prove that Paul was wrong when he said that the gift was imparted by the laying on of his own hands (together) with the hands of the Presbytery, and that that Presbytery were uninspired men, and I will then admit that in *one case* uninspired hands were imposed, but for what purpose will be impossible for any

man now living to determine, McKnight to the contrary notwithstanding.

Not being a Greek scholar, I am unable to determine upon the correctness or incorrectness of Bro. Rho's criticism on Titus, 1: 5; but of one thing I am certified; and that is, that the best of Greek scholars differ in opinion about the import of the word "*ordain*." Suppose, however, his criticism to be entirely correct, what authority has he to say, the whole work of "to set down, to place to introduce" "to choose by vote," and "introduced, or constituted," was completed by the imposition of hands as recorded Acts, 13."? He here appropriates to himself the whole ground in dispute; and then, "*per ipse dixit*," declares that the manner of appointing to office is by the imposition of the hands of the *evangelist*, (for such was Titus).

One point more, and for the present I have done. Bro. Rho, with great self-confidence asks this question: "Has a person ever been set apart to perform any work in the christian church, since Pentecost, without the imposition of hands?" The question in dispute is, Have we scriptural authority for setting apart Evangelists, Elders, and Deacons, *by the imposition of hands*? I believe that I have shown, that all the cases to which I have referred, where imposition of hands is mentioned, have no reference whatever to either evangelists, elders, or deacons, where such officers are connected with, and the discharge of their duties forming a part of, God's worship. I will then, leave to him the pleasure of disproving my positions, and proceed to answer his query, in true, genuine, New England style; that is my propounding another. Is there Bro. Rho one example, "one single example," where the appointment of evangelists, elders or deacons *as such* (in the sense in which the words and office are *now* used) "since Pentecost," or since the day of the first man Adam, where the imposition of hands of men either inspired or uninspired is mentioned in connection with such appointment? Give to "us" chapter and verse, Bro. Rho, and you *will* do something towards elucidating this subject.

Until then, I remain your friend and brother,

S. M. S.

For the Christian Journal.

#### THE DISCUSSION.

As I am at leisure, and the greater part of this sheet is still blank, I will spend a few moments in filling it up.

I attended the discussion between A. C. and N. L. R. and have returned home fully satisfied that there are but few men well qualified to debate. A man may have talents angel bright,

be learned in all the wisdom of the schools a perfect master of the science of Dialectics but if he does not possess the happy talent of enforcing what he says by a peculiar look! gesture! or change of the voice! his erudition will avail him but little!! A debater, when pressed by his opponent will often throw out sentences which would be entirely unmeaning, were it not for the glowing thought which hangs upon the look and gesture by which they are accompanied! Mr. Campbell is entirely deficient in these very necessary qualifications! Why sir, there are many circus clowns, which seem to understand these matters better than he! There have been in every age great men, who, when compared with the mass around them, were as some mighty mountain surrounded with mole hills; and what does Mr. Campbell lack but these *very essential* qualities, to constitute him such a man? He is a giant in intellect—profoundly erudite—cogent in reasoning—laying hold of the pillars which support the temple of error and causing the mighty edifice to tremble even at its base; yet all this is effected by the mere force of words! He does not seem to appreciate the wonder-working power of mute action!!

And while there are but few men well qualified to debate, there are but very few, who are so far removed from party spirit as to report correctly the arguments delivered by the debater's. I have read some articles in your Journal headed "Debate" over the signature of "Looker on". With regard to the first prop, he certainly has not, done Mr. Rice justice—an argument was offered by Mr. R. in favor of sprinkling and pouring which he failed to report—why did he not report it? Mr. R. will have the benefit of it in the printed discussion, and why not now? Some of Mr. Campbell's strong arguments were given to your readers, and it is but just that Mr. R. should also have a place in your paper—there should be no flinching in this matter! It has been the boast of the Reformation, that they had no party papers, and if their boasting be founded in truth, ought you not to publish the following argument delivered by Mr. Rice?

"I have seen some very ancient pictures in which Baptism was represented by pouring"!! I do not pretend to give his exact words, but merely the substance, from which any one of

your readers who is capable of weighing testimony, and feeling the force of *sound logic!* may see into what a vexatious dilemma Mr. C. was thrown!!! I do not think that Mr. C. even ventured a reply. On looking over a small Testament which I purchased in Lexington, I found one of Mr. R's. pictures—it represented the Eunuch as kneeling, and Philip with his right hand extended over him, and water dripping from his fingers upon him!!! And to be certain that no one might mistake the design of the picture, it had these words upon the margin. "*Philip baptizes the Eunuch Acts, 8, 38.*" I have also seen a work written by a Mr. C. Taylor entitled "Apostolic Baptism," in which I find 13 engravings of the kind!! Where are your wise men? Where are the disputers of the Reformation? Will any of them ever have the courage to *attempt* a reply? Let no one have the temerity to assert that these pictures are nothing more than a cunning sectarian device, to cheat little children—or that the sprinklers conscious that there was no authority in the Bible to support their practice, have consequently gathered up some Popish inventions to serve as a prop to their sinking fabric! If in your judgement, the argument *be unanswerable* perhaps some Baptist scribe may have courage enough (fearful as it may seem) to make a pass at it! Should he not be able to set it aside, he may so far weaken its force, that immersion will still be looked upon by all parties, as a *valid* Baptism.

S. R.

If the argument cannot be answered, would it not be policy for Mr. C. to find some *pretext* for suppressing the publication?

## THOUGHTS AND REFLECTIONS.—No. 4.

Some men read books very much like an epicure partakes of his meals. They only select such parts as agree with an appetite, distempered by prejudice or idleness. I think it is Sir Walter Scott who says, that the reason why such numerous instances of erudition occur among the lower ranks, is, that with the same powers of mind, the poor student is limited to a narrow circle for indulging his passion for books, and must necessarily make himself master of the few he possesses, ere he can acquire more. Those, oftentimes, who have the advantage of a miscellaneous and extensive library, read without care or discrimination, and never read after their curiosity or amusement ceases to inspire them. This habit of reading solely for momentary gratification, daily rendered more deficient of attainment, often destroys the

passion for information entirely; and like other strong appetites produces by indulgence a sort of satiety. Habits of firm and assiduous application obtained in youth, give to man a directing, controlling and concentrating power of earnest investigation, without which he can never arise to that stature to which every correct system of education would elevate him. Thus, the study of the ancient languages, though perhaps their primary importance may not be considered so great as some other studies, gives to the student a power of application which he could not otherwise so easily obtain; and without which his success in any avocation is problematical. To study what we please, when we please, and as we please, is not to study at all; and nothing perhaps increases upon us by indulgence more than this desultory method of reading. That indolence of disposition which can only be stirred by a strong motive of gratification, and which is often united with brilliancy of genius, has been disciplined into a desire for knowledge by all who have ever ranked with the great and mighty of every age. Indeed, without overcoming it, we can never form correct ideas of any subject, however simple it may be.

J. B. F.

## RESPONSIBILITY.

It is a maxim that ability is the basis of accountability. Where there is no power to perform, man cannot according to the views of justice which the Bible discloses, be held responsible. According to what a man hath ~~and~~ not according to what he hath not, is the rule. But how many persons deceive themselves by a misapplication of these truisms; and how often are they offered as excuses for ignorance, negligence and obstinacy. I believe, that in the general, it is a responsibility heavy enough for mortality to bear, that we are called upon to answer for the direct and foreseen result of our actions; and for their indirect and consequential operation, the great and good Being, who alone can foresee the dependence of human events on each other, has not held us liable. Hence, we should do his will and leave consequences to his disposal; nevertheless, the word of God every where represents us as responsible for our ignorance, when we have within our reach the means of removing that ignorance. This is clearly illustrated in what the Apostle has said of the crucifixion of Messiah. He says that the murderers of Jesus Christ would not have sacrificed him had they known him. (1 Cor. 2: 8.) But although they knew him not, they were held responsible for that act, seeing they had within their reach all those sublime and graphic descriptions which had portrayed minutely all the circumstances of his life, labors, death and resurrection. Having by their wilful ignorance and wicked course, rendered themselves unworthy the favor of God, they were made use of to fulfil his purposes which had been kept hid from the foundation of the ages. Taking this as an example, which we have select from many, we are authorized to say that we

will be held responsible for not understanding the gospel system of salvation; seeing that the knowledge is within our reach; and if we do not we may rest assured, from all the past history of our race, that God will use us to carry out purposes concerning mankind, that will not be any more honorable to us than the crucifying the Lord of glory. Vessels of honor, or of dishonor all men have been in the past history of our race.

J. B. F.

Merriville, Ky., Dec. 24, 1843.

For the C. Journal.

BRO. FERGUSON:

I hardly know, when I have seen an article, with which I was more delighted, than one in the last October No. of the M. Harbinger, entitled 'Individual effort in spreading the gospel.' It is from the pen of that great and good man, whose praise is in all the churches, Alexander Carson, LL. D. of Tubbermore, Ireland. The concluding paragraph of this article was introduced with happy effect by Bro. Campbell into the debate with Mr. Rice on the fourth proposition. For the last fifteen years, at least, I have been fully convinced, from the word of God, that the sentiment, which Dr. Carson so pointedly condemns, is as destitute of scripture authority, as infant sprinkling, or any other of the traditions of the Elders, whether in ancient or modern times. I have no doubt, it has been, and still is, one of the main props of Popery, of sectarianism, and of the arrogant assumptions of the clergy. And I have observed the signs of the times to but little purpose, if the present 'Reformation' is not in danger of being seduced into what Carson calls '*this vile dogma of Oxford*'—viz: that 'the preaching of the gospel is confined to office,' and that it is not both *the privilege*, and *the duty* of every christian to preach the gospel to the utmost extent of his abilities and opportunity. It is self-evident, that the 'Man of Sin,' never could have been born but for the introduction of '*this vile dogma*'—that by its prevalence he lives, and by its destruction, he must inevitably be destroyed. It is to my mind wholly inconceivable, that it can be otherwise. Well, then, has the venerable Carson styled it a 'deadly heresy,'—'an infernal machine for destroying the souls of men'—'one of the great artifices of Satan to spike the cannon on the gospel batteries'—'the invention of the man of sin, calculated to extinguish the light; and promote the empire of darkness'—and a '*vile dogma of Oxford, self-evidently false.*' The intelligent reader can hardly fail to discover, that, in the knowledge of Christianity, Carson is far ahead of his Baptist brethren on this

side of the Atlantic. I would entreat all, who feel any interest in these matters, to 'read, mark, and inwardly digest' the following paragraph; with the confident expectation, that it will be their own fault, if they are not benefited thereby.

Bacon College, Dec. 30th 1843.

JAMES SHANNON.

#### INDIVIDUAL EFFORT IN SPREADING THE GOSPEL.

The deadly heresy, which confines the preaching of the gospel to office conveyed by a certain succession, is an infernal machine for destroying the souls of men. It is one of the great artifices of Satan to spike the cannon on the gospel batteries. What can more effectually serve the kingdom of darkness? But it is as unscriptural, as it is irrational. The Scriptures know nothing of such a succession. It is the invention of the Man of Sin, calculated to extinguish the light, and promote the empire of darkness. And whatever may be the mode of conveying office, *the preaching of the gospel, either publicly, or privately,* IS NOT CONFINED TO OFFICE. Every christian has a right to preach the gospel, and according to his abilities and his opportunities it is his duty to preach it. *This vile dogma of Oxford, is self-evidently false.* If the gospel is true can there be any danger of sin in proclaiming its truths? If the gospel is salvation, and if God wills the salvation of men, can it be sinful to tell them of that which saves from hell? What would you think of a Senator, who should rise up in the British Senate house, declaring that no watch-men ought to be employed in the city of London, but those who have a regular succession from the watchmen, who lived at the foundation of the city; and that, though the city were fired at innumerable precincts, no man had a right to cry, 'Fire, fire,' but the legal watchman. It is only in religion, that the effusions of folly and absurdity are dignified as wisdom.—(Jubilee Discourse.)

For the C. Journal.

#### 'CAMPBELLISM EXPOSED.'

The above, or something like it, is the title of a book that has been, rather secretly, circulating among the Methodists in this country for several years. It appeared first in the VULGAR 'Western Christian Advocate' in the form of letters. These letters were written by a certain Methodist preacher of the name of Philips, the author of the celebrated doggerel, called '*The gospel in the water*'—in which he caricatured and burlesqued 'the glorious gospel of the blessed God.'

For these celebrated productions, (it is believed) so congenial to the taste of some of the leading members of the fraternity, and so admirably calculated to promote the *Methodistic* cause, Mr. Philips was promoted to an editorial chair of the 'Western Christian (?) Advocate.' He was not however long in the dignified (!) position, as co-editor of this partial, one sided, slanderous hebdomadal, before he was summoned before the impartial tribunal of the sovereign of the universe. After his death, the letters were published in a book, as I remember, with the title that heads this article. After the book was printed, one of the leading members of the M. book concern in Cincinnati, admitted to one of our brethren, that Philip's letters contained false statements and perverted representations of our sentiments, and said the book would not then be published but that the work had been stereotyped, and that the concern could not afford to sustain the loss! A Methodist preacher in this state, who was peddling the books, stated to a gentleman who told him he was circulating falsehoods, that he would not sell the books, but that the proceeds were to go to the education of Mr. Phillip's children!

The vulgar, base unprincipled course pursued by some of our opponents in their crusade against the truth, must forever sever them from castigation, and even the notice of christian men; but it is necessary occasionally to tear off the flimsy veil and let the community obtain a glimpse of their low tricks, and see what sort of men we have to deal with.

'Answer not a fool according to his folly, lest thou also be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit.' Prov. 26. 4, 5.

H.

For the C. Journal.

## MR. RICE'S GOOD COMPANY DOCTRINE.

The Rev. Mr. N. L. Rice, in his discussion with President Shannon, states that the doctrine of Predestination, as held by Presbyterians, has always been found in good company. That may be true, according to Mr. Rice's notion of what constitutes good company. But it was held by the Essenes and Pharisees among the Jews; the Stoics and others among the heathen philosophers; it is also the doctrine of the Orthodox Mahomedans.—Such are some of Mr. Rice's good company!

H.

It is a very common thing for professing Christians to pray on Sunday morning that they may be delivered from, and rise above the cares of the world. But who ever heard one pray that he might be delivered from and rise above the fashions of the world? This perhaps would not do, since it is the day on which they show themselves in all the fashions of this wicked and adulterous generation.

## CHRISTIAN JOURNAL.

HARRODSBURG KY. .... JANUARY 6.

NEW AGENT.

W. H. Randall Esq. London, Laurel county Ky.

## THE PROTESTANT AND HERALD.

Our amiable friend of the Herald in making a general exploration through the columns of the Journal of week before last, in search of something that he might devour, stumbled accidentally, upon a grammatical blunder, and with a congratulatory 'Eureka' (!) he pounced upon it with a voracity sufficiently amusing. We are sorry that we must deprive our sweet-tempered cotemporary of this scant consolation. We discovered the error, together with another in the same article, which our sapient critic overlooked, and published the correction of both in our paper of last week, twenty four hours before the Herald of the 28th., December last reached our village. Poor Herald! *Sic transit*—but we grow too pathetic.

Some five months ago our friend discovered what he supposed to be a grammatical error in the Journal, and proceeded therupon to make himself exceedingly merry, to the mortification of some of his educated religious friends. As he had not the courage to name the paper from which he extracted the objectionable sentence upon which he delivered his luminous criticism, we let it pass, without a direct notice. Indeed we have no taste for these Lilliputian matters; but as our friend insists upon being noticed, we must assist him in climbing to that elevation, in the republic of letters, to which he so ardently aspires.

In prefacing an article on Christian union we remarked: 'In every age, sectaries have marked the boundaries of mind, and confined it within them.' Upon the grammatical construction of this sentence, the critic of the Herald became sublimely rhapsodical. 'Them,' was made by the Herald to refer—*grammatically*, of course—to the more remote antecedent in the sentence, and then he was overcome with such a fit of laughter that his readers after looking upon him in dumb-founded astonishment for a moment, joined in the laugh also, at his expense! His effort at correcting a grammatical sentence was too much to be borne. We, however, supposing that our friend had just been *spiritualizing* the meaning of such sentences as: Arise and be baptized and wash away thy sins—

buried with him in baptism &c. could very readily account for his obliquity of vision.

But great and varied as are the acquirements of our friend, in the proper construction of sentences, his advances in arithmetic far exceed his skill in Murray: in proof of which we beg leave to offer the following *calculation* for the inspection of the curious in figures. We give his own language.

'The followers of A. Campbell have divided the State of Indiana into districts, and each district annually holds what is called a cooperation meeting. Cooperation district number 2. lately held a meeting at Greensburg at which they reported that there were 99 Churches within their district, containing 6,394 members. They have raised by *special effort* for the propagation of their views of the gospel, within the last year, the astonishing sum of \$600 or nearly *one tenth of a cent to each member!*

Our friend's bump of calculation must have been morbidly excited when he arrived at the result which we have recorded in italics. We have brought to our friend's remembrance this pretty piece of 'Siferin' before, but as he has never corrected the mistake, we must refer it to his notice again. Having thus noticed our critic's qualifications in 'the three R's, to wit: Readin, Ritin, and Rithmatics,' we proceed to attend to his complaints.

He complains of 'abuse.' This charge comes from a man, who, week, after week, has republished the grossest misrepresentations of the teaching of our brethren, from the 'Voice of Truth,' a print which sunk with the weight of its own slanders after a miserable existence of twelve months, and now, since the Editor of this 'Vox et preterea nihil,' has chosen another receptacle for his gratuitous scurrility, the Protestant & Herald has not *disdained* again to recho the abuse of this reviewer. This charge of 'abuse' is made by a print which has ever caricatured our views and teachings; it is made by a man who has averred upon the pages of the Herald that we teach 'A RELIGION WHICH REQUIRES NEITHER A CHANGE OF HEART, NOR A HOLY LIFE,' than which, a more enormous accusation cannot be brought against the views of any worshipping people upon the face of the earth, Jew, Christian, or Pagan! Talk to us of *abuse!* From the dawn of this Reformation, even to the present hour, a continuous torrent of misrepresentation, crimination and abuse, the deformed offspring of pride, passion, and prejudice, has been poured upon us by almost every religious denomi-

nation in the land. We have patiently borne what no religious body, in this union, have been called upon to bear. We have borne the shock of attack, from all the distinguished sects in the land singly and united. We, as a people, have parted with influence among our associates when we embraced the primitive gospel; we have parted with *character* when we left the religions in which we were born and nurtured. Many of us have parted with the affection of our relatives—with the Father that supported and the Mother that nursed us—with the love of brother and sister, and we have endured all this, as we solemnly believe, for the sake of Christ. And yet, when it becomes necessary to repel the storm of slander with which we are so pitilessly pelted, our accusers raise the cry of abuse! We have never said, and never can say of Presbyterians, what the Herald has said of our people! Many of our esteemed friends and acquaintances, belong to that respectable denomination, and we are enabled to say, in all good conscience, that we love many of them. When we speak of the Herald we do not speak of the Presbyterian Church, for we humbly conceive that the Herald is *not* the Presbyterian Church; and if he considers a reply to any accusation he may bring against us, as '*abuse,*' of his denomination, be it so. Were he a '*Campbellite,*' as he delights to term us, he would have some conception of the meaning of the word *abuse.*

Will the Editor of the Christian Journal have forwarded to the Gospel Herald one dozen copies of the Debate between Mr. Rice and Mr. Campbell, as soon as published? Direct to Dayton, O. care of D. H. BRUEN, Esq.—*Gospel Herald.*

Bro. D. S. Burnet will please attend to this request. Isaac N. Walter is the Editor of the Gospel Herald published at New Carlisle, O. The book will not be ready for delivery, we understand, before March next.

TO CORRESPONDENTS.—'THINKER' avers that he never read but one of Bro. Kendrick's articles, *therefore* could not have alluded to any thing he has said. We hope this statement will satisfy both parties, and excuse the non-appearance of 'Thinker's' reply. As there seems to be no real difference in the views of Bro. Elley and our friend 'GREEN RIVER,' we would suggest that there be an end to the controversy.

Owing to the difficulty in getting work done during the holy-days, our papers have not been put into the post office as early as usual. Our patrons will therefore excuse the late arrival of the Journal for a week or two past.—The holy-days being over, we shall be enabled to resume our usual punctuality.

## Religious Miscellany:

### THE DISCUSSION.

The discussion between Messrs. CAMPBELL and RICE commenced on Wednesday, the 15th of November, and closed on Saturday, the 2d of December; having continued sixteen days, four hours each day; and two days of the sixteen, from six to seven hours each day.

The questions discussed were of the highest importance. On baptism, the *mode* the *subjects*, the *design*, & the administrator; on the spirit the *medium* of its operation and other kindred topics; and, in reference to human creeds, whether they are *schismatical* and *heretical*.

The book to contain the discussion will be, it is supposed, urged to its completion with all practicable expedition. It will possess a fund of religious instruction such as will render it a treasure to every intelligent christian. It will probably consist of from eight hundred to a thousand pages octavo; and will be sold for not more than \$2 per copy.

And here—were it not for the sectarianism, and sectarian arts and tricks of the present age—our notice of the discussion should close, and we would refer the reader to the Discussion itself, when it shall be published, for a full orb'd view of the whole merits of the controversy—But what shrill sounds are those which salute our ear? Precede they not from the clarions of sectarianism? Already are the Presbyterians *proclaiming a glorious victory!* This windy triumph commenced ere the first proposition was fully discussed. Mr. Rice himself, in almost every speech, sounded his own trumpet; and what we now hear of his victory, in the whole breadth and length of the land, is but the echo of the trumpet of trumpeter Rice: an echo long and loud, in the exact ratio of the hollowness and emptiness of his cause, and the logic by which he attempted to sustain it. We do most conscientiously believe that so irresistible is the predisposition of Mr. Rice to sound his own trumpet, that if he were refuted a thousand times, on any one question he would still cry a victory! victory!! at the top of his voice! We do not impute to him this peculiarity as a crime. It is perhaps more his *infirmity* than his *fault*—the remains of that hereditary total depravity in which he represents himself as having been conceived and born. Nor do we feel, in our heart, a disposition to treat with severity the friends of Mr. Rice, who are now echoing and re-echoing his victory. Their cause, no doubt, demands all the blowing and drumming, all the winking, and whispering, and nodding of which they are capable. We cannot, however, but think that had they been deeply imbued with the spirit of meekness and

lowliness which characterized Jesus Christ, they would have acted, in reference to the debate, very differently, and upon very different principles. But Mr. Rice and his friends having pursued this course of which we complain, the reader will perceive that it becomes necessary that we, as well as the Presbyterians, have something to say of the vaunted victory achieved by Mr. Rice over Mr. Campbell.

We are conscientiously constrained to admit, that Mr. Campbell encountered, in his debate with Mr. Rice, unusual difficulties. He had a chaos of small and slippery things arrayed against him. He often needed the telescope for nonentities afar off, and as often the microscope for nonentities supposed to be near:—to espy relations and dependencies in the arguments of his opponent which did not exist except in the recklessness and effrontery of mere assertion. Hence, Mr. Campbell's difficulties were mostly such as riflemen would experience who should attempt to drive a ball into a very small moveable centre: or such as a lion might experience in a battle with a mouse: or such as might disquit an eagle in the pursuit of a wren. The smallness of the ten thousand and one irrelevancies, brought forward by Rice, constituted the chief burden under which Campbell labored throughout the discussion. To stoop to a thousand nonentities—to expose myriads of shallow sophistries—to exhibit and re-exhibit countless scores of naked assertions, and prove them to be but assertions, the reader will perceive was a most onerous task: one that required the eye of an Argus, and the patience of a Job. The whole time of Mr. Campbell, might have been occupied by the irrelevancies and naked assertions of Mr. Rice, had he attended to them in detail, as they swarmed forth in myriad swarms; so that it would have been impossible for him to advance in the presentation of those arguments necessary to sustain his side of the several questions in debate. This will account for the fact that much of the matter introduced by Mr. Rice, was not even so much as noticed by Mr. Campbell. To determine, however, in every case how much to notice & how much to pass in silence, must have been a question greatly more perplexing than was any real argument to which it became the duty of brother Campbell to respond. If, however, we do not greatly err, it will be found, when the debate shall be published, that brother Campbell sustained himself throughout, in a manner worthy of himself, as a theologian and logician, and worthy of that cause—the best of all causes—which he pleads: and that the discussion itself, when published, will be the Heaven-favored instrument of bringing hundreds from darkness to light—from sectarianism to Christianity—from human creeds to the Apostle's

doctrine, the perfect law of liberty—from the kingdom of the clergy, into the kingdom of our Lord Jesus Christ. Indeed, many of bro. Campbell's speeches were indescribably grand. It is our opinion that on no former occasion, in his whole life, has he ever clothed himself with more magnificence of christian eloquence, or fortified himself with more impregnable walls of logic and truth.

It is no part of our plan to give an analysis of the debate. We have neither time nor space for a work such as this. As a specimen, however, of the obliquity of Mr. Rice's general course, we will present one specification. Bro. Campbell, when on the subject of human creeds, had said that, for the physical universe, for the creature man, and for Christ's church, God had made constitutions, and that man is just as incapable of making a constitution for the church of Christ, as for the physical universe, or for the body, soul and spirit of man. He then held up the Westminster Confession, and declared that to be the constitution of the Presbyterian church. Mr. Rice flatly denied the fact. Brother C. then read the title page, which reads as follows—"The Constitution of the Presbyterian Church in the United States of America," &c. Mr. Rice then contended that the title was inappropriate; and argued that the scriptures quoted in the Confession are the constitution of the Presbyterian church. Thus you perceive that he put himself, to serve an end, not only against the Confession, but against the strongest advocates of Presbyterianism, all of whom, without a solitary exception known to us, denominate the Westminster Confession, the constitution of the Presbyterian Church. The making a human constitution for Christ's body the church, was to his mind for the moment, glaringly absurd, not to say presumptuous and blasphemous. Hence, he shrunk in dismay from the proud assumption. What a glorious victory did he here achieve! How honorable to himself and to his church! He was compelled to do one of three things. 1. Deny that the Confession is the Constitution of the Presbyterian church.—Or 2. Deny that the Presbyterian church is Christ's church. Or 3. Admit that the Presbyterians, or somebody for them, have made the Confession, a human creed and formula, the Constitution of Christ's body the church. Is transubstantiation worse than this?! But, for the present, we must close.—*Christian Teacher.*

**HUMBLE MINDEDNESS.**—Humility is the most beautiful garment of the christian. It is pleasing in the sight of God and man. When he puts off his garment, which is the distinguished mark of his profession, he offends all, and is liable to be wounded by an adversary whose shafts could not penetrate its foldings. It is in his armor as well as his mantel.

#### PULPIT SKETCHES.

REV. PROFESSOR MAFFIT, OF THE METHODIST COMMUNION.—"Sublimi feriam sidera vertice," said Horace; which being interpreted means, "I shall strike the stars with my exalted head." Whether Professor John Maffit entertains any idea of substantiating the threat of the lyric bard by damaging the constellations, we cannot tell: but we should certainly conclude—from the harassing anxiety, scrupulous tenderness, and fatherly decision with which, previous to his pulpit performances, he subjugates every rebellious hair; as well as from the warm enthusiasm with which he reduces to one grand system the dark and conflicting elements constituting his crown of glory—that he intends, while alive to devote his wig to the laudable purpose of "sweeping the cobwebs off the sky," and after his decease, to leave it in his upward flight if Perseus should have no objection, as a substitute for the snakes on the head of Medusa—a peruke to which mortals shall look up for a thousand generations as all that remains of "*the learned and eloquent Chaplain to Congress.*"

The professor's heated imagination gives a fiery vividness to his conceptions; but beauty, distinctness, and appropriateness are qualities which they rarely possess. His language is fluent, copious, and animated; it is also inaccurate, redundant, and often unmeaning. In illustrating his subject he ransacks the whole temple of the sciences; and when he has obscured his explanation by torrents of verbiage, he leaves on an intelligent audience the painful impression, that their instructor does not himself understand what he attempts to teach. However, as he selects popular themes, and tortures his body in gesticulation, his sermons or lectures are not less admired by the vulgar than the most refined exhibitions at "the Bowery," and whatever may be said to his disparagement by those who are unable to appreciate his merits, it cannot be denied that he attracts as large a crowd as any pulpit orator, from Maine to Louisiana. If bombast were elegance—if fustian were learning—and if erratic sallies into regions of untravelled non sense were indicative of original genius, then would the subject of our sketch be great; but as these things are not so, we must be allowed to insinuate in the most delicate manner imaginable, that his efforts, so far as our afflicting experience can testify, have been, as a whole, sublimely ridiculous, injurious to the popular taste, and ruinous to his own reputation as a speaker.—*N. World.*

**Good.**—It will be a happy day for the church, when her clergy and laity shall plant themselves firmly upon these four principles: That wealth can be lawfully and innocently gotten by labor. That in the choice of rulers, virtue

and wisdom are to be preferred to party. That education is not a mere acquisition of knowledge, but includes moral and religious training. That the religion of Christ is not the fruit of excitement, but of scriptural instructions, united with prayer and watchfulness. Such principles would in these days, make her members what the Scriptures say all Christians ought to be—"a peculiar people."

**A GEM.**—A paper is published at Lowell, Mass. edited entirely by the factory girls. It is an able paper, and nobly sustains the cause of the laboring classes. Dickens, in his American notes, gives to the 'Offering' the highest praise and quotes some articles from it. The article which follows is entitled to careful perusal by all:

"From whence originated the idea that it was derogatory to a Lady's dignity, or a blot upon the female character, to labor? and who was the first to say, sneeringly, 'O she works for a living?' Surely such ideas and expressions ought not to grow on republican soil. The time has been when Ladies of the first rank were accustomed to busy themselves in domestic employment. Homer tells us of princesses who used to draw water from springs, and wash with their own hands, the finest of the linen of their respective families. The famous Lucretia used to spin in the midst of her attendants; and the wife of Ulysses, after the siege of Troy, employed herself in weaving until her husband returned to Ithica. And in later times, the wife of George III, of England, has been represented as spending an evening in hemming pocket handkerchiefs, while her daughter Mary sat in one corner darning stockings. Few American fortunes will support a woman who is above [or too lazy to attend to] the calls of her family; and a sensible man, in choosing a companion to jog with him through all the uphill of life, would sooner choose one who had to work for a living, than one who thought it beneath her to soil her pretty hands with manual labor, although she possessed her thousands. To be able to earn one's living by laboring with her own hands should be reckoned among female accomplishments: and I hope the time is not far distant when none of my countrywomen will be ashamed to have it known that they are better versed in usefulness than they are in other accomplishments."

#### "WE WOULD SEE JESUS."

Yes, blessed Savior, thou art our glorious Sun, and deprived of thy cheering beams, we wander in darkness, our graces wither, and our souls are sad and joyless. Far better might vegetation flourish without the light and heat of the natural sun, than we, the plants of thy garden,

can live without thy vivifying rays. To the soul that has felt thy love, and basked in the sunshine of thy countenance, earthly pleasures are all insipid, and nothing can satisfy, but the continuance of that elevating and rapturous communion. In thy light we have seen light—and thus beholding with open face, as in a glass, the glory of the Lord, our whole being has been subdued, transformed, and elevated by the beatific vision. Can we stoop, then, from this holy elevation, to drink at the polluted cisterns of worldly enjoyment? Can we turn away from the Sun of Righteousness, and join the giddy multitude in the pursuit of shadows? From such infatuation, such madness, one influence alone can save us—such a sight of thee as shall chain our affections, and bring every thought and feeling into sweet captivity to the obedience of Christ.

*We would see Jesus* in all our duties; for without this sight, what are they but a burdensome imposition, from which the weary heart shrinks, and which it would fain lay down to seek ease and comfort elsewhere? What but a constant "looking unto Jesus," can enable us to deny self, to bear reproach with a meek, forgiving spirit and to toil on an unpopular cause, regardless of the censure or opposition of our fellow beings. This is the true secret of holy living, the only sure method of success in Christian effort. The soul that is following Jesus "afar off," may labor in a legal spirit, and from a harassing sense of duty, but the privileged Christian, who dwells continually in the presence of the Lord, and has the eye of faith always fixed on him, is constrained by his love to render a cheerful and hearty obedience. The one works for life the other from a principle of life planted within, which prompts the question in all circumstances, "Lord what wilt thou have me to do?"

*We would see Jesus*, in prosperity, lest its delusive glare dazzle and betray our unwary souls. How many who have borne a noble testimony for Christ in the lower walks of life, have forgotten their first love in a more elevated station, and gone away after idols, until Ichabod, "the glory is departed," might be traced on all their glittering possessions. How many professing Christians have had their energies paralyzed, & their usefulness destroyed, by the sudden acquisition of wealth, and the blandishments of pleasure in the new circle to which it has introduced them. Let no Christian eagerly seek to be rich, that he may better serve God in his day and generation. The experiment has been so often tried that its result is hardly doubtful. But if prosperity is sent of God, a constant sight of Jesus will prove the only effectual attitude against its thousand dangers and temptations.

*We would see Jesus* in adversity; that we may

not despise the "chastening of the Lord, nor faint when we are rebuked of him." When the hand of disease is on us, and our strength is weakened in the way; when our earthly prospects are blasted, and lover and friend put far from us; what but a view of Jesus, our sympathizing Advocate and elder brother, can bear up the sinking soul and enable it calmly to say, "Not my will, but thine be done." The hour of affliction is indeed a dark one to the backsliding professor, whose sins have separated between him and his God, while an accusing conscience and a malicious adversary unite in tempting him to the verge of despair. But even for such an one there is hope, as he looks to Jesus, the sinner's Friend, and believes the blessed promise, "Him that cometh to me, I will in no wise cast out."

*We would see Jesus in death:* for no hand but his can smooth the dying pillow, and no voice but his can sustain the soul in its conflict with the last great enemy.

"Oh, if my Lord would come and meet,  
My soul would stretch her wings in haste;  
Fly fearless through death's iron gate,  
Nor feel the terrors as she passed."

Well, Christian, if you are faithful unto death, He whom you serve *will* come and meet you there, and carry you safely, triumphantly through. Those who stand around may not see the chariot and horses of fire which Elijah's servants saw, but they will know assuredly that waiting angels are hovering over your bed, and that the Lord of angels himself has come for you, that where he is, there you may be also. Is it not a blessed service which secures such a glorious issue, such an overwhelming reward? Well may the name of our Redeemer be called 'Wonderful,' well may the heavenly hosts desire to 'look into' such unfathomable depths of mercy and love. 'O grave where is thy victory, O death, where is thy sting? For the sting of death is sin, and the strength of sin is the law. But thanks be unto God, which giveth us the victory thro' our Lord Jesus Christ.

**SERVED HIM RIGHT.**—An account is given of a Puseyite clergyman in England who recently undertook to introduce the new semi-Roman worship in the Established church. He had commenced operations by erecting as a proper subject of idolatry, a large cross within the chancel of the church, and then began by bowing to the cross as often as he passed by or faced it, and in like manner to the communion table, all in the Roman style, and in imitation of the Catholic priests. The congregation, after observing his manœuvres for a time, and in the midst of the services, rose in a body and walked out, leaving him to practice his foolery alone.—*Poughkeepsie Eagle.*

The New York Board of Education have decided by a vote of 20 to 7, that the Bible is not a sectarian book, within the meaning of the statute of that State. It will of course be admitted into the schools.

## POETRY:

### SOFTLY WOO AWAY HER BREATH.

BY BARRY CORNWALL.

Softly woo away her breath,  
Gentle Death!

Let her leave thee with no strife.  
Tender, mournful, murmuring Life!  
She hath seen her happier day:  
She hath had her bud and blossom  
Now she pales and shrinks away,  
Earth, into thy gentle bosom.

She hath done her bidding here,  
Angels dear!

Bear her perfect soul above,  
Seraph of the skies—sweet love?  
Good she was and fair in youth,  
And her mind was seen to soar,  
And her heart was wed to truth:  
Take her, then, for evermore—  
For ever—evermore!

*From the S. S. Treasury.*

### FOR THE TEACHER OF AN INFANT SABBATH SCHOOL.

Thy infant throng are round thee, and from thy  
Brow, an eye, and actions too, as from thy  
Lips they learn immortal lessons.  
These little wondering eyes, that fix on thee  
Their steady gaze, are bearing deep impressions,  
Now to mind. Mind that will live when earth is  
Dead; and yonder sun and heavens are passed  
Away. And those impressions too will live;  
And who can tell, but they may fix the  
Eternal destiny? Then teacher, teach thyself.  
Prepare thee for thy work. These are lambs of  
The Great Shepherd's flock, and he will call thee  
To himself, one day, and say to thee, 'give  
Thy account to me. How did'st thou feed these  
Little lambs? In sun, and storm, and o'er the  
Rugged way, how did'st treat them?' Teacher  
Just think of this. Stop, ere thou goest before  
Them, and on thy knees, before thy God, ask  
Wisdom, knowledge, virtue, and a meek and  
Quiet spirit. Nor there forget thy charge.  
Lay each in turn upon thy heart, and then,  
With arms of faith around it, bear it to  
The Savior. Take arguments, and plead that  
He will bless and mark it for his own.  
Then, when thou comest to teach, mildness will  
Sit upon thy brow, and patience too. Sweet  
Charity will kindle in thy eye, and  
On thy tongue will dwell the law of kindness.  
Then thou canst lead them to those meadows green,  
Where flow the living streams, 'neath vernal shades,  
And point them to the path that leads to Heaven.  
And when they see how good thou art, in all  
Thy ways, they'll learn to be so too.  
Oft tell them stories from God's sacred word;  
Dwell most and longest on that tale related  
In the gospel. Take them to Bethlehem;  
Show them the manger, and the babe, Mary,  
His mother, and the shepherds. Repeat to  
Them the song they heard, among the stars in

Heaven's ethereal blue. Then speak of Jesus; Tell of his peerless life, his kindness to The poor, the sick and lame; and his last Crowning acts, in that lone place, Gethsemane, And on the cross. Speak of his bitter cup, His wounded hands and side. Then take them to His tomb; pause there, awhile and then on Olive's mount, show how in clouds he went to Heaven, and how he'll come again. Teacher, I leave thee now. Go to thy room And pray. May Jesus meet thee there, and may'st Thou wear in Heaven a crown adorned with Many stars, the seals of those thou hast turned To ways of righteousness.

**POVERTY.**—As poverty is the lowest, so it is the most impudent of the whole family of vices. Pride is a gentlemanly failing, and sins sweetly and respectably. It smells of civil, and turning its varnished cheek to the sun, walks abroad in purple and fine linen. Nay, it rides in a coach and four; and in hours of penitential castigation, bolts itself into a pew of best upholstery, and in a fit of humility, lasting at least a couple of hours, calls itself a miserable sinner. Hence, pride at its worst has its good graces. At all events, it never offends that extraordinary abstraction, public decency; for though we hear much about it, it is, nevertheless, sometimes as difficult to discover as a city policeman. Now pride, being a vice that is well to do in the world may be called respectable. Pride keeps a barouche! Drunkenness may or may not, be respectable, according to its education. When we say education, we mean the peculiar bottle it studies. For the drunkenness that ponders over champagne, is a very different vice to the drunkenness that takes libations from pewter quarts.—Arrogance is also a vice that may have its laudation. It rarely consorts with beggars; but is at least among that suspicious class, the respectable. Covetousness and avarice are called vices; for our part, we have ever thought them amongst the noblest virtues. And so indeed in their heart of hearts, do nine men out of ten think them. And this is what they do: they give them hard names, and then, to make amends for their seeming harshness, take them to their bosoms; in the same way that a foolish mother, when she sees her baby doing all sorts of household misdemeanors, cries, 'you little wretch,' and then catches her child in her arms and covers it with kisses. There are a few other vices that may all of them be turned into passable virtues if found in good company. Lust, cruelty, selfishness, each and all of these may have a very pretty alias—another trilling, musical name for the long ears of biped thistle-eaters. But there is one vice—and that vice is poverty—which all men declare to be infamous, incorrigible, incapable of amendment; a leper—a wretch—a monster—to be continued in cabins and collieries, or sent like a scapegoat into the howling wilderness.—*London Punch.*

**BEGINNING AT THE WRONG END.**—It is said that young misses, after being pupils a few

months at some of our schools, become philosophers in petticoats. They will tell you all about optics, carbon, chlorine and iodine, and how much caloric must be evolved to put water in a state of ebullition, though they don't know how to make the pudding that should be popped into it when in that state. They will define music to be harmony of sounds and the unity of members, and mineralogy to be the science of the substrata of the earth, but cannot spell in words of four syllables, nor read the simplest sentence without a blunder.

## A LIST OF LETTERS

Remaining in the post office at Harrodsburg Ky., for the quarter ending Dec. 31st, 1843, which, if not taken out in three months will be sent to the general department as dead letters.

Allin BC

Barbour Mrs Jane  
Bowen Andrew  
Blackford Mrs Phebe  
Brown Charles A  
Bell J F or Kincaid John

Carter Mrs Sarah  
Craig Dr Francis M 2  
Cozatt Jacob C  
Chir Christian

Daniel James W 2  
Donovan James  
Domaree John

Etling John

Glass Miss Emily  
Green James B  
Graham James S  
Green James jr  
Gallagher Nancy

Handy J G  
Hardenstien O H  
Hardin Miss Eliza  
Hayden James M  
Huff Richard  
Houchines Miss Elizabeth  
Hutchinson Mrs Julia

Johnson Green

King Eligan  
Lowry Miss M T

McGee David col 2  
Morton Richard C 2  
Milbourn Mrs Mary  
Moorehead Hon Mr  
Mershon James H

Nifong Joseph

Pruett Sidney  
Patrick the Fidler

Randolph Wm H  
Rose Charles R  
Reynolds Thomas C

A

Allin P T

B

Burks Floyd R  
Buckner capt Simon  
Bohon Garret  
Bowman John

C

Collier John  
Cardwell John  
Cornish LC 2

D

Dodd George  
Dean Elias  
Davies capt Samuel

E F

Frisby R J &amp; Co

G

Gray John W  
Guthrie Harvey  
Gray Isaac esqr  
Grimes Miss C C  
Green Charles

H

Hicklin T J  
Haynes George D  
Harrison John M  
Hughes George  
Hudson Thos  
Hall David G  
Hatch Saml

J

Jett Mrs Margaret

K L

Lambert Charles  
Layton David

M

Metehkny Alexander C  
Moberly Wm J  
Mann Josiah  
McAfee Mrs Dicy

N

Neil George

P

Passmore Elias

R

Runion Gifford D 2  
Rothschild Wm  
Richerson Miss Susan

Richardson Elijah	Ransdall Harrison
Reed H W	S
Smith John R 3	Smock Ind
Sheriff Mercer county	T
Trisler Jacob 2	Thompson Mrs Zilpha
Taylor James	V
Vanarsdall C C	Vanarsdall Cornelius
Vanderip James Harvey 2	W
Whittinghill Robertson	Wheat Richard A
Wilson Benjamin D 2	Woolfolk Joseph S
Wilson Josiah 2	Wetherford John
Whiteneck Mrs Ann C	Welch Miss Martha Q 2
	Yantis Miss Marv A
	W. G. WHITNEY, P. M.

**GREENVILLE INSTITUTE**

FOR YOUNG LADIES.

Near Harrodsburg, Kentucky.

THE Seventh Session of Greenville, will commence the second Monday in February, 1844, and continue 21 weeks.

**FACULTY.**

- S. G. MULLINS, A. M. Principal.
- BENJAMIN MOORE, Prof. of Mathematics, Astronomy and Mechanical Philosophy.
- JOHN C. FR. SALOMON, Prof. of instrumental and vocal Music.

**TERMS.**

- Tuition in primary branches, - - - \$15
- " in higher branches, including any of the above, with Latin and Greek, - 18
- Instruction in instrumental Music, - - - 25
- " in vocal Music, - - - 2
- Use of Pianos, - - - 3
- Stationery, (quills, ink, pencils and paper,) - 2
- Board, including Washing, Fuel and Lights, - 45
- French, Drawing and Painting, at Teachers' prices.
- Needlework and ornamental Knitting *without charge.*

Prices will be required in advance; or, where circumstances may justify indulgence, a note for the amount, must be invariably given.

Means for purchasing Books, and defraying all incidental expenses, must be deposited with the Principal.

Uniform for the warm season, blue, and pink Gingham or Calico; for the cold season, maroon, and dark green Merino. To this all must conform.

At the close of every month, a Report concerning the health, deportment and progress of each pupil, will be forwarded to her Parent or Guardian.

Hitherto, the Principal has been indebted to the kindness of the Trustees and Faculty of Bacon College for the use of Apparatus, but he has just made arrangements to furnish the Institute as soon as possible with all necessary Apparatus, to be procured of the best instrument makers in London and Paris.

This flourishing Institution enjoys, without doubt, one of the most salubrious and delightful locations in this country. During its existence of three years not a single instance of serious illness has occurred. The use of the Greenville and

other mineral waters, in connection with strict attention to the laws of health, has generally so renovated and invigorated the feeble even in the course of one session, as to enable them to pursue their studies with pleasure and profit.

Pupils will find it greatly advantageous to be present at the very beginning of the Session. January, 1st, 1844.

**REFERENCES.**

P. S. Fall; A. M. President of Eclectic Institute, near Frankfort, Ky. Dr. C. Graham, Harrodsburg, Ky. Dr. J. Owsley, Burksville, Ky. Dr. C. Williams, Paris, Ky. Elder J. T. Johnson, Georgetown, Ky. Prof. Wm. R. Thompson, Woodford co., Ky. Elder D. S. Burnet, Louisville, Ky. Faculty and Trustees of Bacon College.

**BACON COLLEGE.**

The semi annual examinations in this Institution, will be held on Monday, Tuesday, and Wednesday, the 29th, 30th, and 31st days of January next.

The friends of Education are invited to attend. JAMES SHANNON, PRES.

Bacon College, 26th December, 1843.

**NEW DRUG AND BOOK STORE.**

**J. HATCH,**

Druggist, Bookseller and Stationer,

Would respectfully announce to his friends and the public generally, that he keeps constantly on hand, and offers for sale, on the most advantageous terms, Drugs, Medicines, Patent Medicines, Paints, Oils, Ye-Stuffs, Perfumery, Fancy Soaps, Fine Cutlery; and very extensive assortment of Fancy Articles.

Also—School, Classical and Miscellaneous Books and Stationery of every kind, including quills, paper ruled and plain, ink, copy books, blank books, music, &c &c.

All Medicines and Physician's prescriptions prepared with the greatest accuracy and fidelity.

A large supply of the New Christian Hymn Book kept constantly on hand. Harrodsburg, Dec. 9, 1843.

**TERMS.**

I. The "CHRISTIAN JOURNAL" is published every Saturday morning, at Harrodsburg, Ky., on an Imperial Sheet, and upon type entirely new, containing 16 large octave 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. January 13, 1844.

No. 44.

## Original Communications.

For the Christian Journal.

### FOR THE PUBLIC GOOD.

Wisdom is better than learning. The one is the unchanging brilliancy of a fixed star; the other the transient flash of a meteor.

Wisdom is often laughed out of the room by smartness. The reason of this is, that wisdom is always found in company with modesty and discretion, and despises the appearance of a *comb*.

"I have been young, and now I am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Those parents who lay up wealth for their sons and daughters, would do well to consider this. For Godly instruction and a *righteous example* will secure to them food and raiment, and will win the favor of the Lord which lasts forever. It is a true saying that "*early impressions are the most lasting*." This saying is a precious gem, which, by being seen so often, has lost its power to attract, and therefore nobody considers it worth any thing, and therefore parents take no care to impress on the minds of their children the lessons, which will do them the greatest good. My child is too young to be a christian—but he is not too young to learn to swear and say filthy things, and do wicked deeds. Think of this.

Bring up your children in the nurture and admonition of the Lord. I was once told by a professor of Religion—he had first said it in a public company—that I had taken liberties in his house which he dare not take himself. Surely I was very wicked and no gentleman thus to act. But what were the liberties that I had taken? I had done some horrible deed. Could any person imagine what it was? no, it is needless to think or imagine—I had persuaded one of his children to obey the gospel. This was a liberty which he, though a professor, would not take in his family. Train up a child in the way he should go, and when he is old he will not depart from it—a rule, by the way which works more than *one* way.

I would be glad said another, if you would talk to my son on the subject of obeying the gospel. Why not talk to him yourself? I feel a delicacy in doing so, was the reply. Pray read and remember the history of Eli, 1st Samuel 2d.

and 3d. chapters. There is a vast difference between wisdom and knowledge: Some men know much; but are always at a loss to know what to do with their knowledge. Such men are like mechanics who have excellent tools, and know the names of them all, but cannot use them to advantage. I have seen men who were able to quote scripture very plentifully, but never could apply their quotations, so as to make them suit the object, subject, time or place. To be wise is to be able to make a right use of our knowledge; in other words, wisdom *directs* knowledge. Any man may take up a Spanish blade; but it is a sword and shield to him only who has experience and skill in the art of fencing. This leads me to make this remark of many who attempt to use the sword of the spirit; they more frequently wound themselves and the cause they plead; than give wounds to the adversaries of the truth. A naked sword is a dangerous weapon in the hands of a rash man; so is knowledge in the mouth of a fool.

It is better to live free on half a loaf than be in debt for a whole one. Listen to the voices of wisdom. Then try dear friends, if you know this much, remember the remarks above and be wise.

It is written, "Thou shalt not tempt the Lord thy God," better rendered thus; thou shalt not put the Lord thy God to the proof. I have not money enough to buy a certain portion of land, or perhaps a town lot. Moreover, I pray to the Lord "lead me not into temptation," notwithstanding this, I will buy, and *try the Lord* if he will give me the means to pay for it. Suppose he does? why I know that he loves me. Be not too sure, for thus it is written "He gave them the desires of their heart, but sent *leanness* unto their soul." I have seen *more* than one man, whose soul was lean while his goods were increased and his body grew fat.

The church at Laodicea was rich and increased in goods, and had need of nothing—but a sense of its wretchedness, miserableness, poverty blindness and nakedness.....The churches should take warning. The Saviour said to the same church, I would ye were either cold or hot; but because you are neither cold nor hot, but *lukewarm*, I will spue you out of my mouth.—It sometimes happens that individuals as well as communities dislike the comparative

D. French

state and prefer the positive, nay some dislike certain positive states. To illustrate, I would rather be called smart, than a right smart man, or good, than a right good man, I prefer the positive in the cases above specified. So some churches seeming to dislike the positive hot, and the next state, the lukewarm, have decided to become positively *cold*. What may eventually be their state I cannot pretend to say, as the scripture is silent, but I would venture to conjecture that the next state would be one positively *hot*!

Archimides said, "Des moi topon stenai, kai ton kosmon kineso." Give me a place to stand on and I will raise the world. He spoke of the power of the lever. There is a moral lever with which the world was once "*turned upside down*." It is as long and as strong as ever; the fulcrum is as good. Why then, says one, is not the effect the same now? Because the "*topon stenai*" is wanting. But what is the *topon stenai*? The place to stand. Where is it, says another? May I tell you? Then know that the lever is the gospel; the fulcrum the testimony, the place for the proclaimer to stand is *in the hearts of his brethren!*

There are in the world some rare geniuses who object to our having young men educated for preachers. What would Luther have done with the Catholic clergy had he had no learning? What would John Calvin have been? Learning must be met and combated with learning.—~~Sophistry must be exposed, sound wisdom must be connected with accurate knowledge.~~ But out of the mouth of two or three witnesses every word shall be established. Moses was instructed in all the learning of Egypt. God sent him to preach and give law. This is my first witness. Jesus Christ was the wisdom of God and the power of God, endued with all knowledge. He was another messenger to men. My third witness shall be the Twelve, instructed for three years and a half by the Messiah, and them gifted with miraculous power to speak *confusion* to all the wisdom and philosophy of men detect their sophistry, and expose their reasonings. If from these premises I may not deduce a therefore, I will yield the point. Therefore, let those who teach, first be taught. Let the church teach her sons, the evangelists, her own language correctly, let them read the original Greek if possible, and the history of the church. Let them know logic, that, like Paul, they may be able to stop the mouths of the boasting pretenders with which they meet.

Nothing is so agreeable to a lazy school-boy as a short lesson. I hope your readers will find diversity enough in this paper to keep them awake until they get through, though not very short. Perhaps if this suits their taste I may write again. Till then adieu.

HENRY T. ANDERSON.

RELIGION OF JESUS CHRIST.—No. II.

[Continued from page 292.]

'We are of God,' says an Apostle. 'He that knoweth God, heareth us. By this we know the spirit of truth and the spirit of error.' 'Many false prophets [teachers] have gone out into the world.' We should beware of such. The best executed counterfeit is always the most dangerous, because the best calculated to deceive; therefore, however plausible, however great and popular in the point of numbers, the religion of a body of people may be, if it should prove a counterfeit of the pure, it should be the more readily rejected.

7. I think the great error of all the false religions of this age is, 'that man must do something to propitiate the Deity—to make him more willing to save and relieve rebellious man. The so-called Christian Religion of this age, borrowed the idea from the Pagans, at or near the time of Constantine, when the christian religion was made to bow at the idolatrous shrine of Pagan superstition as taught by the Greeks and Romans. This is the cardinal error of all Pagan religions. Hence, their laborious services, their feasts, fasts, and wearisome pilgrimages. Hence, nearer home, the long list of penances, mourning benches, anxious seats, long and frantic shoutings, and other unmeaning and fantastical gesticulations, repetitions, ceremonies, bawlings, etc. etc., which distinguish and darken the character of that something we ignorantly call the Christian Religion. I say *propitiate the Deity*. If this is not the object, I confess I cannot understand what it is. How often, under excitements called religious, do we hear the same vociferating prayer repeated—as for example—'Lord come—come quickly—come now—O do come—come down—have mercy—have mercy'—repeated—re-repeated and repeated again and again, with all the vehemence and noise that anciently distinguished the worshippers of Baal! As though their God was asleep and they could awaken him with their cries; or angry, and they could appease him with their sobs, groans and repetitious prayers; or indifferent, and they could arrest his attention by their unearthly and oftentimes beastly yells. Yes, reader, I set not a word down in malice, but with the best wishes for those unfortunates of whom I speak; I tell what my eyes have seen and my ears heard. I have seen these things until my soul has sickened within me, at the prostitution of intellect, souls, and the true worship of God. I hesitate not to call it blasphemy and Pagan superstition; though, while I thus designate it, I would be far, very far, from saying, that all the deluded are knowingly blasphemers. No man, who has even but a superficial knowledge of the Bible, but what knows, that

such is not the Religion of Jesus Christ; that neither place nor countenance is given to it in the book of God; except so far as it is foretold as one of the signs of the mystery of iniquity, that should arise from an apostate church. God, by his Prophet, reprov'd the Jews in their apostacy from his worship, because 'they had covered the altar of the Lord with tears, with weeping and with crying out; insomuch that he regarded not the offering any more, or received it with good will at their hands.' [Malachi 2: 13.] All this was charged to the Priests of that age; 'they departed by forsaking the law of the Lord and by not giving glory to the name [authority] of the God of Israel; and by following his commandments instead of their own devices;' hence says the Lord, 'you [the priests] caused my people to stumble at my law, having corrupted the covenants of the sons of Levi.' It needs only the attention of the observer to discover the same thing in the present age. And were an Apostle now among us, I have not a doubt, but that he would reproach us with the same or similar sins. Let the reader read attentively the 22d of Ezekiel from the 16 verse to the close, and the 23d of Jeremiah, and ask himself if God thus complained of his priests in an age of comparative darkness, what will he say to us to a reckoning with reference to the use we have made of the Religion of his Son?

8. But to return. The conclusion to which every man must come who will examine the *New Testament*, is, that the Religion of Jesus Christ is the only true Religion of God upon earth. All others are false, vain, and imperfect. It teaches no such absurd and fanatical idea; as that man can, by any act, propitiate the Deity. It presents the wisdom of God and the power of God to the salvation of believers in the death of no less a personage than the *Son of God*. That death is presented, not so much to propitiate God, as to reconcile blood-guilty man to a merciful; benevolent, and just Creator. It destroys at once all merit that we, worms of the dust, would be disposed to attach to our own actions. Mercy, pure unparalleged mercy, spontaneously bursting forth in the person of an innocent, spotless and well-beloved substitute, is seen in the death of Jesus of Nazareth. He was offered for our guilty crimes—the sword of vengeance slew the offering; and the 'Lamb slain from the foundation of the world' in the Patriarchal and Jewish types of the previous economy of God, poured forth his life an offering for the sins of the world. Thus we have a Savior—thus the author and finisher of our holy religion. He arose from the dead, and as a risen and glorified Redeemer he is presented.

9. The existence, however, of these facts, abstractedly considered, can save no man, else

all mankind would be saved. Indeed, this poisoned chalice of Universal salvation, held out by many of this age, and professedly based upon the offering of our Lord for the sins of the whole world; is received by many, who, irrespective of character or disposition, drink the deadly draught, only to sleep the sleep of deadened moral power, destroyed virtue, or proper religious exercise. The clerical preaching of Hell and Damnation, has driven many good persons to this error. I admit, that such preaching is contradictory to the spirit and genius of Christianity—that no recorded discourse of an Apostle exhibits any thing of a like character to induce men to obey the gospel; and that its effect is to elicit an implicit faith, or rather a blind credulity in the sophisms and commandments of the Clergy. I freely admit all this; but yet Universalism is the opposite extreme. Jesus, upon the cross, made atonement for no son of Adam. He only prepared the means—his offering—which as a priest; he has taken into heaven—the holiest of all—where he now appears 'for those, who, by him, do believe in God.' Hence, since his ascension to heaven, he has become the advocate and High Priest of our holy profession. But we must come under that holy profession before we can claim the benefits of his offering, or one of the gracious blessings of his holy Religion. Hence, he is presented; not only as a Savior, and as a Lamb slain, but also as exalted to the right hand of God, anointed as a Priest by the Majesty of the Heavens. He rent asunder the prison doors of the tomb—then he led captivity captive at his chariot wheels; and now, upon the throne of the Universe, he promises remission of sins to all those who will accept of the gracious offer. In proof of this, he has given us the testimony of his Apostles, with the Holy Ghost sent down from Heaven; and through them, has demanded of us obedience to all his divine commandments, based upon three sublime and interesting facts. He that believes his Gospel (his death, his burial, his resurrection, in short, his Messiahship,) and is baptised, shall be saved from his sins. These are the fundamental commands, and stand as the first part of the obedience he requires. This is the way, the true way, the only authorised way of submission to the religion of Jesus Christ. We believe him to be God's Messiah, and we enter into the benefits of his death by baptism, according to his own appointment. And he that adds to, or subtracts from this message delivered to 'every creature' presumes upon the benevolence of God, and insults the wisdom that ordained the plan. From all which, thus summarily stated, we deduce the following proposition:

10. The religion of Jesus Christ consists to

*Faith in him as the Messiah, and obedience to his commandments.*

11. To believe in him as the Messiah, according to the teaching of the Holy Spirit through his Apostles, is to believe, that he died for our sins, was buried and arose again for our justification. He has given us accordingly, based upon these facts, *three splendid monuments* of his holy religion, which have been created to commemorate his trials and sufferings in the cause of our wicked and apostate race. They stand as trophies of the great events just spoken of, and they severally wear, to command our love, our obedience, and our hope, three inscriptions—*‘Jesus died’*—*‘Jesus has arisen’*—*‘Jesus will come again.’* Or, to have it in one sentence—He died, was buried, has arisen to heaven, from whence we look for him to appear without a sin-offering to salvation. These monuments are to the believer.

1. *First—Baptism* into his name, death and kingdom. This, when attended to properly, presents at one view, his death, burial and resurrection, to all who witness it. Hence, Paul, one of the authorised teachers of the Christian Religion, thus speaks of it:—*‘We are buried with him in baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so also we should walk in newness of life—that being planted together in the likeness of his death, we shall also be in the likeness of his resurrection.’* Rom. 6: 3–5. Again: Col. 2: 12, 13. *‘Buried with him in baptism, wherein also we are risen with him through the faith of the operation of God, who hath raised him from the dead; and you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all your trespasses.’* From these passages, we see the monumental design of this institution; and we are seeking only the Religion of the New Testament, we will state here, in this institution we come to God—receive the remission of our sins—union with Christ—take upon us his name and authority, and show our faith in his death, burial and rising. These truths are exhibited in the passages already quoted, but still more fully in the following: Mark 16: 16; Mat. 28: 19, 20; Acts 2: 38; 8: 12, 37, 38, 10: 43–48; 22: 16; 16: 15, 32–34; 18: 8; Gal. 3: 27–29; Eph. 5: 25; Titus 3: 5; Heb. 10: 20–24; 1 Pet. 3: 19. Will the reader examine all these; he will find them and their connection entirely relevant to the subject.

2. The second institution of the Religion of Jesus Christ to the believer is, what is generally termed the *Lord’s supper*, scripturally, *‘the breaking of the Loaf.’* Through it the believer views the past death and victory of the Lord, and looks forward to his future glorious appear-

ing and everlasting kingdom. *‘Do this till I come.’* How expressive! How gracious that we can thus approach our glorified Lord, and anticipate his glorious coming. The following passages will set it properly before the reader: Mat. 26: 26–29; Acts 2: 43; 20: 7; 1 Cor. 11th, *passim*; Heb. 12: 24.

3. The third monumental institution of the Christian Religion, is the *Lord’s day*. This is the time set apart for the breaking of the memorial of his body. The passages already referred to, will exhibit this fact. How appositely do all these institutions keep in the memory, the great basis facts of our holy religion. A religion of Jesus Christ, without these is a contradiction in terms.

12. Thus we have the profession of the Christian Religion, as made by the sinner in baptism, and as continued by the saint in the institution of the supper and Lord’s day. Other things there are to be attended to, or these institutions become but mockery in the sight of God. God graciously *‘forgives us all our sins in baptism’*—we should live, therefore, as forgiven persons. God graciously regards us as reconciled to his government, we should, therefore, obey all the commandments of that government, be they ever so much opposed to our former evil practices in the world. God also regards us as sanctified, justified, and adopted into his family—we should, therefore, sanctify or set apart, all that we have, and all that we are to his service, and as justified sons, *‘maintain the honor of our Father’s family.’* At baptism, we are but bound fast to God—we continue our union, by love unfeigned, and the good works that have been ordained in our new relationship. O what a relationship is this of which I speak! How humble! How dignified! How elevated! And consequently, what sort of persons ought we to be in all holy behavior and godliness. But, in addition to all this, he promises—graciously promises us, that his Providence shall defend us—that all things in his creation shall work together for our good—that his Holy Spirit—the Spirit of adoption shall be ours—that we shall be heirs of God and joint heirs with Jesus Christ, the rightful sovereign of all worlds. O blessed inheritance! Who can solve it! It belongs to the obedient believer in the Lord Jesus. Suffering reader come, cast in your lot with us, and be allured by the riches of that Savior, who has Death, Hell and the Grave, at his chariot wheels.

J. B. F.

#### ORDINATION NO. 2.

BRO. FERGUSON;—When we set out to present a few thoughts upon this subject, it was not with the intention of adding to the strength or clamor of the storm, but impelled by a desire of the Truth, of

pursuing our way with the greatest possible calmness, decision, and perspicuity. We cannot agree that this subject is of little importance; if we had in possession no other fact or consideration than this—that it was practised by Apostles and primitive christians. *It could not have been a useless or unmeaning ceremony.*

In our last paper we showed conclusively from the scriptures two facts—1st. That hands were imposed for some other purpose than giving miraculous power, 2nd. That it was a form of constituting a person over a work to which he had been appointed. In other words we showed that this rite was performed both by apostles and elders for some other than a supernatural purpose. And as it was attended to in the several cases referred to in the scriptures, previous to persons entering upon special duties, and after their selection, we safely infer that it was a sacred and solemn ceremony, preferred as a form of consecration or separation—receiving a divine sanction, and having a definite, and proper object. Having as we humbly think, established the above positions by the scriptures, and having before us the single point of ordination, it might be well to consider now the following query. Who are the proper persons to impose hands? Previous to giving a direct answer, prudence would premise a few things. The church was never without her elders. They stand conspicuous from the beginning. The apostles were the first elders, no difference how restrictive or latitudinarian we may be in the use of that word. They appeared in a twofold character—that of witnesses and also of elders. 1st Pet. v—1 Acts 26—16. as witnesses, they appeared before the world testifying that Jesus is the Christ. As elders, they had nothing to do with the world, but appeared as the ministers or elders of the household of faith—the overseers of the church. This view of the matter is beautifully set forth by Peter when he says—The elders which are among you I exhort, who are also an elder and a witness of the sufferings of Christ &c. Now it should be remembered that the apostle is not speaking of old men simply, but of official characters, who received for their labours, in 'feeding the flock—filthy lucre.'

All the miraculous manifestations of the spirit belonged to the Apostles as witnesses of Christ, not ministers or elders, because miracles had for their object the conversion of sinners and not the sanctification of saints. This Paul clearly teaches in his 1st epistle to the Church at Corinth, 12—13

—14 chaps. The gift of tongues was perhaps the most remarkable and desirable gift, and this the apostle affirms, 'Was for those who believed not' 1st Cor. 14—22. Having this distinction clearly understood may we not safely say that when the apostles imposed hands, they did it simply as Elders—for this good reason that this ceremony was an ordinance of the church—it belonged to the family of God. Moreover as the apostles were to the 'household of faith' the true and proper elders or rulers—it was both *respectful and expedient* to set before them persons who were to be ordained, Acts vi. 6. In this case the act was not arbitrary—the apostles do not appear with authority but simply as the feeders and protectors of God's flock. There is another distinction which should be offered and carefully remembered. It is this. The official acts of elders are not exclusive, but are the acts of the church; we understand this to be the case even with the apostles. Notice the case recorded Acts 6, 6. The *Disciples set* the persons whom they had chosen before the apostles—it was the voluntary act of the former not the demand of the latter. This fact indeed speaks a volume. It shows that the disciples fully understood their duty—that they considered it necessary to impose hands after they had chosen suitable persons—and they act as if it were a new thing.

Again. As *elders*—we see no difference between the apostles and all others who act as teachers and rulers in the church. We trust this will not be misconstrued. Peter compares himself in his official character with elders, who were *not* apostles. 1st Pet. v. 1. Paul also sent from Miletus to Ephesus for the elders, and said to them, 'Take heed therefore unto yourselves, and unto all the flock over which the Holy Spirit hath made you overseers, &c. Acts 20. 28. This was indeed the severest and most responsible task that could be imposed. This same apostle after enumerating his grievous and to us untried sufferings, mentions, as the conclusion of that sorrowful list—the burden which came upon him daily—'The care of all the churches.' He did then impress in the most solemn manner upon the elders the task which he had himself borne no doubt in the same capacity—i. e. as elders. Their duties are more arduous—their labours more trying and their responsibilities more fearful than those of all other officers on earth. Lading the vessel is attended with much less anxiety and danger than conducting it across the billows. Casting the net and dragging it to shore is less responsible than preserving the fish.

Preparing men for the church is not to be compared to building them up for heaven. Why, then, are they not the proper persons for setting apart in the ancient manner the chosen offices of the church? With our views of matters, derived from the unerring word of Life we are prepared to say they are. Let not our shrewd and beloved Bro. of Jamestown be surprised at this! If we are wrong we trust, we will be corrected, for it is the truth we seek which alone is able to make us wise and fit us for the master's use. Ah! how cold and spiritless it is, to say in a christian congregation, when the most difficult and responsible duties are to be discharged—Bro. A do you serve as deacon, evangelist or elder. No father, no mother would present a son with any important trust in such an indifferent way. Turn to Acts 20 c. and see even the apostle, the father of the church, even after the elders had been executing their office—embraced in their arms under a sense of their attachment and responsibility.

## IOTA RHO.

The following is an account of a recent religious encounter, between a sister and a clergyman.—*Ed. C. J.*

DEAR W—

I am vexed enough you did not come down whilst S—D—was here. It was recreant in you not to come and help out your sister in her great discussion.

You see S. D. come down for no other purpose than to try to *reclaim a lost sheep*, and head her into the fold; but before he got away, I think he felt a little sheepish himself.

He got here on Friday night, in company with his wife and Mr. B. As I have only the night and morning to spend at home, I was anxious the debate should be going on whilst I was there—and in order to bring them to the scratch I would frequently let fall the words *Repentance, Faith, Baptism, Anxious bench*, getting religion, mourners' seat, Effectual Calling, &c. At length, the train seemed to ignite. The gentlemen from L. fired a gun ahead of the lady from T; on which, she displayed from the mast head, the Gospel Flag; back her main-topsail, and stood toward the enemy. Both vessels were now cleared for action in no time; and by 20 minutes after 7, A. M. the action had fairly commenced. You must not expect me to give you a report of the contest. Such flights are far beyond my power; but I watched the exchange of shot with much interest, from an eminence called the neutral hill. Both vessels would now & then get a little shattering; & be compelled to go into port to repair and lay in stores. When the champion of your church had occasion to do this, she invariably replenished her pantry at those long established houses kept just at the landing, by Matthew, Mark, Luke, John, Paul, Peter,

James, &c. whilst the Methodist, when he had to stop a leak, repair a sail, mend a pump, or lay in stores, always went to those suspicious looking houses, *kept below the landing*, by those insolvent ship-chandlers, Wesley, Watson, Butterworth, Clark, Pitts, McFerren, Dodd, Miller, & Co. He seemed to have no running account at the upper house at all; and it was evident from the appearance of the two vessels, that there was much the best stock of materials there. Nevertheless, he fought manfully to the last, and kept his little flag flying, although the names and mottos on it were awfully riddled. It would take a scholar to read the names of Wesley, Butterworth, Watson, & Co. from whom he seemed to derive all the spirit with which he kept up the war. *Effectual Calling, mourner's bench*, wheat straw, altar and getting religion, were torn into perfect rags, whilst the broad pennant of the gospel floated in triumph over all these;—on its folds were *faith, repentance, and baptism* in flaming colors; whilst a hand pointed at the author of the means of salvation to be Jesus Christ—and the tenor, as well as the teachings of this personage, or of those who, by his authority, taught after him, assuredly say—do these things and you shall be saved; do them not and you will be damned.

The contest was interesting and instructive. It was conducted in the best possible spirit. "Nothing in hate; in honor all was done." The Christian went to the Christian volume for authority for all she said and did; rested her confident hopes of pardon on the sincerity of her repentance, the *honesty of her faith in Jesus Christ, and on her obedience as testified in baptism*. The Methodist went to his sectarian books to prove that obedience was a non-essential, and that, by adopting a kind of importuning course towards God, he would make a special visit into your breast; just as a pretty girl once did with an unfortunate beau—married him to get clear of him. He said he depended more on his own feelings and on prayer, than he did on the *word of God*.

You know I am what the world calls an unbeliever; and have often contended that, when almost any of the sects were pushed hard, they would deny their Lord as Peter did. Is not this a proof of it? If you could adduce a proof in favor of the divine origin of the Bible, a thousandth part as strong as the sects furnish of their disbelief of it, by their disobedience, I might be induced to examine. J. M.

*Advice.*—In this age of schisms and opinions there are some who, in the spiritual world profess and preach the doctrine (if it may be so called) of *faith alone*. It would be well if this class would be consistent and in the natural world preach and PRACTICE the doctrine of *Bread alone*. 'As for us we believe that Man is not to live by bread alone but by every word that proceedeth out of the mouth of God.'

IOTA RHO.

## ORDINATION.—No. III.

BRO. FERGUSON:

In your paper of the 6th inst., I find a review of an essay submitted by me to the consideration of the disciples. In reference to the difficulties of our excellent bro. S. M. S., I wish to say a few things; 1st. His manner of reasoning I cannot altogether understand. The proposition which I made an effort to sustain in that essay, was the following, viz:—When persons were chosen in the christian church, to officiate, or discharge certain duties, it was considered necessary by those who had authority, to set them apart by the imposition of hands; and this I endeavored to sustain by a fair induction from the several cases given us in the scriptures.

2. My reviewer does not pretend to say that hands were *not* imposed upon those (Acts 6: 1—6) who were chosen to attend to the 'daily ministrations,'—or that they were imposed for some other reason than because they *were* chosen. But what does he say? 'Unless I can answer' certain questions, entirely irrelevant to the proposition before us—*ergo!* my second but principal argument 'must go by the board;' and concludes that the asking of these questions has dissipated my arguments!! But let us see how one of these queries will apply to the subject in hand. He asks—'Were they deacons (Acts 6: 6) in any sense of the word? and if so, were they inducted into their office by the imposition of hands?' Suppose they were, or were not deacons—would that interfere with the point at issue? All must acknowledge that they were appointed for a special purpose, and *after* that appointment *hands were imposed*. When we use the word deacon, we do not apply various meanings to it, but use it in its scriptural sense. It signifies an almoner or overseer of the poor. Was not this the duty of those ordained Acts 6: 6? It is certainly not necessary to undertake to prove that the Apostles laid their hands upon them after they were chosen! This the scriptures positively affirm.

3. In this case we showed conclusively, that hands were not imposed upon them for miraculous objects, for two good reasons. 1st. It being evidently done because they were *elected* to perform certain duties; and 2d. Those duties did not require miraculous power.

4. He asks again—'Were their duties such as belonged to the church as a body?: Or, were their duties any part of the worship enjoined upon the

church?' Suppose we were to affirm or deny these questions, would it in any way interfere with the point at issue?

5. The next difficulty presented by my reviewer is in reference to Paul and his companion, Acts 13. I affirm that the book states; some one or more laid hands upon the Apostle and Barnabas. No one, we presume, would say that this was to afford miraculous power! It must then have been for some other purpose. The Holy Spirit said, Separate to me Barnabas and Saul for the work, &c.; and they to whom this was spoken, fasted, prayed and *laid their hands* upon them. Was this obeying the command of the Spirit? or, like Peter on the mount, did they know what they were doing?

6. But my reviewer says,—'They did not go immediately to the work.' Well, what does the book say: 'And *when* they had fasted and prayed, and laid their hands upon them, *they sent them away*.' Well, bro. S. do you think they went? Yes—the book says, '*So they being sent forth departed*,' v. 4. And as they had a long journey before them, and being unwilling to lose any time, they preached the word along the road to Jews and Gentiles. They started from Antioch in Syria, east of the Mediterranean sea, and went first to Solucia, a sea port, a few miles west of Antioch. They sailed from that west to Cyprus, and preached the word at Salamis, where they landed. They then travelled to the western part of the island to Paphos where the deputy Paulus lived (who judging from his name was a Roman—a gentile) and who desired to hear the word. From this place they passed north to Paul's native country, and immediately visited several cities, among which was another Antioch where they entered the synagogue on the Sabbath and sat down. But being requested by the Elders, after the service of the synagogue was over, to exhort.—Paul arose and after addressing them, the Jews went out (v. 42) but the *Gentiles desired to hear the word* again. So we find the Jews and Gentiles living together, and Paul preaching to them throughout his journey. Moreover it was even after he had preached there to the Gentiles that he said, "So we turn to the Gentiles." We have given this short sketch not because we deem it appropos to the question, but for the benefit of my reviewer, and those who think that Paul was so dilatory in commencing the work to which he was called.

7. There are certain modes of expression in which I do trust, my worthy reviewer and all others engaged in this controversy will lay aside,

Note the following,—Hands were not imposed to make them apostles—hands were not imposed to make them Elders and Deacons &c. Who contends for such things?—Do let us call “Bible things by Bible names.” To be an Apostle it was necessary to see the Lord. To be an Elder or Deacon it is necessary to possess certain qualifications. In the absence of these all the hands in Cristendom—much less Popedom would be of no avail.

8. When Paul said that he conferred not with “flesh and blood” he alluded—not to the imposition of hands—but to the gospel—what he should preach.

9. My reviewer is mistaken when he says that I argue that the imposition of hands conferred any new faculty or qualification,—for I neither affirm nor believe it. This is not the object of the ceremony, and when he refers to Gal. 1: 1; it is like other misapplications, Paul is there speaking of being made an apostle. I have already alluded to this, Ah! Bro. S. like one of that class referred to in my 1st. No. you cannot think of this useful and spiritual ceremony without attaching to it, all that the man of sin the son of perdition requires. Suffer not your mind to be troubled or dismayed—look at the matter coolly—understand what we contend for and you will aid us

10. When I speak of uninspired men I mean men incapable of conferring spiritual power, and I know that the Eldership at Lystra were of this class. I am certain that the Eldership, imposed their hands upon Timothy, and it was not to confer miraculous power—much less was it for nothing. I trust Bro. S. will not impose upon me the task of proving that the apostle was wrong in any thing!! The spiritual gift in Tim. was received from the apostle; for none other could confer it.

11. It is somewhat amusing to see how my reviewer passes over my request, to show any case in which an individual undertook any work since the christian church was organized *without* the imposition of hands. I am prepared to furnish cases in which it was attended to. Its object and utility must be left to another time.

12. I did not expect to make so full a reply, when I took up my pen, but inasmuch as many of our friends are laboring under similar difficulties, and misconceptions of our views, it may be

well. I have something to say in reference to 1. Tim. 5: 22; which must be deferred. In the mean time Dear Bro. while we labor to return to primitive practices and customs—let us strive with all our mind and strength to imbibe more fully the primitive spirit. Let us remember our brethren who have died, imitating their devotion, their liberality and their love.

“Rise, O my soul! pursue the path  
By ancient heroes trod;  
Ambitious view those holy men,  
Who lived and walked with God.”

IOTA RHO.

## CHRISTIAN JOURNAL.

HARRODSBURG KY.:.....JANUARY 13.

### HOW TO SUBSCRIBE.

Some of our friends say they would subscribe for the Journal, but that *there is* no Agent near them to attend to sending on their subscriptions. Let all such go to the nearest Postmaster who will send on their names as soon as requested. Money is always sent at our risk. Write the name of the person subscribing, his Post Office, county, and State in the plainest manner.

### CHRISTMAS.

The celebration of this day, as the birth day of the Savior, is of very high antiquity, yet of not so ancient date as the religious observers of this day would have us believe. It first began to be observed in the second century about the time of the Emperor Commodus, who succeeded his father Marcus, A. D. 180, and died A. D. 192. This feast is celebrated in the church of Rome, the Greek church, the church of England, and by the Lutherans of Germany. The Lutherans and Episcopalians of the United States, also hold the day in much reverence. It is almost impossible, unless we acknowledge the all powerful authority of the churches of Rome and England, to recognize the 25th day of December as the birth day of the Redeemer. The computations of the best chronologists, in fixing the day, vary from the 16th of May to the 26th of December. The inspired writers of the Gospel have said nothing calculated to throw any light upon the exact day of the Savior's birth. From Luke, however, we learn that the Shepherds watched their flocks, at the Savior's birth; and we can scarcely suppose that the flocks were in the fields so late as the 25th Dec. Still, whilst Luke's statement goes to disprove the time now celebrated, it does not establish the ex

act time;—leaving it—where doubtless divine wisdom intended it to be left—in impenetrable obscurity. The family of Christ on this day are theatrically represented in the Romish Church; the Manger is also exhibited and three masses performed. These exhibitions, however, are not general.

The church of Scotland does not observe this feast. The Puritans, however in the days of Charles I. observed Christmas, as a day of solemn fast and humiliation; and in order to show their pious horror of the manner in which the luxurious churchmen of those times celebrated this feast, they voted the eating of *minced pies* on Christmas, to be an utter abomination before the Lord, although they would allow themselves to indulge in devouring the same pie upon any and all other days in the year! Whether the minced pies of the days of Charles I. were unduly seasoned with the particular fluid, known in the culinary art, as essential to this delicacy, or were made to suit the palates of a more teetotal age, the historian (Hume) saith not.

In our own times, this custom of celebrating Christmas is 'more honored in the breach than in the observance.' A special license is given by omnipotent public opinion to vice and all manner of dissipation committed on that day; and the law of the land, after winking at innumerable violations of private rights and public decency, goes to sleep outright. 'Christmas comes but once a year, therefore we'll all be merry,' is the motto preached and acted upon by public opinion. The great temperance reformation of our times, if we may credit the press, did not prevent our larger cities from exhibiting on last Christmas day, an amount of beastly intoxication unknown in former years. Truly, a fearful amount of wickedness of every grade of enormity, is run up over this wide world, on a day ostensibly celebrated as the birth day of the Redeemer!

#### PRAYER.—EXHORTATORY.

It has been well remarked, by the commentator Scott, that, "the Christian is the highest style of man;" for it is only when a Christian, that man is permitted to talk freely with God! How poorly do we value this transcendantly precious boon, purchased for us at such incalculable cost! The congregated wealth of the world, is most worthless dross, compared with that glorious privilege, which the veriest beggar on earth can enjoy;—the privilege of holding converse with the Creator! The sublimest sight that can be witnessed in this world, the

grandest scene that we can ever behold this side of the coming of the Lord, is to see a Christian, in the attitude of prayer, unconscious that any human eye beholds him, communing with the Lord of the Universe! There he stands, holding audience with a Being, who in his creative energy, has piled worlds upon worlds; whose dominions extend infinitely beyond the line where the mind of man can fix a locality; who started the innumerable provinces in his shoreless domains, above and beneath us, in their orbits there to roam in undisturbed harmony; who even condescended to exhibit his power in calling this earth from chaos and darkness,—and said, Light, be! and Light, was! And man can speak to this Being and live! And more—incomprehensible condescension!—he sent his Son to implore us to listen to his words, to beseech us to speak to him, and ultimately to live with him in the magnificence of his all-power and all-wealth, forever! To see a christian as poor as the famine stricken Lazarus, offering up his petitions, nothing wavering, to the Controller of Immensity, must be a spectacle to Christian men, more imposing, and soul-absorbing than would be the sight of all the wealth of this earth, could it pass in procession before them. And when we reflect, that the Father of the Heavens and earth has permitted his Son to die, and through him, has not only permitted, but besought us to seek Him, to ask of Him, whilst all the day long he holds out his hands, awaiting our affectionate regard, is it not almost as incomprehensible as is the mercy of God, that all who have heard the name of Jesus, do not, in one mass, repent, and return to God, that they may be permitted to pour their sorrows and joys, their supplications and praise, into his ever-listening, ever-hearing ear! And yet when the Spirit and the Bride say come, when he that hears is permitted to reiterate the invitation, until, throughout the land the cry is re-echoed, the world hears it not! And yet, God, ever merciful, protects those who thus evilly entreat his Son. The same power that sustains the wayward comet in its eccentric path through infinity, protects the erratic and wayward sinner in his insane orbit of crime and wickedness; so that, haply, he may yet see the heavenly harmony of the Gospel of Christ, embrace it, and be saved!

Man has given to Faith many names; but there is an all absorbing, all *realizing* faith, which ever sees the immensity of the condescension of the Creator, in permitting man to address, in petition and praise, the Majesty on High—that ever keeps before it the peerless price by which this right was

purchased—the blood of the Son of God. A faith which sees the infinity of contrast between a weak, changeable, suffering, dying man, and an all powerful, unchangeable, unsuffering, ever living God—a faith that lays strong hold upon the Prophecies, Facts, and Promises of the past, and on the Eternal Life of the future! How soothing to the soul of the Christian is it, to know of a truth, that his homage is not only accepted of God, but PLEASING in his sight—that when, throwing his whole soul into his petitions, he addresses the Throne of Heaven, he speaks to one who loves him with an affection passing the love of earthly relatives. Consoling reflection! Christian, neglect not thy high privilege. 'Tis strange, wonderful strange, that professing christians should neglect the highest honor which man can receive whilst clothed with clay, from the hands of his Creator—the privilege of talking with God. Remember, brethren, the words of the Psalmist: 'O thou that hearest prayer; UNTO THEE SHALL ALL FLESH COME! Remember that we will one day stand before the Throne we now address.

The Baptist Banner makes the following announcement in relation to Bro. W. R. McChesney, who was immersed during the Lexington Debate.

#### “LECTURES ON BAPTISM.

“The Rev. Wm. R. McChesney, who was formerly Pastor of the English Lutheran Church, on 2d street in this city, having lately changed his views on the subject of Baptism, will commence a course of lectures on that subject, in the 1st Baptist church, next Sunday morning, at 11 o'clock, to be continued at night and on the following Lord's day, during which he will give his REASONS for changing his position on that important subject.”

#### NEW SUBSCRIBERS.

The Baptist Banner thanks his Brother Black, of Stamping Ground, Ky. for sending him last week, *twelve* new subscribers. (By the way, we have *one* subscriber at the same place.) The Protestant and Herald acknowledges the reception of *twelve* new subscribers from one individual.

The only apology we have to offer for not publishing similar notices, is that no one has been so liberal in supporting the Journal. We would be no whit behind either of our cotemporaries, if we could help it.

The following letter from our young and worthy brother, J. R. Frame, was mislaid, which will account for its late appearance.

BRO. FERGUSON:

I herewith give you a brief account of my op-

rations last year, and of the condition of the good cause where I labor. There have been some 75 or 80 accessions to the congregations, during my last year's travels; some of them from the sects.

There are four or five congregations along the Muskingum valley; one near Lowell, nine miles above Marietta, of 30 members; one four miles above Marietta, of 25 or 30 members; also, one at Beverly, in a prosperous condition, of 40 or 50 members. Our travelling brethren are earnestly invited to visit these congregations. Give us a call brethren; this is a fine fertile, populous region, and we need aid. There are other congregations towards McConnellsville. The harvest is plentiful—the laborers few. Cannot brother F. or J. B. Ferguson visit us. Come, brethren, you shall be remunerated and refreshed.

J. R. FRAME.

Coal Run, Washington Co., Ohio.

### News from the Churches,

#### PROGRESS OF THE GOSPEL.

Adamsville, Ten. Oc. 15, 1843.

DEAR BRO. HOWARD,

The annual meetings in West Tennessee have just closed; and although the additions are not as numerous as we could wish, yet much has been done, I trust, in removing prejudice, and disabusing the public mind, in relation to the views of those who are laboring for a return to a pure speech in Zion. Fifty additions were made to the various congregations where the meetings were held. Of these 33 were by confession and baptism.

Your bro. in Christ, J. H. DUNN.

Utica, Miss. Oct.

Seven valuable additions here lately, and prospect quite good for more. J. A. JOHNSON.

Union Co. Ill. Nov. 23, 1843.

The cause of Christ is onward in this section, and sectarianism beginning to hide its deformed face. The congregation here, that commenced last June with 13, now numbers 59, and a good prospect for many more.—I am on the verge of starting to see the brethren in the States of Missouri and Arkansas, and expect to spend some three months. Bros. Bristow and Chaffin are at this time amongst us, and tell me the good cause is onward in the north. Bro. B. states that he has been eyewitness to about 80 additions since last June.

J. FERRIL.

N. B. For the sake of travelling brethren, I will here give the names of the elders of this congregation. They are: Dr. Robert Hamilton, Henry Casey, and A. McGraw.

New Hope, Hardiman Co. Ten. }

Novr. 13, 1843. }

Beloved bro. Dunn,

I am happy in informing you, that the gospel is

still onward in this country. I have witnessed *eleven* additions to the cause of TRUTH, since the fourth Lord's day in last month. Two of the above additions were from the Baptists, one by confession, and the others by confession and immersion. We have great reason to thank God and take courage: he has done great things for us, whereof we are glad. May the Lord help us all so to act that our Master may not be ashamed of, or reject us, at his return!

Yours in Christian love.

ROBT. L. TOMSON.

REMARKS:—Bro. Tomson, seeing the necessity, has recently commenced proclaiming the gospel. Like many of us, he is poor, having with his own hands, to minister to the wants of his wife and children. May the Lord prosper bro. Tomson, and make him very useful in the cause of Messiah!

J. H. DUNN.

Adamsville, Ten. Oct. 20, 1843.

Bro. Howard,

I am credibly informed that a Baptist church on Bluff Creek, Lauderdale county, Ala, numbering about two hundred members, have, recently thrown the creed to the 'moles and bats,' and have agreed to take the Bible alone hence-forward, for a creed book; believing it to be sufficient for faith and conduct. This is a bold step towards reformation! And to the honor of brother A. B. Gilbert, the pious pastor, he it noted, that he led the way in this praise-worthy move of the church; and in a set speech on the occasion, did renounce, and denounce all creeds, confessions of faith, &c. Bro. Gilbert deserves great credit for this successful effort to reform our Baptist brethren.—Oh, that all who have 'named the name' of our blessed Lord & Master, would return to a pure speech?

J. H. DUNN.

*Bible Advocate.*

BEAUTIES OF THE FRANKING SYSTEM.—It is said that during every session of Congress, a great number of forged franks pass through the Post Office. The labor of the clerks is so heavy that they have not time to scrutinize the signatures of members. Some years ago, a young clerk used to frank his own letters by writing his own name in so miserable a manner, that the clerks could not decipher it, and they daring not to stop the letters, lest the frank should prove genuine, the fellow saved his postage without the trouble of being a member.

TRUTH.—The progress of truth is not only impeded, but often supplanted for a time by that of error, in consequence of the precipitance and passion of men, and the multiplicity and haste in which works are now published. Harvey is said to have spent eight years in maturing his discovery respecting the circulation of the blood, before he communicated it to the world. A genuine search after truth is a very quiet unostentatious thing.

## Religious Miscellany:

### SYNOPSIS

*of the first epistle of St. Paul to the Corinthians.*

By JOHN LOCKE.

Saint Paul's first coming to Corinth was anno Christi 52, where he first applied himself to the synagogue, Acts xviii. 4. But finding them obstinate in their opposition to the Gospel he turned to the Gentiles, ver. 6. out of whom this church at Corinth seems chiefly to be gathered, as appears Acts xviii. and 1 Cor. xii. 2.

His stay here was about two years, as appears from Acts xviii. 11, 18, compared: in which time it may be concluded he made many converts; for he was not idle there, nor did he use to stay long in a place, where he was not encouraged by the success of his ministry. Besides what his so long abode in this one city, and his indefatigable labor everywhere, might induce one to presume, of the number of converts he made in that city; the Scripture itself, Acts xviii. 10, gives sufficient evidence of a numerous church gathered there.

Corinth itself was a rich merchant town, the inhabitants Greeks, a people of quick parts, and inquisitive, 1 Cor. i. 22, but naturally vain and conceited of themselves.

These things considered may help us, in a measure, the better to understand St. Paul's epistle to this church, which seems to be in greater disorder than any other of the churches which he writ to.

This epistle was writ to the Corinthians, anno Christi 57, between two and three years after St. Paul had left them. In this interval, there got in amongst them a new instructor, a Jew by nation, who had raised a faction against St. Paul.—With this party, whereof he was the leader, this false apostle had gained great authority, so that they admired, and gloried in him, with an apparent disesteem and diminishing of St. Paul.

Why I suppose the opposition to be made to St. Paul, in this church, by one party, under one leader, I shall give the reasons, that make it probable to me, as they come in my way, going through these two epistles; which I shall leave to the reader to judge, without positively determining on either side, and therefore, shall as it happens, speak of the opposers of St. Paul, sometimes in the singular, and sometimes in the plural number.

This at least is evident, that the main design of St. Paul, in this epistle, is to support his own authority, dignity, and credit, with that part of the church which stuck to him; to vindicate himself from the aspersions and calumnies of the opposite party, to lessen the credit of the chief and leading men in it, by intimating their miscarriages,

and showing their no cause of glorying, or being gloried in: that so withdrawing their party from the admiration and esteem of those of their leaders, he might break the faction, and, putting an end to the division, might re-unite them with the uncorrupted part of the church. that they might all unanimously submit to the authority of his divine mission, and, with one accord, receive and keep the doctrine and directions he had delivered to them.

This is the whole subject from chap. i. 10, to the end of chap. vi. In the remaining part of this epistle, he answers some questions they proposed to him, and resolves some doubts; not without a mixture, on all occasions, of reflections on his opposers, and of other things that might tend to the breaking of their faction.

#### THE MANNER OF ELECTING A POPE.

On the demise of a pope his pontifical seal is immediately broken by the chamberlain, and all public business is interrupted that can be delayed: messengers are despatched to all the Catholic sovereigns to acquaint them of the event, that they may take what measures they think proper; and that the cardinals, in their dominions, if any there be, may hasten to the future election, if they choose to attend: whilst the whole attention of the sacred college is turned to the preservation of tranquillity in the city and state, and to the necessary preparations for the future election. The cardinal chamberlain has during the vacancy of the holy see, great authority: he coins money with his own arms on it, lodges in the pope's apartments, and is attended by the body guards. He, and the first cardinal bishop, the first cardinal-priests, and the first cardinal-deacons, have, during that time, the government almost entirely in their own hands. The body of the deceased pope is carried to St. Peter's where funeral service is performed for him with great pomp for nine days and the cardinals attend there every morning. In the mean time, all necessary preparations for the election are made; and the place where they assemble for that purpose, which is called the *Conclave*, is fitted up in that part of the Vatican palace, which is nearest to St. Peter's church, as this has long been thought the most convenient situation. Here are formed, by partitions of wood, a number of cells, or chambers, equal to the number of cardinals, with a small

distance between every two, and a broad gallery before them. A number is put on every cell, and small papers, with corresponding numbers, are put into a box: every cardinal, or some one for him, draws out one of these papers, which determines in what cell he is to lodge. The cells are lined with cloth; and there is a part of each one separated for the conclavists, or attendants, of whom two are allowed to each cardinal, and three to cardinal princes. They are persons of some rank, and generally of great confidence; but they must carry in their master's meals, serve him at table, and perform all the offices of a menial servant. Two physicians, two surgeons, an apothecary, and some other necessary officers, are chosen for the conclave by the cardinals.

On the tenth day after the pope's death, the cardinals who are then at Rome, and in a competent state of health, meet in the chapel of St. Peter's, which is called the Gregorian chapel, where a sermon on the choice of a pope is preached to them, and mass is said for invoking the grace of the Holy Ghost. Then the cardinals proceed to the conclave in procession, two by two, and take up their abode. When all is properly settled, the conclave is shut up, having boxed *wheels*, or places of communication, in convenient quarters; there are, also, strong guards placed all around. When any foreign cardinal arrives after the enclosure, the conclave is opened for his admission. In the beginning every cardinal signs a paper, containing an obligation, that, if he shall be raised to the papal chair, he will not alienate any part of the pontificate dominion; that he will not be prodigal to his relations; and any other such stipulations as may have been settled in former times, or framed for that occasion.

We now come to the election itself; and that this may be effectual, two-thirds of the cardinals present must vote for the same person. As this is often not easily obtained, they sometimes remain whole months in the conclave. They meet in the chapel twice every day for giving their votes; and the election may be effectuated by *scrutiny*, *accession*, or *acclamation*. *Scrutiny* is the ordinary method, and consists in this: every cardinal writes his own name on the inner part of a piece of paper, and this is folded up and sealed; on a second fold of the same

paper, a conclavist writes the name of the person for whom his master votes. This, according to agreements observed for some centuries, must be one of the sacred college. On the outer side of the paper is written a sentence at random, which the voter must well remember. Every cardinal, on entering into the chapel, goes to the altar, and put his paper into a large chalice.

When all are convened, two cardinals number the votes; and if there be more or less than the number of cardinals present, the voting must be repeated. When this is not the case, the cardinal appointed for the purpose, reads the outer sentence, and the name of the cardinal under it; so that each voter, hearing his own sentence, and the name joined with it, knows that there is no mistake. The names of all the cardinals that are voted for are taken down in writing, with the number of votes for each; and when it appears that any one has two thirds of the number present in his favor, the election is over; but when this does not happen, the voting papers are all burnt, without opening up the inner part. When several trials of coming to a conclusion by this method of *scrutiny* have been made in vain, recourse is sometimes had to what is called *accession*. By it, when a cardinal perceives that when one or very few votes are wanting to any one for whom he has not voted at that time, he must say that he *accedes* to the one who has near the number of votes requisite; and if this one vote suffices to make up the two thirds, or if he is followed by a sufficient number of *acceders*, or new voters, for the said cardinal, the election is accomplished. Lastly, a pope is sometimes elected by acclamation; and that is, when a cardinal being pretty sure that he will be joined by a number sufficient, cries out in the open chapel, that such a one shall be pope. If he is properly supported, the election becomes unanimous, those who would, perhaps, oppose it, foreseeing that their opposition would be fruitless, and rather hurtful to themselves. When a pope is chosen in any of the three above mentioned ways, the election is immediately announced from the balcony in front of St. Peter's, homage is paid to the now pontiff, and couriers are sent off with the news to all parts of Christendom.

The pope appoints a day for his coronation at St. Peter's, and for his taking possession of the patriarchal church of St. John Lateran: all which is performed with great solemnity. He is addressed by the expression of *holy and most holy father*.—BUCK.

#### THE XXIX CHAPTER OF THE ACTS.

*How a clergyman, who would be thought very holy, shall attend to secret prayer.*

1. You shall not go into the place of worship until the congregation shall have assembled.
2. And when ye go into the holy place, take heed that ye put on long faces, as the hypocrites do, that ye may appear unto men to fast. So shall ye seek honor from men, and not the honor which cometh from God only.
3. Moreover, when ye come into the presence of all the congregation, then shall ye attend unto your secret devotions; and after this manner shall ye attend to them.
4. Ye shall walk through the holy place, even unto the foot of the most holy place; and then shall ye fall on your knees, with your faces towards the most holy place, in presence of all the congregation.
5. But take heed that no person hear a word from your mouths, for this is secret prayer unto the lord your god. Ye shall not be heard to say aught by the people.
6. And when ye stand on your knees, in the presence of all the congregation, take heed that your groans be solemn, and the people will approve your piety, and so shall ye obtain influence among the people.
7. Moreover, ye shall sigh in the presence of all the people.
8. By this shall all men know that ye feel your awful responsibilities, in the presence of your god, and they shall believe that ye are called of your god, as Aaron was called of his God.
9. And when ye shall have stood upon your knees, and groaned, and sighed, and said nothing in the presence of all the congregation, even till all the people shall have witnessed your *secret prayers*, and shall from your pious example, have learned how to enter into their closet and shut the door, and how, also, to pray to their Father in secret;
10. Then shall ye utter a notable groan, and arise from your knees, on which you shall have been standing before the congregation;
11. And ye shall heave a solemn sigh in the presence of all the congregation, even when ye take your seats facing all the people shall ye heave it.
12. So shall ye perform your secret prayers before sermon, and then shall the people believe what ye shall say unto them, even without proof shall they believe it; and there shall be none to molest or make you afraid.

## Miscellany.

**Music.**—The following from Blackwood's Magazine does not apply, of course, to American ladies:—*Ed. C J.*

The music which we hear in our social intercourse, is too generally—we say it in grief, but in truth—detestable. "Like figures on a dialplate," sit the four-and-twenty Englishmen and Englishwomen, who have been drawn together to receive their friend's hospitality; till the awful silence convinces the host that some desperate effort must be made to break the spell, and the best thing is some music to set them a-talking. Some *mimini-pimini* Miss is in consequence selected as the victim, (or rather, the victimizer,) and requested to "pain" the company. She fidgets, bridles, and duly declines, at the same time vigorously pulling off one of her gloves in evident preparation for the attack. After much pressing, she reluctantly yields to what she had from the first made up her mind to do; takes her seat at a grand piano-forte, behind a couple of candles and an enormous music-book, and—crash goes the keys in a thundering prelude, (the pedal, and every other means of increasing the noise being unscrupulously resorted to,) which after superhuman exertions, lands her in what, to our affrighted & stunned ears, is evidently the key of Z flat! Who would have thought these delicate hands could thus descend with the vigor of a paver's hammer on the unhappy ivories, that groan and shriek beneath the infliction, as though fully sensible of the surpassing cruelty with which they are treated.

But hark! she sings—"Rome, Rome, thou art *n'more*," (*sic*)—a furious scramble on the keys, with a concluding bang—"On thy seven hills thou sat'st of yore;"—another still more desperate and discordant flourish, which continues alternating with her "most sweet voice," till she has piped through the whole song; when the group around, apprehensive of a repetition of the torture to which they have been subjected, overwhelm her with thanks and expressions of admiration, under cover of which they hurry her to her seat. Such is the stuff palmed off on us, varied as it is by glees, screamed out by four voices all in different keys; solos, squeaked out by stout gentlemen, and roared by pale lanky lads of eighteen; duets by young ladies, who accidentally set out on discordant notes, and don't find out the mistake till they come to the finale; with occasionally a psalm crooned by worthy sexagenarians, guiltless alike of ear & voice, but who, seeming to think it a duty to add their mite to the inexpressible dissonance, perform the same to the unmixed dismay of all their hearers.

## LIFE AND DEATH OF THE SEXES.

The laws of life and mortality betwixt the sexes are very remarkable. They are stated thus:

1. In the present condition of the white population of the United States, the number of females born per annum is about 12,000 less than the males. This determines of itself that polyamy is not a natural condition of man, and that the laws of our religion and nature are the same—that one man shall be the husband of one woman.

2. At twenty years of age the females exceed the males. This proves that between the birth and twenty the mortality among the boys has been much greater than that among the girls.

3. From 20 to 40 the men much exceed the women, which shows that this is the period of the greatest mortality among women.

4. From 40 to 70 the difference rapidly diminishes, the females, as in the early part of life gaining on the males. This shows that this is the period of the greatest danger and exposure to men; the least to the women.

5. From 70 onward the women outnumber the men. This shows conclusively that, relatively speaking, in comparison with men, the healthiest period of the female life is at its close. Absolutely, however, no period to either sex is so healthy as that of youth—the blooming period of boyhood and girlhood.

The above deductions of statistical tables correspond with every day observations of human life.

Women are exposed to peculiar hazards in the middle of life; but in the long run far the largest part of this exposure, danger and risk in civilized nations, fall on men in the active periods of life.

## THE RELIGION OF FASHION.

It is recorded of a lady of fashion, that being once at a watering-place with her daughter it suddenly occurred to her that, for sake of example, she might as well go to church. Accordingly, one Sunday, her ladyship, attended by the young ladies, entered the chapel most in request, and having boldly marched up the aisles, requested the pew-woman to give them the best seats for hearing the preacher. "A private pew, if you please, with a curtain, let it be the warmest you have with a stove in it; put the footman close by that he may be in the way to open the door. I prefer if you please, that pew lined with red cloth, it looks comfortable." "Madam said the startled pew woman, "I am very sorry—but we have not a pew to give you." The lady paused turned around to her daughters, and said as she walked out, with the complacency of a satisfied conscience, "Well my dears, at all events we have done the civil thing."—[Edinburgh Review.

**A NEW PROPHET AND KING!**—The Buffalo Commercial speaks of a new Prophet who has arisen in that city. He is an Ethiopian, who predicts the entire destruction of whites on or before the 10th of April, 1844, and the restoration of the colored race to supreme power. He is to be King and his wife Queen under the new order of things. His palace is to be in Richmond, Va., and John Tyler and the Capitol are both to be overwhelmed! He says the Savior made him this revelation six years ago—that Miller has but a very imperfect comprehension of the prophecies, and that the Abolitionists are entirely ignorant of the manner in which the slave's bonds are to be broken. He starts for Richmond next month, to await the great issue! The Commercial bespeaks for His Majesty a gracious reception!

**CHURCH AND STATE.**—The Hon. and Revd. Mr. Colquitt, Senator in Congress, from Georgia, was announced to preach at the Washington Methodist Church, on Sunday last. The Express says: *At home he has been known to preach a sermon, try a case in court, as advocate, sit on a reference, marry a couple, christen a child, and make a stump speech—all between sunrise and bed-time, in one day!*

**NIGHT.**—Why do we fancy that night was made exclusively for repose, since creation is then not unfrequently embellished with as much beauty, though not of the same description, as during the prevalence of day. At least it may be worth while occasionally to trespass on the customary order of existence, and not allow the bright stars and solemn clouds to hang over a slumbering world without notice. To live methodically for the sake of method is absurd.

RECEIPTS.

Isaac Surber, Somerses,	Ky.	200
Saml. Rowzee, Barboursville,	"	200
Marcus Helm, Stanford,	"	200
Saml. Ayres, Danville,	"	200
David I Pendleton, Winchester,	"	200
Dr. Welsh, Crab Orchard,	"	200
Mrs. A. Boyd, New Design,	"	200
I. R. Samson, Centerville,	Ia.	200
Silas Ford, New Castle,	Ky.	200
H. G. Handy, Wattsboro',	Va.	200
W. T. Knight Selbyville,	Ky.	200
G. Thornton New Castle,	Ia.	200
W. H. Doak Shelbyville,	Ky.	200
T. J. Lang Shelbyville,	"	200
M. J. Catlett Morganfield,	"	200
Jane Hannah "	"	200
John Payne "	"	200
D. Hofgood "	"	200
G. Blackwell "	"	200
B. Twyman Georgetown	"	100

W. H. Randall Esq. London,	"	200
Saml. Owen Russelville,	"	200
W. C. Cornick Springfield,	"	200

BACON COLLEGE.

Our highly esteemed brother, Samuel Ayers, has consented to act as Agent for Bacon College during the present year. He is authorized to collect all dues to the Institution, and to obtain whatever contributions and subscriptions the friends of education may be disposed to make.

JAMES SHANNON.

Pres. of Bacon College.

Harrodsburg Ky. Jan. 8th, 1844.

A LIST OF LETTERS

Remaining in the post office at Harrodsburg Ky., for the quarter ending Dec. 31st, 1843, which, if not taken out in three months will be sent to the general department as dead letters.

<b>A</b>	Allin BC	Allin P T
<b>B</b>	Barbour Mrs Jane	Burks Floyd R
	Bowen Andrew	Buckner capt Simon
	Blackford Mrs Phebe	Bohon Garret
	Brown Charles A	Bowman John
	Bell J F or Kincaid John	
<b>C</b>	Carter Mrs Sarah	Collier John
	Craig Dr Francis M 2	Cardwell John
	Cozatt Jacob C	Cornish LC 2
	Chit Christian	
<b>D</b>	Daniel James W 2	Dodd George
	Donovan James	Dean Elias
	Domaree John	Daviess capt Samuel
<b>E F</b>	Elking John	Frisby R J & Co
<b>G</b>	Glass Miss Emily	Gray John W
	Green James B	Guthrie Harvey
	Graham James S	Gray Isaac esqr
	Green James jr	Grimes Miss C C
	Gallagher Nancy	Green Charles
<b>H</b>	Handy J G	Hicklin T J
	Hardenstien O H	Haynes George D
	Hardin Miss Ellea	Harrison John M
	Hayden James M	Hughes George
	Huff Richard	Hudson Thos
	Houchines Miss Elizabeth	Hall David G
	Hutchinson Mrs Julia	Hatch Saml
<b>J</b>	Johnson Green	Jett Mrs Margaret
<b>K L</b>	King Eligan	Lambert Charles
	Lowry Miss M T	Layton David
<b>M</b>	McGee David col 2	Metehkny Alexander C
	Morton Richard C 2	Moberly Wm J
	Milbourn Mrs Mary	Mann Josiah
	Moorehead Hon Mr	McAfee Mrs Dicy
	Mershon James H	
<b>N</b>	Nifong Joseph	Neil George
<b>P</b>	Pruett Sidney	Passmore Elias
	Patrick the Fidler	
<b>R</b>	Randolph Wm H	Runion Gifford D 2
	Rose Charles R	Rothschild Wm
	Reynolds Thomas C	Richerson Miss Susan

Richardson Elijah	Ransdall Harrison
Reed H W	S
Smith John R 3	Smock Ind
Sheriff Mercer county	T
Trisler Jacob 2	Thompson Mrs Zilpha
Taylor James	V
Vanarsdall C C	Vanarsdall Cornelius
Vanderip James Harvey 2	W
Whittinghill Robertson	Wheat Richard A
Wilson Benjamin D 2	Woolfolk Joseph S
Wilson Josiah 2	Wetherford John
Whiteneck Mrs Ann C	Welch Miss Martha Q 2
Yantis Miss Mary A	
	W. G. WHITNEY, P. M.

### GREENVILLE INSTITUTE

FOR YOUNG LADIES.

Near Harrodsburg, Kentucky.

THE Seventh Session of Greenville, will commence the second Monday in February, 1844, and continue 21 weeks.

#### FACULTY.

S. G. MULLINS, A. M. Principal.  
 BENJAMIN MOORE, Prof. of Mathematics, Astronomy and Mechanical Philosophy.  
 JOHN C. FR. SALOMON, Prof. of instrumental and vocal Music.

#### TERMS.

Tuition in primary branches,	\$15
" in higher branches, including any of the above, with Latin and Greek,	18
Instruction in instrumental Music,	25
" in vocal Music,	2
Use of Pianos,	3
Stationery, (quills, ink, pencils and paper,)	2
Board, including Washing, Fuel and Lights,	45
French, Drawing and Painting, at Teachers' prices.	
Needlework and ornamental Knitting <i>without charge.</i>	

Prices will be required in advance; or, where circumstances may justify indulgence, a note for the amount, must be invariably given.

Means for purchasing Books, and defraying all incidental expenses, must be deposited with the Principal.

Uniform for the warm season, blue, and pink Gingham or Calico; for the cold season, maroon, and dark green Merino. To this all must conform.

At the close of every month, a Report concerning the health, deportment and progress of each pupil, will be forwarded to her Parent or Guardian.

Hitherto, the Principal has been indebted to the kindness of the Trustees and Faculty of Bacon College for the use of Apparatus, but he has just made arrangements to furnish the Institute as soon as possible with all necessary Apparatus, to be procured of the best instrument makers in London and Paris.

This flourishing Institution enjoys, without doubt, one of the most salubrious and delightful locations in this country. During its existence of three years not a single instance of serious illness has occurred. The use of the Greenville and

other mineral waters, in connection with strict attention to the laws of health, has generally so renovated and invigorated the feeble even in the course of one session, as to enable them to pursue their studies with pleasure and profit.

Pupils will find it greatly advantageous to be present at the very beginning of the Session, January, 1st, 1844.

#### REFERENCES.

P. S. Fall; A. M. President of Eclectic Institute, near Frankfort, Ky. Dr. C. Graham, Harrodsburg, Ky. Dr. J. Owsley, Burksville, Ky. Dr. C. Williams, Paris, Ky. Elder J. T. Johnson, Georgetown, Ky. Prof. Wm. R. Thompson, Woodford co., Ky. Elder D. S. Burnet, Louisville, Ky. Faculty and Trustees of Bacon College.

#### BACON COLLEGE.

The semi annual examinations in this Institution, will be held on Monday, Tuesday, and Wednesday, the 29th, 30th, and 31st days of January next.

The friends of Education are invited to attend.  
 JAMES SHANNON, PRES.  
 Bacon College, 26th December, 1843.

#### NEW DRUG AND BOOK STORE.

#### J. HATCH,

Druggist, Bookseller and Stationer,

Would respectfully announce to his friends and the public generally, that he keeps constantly on hand, and offers for sale, on the most advantageous terms, Drugs, Medicines, Patent Medicines, Paints, Oils, ye-Stuffs, Perfumery, Fancy Soaps, Fine Cutlery; and, very extensive assortment of Fancy Articles.

Also—School, Classical and Miscellaneous Books and Stationery of every kind, including quills, paper ruled and plain, ink, copy books, blank books, music &c. &c.

All Medicines and Physician's prescriptions prepared with the greatest accuracy and fidelity.

A large supply of the New Christian Hymn Book kept constantly on hand.

Harrodsburg, Dec. 9, 1843.

#### TERMS.

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

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

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

IV. All communications must be Post Paid 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. January 20, 1844.

No. 15.

## Original Communications.

### ORGANIZATION AND CO-OPERATION, No. 3.

Many seem not to understand the meaning of this family of words. We frequently hear and read of the *organization* of a congregation, when in fact it has never been *organized*. To *organize* means, *to set in order*. A congregation may be gathered together, (as many have been,) and established upon "The Foundation," and may not yet be (as many alas! are not) set in gospel order; may more,—It may *never* be correctly organized.

It was the business of Timothy and Titus, in doing the work of evangelists to "set in order the things that were wanting," &c.,—to *organize* the congregations already established.

I understand that a congregation is *fully organized*, and authorized to do *all* the business pertaining to itself—without being subject to an earthly court of appeals—when it has *ordained Bishops and Deacons*; provided only that these officers *understand and will do their duty as Bishops and Deacons*.

While all admit the existence of Bishops and Deacons in every congregation, it devolves on others to show that something *more* is requisite to the complete organization of a christian congregation, and while all admit that a congregation thus organized is authorized to do its own *business ordinarily*, it devolves on others to show that any cases did or may occur of so *extra-ordinary* a character as to require or even to *justify* calling on others for aid.

Here are two points clearly made out, & in them, I think, are most if not all, the difficulties in reference to organizations for disciplinary purposes.—In reference to organizations for other purposes, I would speak again. If we are authorized to co-operate beyond individual congregations—that is, if several congregations are authorized to co-operate together for any purpose, there must be an organization for the carrying on of that co-operation; for without organization, co-operation, if begun, could neither last nor do good.—"Let every thing be done in order."

C. KENDRICK.

### ORGANIZATION AND CO-OPERATION NO. 4.

Notwithstanding the obscurity that seems to envelope the Divine authority for such co-operations as appear obviously important for the spread of the Gospel and the assistance of the needy, it does seem that by examining fully, and sticking closely to the Bible, it may be stripped sufficiently, and made to appear demonstrably.

1. There is but one example, and no precept, for co-operation beyond individual congregations, in either doctrinal or disciplinary measures and over that council the infallible spirit presided.—There is therefore no authority or necessity for such co-operation,—unless we wished, as some do, to hold the consciences, of the people, and cause them to bow to our Reverend wills!—If we hold such, we not only do it without Divine authority, but we charge God with having left his work incomplete!—as do the creed and discipline makers!

To the *spirit* of Christianity, and the *good sense* of those in whom it dwells, are many things left, as all allow; such as building meeting houses,—how, when and where; how often a man should preach in a day, &c. About these things there is not *one word said*, and of course we have not *any verbal* authority. But seeing the impracticability of giving a *written* law for every such individual case, and feeling the obligation to do good, we do not hesitate to erect houses of worship, or to vary the plan &c.,—to pursue a course in preaching, and in the common affairs and associations of life, varying so as to do most good. Upon the same authority we should co-operate for the support of the poor and of the Gospel: and as the *co-operation*, whether of the members of a single congregation, or of several congregations is the end to be obtained by *organization*—as indeed the one cannot exist without the other—it follows that we should have organizations for these purposes.

3. But we are not left entirely to this source of evidence in a matter of such paramount importance. We read (Acts 11: 22—29:) that the congregation (congregations?) in Jerusalem sent Barnabas to the Gentiles at Antioch; and that, in turn, that

*J. Cook*

congregation, when the situation of the Brethren in Jerusalem required it, made up an amount of money and sent as a gift to them. Thus was co-operation amongst the Jews and Gentiles established. And soon we read (13, ch.) of the separation and going forth of Barnabas and Paul from Antioch—certainly not without being sustained. The liberality of that congregation may doubtless be attributed greatly to the teaching of those godly men, during their stay with them of more than ‘a whole year.’ From this time till their death, it seems that their membership continued at Antioch, and they the faithful Evangelists of that liberal people. They occasionally made returns; though sometimes they were gone several years at a time. See Acts, 12: 25; 14: 26; 15: 30—35; 18: 22.

In writing to the Corinthians in the year 59, Paul enjoins them to weekly contributions for the poor saints at Jerusalem, (1 Cor. 16: 1, &c.) as he says he had done to the congregations in *Galatia*. (1) In writing to the Romans in the year 60, he mentions, as an example to them, what those of *Macedonia* (2) and *Achaia* (3) had done in liberal contributions. (Rom. 15: 25—26) When he writes to Corinth the second letter, the same year he wrote to Rome, and just before the time they were to have the money ready, he is very plain: striving to excite them by the example of those who were before them, and “whose zeal had provoked very many.” (2 Cor. 8 & 9, chs.) and argues the question to show that, (which few men seem to believe,) God will bless them for their liberality, in multiplying their seed sown,” &c.

We have thus *Achaia*, *Macedonia*, and *Asia* engaged, under the teaching of Paul, to make up money for the needy;—and the same liberality recommended to the Romans. He enjoins giving into the Lord’s treasury every Lord’s day, “as God hath prospered;” but when he fears that though they have been preparing for it all the past year, they are not ready, he sends messengers to have the amount ready by a certain time.—The pushing of this collection it seems, was not to be by weekly contributions.

Here were not only a plurality of congregations in co-operation, but *three distinct districts* of country—*three co-operations!*

But one may say, this co-operation was made for the poor saints. Grant it, for a moment; we have co-operation established! and if it is important for the poor saints, (many of our Evangelists are poor enough!) *then practise it for them!* Go to

the work, ye rich! There are enough “of the poor of this world:” and when you get right fully into the *spirit* of it, you will not scruple for authority in co-operations for the support of the Gospel.

4. But, we thank God we are not left to this as the strongest evidence of co-operation for the support of the Gospel. We read (2 Cor. 8: 19,) “who was also chosen of the *Churches* to travel with us.” A plurality of congregations co-operated, and chose a companion to travel with Paul! Again if our brethren be inquired of, they are the messengers of the churches and the glory of Christ.’ (23 v.) The congregations in each of the above mentioned co-operating districts, had met, by their messengers, and it had become necessary, in the nature of the case, that some persons—perhaps one or more from each co-operation—should go with Paul, “to carry their liberality to Jerusalem.”—These were ‘*messengers of the churches.*’

But mark, these co-operating associations were neither to make laws ‘for the better government of God’s people,’ nor to constitute courts of appeal, where the decisions of their less lordly brethren should be confirmed or overruled. They had organizations for co-operating for the support of the poor and of the Gospel. They went no farther, nor should we. Every congregation rightly organized is able to do its own business even in giving, and it is only because many littles make much, that any co-operation is necessary beyond individual congregations.

C. KENDRICK.

Stanford, Ky.

#### A NEW PROJECT.

*To the Brethren in Christ:*

While the cause of reformation which we plead, has advanced beyond the expectations of even its most sanguine advocates, and a knowledge of the *Truth* has been widely diffused by our evangelist and editorial brethren throughout the west, and the multifarious systems of corrupted christianity shaken to their centre in many places, still, some of us have been so situated, as to witness the truth trampled under foot, the best directed energies of our brethren wholly prostrated, and the cause of sectarianism apparently triumphant, which, from a variety of causes, we have been unable successfully to oppose.

Our brethren are now scattered over the entire west. Scarcely a town, or village, or neighborhood in the country can be found that does

not contain a greater or less number of Disciples—in many places organized, in others, from different causes, unorganized. This latter class are those for whose interests, especially, I would call your attention.

Surrounded, in some instances, by large and influential congregations of *Roman Protestants*, under the varied titles of Methodists, Presbyterians, &c. &c., their best efforts are often completely nullified by the misrepresentations of their enemies, and the false and erroneous opinions entertained by the great mass of religionists and others, by whom they are surrounded. The minds of the great body of the people are poisoned against us, by the representations of the priesthood, and other actively interested individuals; and all classes verily think they are 'doing God service' in opposing what many conscientiously believe to be emphatically, 'the great Heresy.'

In such regions, a lamentable ignorance of our real sentiments exists. Their knowledge of our views are derived, either through an interested and bigoted priesthood, who from the 'sacred desk,' retail the most flagrant misrepresentations, or through their party newspapers, where the truth concerning our real views is but seldom exhibited, and generally when exhibited, is so mingled with illiberal and unjust comments, as to render nugatory its legitimate effects. From such and similar causes, many disciples, in numerous situations, are compelled to undergo persecution, and to witness continually, the triumph of error over truth; without being able to stem the torrent of opposition that is brought to bear against their feeble efforts.

Nor can our evangelists remove the evil in such situations. Generally no houses for the exhibition of the truth can be obtained—but little inducement is held out for them in such situations, to put forth their entire and united energies. The disciples are often *few, uninfluential, poor*. Much labor is necessary on the part of a public speaker, in removing erroneous impressions, and gaining the attention of the people, before the fruits of his labors are visibly manifest in the conversion of sinners.—hence, evangelists seldom direct their attention to such points. They prefer working on the smooth turnpike, where all the rubbish has been remov-

ed, the cause of the reformation popular and prosperous, where listening thousands hang upon their words, and sinners, by hundreds, come flocking to the fold of Christ.

I do not blame any for thus acting; perhaps it is for the best. I only wish to call the attention of the brethren to a project which, if carried into operation will enable us, who happen to be surrounded by such unfavorable circumstances, to help ourselves. To prepare the way for the reception of the truth—to remove the errors and misrepresentations which exist in the community, and to stay the flood of calumny, and persecution, which the humble followers of the Lamb are compelled to undergo in such situations. Now for the remedy.

#### THE TRACT OPERATION.

Suppose a number of short, pithy, well written essays, upon the great leading points of difference between us and the errorists of the age, together with essays upon the fundamental principles of the Gospel—its laws, ordinances, &c.—upon the thousand and one humanisms of sectarianism, its government, church organization, officers, revival paraphernalia in the form of mourning benches, anxious seats, &c. contrasted with the ancient gospel and its simple ordinance of gratuitous distribution, according to the wants and necessities of the different neighborhoods. Let the disciples, under circumstances above referred to, consult and determine what class of essays are needed in their neighborhood; purchase them at the tract depository, and distribute them where needed. *Thousands would do this*, if such tracts could be obtained. A newspaper will not effect this. Several hundred tracts, upon appropriate subjects, could be bought for the price of a periodical for a year; and under such circumstances, would do more in a few weeks than has been done in such neighborhoods for years.

The great mass of the religionists of the age, have no correct idea of the deformity of their systems. They know not that any thing better exists. They have never heard the Gospel in its primitive simplicity and beauty. They have read the Word through a Sectarian medium—hence, how often do we find Sectarians arguing for the perpetuation of *Sectarianism*. It keeps up, say they, a healthy stimulus among

the different denominations. How often do we find them contending for the Romish practice of 'Sprinkling,' not knowing that that form is but a corruption of that sacred ordinance, by the 'Man of Sin;' how often for the 'mourning bench,' instead of the 'blood of Christ;' substituting 'animal excitement,' for the sober, rational stimulus of a truly spiritual religion; the thousand pernicious practices, originated in the brain of whimsical opinionated metaphysicians for the faith and ordinances of the gospel, and receiving, in return, the miserable fragments that are now enjoyed by the mass of Christians, for the high and exalted privileges and enjoyments of the 'Sons of God'?

Brethren, can we not accomplish this object? If any doubt its practicability, look at the fruits of the tract operation of the present day. An institution, originally devised, it is true, for the spread of infidelity—subsequently for the promotion of Sectarianism—in both of which it accomplished the designed object. And can we not? Shall we not seize the idea, and convert the principle into a means of disseminating truth throughout the world? and, meeting this Hydra monster in its own territory, and lighting up a blaze that shall consume this remnant of superstition and fanaticism, and make way for the introduction of the glorious gospel of our salvation into every corner of the land.

'Tis true, there never was a more priest-ridden order of society on earth than now exists in many parts of our Western States; but it is equally true, that if we can only introduce the Truth among this class of our fellow citizens, the prejudices of education will gradually give way—truth will arise to burst the chains which have hitherto bound, as with iron bands, the minds and consciences of our fellow-citizens, and enable them to escape from the corrupt systems and the priestly tyranny under which they have so long groaned.

Let, then, some one of our brethren *fully competent* to the task, be selected, to furnish a *condensed, forcible, and well written* tract of three or four, or even 8 pages, upon the subject of BAPTISM, embracing the *mode and object*; another of two or four pages, upon FAITH, *how obtained*, and what it does for its possessor; another upon REPENTANCE,—what is it, and what position does it occupy in the gospel scheme;

a fourth, an exhibition of a PRIMITIVE CONGREGATION OF DISCIPLES, contrasted with a modern popular sectarian church,—its mode of organization—officers—ordinances; a fifth on the UNION OF CHRISTIANS, its effects contrasted with those now exhibited in the distracted state of christendom—how effected Biblically; a sixth on the INFLUENCE OF MOURNING BENCHES, ANXIOUS SEATS, ANNUAL EXCITEMENTS, CAMP MEETINGS, &c. &c.—their origin and effects upon community; another on the PROGRESS OF THE REFORMATION in the United States. &c. &c. to be multiplied, *ad infinitum*.

Let, then, some publisher start the ball, and thousands of our brethren will gladly contribute their mite to roll it on, and scatter a knowledge of the truth into the very camp of the enemy. This may be done as follows: Let the publisher of the 'Christian Journal' get up some two or three, or half dozen tracts to commence with, and advertise their sale as near cost as possible. They might be sent to some responsible brother in Cincinnati, Lexington, Louisville, &c. in quantities, and from whom country churches, and private individuals might purchase for gratuitous distribution. And still better; could some half dozen individuals be found to contribute sufficient to stereotype, at once, some twenty-five or fifty pages, to be increased as the project succeeded, I am sanguine in the belief, that the project would, from the commencement, pay its way, and eventually enable the publisher to multiply the tracts to an indefinite extent; and more good thereby be effected than is now effected with ten times the means, either in Evangelising or publishing. Many of the brethren have long felt the need of something of this kind—it is a vacuum unfilled that promises an abundant harvest. I have taken the 'Journal' one year—I know others that have done likewise—theirs lie unfiled and unread, save by themselves—mine I have *re-mailed* to Methodists, Presbyterians, and Baptists, by whom I am literally surrounded—some to one, and some to others; and thus diffused a limited knowledge of our views, silently and unknown, among our once most noted enemies; and not unfrequently have I seen hitherto bigoted sectarians, now sustaining our views, and correcting the misrepresentations of our enemies—their *brethren*—by appealing to the 'Journal' for proof that we are

misrepresented in numerous points, our own writings being the judge. How much more good could be accomplished, if we could thus circulate, and carry to the door of all such, a few unanswerable essays upon the cause of reformation? What say you, brethren, to this rude outline? Speak out. Is it practicable; and desirable if practicable? If both, will you lend a hand?

D. L. T.

*Hamilton Co., Ohio, Jan. 2d, 1844.*

The following address was read at the last examination of the Pupils in the Greenville Institute, by Miss Mary D. Williams of Paris Ky. who graduated on that occasion with honor to herself, and credit to the Institution. We are not in the habit of publishing addresses of this character; but many of our younger readers are desirous to see this address in print, and, indeed, we could fill our columns with less useful matter.—*Ed. C. J.*

#### ADDRESS AND VALEDICTORY.

The subject of Female education, is one so trite and one concerning which there is so great a variety of views, that I candidly confess there is required a far more talented and experienced head than mine, to present it in that interesting and true light, which its transcendent importance demands. Improvement in every thing at least that insures pecuniary prosperity, is onward;—sea and land are compassed, money and labor are lavished to improve even the common domestic brutes, often to the neglect of those immortal beings, whose present and future characters depend upon the kind of education received at the hands of their Parents. To correct this perversion of effort, is an object dear to every female philanthropist, and must be plead as my apology for the presumption of the present essay; and if any thing I may say should have the tendency to arrest the attention and excite the serious reflections of such Parents in reference to this momentous subject, I shall be proud in the reflection that some good will result; that some fair one will be rescued from mental and moral obscurity, and emancipated from the bonds of intellectual vassalage. How often do we see the most interesting of all created intelligences reared to womanhood without intellectual and moral training; and who are not even taught to study the attributes of that bountiful and gracious Providence by which we are sustained and blessed. The works of Nature it is true, are seen and enjoyed by them, but it is mere animal enjoyment. They are incapacitated for high moral and

intellectual pleasure, from the sad neglect of the cultivation of those powers which qualify us for the full fruition of Nature's blessings. There is unfortunately a mistaken notion entertained by some Parents as to the necessity and duty of educating daughters. They think their vocations and the circumstances, in which they are placed, do not require high mental improvement, and indeed some affect to regard their physical and intellectual organization such as to render them incapable of such attainment,—than which it is presumed a greater error was never conceived in the folly or parsimony of man. If it be true that woman is mentally as well as physically the weaker sex, she should be the more special object of improvement to the highest degree attainable in her weakness. She should be carefully instructed not so much in external accomplishments to gratify the pride and vanity of those, whose highest ambition is to have their daughters gilded and polished for display in all the flippancy and frivolity of the ball room and the parlor, as in those fundamental and elevating accomplishments of the affections and intellect which befit her for usefulness in time and happiness in eternity.

It is important that Parents should reflect seriously and timely on this subject, <sup>considerations growing out of the relation they sustain</sup> to those helpless beings whom God has committed to their care and protection.

Could they but realize that according to the manner in which they meet these responsibilities their children would either be respectable, useful and happy in this life and prepared for joys unutterable beyond the grave; or would be infamous, useless, injurious, and miserable, on earth, fitted to be associates of demons and condemned spirits throughout the countless ages of eternity, it seems to me they would not, they could not act so inconsistently with their own happiness and highest interests in denying their daughters, the privilege of a thorough education. I use the term in its broadest and most comprehensive sense—as embracing the improvement of every faculty, the eradication of every error and the appropriation of every truth. If we believe the declaration of men, that "woman governs the world" we all know, the governed partake of the character of those who govern; and without claiming for our sex such influence, we feel justified in saying that the social, moral, and political worlds, would become mere wrecks, if woman's influence should be withdrawn. Truth and justice require no unwarranted premi-

ses to be granted, in order to prove the importance of superior education to woman, abundantly capable of receiving such and of imparting its blessings to society. How can the 'mother train up her children in the nurture and admonition of the Lord' and advance them to usefulness and honor if she be denied the blessings of an education?

As the companion and associate of man, can woman, uneducated, unrefined, ignorant of the laws of nature, and of nature's God, be to his 'literary majesty,' a help-meet—sharing with him all the high, moral, and intellectual enjoyments, as well as the distracting cares and troubles peculiar to man in his present state? What troubles, sorrows and misfortunes are there, which the cheering affections and soothing language of christian resignation from educated and refined woman, cannot alleviate? In trying scenes, like those but too common to domestic life, is educated woman truly a 'ministering angel.' But if man, stern and inflexible in his ways, cannot be moved to his duty on this subject by higher motives, we should not appeal to his selfishness. Woman, being influenced by more noble and holy considerations, should not descend to apply the propelling motives of selfishness. What higher and more desirable patrimony can a parent bestow on a daughter than a cultivated heart and mind, of which no unfortunate alliance with imprudence or dissipation in form of apostate man, can divest her? Though reduced to poverty, her mental and moral powers will bear her up from the ruins of misfortune and adversity, when all is sadness and despair around the family hearth, and when all is lost—even 'sweet home' itself torn from her, she has a treasure from which to draw, by which she can sustain herself through all the trying scenes of time, and rear up to virtue knowledge, and usefulness, those whom Providence may have entrusted to her care.—Knowing that it frequently happens that woman is thrown upon her own resources, fathers, with becoming deference, I appeal to you, by the love you bear to your dependent daughters, by your solemn obligations as Christians, not to let Mammon, that cold-hearted, selfish monster, sway you from your duty, in bestowing on them that treasure, which is inexhaustible and indestructible and ennobling in time and eternity,—in preference to hoarding up that for them,

which, at best, can only serve them in time, and may endanger their eternal weal. Bestow, if you choose, your patrimony of improved brutes and farms, on those noble spirits who walk in your own image and grandeur, and who are destined to perpetuate your name, but give to us the 'weaker vessels,' that mental, moral, and physical improvement, which justice demands and Heaven requires; then with all the sincere affections of woman, the incense of our gratitude, will ascend from our hearts to a 'throne of grace' for mercy and blessings, to render you happy in this life, and enable you to prepare for the rest that remains for the righteous, when all distinctions shall be lost in the expanse of God's impartial love.

In taking my leave of Greenville Institute, I am constrained, by a sense of duty and my feelings of gratitude, to avow my unfeigned acknowledgements to Professors, and Matron, for the faithful and untiring discharge of their arduous duties, and for their many acts of kindness and courtesy to me, during my long pupilage. And though unable to reflect that credit due to an Institution which has done so much in endeavoring to make me what she would have me to be, yet, so long as my heart is alive to an impulse of gratitude, it shall thank in affectionate remembrance of her many acts of kindness, and her parental instructions, which I have received at her hands. And to my associates, let me say: In separating from you, endeared by such friendship and sisterly affection, I cannot give a stronger evidence of my high regard, than to urge you to continue onward in your begun course of improvement, by a faithful observance of the regulations, and attention to the instructions of your worthy Preceptors, that when you return to the fond bosom of your parents, they may receive you with affectionate pride, and rejoice that your labors have not been in vain, nor their high expectations disappointed. Recollect, you are only preparing for future usefulness and happiness; and, to be good, wise and happy, is the design and object of our coming here, and if our exertions cease with our pupilage, much is lost and little gained. How important, then, we should carry with us when we leave, that impulsive application and striving for the accomplishment of our mental and moral improvement, with which our Preceptors have so assiduously and affectionately endeavored to

impress us. May heaven's richest blessings rest upon you individually and collectively. With these imperfect acknowledgements and expressions which cannot do justice to my feelings I bid you all an affectionate farewell.

Georgetown, Jan. 10, 1844.

**BRO. FERGUSON.** It does seem to me "passing strange" that when there is such a loud call from all parts of our state for liberality on the part of the brethren of the reformation; and a still greater necessity for what I term *practical piety*, that so many of our best writers will consume their time in speculating on the subject of the eldership\* or the meaning of some passage of scripture, which, when explained will be of no practical benefit. Let others think as they may, I shall ever believe that a truly devotional spirit during public worship, accompanied by a "pious walk and a godly conversation" before the world; and a cheerful, whole hearted liberality manifested in providing for the poor, and in sending the gospel to destitute places will do more to give the lie to slanderers—put to silence gainsayers—and keep out schisms, divisions and lukewarmness than all the speculative theories of all the learned men in all the denominations in the United States.

Why what Bro. Ferguson is the excuse now offered by two-thirds of the unconverted of whom you ask a reason why they do not obey the gospel? "Because," say they, "we cannot see that making a profession of religion renders men any better—we are as good as one half of your members now. We give as much to the poor &c.

Why do not some of those good brethren who appear so anxious to see their lucubrations in print, address themselves to the great body of Christians in our land, and try to arouse them to the performance of "works of faith," and "labors of love?" We contend that we are the reformation—and then to permit all the other denominations to outstrip us in liberality! I fear me much, dear Brother, that we have reformed too far in some things. Our best and ablest evangelists, who are forsaking the com-

\*The writers who have favored the brethren with their arguments on the Eldership, are among the foremost in "good works" and "labors."

orts of home, and the society of their families are not paid enough to support themselves and families. Aye! and I now have my "mind's eye" on one of our very best proclaimers who was permitted to spend the last year at the plough for want of employment—and seems likely there to remain during the present year.—'Tis high time we were "up and doing"—that we were abroad and working "while it is called to-day." Kentucky too has one, and only one paper—does she support it as she ought? do the brethren pay its editor enough to support his family?

Alas how many who knowing their duty, wilfully neglect it—and, instead of 'laying up treasure in Heaven,' are bending all their time and energies to amass the fleeting wealth of this world!

He who knows his duty, and does it not, must expect to be "beaten with many stripes"—and many who anticipate a welcome into the New Jerusalem, will be turned away with the startling reason assigned.

"Ye knew your duty and ye did it not."

JUVENIS DISCIPULUS

## Religious Miscellany:

From the Christian Review.

### LETTER FROM W. S. SPEER.

**DEAR BRO. FANNING:**—Having just completed a tour of 290 miles through North Mississippi, Alabama and various parts of our own beloved State, I seize my quill to inform you that the cause of Reformation is beginning to excite interest, awake attention, produce a spirit of inquisitive investigation, and arouse the fiery opposition of sectaries sworn to their errors and to their parties. I preached 13 discourses in Holly Springs, where there are more blind determined and defamatory opponents of the pure, primitive, regenerating and sanctifying Gospel of grace of God's own Son, than I ever before witnessed. We have to contend against the trinity of sin—1 sectarianism, 2 worldyism, and 3 popularism. I succeeded in removing much prejudice, and in disabusing the public mind of false impressions—immersed 3 ladies—1 the wife of a Roman Catholic—1 the grand daughter of a Methodist preacher—1 a young lady at "the same hour of the night." I intend to locate permanently in Holly Springs; and by the blessing of the God of truth, I shall aid the Disciples in planting the standard of the Bible in that land of intelli-

gence, wealth and fashion. It ought to be done; it must be done—it shall be done. Nothing is wanting but a devotion that prefers the interest of the Dear Redeemer's Kingdom to our chief good, and an energy, zeal and activity worthy a soldier of the Captain of our salvation. O for the zeal of a Paul, the eloquence of an Apollos, the strength of a Samson and the skill of a David, with the smooth pebble of almighty truth to break the orthodox skulls of our party Goliaths! In Tuscumbia, the cause has been deserted and now is waning. Brethren, go to Tuscumbia and preach the life giving word, and set things in order among the few remaining disciples there. Go—God will reward you. Daniel. 12: 2.

Before I close this note, already too long, permit me to speak a word in reference to Bro. John M. Barnes. He is engaged in a flourishing school in Maury Co., and from the manner his patrons universally express their approbation of his labors, I can say that Middle Tennessee ought to encourage his school liberally. He is a skilful instructor, is possessed of brilliant talents—is assisted by his highly accomplished Lady, and does business with an energy & activity worthy of this best of employments. Brethren, send him your sons, and he will make them ornaments to the State, the church and the world. He educates for both worlds.

Your Bro. in the Hope,  
W. S. SPEER.

Nashville, Dec. 28, 1843.

#### CONTROVERSY—INTERROGATORIES.

"And the priests, the sons of Levi, shall come near; for them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord; and by their word shall every controversy be tried. (Deu. 21; 5.)

"Jehosaphat set the Levites for controversy." (2 Chron. 19; 8.)

"The Lord hath a controversy with the nations." (Jer. 25; 31)

"The Lord hath a controversy with his people." (Mi. 6; 2.)

Plato and Franklin, were both benefactors of mankind, and the greatest luminaries of their respective ages; and yet most of their teaching was by questions and answers. With the examples of such men, I see some propriety in attempting to imitate their example. It is well known, there are abiding prejudices in this age, against religious controversy; and believing, as I do, that all that is valuable in science,

government, and religion, is the result of rigid investigation, I will propound a few interrogations on this subject for the thoughtful.

1. Did not God in olden times proclaim decisions with nations and his people, after controverting their errors?

2. Did not the Almighty particularly choose the priests for controversy?

3. Was not the life of the Messiah spent in controversy, first with the devil, and secondly, with his agents—the false religionists, and rebellious of his time?

4. Did not the Savior lose his character with the great mass, and finally his life, for controverting the religious errors of his times?

5. Is it not fair to presume, if the Lord Jesus had not controverted the delusions on the earth when he appeared, he would have been most popular with all sects?

6. Did not the Apostles devote their lives to controverting error, and the sins resulting therefrom?

7. Did they not lose their lives for controverting false religions?

8. Did not most of the primitive christians sacrifice their characters, and many of them their fortune and lives, by controverting error?

9. Did not Luther, Calvin and Wesley, effect their reformatations by comparing truth with error, or controversy?

10. Why is it the followers of these great men generally declare themselves opposed to controversy?

11. Can a man who desires to know the truth, oppose investigation?

12. Do not partisans of every order, delight to controvert their own peculiarities, in opposition to others?

13. If the leaders were willing to know the truth and disposed to let their followers know it, would they not court investigation?

14. Is not controversy the best means of eliciting the truth on the great questions which divide the religious world?

15. Can a man judge of the truth of any proposition, who does not know the arguments pro and con?

16. Have not many of the prejudices against public, and fair investigation, originated in unwillingness to know the truth, and from the

personal abuse of many debaters, and very unbecoming behavior of disputants?

17. Should not the bitter abuse of some of our brethren, and the calumny and detraction of many partisans, in what are called "doctrinal sermons," and controversies," be discounted by all God-fearing persons?

18. As investigations in reference to the various sciences are conducted with calmness and decorum, is it not a reproach upon religionists that they do not generally act likewise?

19. Is it not an indication of a contracted mind and corrupt heart, to abuse and slander one who differs from us in sentiment?

20. Should not christians exert themselves publicly and privately to controvert error and sin?

21. Is not all profitable preaching controversy?

22. Should not all controversy be conducted with the reverence and solemnity, which the Savior manifested when he wept over Jerusalem, on account of the errors of its inhabitants?

23. If this course were pursued, would not all persons desirous of knowing the truth of God, anxiously seek investigation for their own good?

24. Is it not highly criminal for preachers to seek controversy for the purpose of exposing an opponent; to gratify pride; or for the purpose of acquiring fame as a debator?—*Christian Review.*

#### INFIDELITY.

If Deism or Natural Religion be sufficient, as its advocates contend, to furnish us with all necessary information in regard to the existence, attributes, character and designs of God, and the relation in which we stand to him and the duties which we owe to him, and one to another, why should such continued and repeated efforts be made to make way for it by putting the Bible down and banishing revelation from the world? Is not the system of Deism sufficient to stand of itself and to accomplish all that it is boasted it can perform, without letting the Bible alone?—The labors of Infidelity are principally and unceasingly directed against the Bible, its advocates are incessantly attempting to disprove the divine origin of this book. Their works and their periodicals are proof of this and are filled with such attempts. They form the pith and marrow of Tom Paine's "Age of Reason," and

all the numbers of the "Boston Investigator" which we have examined. This course which they have generally been compelled to pursue, is well calculated to excite suspicion and distrust of their boasted system.

The Bible must be put down, or Infidelity cannot reign! This Book with its mighty train of evidences, with its hope-inspiring promises, with its divine and admirable wisdom and its pure morality, and with all its benign and salutary influences, must be excluded to make way for—what?—for a system which would deprive man of the soul-cheering, the animating, the consoling, the glorious, hope of immortal existence and felicity; rob him of all incentives to virtuous and moral affection and action: and reduce him to a level with the brutal creation.

But say the advocates of Infidelity, "our principles must be fully tested and have a fair trial in order that their superiority over those of the Bible may be exhibited. Let them have this, and their superiority will become manifest."—But they have had all this; and what was the consequence? Read the history of the French Revolution, and you will see. The annals of that period make a fine comment upon the System of Infidelity, and constitute the most important book in its History!

After all, where is the superiority in any respect which the Infidel has over the Christian? Let his system have a fair trial, let him be placed under its full influence and operation; and let the Christian be fully influenced & actuated in all his conduct and life by the Bible; and which is the better or happier man of the two? Where or in what consists the superiority of the former? And should Christianity indeed be true, and Infidelity false, how vastly superior must be the state of the Christian after death! The Christian has all to gain and nothing to lose; while the Infidel has all to lose and nothing to gain.—*Christian Reformer.*

In proportion to the vigor and understanding, is the necessity of energetic occupation for its powers. Johnson, I doubt not would have been much happier, had he been more strenuously employed in coping with subjects adapted to the range of his robust and capacious intellect.

The Danish Government has abolished the tax of 14 crowns for a license to allow Catholics and Protestants to marry.

## CHRISTIAN JOURNAL.

HARRODSBURG KY.....JANUARY 20.

## HOW TO SUBSCRIBE.

Some of our friends say they would subscribe for the Journal, but that there is no Agent near them to attend to sending on their subscriptions. Let all such go to the nearest Postmaster who will send on their names as soon as requested. Money is always sent at our risk. Write the name of the person subscribing, his Post Office, county, and State in the plainest manner.

CHRISTIAN REVIEW.—This new monthly devoted to the good cause has made its appearance. It is printed by Cameron and Fall in their accustomed neat and beautiful style; and it is edited strongly by T. Fanning and others.

## THIRD VOLUME.

The third Volume of the Christian Journal will commence in about two months, the present volume expiring with the 52d. No.

We ask our preaching friends and brethren to exert themselves for the extension of our circulation from this time to the commencement of Volume third. We hope to have an extended list of patrons to commence with, at the beginning of the next volume. We have never appealed to the preaching brethren especially before, because we know their labor and their works, and how delicate a thing it is for them, so poorly supported as they are generally, to attempt to support our periodicals. But is hard for a paper, devoted to the good cause, to live in health, without their support. Denominational prints are supported by the systematic exertions of the Clergy—periodicals of the reformation depend for subsistence upon the free-will offerings of the brethren. We know that the brethren generally earnestly desire the existence of a weekly paper among us. Its importance is obvious to all. They desire not only its existence, but its *healthy* existence. Then, in the language of the poet, we say to each brother—

Thine is the power to give,  
Thine to deny.

Those who have not tried it, have no conception of the labors of an Editor of a weekly paper, especially when, in addition to writing and selecting, he is compelled, owing to his limited support, to keep his own books, and either make up altogether, or assist in preparing the paper for the mails, as we have been compelled to do. We have worked

hard, but not despondingly for a year and some months. Our temporal reward for this labor is on our books; *not* in our pockets.

We ask the pardon of any brother who may think this No. too much devoted to our own affairs. We consider, however, that each brother should be interested in this matter; for, to a great extent we are writing about his *own* concerns. The Journal belongs to the brethren.

We cannot close this desultory chapter without saying, that our periodical has received a fresh impetus during the last two months in the way of new subscribers, which has enabled the editor to give more of his attention to the matter of the Journal.

BAPTISM.—Will our readers oblige us by perusing the following,

INTERESTING CEREMONY.—The Rev. Mr. Vinton, rector of St. Paul's church, administered the sacrament of baptism by immersion, in the Rev. Mr. Hague's church in Federal street, on Sunday afternoon. The ceremony was impressive, and from its novelty attracted a large congregation. The Episcopal Church admits either immersion or sprinkling, at the option of the candidate, though the former is rarely used. The candidate on this occasion desiring it, as the scriptural mode, the baptistry of Mr. Hague was tendered for the purpose, and it was delightful to see clergymen, of so widely different views of church discipline and ordination, interchanging christian and gentlemanly offices in such friendly and liberal relations.

Mr. Vinton first read the baptismal service from the Book of Common Prayer, and performed the rite in all respects as is customary in the church with the exception of going down into the water with and immersing the candidate.—This was followed by the Rev. Mr. Hague administering the same ordinance in the form customary in his church. The candidates were both young ladies, and the utmost respect and solemn interest were manifested by the audience composed of large numbers of the respective congregations. With a cordial and delicate politeness, the members of Mr. Hague's society, at the suggestion of Deacon Lincoln, fell back from the vicinity of the pulpit, to give place to their visitors from St. Paul's.

The whole scene was gratifying; and the contrast between the deep solemnity of the church form and the pure simplicity of the kindred service evidently gave to the ceremony an interest it had rarely impressed upon the minds of the respec-

tive followers of each mode of faith.—*Boston Morning Post.*

Our Episcopal friends, judging from the foregoing account, do not consider immersion so shockingly indecent an ordinance as some others; at all events they will not lose a member by refusing to administer it. But the Rev. Mr. Vinton could not go down into the water! O no: such an exposure could be endured by a Lady, but from a successor of the Apostles, could not be expected! We suppose that the authority for the curious proceedings above is to be found in the Chapter of Acts which reads as follows.

'The Rev. Doctor Paul Professor of Divinity in the Gentile Department of the College of Apostles, administered immersion by immersion in our city of Jerusalem at the Rev. Doctor Peter's Church on Sunday Afternoon. A large congregation was attracted by the *novelty* of the ceremony, inasmuch as not more, than from three to five thousand individuals are immersed, commonly, in one day, among us. But the candidate desiring immersion by immersion, the Rev. Doctor Peter attended and with his accustomed politeness, both to Jews and Gentiles, opened with his keys the baptistery of the Church for the use of the Rev. Doctor Paul.

The Rev. Doctor Paul after repeating the customary ceremony administered the ordinance, in all respects as customary in the Rev. Dr. Peter's Church with the exception of going down into the water with the candidate, which, as he was 'under size and not sent specially to immerse' he did not conceive himself bound to do. This was followed by the administration of the ordinance by the Rev. Doctor Peter, who in his usual bold and fearless manner, went down into the water with the candidate.

The whole scene was peculiarly edifying, and it was observable that the Rev. Dr. Paul who on one occasion withstood the Rev. Dr. Peter to the face, appeared to be in the best possible humor with the Rev. Dr. Peter, and both these distinguished divines, with great unanimity concurred in impressing upon the large congregation present, that there is but one Lord, one faith and one baptism.'

Alas, alas, for this untoward generation! When will this people learn to try the religious opinions, and ceremonies of these times, by the word of God!

☞ In addition to the terrific eruption of Mount Etna, the late papers state that there have been

remarkable volcanic eruptions from the mountains in the Sandwich Islands, and from Mount Vesuvius. These volcanoes are the chimneys, the escape pipes, the safety valves of the earth.

THE ARTS.—A copy of the Boston Transcript has been dagguerrotyped of the size of an inch, by an inch and a half. It is said that the heading, capital letters, and pictorial figures are visible to the naked eye, and by the aid of a twelve-power microscope the letter may be read with ease.

☞ A certain English Bishop was once observed in the deepest cogitation whilst walking in his garden. When interrogated as to the current of his thoughts, he said, that he was thinking, that, as an individual can go mad, an individual nation might run mad also. We have thought of this remark frequently whilst glancing over the aspects and phases of sectarianism—we will not say where.

'THAT ALTERS THE CASE.'—Friend Gurley is reminded that the Debate between Messrs. Campbell and Skinner was published as written, in the M. Harbinger. The immense number of readers of that periodical are all, or nearly so, in possession of that Debate. The Harbinger is most generally bound by its patrons. We venture that there are two reformers to every one universalist in this union, in possession of that Debate. Besides our brethren have the Debate in the Harbinger, *precisely as it occurred!* Do you understand, these italics friend Gurley? 'Ah! that alters the case,' does it not?

SARCASM,—Is resorted to occasionally by the inspired writers. "What!" says Paul on one occasion, 'is there not a wise man among you?' The scathing interrogatories of the Prophet of the Lord to the worshippers of Baal, furnish another instance in the inspired writings, of the use of sarcasm. Several other instances might be noted; yet if our periodicals held only the same proportion of sarcasm contained in the Scriptures taken as a whole, they might exert a better influence. If, as a composition, we take the Bible as our guide, our prints would wear a new aspect entirely. Still there are cases of moral obliquity, of conformity to the spirit of the age, of religious ceremonies wholly unknown in the apostolic writings, constantly occurring, which, if met at all can be met successfully by nothing save the broad exposure of sarcasm.

**TO CORRESPONDENTS**—The new system of music sent us by D. L. T. will not be adopted by the Journal. By the way, we are not yet,—and will not be for some time,—ready to publish music. D. L. T.'s difficulties would not be remedied by their publication. The language of Scripture should always be employed when speaking on the subject, upon which our correspondent writes. We thank him for his favors, and hope to hear from him frequently.

**THE WAY TO DO IT.**—“Mr. Editor: Upon reading your *reason* for not publishing notices of the reception of subscriptions by the dozen, I *determined* to send you some subscribers in addition to those I had already sent. As soon as the determination was made, I induced the very first man I met to take the Journal. I send on his name and you may look out for more shortly.” The above is an extract from a letter sent by a worthy brother, the day after he received our last No. We publish it for the benefit of others. He went to work in the right way—he **DETERMINED**, to get the subscribers—no difficulty after that.

**ERRATUM.**—Page 329, last issue 1st column, 3d line, for The family &c. read—the members of the family &c.

### News from the Churches.

*Mercer Connty, Ky., Jan. 10, 1844.*

**BRO. FERGUSON:**

Another year is gone! What changes have taken place in the affairs and situations of men since the commencement of 1843! How many of our beloved brethren have gone to receive their reward, and some who plead for the Truth among the number! But praises to the Lord, while some are entering their glorious abode, through the chamber of natural death, others are entering Christ's Kingdom on earth, by dying to sin and transgression. On the last day of '43, at a meeting held by myself, at Grapevine meeting house, in this county, I immersed six upon the confession of their faith, into the name of the Father, Son and Holy Spirit; received two by letter, and one by recommendation—in all, nine additions. Praised be the Lord for his mercies.

ISAAC WILHAM.

**BRO. FERGUSON.**

I have been preaching at Millersburg a se-

ries of evenings. Last Wednesday night one was added. Thursday, 2; Friday, 11; Saturday, 4; Sunday, 7, Monday, 6; making in all, 31. Others are still expected. Saturday and Lord's day previous, under the labors of Bro. T. Smith and uncle J. Rogers, 3 were added. May the Lord comfort Zion, is the prayer of your unworthy bro.

J. I. ROGERS.

*January, 9 1844.*

**BRO. FERGUSON:**—Immersed in the rolling hours of 44, I sit down to communicate to you the progress of the undying gospel. In the last days of the year there were 18 noble accessions to that cause, three of whom were Baptists.

There have been in the bounds of my labors aided occasionally by other preaching brethren 300 additions during the last year, many of whom were from the different parties.

Churches have also become more devoted to the cause of human redemption. From the spirit manifested by the brethren in this district I am enabled to say that we shall do more during the new year than we have done in the year now past and gone forever. We have abundant reason to thank the great Head of the Church for past favors in permitting us to win victories for him, and we earnestly pray for his all powerful support during the present year, whilst we do battle in his name. May we redeem the time! For time is short and we are making rapid strides towards Eternity!

W. G. SWINNEY *Ecan.*

### Miscellany.

**CAUSE OF THE SUN AND MOON STANDING STILL.**—Last evening, the first of a series of lectures—on the cause which produced the miracle of the sun and moon standing still, and also of the sun moving backwards on the sun-dial of Ahaz, as recorded in the holy scriptures, to be demonstrated astronomically and experimentally, and illustrated by diagrams and apparatus—was delivered by Mr. R. Linton, at the Royal assembly Rooms, Great George street. The lecturer commenced by stating that the phenomena he was about to illustrate were recorded in the 10th chapter of Joshua, and 12th verse, the 20th chapter of Second Kings, and 10th verse, and the 30th chapter of Isaiah, and 8th verse; and that if he could make it appear that the miracle in the case of Joshua

had been produced without at all interfering with the fixed laws of nature, but, on the contrary, with the present acknowledged solar system, the cavils of the skeptic and the infidel would be silenced, and God's unlimited power magnified. He then reviewed the leading circumstances connected with the miracle, beginning with God's promise to Abraham, that in his seed all nations of the earth should be blessed—and following the course of the children of Israel through the Red Sea and the Wilderness under the command of Moses, and subsequently under that of Joshua. He showed that Moses possessed the power of working miracles on the animal, vegetable, and mineral kingdoms, and that Joshua first proved that the hand of the Almighty was with him by dividing and passing over the River Jordan, and next commanding the sun to stand still over Gibeon, and the moon in the Valley of Ajalon. He then showed that the miracle had been performed at a time of great emergency, inasmuch as Joshua and all Israel would have been hemmed in amongst the mountain passes; with which they were wholly unacquainted, and put to the rout by the enemy against whom they were then encamped, had not the light of the sun and moon been prolonged. It was somewhat unfortunate, he said, that the Book of Jehon, which, according to Josephus, contained a minute record of what occurred to the Jews from year to year, and also of the particulars of the extraordinary miracle, should have been lost, as it most probably was at the destruction of the temple; but still it was matter of thankfulness that we possessed the written evidence of both the Chinese and the Egyptians, in addition to the Scriptures, that a disturbance of the sun had taken place. The date of the Chinese account corresponded with the Israelitish. The Egyptian account neither gave the date nor the motive, but it furnished that which was still better, because it was the only point wanted in order to establish the fact on philosophical principles. It gave us the observations of the effect produced on the Sun by the miracle; in other words, it gave us the course of the Sun during the miracle; and those three testimonies taken together were amply sufficient to solve the problems, the difficulty of which baffled philosophers in all ages. He then proceeded to show that if Joshua, had asked, what

skeptics generally allege he ought—for the earth to stand still, there would have been a general deluge caused by the overflowing of the ocean and that in asking for the sun to stand still (which it always does,) he was simply asking for the light to stand still—light being the primitive word for sun. He therefore simply requested a prolongation of light from both sun and moon; and the phenomenon was produced without interfering with the earth's rotary motion for a moment. The lecturer promised to introduce the diagrams at the second lecture on Friday next.—*London Paper.*

**ERUPTION OF MOUNT ETNA.**—By the Neapolitan steamer Francesco I., which arrived yesterday morning (Nov, 22,) we have received an account of the breaking forth of Etna.

The mountain had been for some days heavily capped with dense clouds: some rumblings were heard at times, resembling distant thunder; and many persons, especially on the west side near Bronte, imagined they felt at intervals slight shocks of earthquake, or trembling of the earth. On Saturday, about midnight, several violent explosions were heard, and fire was soon seen to ascend from near the mouth of the old crater! The stream of lava gradually increased in extent, and took course towards the town of Bronte; luckily a few hillocks to its left served to turn the direction which it then flowed on towards the road to Palermo. On Monday this stream of liquid fire had attained the destructive breadth of upward of two miles: it still flowed on destroying every thing in its path. The road to Palermo is closed up, filled with burning lava. The sight is awful, grand, beautiful, yet terrific beyond description. It bids fair to be the most magnificent eruption of the last century. Pray heaven it may not be destructive; as yet its damages have been confined to a few houses and vineyards.—*Malta Paper, Nov. 25.*

The course of authorship, like the course of true love, never did run smooth. From the earliest records of literary pursuits to the present day, it has always been the same; full of blissful hopes, and ardent aspirations, and cruel disappointments; of momentary surpassing joy, and lengthened Mara bitterness; the full fruition never rewarded the toils of the laborer, & the blight too often destroying, in fevered struggles, the expectations of life.

Such being the case, the history of adventure

undergone in the endeavor to conquer fame and fortune by literary efforts, and especially on the vast theatre of London, has ever been deeply interesting to the world at large, and vitally important to the class of human beings more immediately engaged in similar circumstances. Otway, Chatterton, Thompson, Savage, Churchill Johnson, Goldsmith, Chalmers, and hundreds of others, are but varieties in the same eternal rule. In our time the field has been widened, and there are more openings on the low grounds for access to the coveted height; but this is the only difference, and still it is to be climbed as heretofore, and its rocks, ravines, inaccessible steeps, and perilous precipices are as numerous and fatal as ever—their accidents and horrors augmented by the crowded increase of desperate, blind or enthusiastic votaries.

#### EFFECT OF SCIENTIFIC STUDY.

Waldo Emerson observes that "a classification or nomenclature used by the scholar only as a memorandum of his last lesson in the laws of nature," sometimes produces strange effects upon our feelings and thoughts in our intercourse with society. An illustration of this singular, though known fact, is the following anecdote:

"The physiologist, Camper, humorously confesses the effect of his studies in dislocating his ordinary associations. "I have been employed," he says, "six months on the *Cetacea*; I understand the estology of the head of all these monsters, and have made the combination with the human head so well, that every body now appears to me narwhale, porpoise, or marsouin. Women, the prettiest in society, and those whom I find less comely; they are all either narwhales or porpoises to my eyes. I chanced the other day to fall in with an odd illustration of the remark I had heard, that the laws of disease are as beautiful as the laws of health. I was hastening to visit an old and honored friend, who, I was informed, was in a dying condition, when I met his physician, who accosted me in great spirits, with joy sparkling in his eyes, "And how is my friend, the doctor?" I inquired. "Oh, I saw him this morning; it is the most correct apoplexy I have ever seen; face and hands livid, breathing stertorous, all the symptoms perfect;" and he rubbed his hands with delight; for in the country we cannot find every day a case that agrees with the diagnosis of the books."—*Boston Transcript*.

**CURIOUS FACTS.**—Two wells have recently been sunk at Ithica, Tompkins Co., one of which was on the land of Mr. A. M. Lucas. At the depth of eighty-seven feet the pump raised pieces of charcoal, and at the depth of ninety feet the auger struck a pine limb, of about the size of a man's arm.

The other well was sunk near the steamboat landing. At the depth of forty-seven feet the auger struck a strata of blue clay, which proved to be three feet thick. When this was reached, the auger was drawn out, a pad auger screwed on to the shank, and with this the borings of the clay were raised, which on examination, were found to contain human hair seven inches in length. This hair was examined through a magnifying glass, and found to possess its natural gloss.

The late Earl of Egremont, during the last sixty years of his life, distributed, in acts of charity and liberality, the immense sum of £1,200,000, or about £20,000 per annum.

**VENICE.**—Venice has greatly fallen off from its ancient splendor. But I confess I am not so much affected as many other people are by its misfortunes. Its wealth and prosperity were owing to the barbarism and wretchedness of the rest of mankind. What must have been the condition of these parts of Europe that are most favored by nature, when civilization and liberty were forced to wade up to their necks in a pool and stand shivering there for centuries.—*Lord Dudley's Letters*.

"If," says Hoffman, a celebrated German physician, "there is in nature a remedy which deserves the name of universal, it is in my opinion, pure water."

**COURTSHIP.**—Deacon Marvin, of Connecticut, a large landholder, and an exemplary man, was exceedingly eccentric in some of his notions. His courtship is said to have been as follows: Having one day mounted his horse, with only a sheepskin for a saddle, he rode in front of the house where Betty Lee lived, and without dismounting, requested Betty to come to him; on her coming he told her that the Lord had sent him there to marry her. Betty replied, "the Lord's will be done."

When a certain lady, who had been charmed by his writings, but had never seen his person,

wrote to Mirabeau, saying how much she longed to see him, and begged that he would describe himself to her, he complied with the request of the fair enthusiastic, in these brief and self-adulatory terms: "Figure to yourself a tiger that has had the small-pox!"

**REASONS FOR NOT PAYING FOR A NEWSPAPER.**—The Richmond 'Christian Advocate,' publishes the following extract from a letter:

"Please say to the Editor of the Richmond Christian Advocate that it would doubtless be well to erase the name of C. C. from his book, and give up as gone that \$7,60. He says, in the first place he never ordered the paper, and if he did he never got it, and if he did 'twas as an agent! and besides he thinks he paid for it long ago and if he didn't, he's got nothing to pay, and if he had he could plead the act of limitation."

**OBITUARY.**

Departed this life, in the animating hope of the Eternal Life of the Gospel, on the 14th Dec. 1843., brother **JOSIAH MONTGOMERY**, son of C. C. Montgomery of Houstonville, Ky. in the 20th year of his age. Our departed brother lived and died a Christian. He was a praying man, in his closet, and in the congregation. Blessed are the dead that die in the Lord! They rest from their labors whilst their good deeds die not.

W. G. S.

NOTE.—We regret that we have not room for the memoir accompanying this obituary notice.—  
EDITOR.

**RECEIPTS.**

H. Wilhoite	Mortonsville,	Ky.	200
A. Martin	Jeffersontown,	"	200
W. Kendall	"	"	200
Catherine King	Paris,	"	200
J. S. Pattie	Frankfort,	"	200
J. Anderson	Perryton,	O.	200
T. Adams	"	"	200
B. Lemert	"	"	200
A. Lemert	"	"	200
S. Decourcy	Richmond,	Ky.	200
S. Stone	"	"	200
M. Farris	Silver Creek,	"	200
T. Price Esq.	Piketon,	"	200
A. Chesnut Jr.	London,	"	200
W. H. Winn	Harrodsburg,	"	200

I. Dangerfield Matthews	C. H.	Va.	200
Robeson & Bryant	Nicholasville,	Ky.	200
B. Elliot	Walnut Valley,	"	200

**BACON COLLEGE.**

Our highly esteemed brother, Samuel Ayers, has consented to act as Agent for Bacon College during the present year. He is authorized to collect all dues to the Institution, and to obtain whatever contributions and subscriptions the friends of education may be disposed to make.

**JAMES SHANNON.**

Pres. of Bacon College.

Harrodsburg Ky. Jan. 8th, 1844.

**A LIST OF LETTERS**

Remaining in the post office at Harrodsburg Ky., for the quarter ending Dec. 31st, 1843, which, if not taken out in three months will be sent to the general department as dead letters.

Allin BC	A
	Allin P T
	B
Barbour Mrs Jane	Buras Floyd R
Bowen Andrew	Buckner capt Simon
Blackford Mrs Phebe	Bohon Garret
Brown Charles A	Bowman John
Bell J F or Kincaid John	
	C
Carter Mrs Sarah	Collier John
Craig Dr Francis M 2	Cardwell John
Cozatt Jacob C	Cornish LC 2
Chir Christian	
	D
Daniel James W 2	Dodd George
Donovan James	Dean Elias
Domaree John	Daviess capt Samuel
	E F
Elking John	Frisby R J & Co
	G
Glass Miss Emily	Gray John W
Green James B	Guthrie Harvey
Graham James S	Gray Isaac esqr
Green James jr	Grimes Miss C C
Gallagher Nancy	Green Charles
	H
Handy J G	Hicklin T J
Hardenstien O H	Haynes George D
Hardin Miss Ellen	Harrison John M
Hayden James M	Hughes George
Huff Richard	Hudson Thos
Houchines Miss Elizabeth	Hall David G
Hutchinson Mrs Julia	Hatch Saml
	J
Johnson Green	Jett Mrs Margaret
	K L
King Eligan	Lambert Charles
Lowry Miss M T	Layton David
	M
McGee David col 2	Metehkny Alexander C
Morton Richard C 2	Moberly Wm J
Milbourn Mrs Mary	Mann Josiah
Moorehead Hon Mr	McAfee Mrs Dicy
Mershon James H	
	N
Nifong Joseph	Neil George
	P
Pruett Sidney	Passmore Elias
Patrick the Fidler	
	R
Randolph Wm H	Runion Gifford D 2
Rose Charles R	Rothschild Wm
Reynelda Thomas C	Richerson Miss Susan

Richardson Elijah	Ransdall Harrison
Reed H W	S
Smith John R 3	Smock Ind
Sheriff Mercer county	T
Trisler Jacob 2	Thompson Mrs Zilpha
Taylor James	V
Vanarsdall C C	Vanarsdall Cornelius
Vanderip James Harvey 2	W
Whittinghill Robertson	Wheat Richard A
Wilson Benjamin D 2	Woolfolk Joseph S
Wilson Josiah 2	Wetherford John
Whiteneck Mrs Ann C	Welch Miss Martha Q 2
Yantis Miss Mary A	W. G. WHITNEY, P. M.

### GREENVILLE INSTITUTE

FOR YOUNG LADIES.

Near Harrodsburg, Kentucky.

THE Seventh Session of Greenville, will commence the second Monday in February, 1844, and continue 21 weeks.

#### FACULTY.

S. G. MULLINS, A. M. Principal.

BENJAMIN MOORE, Prof. of Mathematics, Astronomy and Mechanical Philosophy.

JOHN C. FR. SALOMON, Prof. of instrumental and vocal Music.

#### TERMS.

Tuition in primary branches,	\$15
“ in higher branches, including any of the above, with Latin and Greek;	18
Instruction in instrumental Music,	25
“ in vocal Music,	2
Use of Pianos,	3
Stationery, (quills, ink, pencils and paper,)	2
Board, including Washing, Fuel and Lights,	45
French, Drawing and Painting, at Teachers' prices.	
Needlework and ornamental Knitting without charge.	

Prices will be required in advance; or, where circumstances may justify indulgence, a note for the amount, must be invariably given.

Means for purchasing Books, and defraying all incidental expenses, must be deposited with the Principal.

Uniform for the warm season, blue, and pink Gingham or Calico; for the cold season, maroon, and dark green Merino. To this all must conform.

At the close of every month, a Report concerning the health, deportment and progress of each pupil, will be forwarded to her Parent or Guardian.

Hitherto, the Principal has been indebted to the kindness of the Trustees and Faculty of Bacon College for the use of Apparatus, but he has just made arrangements to furnish the Institute as soon as possible with all necessary Apparatus, to be procured of the best instrument makers in London and Paris.

This flourishing Institution enjoys, without doubt, one of the most salubrious and delightful locations in this country. During its existence of three years not a single instance of serious illness has occurred. The use of the Greenville and

other mineral waters, in connection with strict attention to the laws of health, has generally so renovated and invigorated the feeble even in the course of one session, as to enable them to pursue their studies with pleasure and profit.

Pupils will find it greatly advantageous to be present at the very beginning of the Session.

January, 1st, 1844.

#### REFERENCES.

P. S. Fall; A. M. President of Eclectic Institute, near Frankfort, Ky. Dr. C. Graham, Harrodsburg, Ky. Dr. J. Owsley, Burksville, Ky. Dr. C. Williams, Paris, Ky. Elder J. T. Johnson, Georgetown, Ky. Prof. Wm. R. Thompson, Woodford co., Ky. Elder D. S. Burnet, Louisville, Ky. Faculty and Trustees of Bacon College.

#### BACON COLLEGE.

The semi annual examinations in this Institution, will be held on Monday, Tuesday, and Wednesday, the 29th, 30th, and 31st days of January next.

The friends of Education are invited to attend.

JAMES SHANNON, PRES.

Bacon College, 26th December, 1843.

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# CHRISTIAN JOURNAL.

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

WEEKLY.]

R. FRENCH FERGUSON, EDITOR.

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No. 46.

## Original Communications.

The following Essays were written for the Heretic Detector several years ago, when their Author was President of the College of Louisiana; and they are now republished by request, as they are believed to throw some light on a subject, which of late seems to excite considerable attention.

### ORDINATION NO. I.

Bro. C.

In Vol. 3. No. 2. of the Heretic Detector, I find several essays from the pen of our excellent Bro. Winans on the subject of Ordination, addressed to 'Professor Shannon.'

I am, no doubt, the person intended, the *official designation merely* being erroneous. My worthy Bro. says, that he writes 'for the purpose of inducing me to write.' I know not, that I can throw any light on this subject, which has already been discussed by so many able tongues and pens, and which to some minds, still seems to be (*his sub judice*) an unsettled point. I am perfectly willing, however, to contribute my mite, for the purpose of ascertaining what the Christian Scriptures teach on this subject. For the sake of brevity and distinctness, permit me to arrange my remarks, in reply to the call of Bro. Winans under the following heads:

1st. Is ordination by the imposition of hands necessary to authorize a disciple of Christ to preach the Gospel, and baptize believers?

2nd. What is the Scriptural meaning of ordination?

3rd. What does the New Testament teach about the laying on of hands?

If ordination by the laying on of hands is necessary to authorize a disciple of Christ to proclaim the Gospel, and baptize believers—then, indeed, we may fairly expect to find this doctrine taught in the New Testament with great plainness. For, beyond doubt, the whole success of the Gospel depends on its being proclaimed. Without having heard the Gospel, no human being ever believed it, or was converted by it.

Now, if it has been enacted by Zion's King,

that those disciples alone should preach the Gospel, who have been set apart to the work by the imposition of hands—then, to say the very least, it would be *blame worthy* for any Christian to attempt 'to minister in holy things'—(I use the language of Babylon in order to be understood,) who had not been thus consecrated to the work. Hence, it is apparent, that the salvation of men by the Gospel, is made absolutely to depend on the plainness, with which this doctrine, if it be scriptural, is taught in the Living Oracles. Let us, then, examine for a little; how this matter stands.

In the first place, I have never been able to find a single passage in the New Testament, which gave the least countenance to the notion, that disciples of Christ, as such, have not the right to preach the gospel, and baptize believers—but that this right is confined to such as have been consecrated by the laying on of hands. Such a passage I sought for, while I was an orthodox Baptist, with as much diligence, as I sought for a passage in support of infant sprinkling, while I was an orthodox Presbyterian. My searching, however, was utterly vain. Nay, more, I have never been able to find an individual, even among the Sects, who will pretend to say, that he knows any passage in the New Testament, which directly teaches that doctrine. In December 1829, according to previous appointment, I spent a day in the investigation of this subject, accompanied with fasting and prayer, at the house of one of the most talented and excellent Baptist Preachers in the Southern Atlantic States. Several worthy and intelligent Baptist Preachers took part in the conference. When I asked for a passage in the New Testament, teaching the doctrine, that none of the disciples, except the *Specially Called and Sent*, should preach, and baptize—Hebr. v. 4. was produced: 'No man taketh this honor unto himself, but he that is *called of God*, as was Aaron.'

A very brief examination of the passage, in its connexion, convinced the company, that it spoke exclusively of the office of High Priest, and had no more to do with the business of preaching, than it had with that of planting corn, or making horse-shoes.

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Book

When I called for another passage, it was acknowledged by the venerable Patriarch, and by all the company, that there was no text in the New Testament, which taught the doctrine *directly*—but they *inferred* it from certain passages, such as the diversities of gifts, spoken of by Paul, in the 12th Chap. of 1st Cor. It was even denied, on this occasion, that *licensing and ordaining gave any power*; or was to be regarded as any thing more, than a *recognition* of the power previously derived from a higher source. I showed, that this plea was *suicidal*, and in direct opposition to the meaning of the term, *license*; and the generally received import of the transaction. For it is most obvious, that, if *licensing and ordination* do not give any authority to preach and baptize, no person has any power for that specific purpose after ordination, which he had not before.

Inasmuch, then, as by the commandment of the Everlasting God, the Gospel was to be preached unto all nations for the obedience of faith, and the command was given, not to the enemies of our Lord, but to his disciples, if it be restricted to a particular class of disciples, it never can be obeyed, unless it is made perfectly plain in the New Testament, who constitute that privileged order, whose exclusive right it is to 'minister in holy things.' This view of the subject most evidently to my apprehension throws the *burden of proof* on those, who would restrict the business of preaching and baptizing to the '*Called and Sent*'—the Ordained—the Priesthood—a particular order in the Church, to whom it pertains exclusively, in Babylonish phrase, '*to minister in the sacred desk.*' But, though we might with great propriety, rest the matter here, until the advocates of restriction in this business bring some direct scripture proof of its existence, which we have never yet known to be done—still, for the sake of the prejudiced, we choose to pursue a different course. And, as it is impossible to prove a negative directly, we shall in the present essay content ourselves with examining, whether those, who are mentioned in the New Testament as being engaged in proclaiming the Gospel, were authorized for, and set apart to the work by the imposition of hands.

In strictness we need go no farther back than to the day of Pentecost, on which the reign of Heaven began. We choose, however, to go to 'the beginning of the Gospel of Jesus Christ, the Son of God.' 'John did baptize in the wilderness, and preach the baptism of repentance for the *remission of sins.*' Mark 1. 1—4.

It has never been hinted, so far as is known to

me, that John was consecrated to this work by the hands of a Presbytery.

But, how was it with those, whom the Savior sent to preach, while he was on earth? In John xv. 16, we find him saying to the twelve, 'Ye have not chosen me, but I have chosen you, and *ordained* you—' &c. Now, in what way were they ordained? Luke vi. 13. informs us. 'And when it was day, he called unto him his disciples, and of them he *chose* twelve, whom he also named Apostles.'

No intimation whatever is made about the laying on of hands.

Luke x. i. records the ordination of the seventy to a missionary tour. How was it done? Simply thus, 'He *appointed* and *sent* them.'

As yet, then, we find no trace of the laying on of hands to qualify, or authorize men to announce the good news of the approaching reign. Let us come now to the Commission.

From the record made of it, both by Matthew and Mark, it seems to have been given to the eleven—but in what capacity, whether as Apostles, or simply as disciples, we are not informed. If it was given to them simply as disciples, then it is binding on *all disciples*, in proportion to their several abilities. But, if it was given to the eleven, as Apostles merely, then it is binding on none but Apostles. Consequently, when Apostles ceased on earth, the obligation of the commission ceased also. And, therefore, all the exertions, that have been made since that time, to carry the Commission into effect, have been unauthorized by Heaven, and therefore in contravention of the will of God. Hence, on this hypothesis, in order to make it the duty of any part of the disciples to preach, it would be necessary to prove that part to be Apostles. Nor, even then, would it follow, that they should be *ordained by the laying on of hands—nor ordained by men in any form.* For it is very evident, that the *simple choice* by Christ of twelve from among his disciples to be Apostles constituted the *only ordination* made by the Savior to that office, so far as we have any record in the New Testament. The appointment of Matthias is admitted on all hands, I believe, to be one (*suū generis*) of a special character, and furnishing no example for imitation. At any rate, it gives no countenance to the doctrine of ordination by the laying on of hands. Perhaps that may be the reason, why the advocates of this doctrine find so little use for it.

We have already showed, that if the Commission were given to the eleven, as Apostles merely,

it would be in contravention of the will of God for any except Apostles to preach and baptize. But, others did preach with the Sanction of the Apostles, and the manifest approbation of Heaven. This proves that the Commission was given to the eleven, simply as disciples; otherwise the mass of the primitive disciples would not have dared to act under it; nor would the Apostles have sanctioned, nor Heaven have approbated such action. Let us examine a few of those cases, and see, if they will throw any light on this subject.

In the 7th and 8th of Acts, we are informed of the preaching of Stephen and Philip. The 6th of Acts gives us an account of their ordination by the laying on of Apostle's hands. To what work, however, were they thus ordained? Was it to the ministry of the word? No, but to a work, which was placed by the Apostles themselves, on that very occasion in contradistinction with this ministry. It was 'to serve tables.' When they preached, therefore, it was simply as disciples, and not in consequence of any ordination recorded in the New Testament. Yet, though they were never ordained to 'the ministry of the word,' Stephen was the first to suffer martyrdom in preaching the Gospel; and Philip, as is well known, not only preached, but also baptized the Ethiopian Eunuch and many of the Samaritans.

In Acts viii. 1—4, we are informed, that, after the martyrdom of Stephen, 'there was a great persecution against the Church, which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the Apostles.' We are furthermore informed, that, 'they that were scattered, went everywhere preaching the word.'

Can any thing be plainer, or more decisive than this? Who preached on this occasion? Luke answers—'They that were scattered abroad.' And, if we ask him again; Who were these? he replies, 'All the Church in Jerusalem except the Apostles.' The man, who can make this passage tally with the dogma, that none should preach and baptize, except such as have been ordained by the laying on of hands, whether official, or unofficial, need afterwards find but little difficulty in believing, that JONAH SWALLOWED THE WHALE,—and found his belief, too, on the testimony of the historian, that the *whale swallowed Jonah*.

Of the ordination of Ananias, who baptized Saul, we have not the slightest hint. He is barely mentioned (Acts ix. 10.) as 'a certain disciple.' Of Saul himself we are informed, that straight-

way after his baptism, 'he preached Christ in the Synagogues, that he is the Son of God.'

Some, however, are of opinion, that the record contained in Acts xiii. 1—3, conflicts with the foregoing views. This cannot be the case for a very plain and unanswerable reason. Paul assures us most positively in the first chapter of Galatians, that when he was converted 'he conferred not with flesh and blood,' in relation to preaching the Gospel, but immediately set about it. This, too, is in perfect harmony with the record of his conversion given us in the Acts—'*Straightway he preached Christ.*' Whatever, therefore, may have been the design of the transaction in question, it could not have been intended, as giving authority to preach and baptize.

But could it even be demonstrated, that this transaction was an ordination to the ministry, in the modern sense of that phrase, still it *would not, and could not* form a model for our imitation. Hear the reason. The Church at Antioch, as a Church, had nothing to do with the transaction, so far as the record gives us any information. It was the act, not of the body, but of inspired men—'certain prophets and teachers'—appertaining to the body. Should any person have the least doubt as to the fact of their being *inspired*, he may remove that doubt by barely glancing at I Cor. xii. 28.

Besides, these inspired men did not act in the case, in obedience to any general rule, but rather in obedience to the *special command* of the Holy Spirit. 'As they ministered unto the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work, whereunto I have called them.'

It is universally admitted by the candid and intelligent of all parties, that special commands are to be obeyed *only by those*, to whom they are given—and not even by them, except at the time when, and in the manner in which they are delivered. The foregoing command was manifestly *special*, both as regards the persons addressed, and the thing to be done; and, therefore, it never was obligatory on a human being except the Prophets and Teachers in the Church at Antioch—nor on them except in that solitary instance.

It is a great and mischievous error, a strong pillar in the temple of sectarian idolatry and superstition, to give a general application to special commands, and interpret special scriptures in a general way.

If the foregoing case must be made an example; why not also make the ordination of Matthias

an example for our imitation? It has by no means so much appearance of *specialty*, as the transaction in question. And I can see no reason, why it, as well as Acts xiii. 1—3, is not referred to by the sects, as an authoritative example for ordination, but that it does not suit their notions, nor support the *laying on of hands*. If it were the order of the day to manufacture *Clergymen* out of disciples by *casting of lots*, no doubt the ordination of Matthias would be appealed to with as much confidence, as that with which the foregoing passage is quoted under existing circumstances. Nor can I discover, that there would be less *reason* in one case, than in the other.

Let us come next to the case of Timothy recorded, Acts xvi. 1—3. 'Him would Paul have to go forth with him; and took and circumcised him, because of the Jews, which were in those quarters: for all knew that his father was a Greek.'

Not another word is said about his ordination, either here, or elsewhere, in the New Testament. I am well aware, that some good people think differently. They think, that Paul, in 1 Tim. iv. 14, distinctly recognizes his ordination as a *Clergyman*—and that, too, by the imposition of hands. Let us examine this matter. 'Neglect not' (says Paul in the passage alluded to) 'the gift, that is in thee, which was given thee by prophecy with the laying on of the hands of the Presbytery.' Who it was that composed this Presbytery, will come up for examination in our essay on imposition of hands. It is sufficient to notice here, that *this Presbytery could*, because *it did* impart a spiritual gift—and that Paul says not one word about an office, to which Timothy was ordained, but speaks solely of a *gift*, that had been imparted to, or put *in him*, by (or according to) prophecy, with (or through) the laying on of hands. Nothing short of the grossest assumption can make this passage teach either the fact, or the manner of Timothy's ordination to any office whatever. If, when the Apostle tells Timothy, that a *gift* was *in him*, he meant (not at all what he said, but something as different as light is from darkness, viz.) that *Timothy was in an office*, and I am allowed to interpret Scripture in this way, I will prove to a demonstration, that the Pope of Rome is the Vicar, and legal representative of Jesus Christ. Is it not by this same unhallowed license of *accomodation*, (I will not say interpretation, for it deserves not the name,) that 'be born of water and of the Spirit' is rendered so as to exclude water altogether—and, 'Repent and be bap-

tized for the remission of your sins'—is translated, 'Repent, &c. because your sins are remitted?'

It is certainly unnecessary to follow this subject farther. There is, in short, not a single passage in the New Testament, which records the fact, that any disciple ever had hands laid on him to authorize him to preach the Gospel and baptize believers. If there is any such passage, I shall feel greatly indebted to the person, who will point it out. We have already proved, that if no such limitation of the Commission is expressly taught, no such limitation could have been intended. Indeed, to proclaim the Gospel for the salvation of sinners is so manifestly a moral duty, as to need no positive statute to make it obligatory on all the disciples. On the contrary, it would require a positive statute to exempt any disciple from an obligation in this matter *proportional to his abilities*.

For the present, I shall only add, in accordance with this sentiment, the heavenly words of our exalted King, as John in the Island of Patmos heard them from his own blessed lips—'I am the root and the offspring of David, and the bright and morning star. And the Spirit and the Bride say, 'Come. And let him that heareth, say COME. And let him that is athirst come. And whosoever will, let him take the water of life freely.'"

Ought we, then, to regard the statute of the King—'Let him that heareth, say, COME'—or should we rather give heed to the voice of the Clergy crying; Stop! Don't dare to say, Come, till WE have permitted and authorized you, by the laying on of OUR HANDS. Let every loyal citizen judge for himself, which of these opposite commands ought to be obeyed.

In loyalty to the King, love to his liege subjects, and devotion to the truth, I remain your fellow citizen,

JAMES SHANNON.

College of La. Jackson, 29th, April, 1839,

#### DEMONOLOGY.

J. B. FERGUSON:

*My Dear Brother*.—I have recommenced a careful perusal of the New Testament. In Matthew 4: 24, I find this expression,—'those possessed with devils.' This I do not understand. In the first place, I do not know whether the expression ought to be taken in a literal or figurative sense. If I make the language figurative, and think with many eminent writers, that the sacred writers accommodated themselves to the prejudices of the common people in attributing some dis-

eases to the agency of evil spirits, I find these passages loaded with difficulties which I cannot explain. If I make the expression literal, and say with other men, eminent for learning and philosophical acumen, that men were possessed by literal devils, it is certainly contrary to my experience. I have never seen an individual afflicted in this way. I have never read of such a case except in the sacred Scriptures. Has nature changed its course in this respect, or how is the matter to be explained? I could state many difficulties which embarrass this expression. I hope you will give me your views on this, to me at least, difficult phrase.

Sincerely and affectionately, yours,

W. WINES.

Russellville, Ky., Dec. 10, 1843.

DEAR BRO. W:—

Without giving a direct answer to your interesting inquiry, I propose to make it the apology for presenting a few observations upon the nature, character, and influence of Dæmons, through the columns of our valuable family paper, the 'Christian Journal.' It is scarcely necessary to say, that I have no desire to be considered original or singular in the views here expressed, upon a subject which has engaged the attention of the wise and good in all ages, from Hesoid to Celsus in Pagan, and from Moses to the Apostle of Patmos, in Christian literature, calling into exercise the philological, philosophical and historical research of all from their day to this, who have had any claim upon the religious reading public. I only wish to embody the facts with the most important reasoning upon the subject, claiming the privilege, at times, of using the ideas of those great Masters in Biblical and philosophical science, who have written upon this subject to whom you refer, when it shall suit my purpose. With this apology, I proceed to the subject, which we will examine in the first place philologically.

*Dæmon*, from *Daimon*, in the Greek is generally defined among the ancients, god, deity or tutelary divinity, and is used as a general name to denote certain spirits or genii, whom they say appeared to men either for their service or injury. In the New Testament it is frequently, but very improperly translated *devil* by our common version. It occurs seventy-five times, and in each case, without the least impropriety, it could be translated evil spirit; or, following the usual rule in such cases, spirit of a dead man. The curious reader can ex-

amine the following places wherein the word *Daimon* or *Daimonion* occurs in the Septuagint of the Old, and the Greek of the New Testament. An evil spirit subject to Satan, Matt. 9: 34; one supposed to wander in desolated and desolate places, and to dwell in the atmosphere, Isa. 13: 21; 34: 14; Matt. 12: 43; Eph. 2: 2; thought to have miraculous powers for evil purposes, such as hostility to mankind, and to dwell in the Idols of the heathen, Rev. 9: 20; 16: 14; John 10: 21; 8: 44; Acts 16: 17; 1 Cor. 10: 20; Deut. 32: 18; Ps. 91: 6; 106: 37; 1 Tim. 4: 1; James 2: 19; Eph. 6: 12; and the authors of physical diseases by entering into a person, in which *daimonizomai* is used, Matt. 4: 24; 8: 16, 23, 33; 9: 32; 12: 22: 15: 22; Mark 1: 32; 5: 15, 16, 18; Luke 8: 36; John 10: 21; See also the passages referred to in the observations below.

The ancient Pagan Greeks used this word as though it was derived from *dæmon*, 'knowing or intelligent,' and some of them as though it came from *daiomai*, 'to distribute.' Either of these definitions accord with the character and office ascribed to Dæmons in the ancient Greek authors, viz: as a guardian spirit, (for angel was known among them) or a spirit entrusted with the government of mankind. Hence, according to their philosophy, Dæmons were placed in a middle rank between the celestial gods and men on earth, and were the medium of their intercourse; conveying the desires of men to the gods, and the benefits of the gods to men. Some were of opinion that the celestial divinities did not interfere with human affairs; but entrusted the entire administration of sublunary things to these subaltern deities; and hence they became the objects of divine worship. Celsus says, "if idols are nothing, what harm can there be to join in the public festivities? If they are dæmons, then it is certain that they are gods, in whom we are all to confide, and to whom we should offer sacrifices and prayers to render them propitious."

These dæmons or spirits were believed to have become deities after their departure from the body; and thus Plutarch teaches, "that according to a divine nature and justice, the sons of virtuous men are advanced to the rank of dæmons; and if they are properly purified, from dæmons they are exalted to gods, not by any political institution, but according to right reason." And again, that Isis and Osiris were, for their virtue, changed from good dæmons into gods, as were Hercules and Bacchus, afterwards, receiving the united honors both of gods and dæmons. Hesoid, who has re-

corded much of the ancient history and traditions upon which the popular faith of his day was founded, asserts that the men of the golden age, who were supposed to have been very good, became dæmons after death, and disposers of good things to mankind.

Some writers have supposed that dæmon never signified an *evil* spirit until after the times of Christ. This is certainly a mistake; for, although Meander says that we cannot think any dæmon to be 'evil or hurtful to a good life, but every god to be good,' it is certain that he did not intend to convey any other idea than if we are virtuous, no evil will be allowed to disturb seriously our happiness. For Pythagoras held that dæmons sent diseases to men and cattle. Zelucus attributes injustice in men to the presence of a dæmon, and Plutarch, in his life of Dion, says, 'It was the opinion of the ancients, that evil and mischievous dæmons, out of envy and hatred to good men, oppose whatever they do.' The true state of the matter is, doubtless, that the spirits of departed good men were called good dæmons, and the spirits of evil men, evil dæmons. All heathen Mythology confirms this conclusion.

In the Septaugint version of the Old Testament we have frequent allusions to dæmons, and they are generally, if not universally, applied to the ghosts of dead men. In that descriptive and sublime song of Moses, when speaking of the corruptions that would attend the apostate state of the Jews, it is said, Deut. 32: 18, 'they sacrificed to dæmons (devils) not to God—to gods whom they knew not.' David also says of the same people, Ps. 106: 37, 'they sacrificed their sons and their daughters unto devils' dæmons, which is afterwards spoken of as a 'sacrifice to the idols of Canaan,' v. 33, and which is previously (v. 28) called a sacrifice to the dead. In these instances the word is most certainly used, not only to signify the ghosts of dead men, but also of such dead men as were deified by the Pagan nations. The New Testament uses the word with the same signification in the following instances: Acts 17: 18, 'He seems to be a setter forth of strange gods (dæmons) because he preached to them Jesus and the resurrection.' 1 Cor. 10: 21,\* 'you cannot drink the cup of the Lord and the cup of (dæmons) devils, you cannot be partakers at the Lord's table and the table of devils,' (dæmons.) 1 Tim. 4: 1,—'giving heed to seducing spirits and doctrine of devils' (dæmons.) Indeed, there is the strongest evidence to believe that, in the New Testament, the word is applied always

to departed human spirits. It was also used in this sense by the so called fathers of the Christian Church, with this exception, that it is some times applied to such spirits as never inhabited human bodies. It is generally taken by them also in an evil sense.

From all that has been said, I think that it is clear that the phraseology and history of the word used by our Savior, go to show most conclusively, that men possessed of devils (dæmons) were men under the influence of *malign spirits*. And that a *demoniac* is properly a human being whose mental faculties have been so overpowered or restrained, that his body is possessed and actuated by some created spiritual being of superior power. Whether men are now found in this situation, is, at least, problematical, as our Savior, by his resurrection from the dead, has triumphed over, and brought under his control, all the principalities and powers of the invisible world. But there can be no doubt, that in the ancient heathen world, and among the Jews,† especially in the days of the Savior, many of our race were in this unfortunate condition.—But I will take this part of the subject into consideration at length in my next, in which I propose to present both sides of the question.

Permit me in conclusion, to say that I do not believe that there is a question that more demands the serious attention of the inquirer into the spiritual systems of this universe, than that of dæmoniacal possession.

As ever, your brother, in search of the truth, upon all subjects,

J. B. FERGUSON.

\*It is worthy of remark, perhaps, that among the ancient heathen nations, and particularly among the Greeks, it was a custom to have a cup at their feasts, which was called *Poterion agathe daimonos*, the cup of the good dæmon or god, which they drank at the conclusion of their entertainment, when the table was removed. Some who have sought a Pagan origin for all Christian Institutions, have said that the cup in the Lord's supper, which was drunk after the Passover, was borrowed from this Gentile custom. Be this as it may, it is certain that the Apostle, in addressing the church at Corinth, alludes to this custom, which he denominates the cup of dæmons.

†Perhaps in proof of this, it would be well to refer the reader to Josephus, Book VI. chap. 11; Book VIII. c. 2: 5; and B. VI. c. 8: 2. God is

represented as giving to Solomon the power of driving away dæmons, which he is represented as doing by composing incantations; and Josephus relates, that he had seen a man in his own time, who by reciting these incantations, performed the same miraculous work. He refers to fragments of books upon this subject, left by Solomon, which were extant in his time, but which have since been lost. Whatever credit we may give to these references, they afford us a certain criterion in deciding the popular acceptance of the term dæmon among the Jews, and that they certainly believed in daimoniacal possession in the days of the Savior.—The spirit, under whose influence Saul was placed, (1 Sam. 19: 23—24,) is called a dæmon by Josephus; and there are many reputable critics who say that the various readings of this passage confirm his opinion, and that Saul's violent and wild agitations were intended to show a distinction between the spirit of God in David and the daimoniacal spirit of Saul, which subjected him to the contempt and laughter of those whom he had tried to enrage against David. There is much plausibility in this conclusion.

#### ORDINATION.

BRO. FERGUSON:

I fear that as so much has been and is being said upon this knotty question you will become wearied out with our scribbling. It is presumable we all desire your indulgence till each one shall have delivered himself. I trust in the multitude of pens, there will be truth. This and only this I desire, nothing else can benefit any one.

It seems necessary that this subject be considered under two aspects: *first*, with reference to the laying on of hands, and *secondly*, ordination. These are two things entirely distinct and different and should be treated as such. This being done, the question will come up to be considered, *is the imposition of hands essential to ordination.*

Upon examination I find the imposition of hands to have been an old Jewish custom, some fifteen hundred years old at the time Luke and Paul wrote their respective productions. The first time I have been able to find this ceremony performed is recorded in Exodus, 29: 10.—“And thou shalt cause a bullock to be brought

before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock.” See also, Leviticus 1: 4; 3: 2, 8, 13; 4: 4, 29; 8: 22; 16: 21; Numbers, 8: 12; From these texts it appears that God *commanded* the Jewish priests to “lay their hands” upon the victim to be offered as a sacrifice.

Again; when Moses besought the Lord to set a man over the congregation; God commanded him to take Joshua and put his hand upon him. “And the Lord said unto Moses, take thee Joshua the son of Nun, a man in whom is the spirit, and *lay thine hand upon him*: and he *laid his hands upon him* and gave him a charge, as the Lord commanded by the hand of Moses.” Numbers, 27: 18, 23. And we are told that “Joshua the son of Nun was full of the spirit of wisdom; for Moses *had laid his hands upon him*; and the children of Israel hearkened unto him and did as the Lord commanded Moses.” Deut. 34: 9.

Thus it appears that the practice was not only antique but of divine appointment, God had commanded it and the Jews regarded it as an expression of the Divine approbation and a betokening of his special care and protection. They regarded it as bringing with it the blessing of God and hence we find, in the days of Messiah, those seeking of him a blessing, requesting the imposition of his hand, which being done, the desired blessing was expected as a matter of course. “My daughter is now dead” said a certain ruler “but come and *lay thine hand upon her and she shall be healed.*” Mat. 9: 18. Now why did this ruler (Jairus,) ask Christ to *lay his hand upon his daughter*? No case is recorded where he bestowed any blessing by the imposition of his hand previous to this; indeed this is the first time the phrase occurs in the New Testament. He certainly then had not seen it done, unless some case occurred of which no account is given, which is hardly supposable, and if he believed that Christ had the power to perform miracles, either from what he had seen or heard, he could not have believed this ceremony essential to the exertion of that power, because he had neither so seen nor heard. Then again I ask why did Jairus beseech Messiah to put his hand upon his daughter? I cannot answer the question, unless upon the principle already given, that it was an old rite among the

Jews, with which this man was of course well acquainted, and for which he entertained a sacred esteem looking upon it as an accompaniment of the divine blessing. This being so, it was a matter of no difficulty to introduce the custom into the Christian church, and as there was no harm in it, Christ did not forbid it, neither did he command it. Now if it be said that apostolic example is equal to command, and this having been practiced by the apostles is therefore equal to a command; I reply, that Jewish peculiarities though practised by the apostles, are not obligatory upon us, as if commanded; nor when Jews, only as a matter of choice. In proof of this, I refer the reader to Acts, 16: 3; 21: 21, 24; where it will be seen that Paul in one case actually performed the rite of circumcision upon Timotheus, for certain reasons, and in the second place grants to parents the privilege of circumcising their children, and at the same time denying that he had taught them differently. Now why did Paul circumcise Timothy? Was it not in consequence of Jewish prejudices, and did he not for the same reason in the second instance grant this privilege to parents seeing that if it did them no good, it would do them no harm. But it is *now binding* upon christian Jews to circumcise their children because of this apostolic example? Are Jews who may submit in this day to Christ, commanded to circumcise their children? If this question be answered negatively, then will I also say, neither are christians *commanded* to perform the rite under consideration. I deem it unnecessary to say more upon this branch of the subject. Next week the question of ordination will come up, in the mean time let me request every reader of the Journal to ascertain definitely the meaning of the word ordain, for I opine many are in the constant habit of using the word without ever having attached to it any definite meaning.

#### TAU GAMMA IOTA.

*Christian County, Jan. 9th, 1844.*

BRO. FERGUSON.

You object to cayenne and salt when used in too great quantities. The things themselves are both good when properly used; and I understand you to object to quantity not to quality.— There are some occasions on which both may

be useful; but on many occasions salt should be used. You will permit me to use a small portion of the latter as a healthful application to the disease of one of your correspondents who has chosen for a signature three letters of the Greek alphabet. I do not object to a fictitious signature when the person who writes uses one with judgment, and which has some meaning in it. I find on reading the Christian Baptist that there is a signature characteristic of the writer. Philalethes means a lover of Truth, and the writer exhibited this trait of character in his essays. I give this one instance as an illustration of what I consider a proper signature. In the second place fictitious signatures may be used when the person who writes, designs his essays for the public good without allusion to any particular individual, who may think differently on the subject of which he treats. General subjects for the general good may admit of a signature of this kind; but when the sentiments of those who have written over their own name are criticised, the critic should always let the public know who he is and where he is. Signatures which have no meaning in them are objectionable, particularly Greek signatures, when Greek is so little known. Such a signature as that of your correspondent would induce a person to think that he had learned the *Greek alphabet*. Some wise man has said that we should wear our learning as we wear a watch; only let it be seen when asked for. So much for signatures in general and your correspondent's particularly.

Your correspondent says he is in the dark as to some things I have written. I am not at all astonished at this when I consider the latter part of his letter. I had thought that the subject of generation and regeneration both physical and spiritual was understood by every one. Your correspondent has his thoughts most distressingly confused on this subject: for his especial benefit, I will ask your permission to say some things on the most necessary of points, the proper attention to figures. I have seen men more perplexed by confounding different figures of speech than by any one thing else. The Bible abounds with this kind of language. It is better adapted for conveying our ideas briefly and pointedly than plain language. But by confounding figures of different kinds every thing is dark and mysterious. I will give an example.

I once knew a preacher of a Baptist Church, who had a long contest with me on the subject of baptism, fall into a most lamentable error by confounding the ideas of a birth and burial.—He was speaking of the baptism of persons who had no spiritual life and, forgetting that baptism when considered as a burial could not require life but death, protracted the controversy for several hours. I at length succeeded in showing him that he confounded the two figures of a birth and burial; that the idea of a birth necessarily implied life beforehand, and the idea of a burial with equal necessity implied death. When he saw the ideas separate and apart, he gave over the controversy. Your correspondent has been most unfortunate in confounding the ideas of planting and begetting, and this has led him into one of the most singular assertions ever made—that the word of God is his father. His idea of begetting a crop, of being the father of a crop is unknown to any person with whom I ever conversed, or whose writings I ever read. I have always heard and read of planting corn and rearing a crop, but this is the first time I ever heard of a man as begetting a crop. Paul has used many figures in his writings. He speaks of planting churches, of the church being a temple, a house: your correspondent might with equal propriety write about *begetting a temple*. What confusion is made by not attending to figures. Let us try. Paul said to the Corinthians I have begotten you—but the Corinthian church was a temple—therefore Paul begat a temple. Change the figure. Paul planted the church—but those Corinthians were his children—therefore Paul planted children.—This is a fair exhibit of your correspondent's reasoning. But the word is his father and the father of all Christians. Let us see. Paul says though you have ten thousand instructors in Christ yet ye have not many fathers; for in Christ Jesus I have begotten you through the gospel. In physical and spiritual generation we have the begetter, the begotten and the seed. Paul was the begetter, the Corinthians the begotten, and the gospel the word was the seed with, by, or through which he begat them. So Peter says, begotten by the word, which is the incorruptible seed. Of his own will, says James, he begat or impregnated us with the word of truth. The word is the seed or seminal prin-

ciple which imparts life; the person who uses the word is the begetter; and those who are begotten are the children; hence Paul says to the Galatians "my little children;" to Timothy, "my son;" he calls Onesimus his son. Peter calls Marcus his son. Christ thus addressed his apostles calling them on one occasion "little children."

If the word begets, then it follows that there must be a medium, or seminal principle, through which the word acts. For the word cannot be at the same time the agent and medium of action.

We hear sometimes of the church having its seed in itself. If the church has its seed in itself, what is the church? Is it a tree, or temple, or a house, or what? I had supposed it was a family. God created Adam and Eve, and they had sons and daughters. These sons and daughters had other sons and daughters. God said to his first creatures increase and multiply.—They did increase and multiply. God created the church. The church is a family. This family has many sons who have the word the seed, and with this seed are continually begetting sons and daughters for the Lord. Tell your correspondent, that in Christ Jesus I have begotten some two or three hundred sons and daughters, and hope to be the father of many more to the honour of him in whom I live, move, and have my being. The seed is indeed in the church, and every man who begets a son, is under obligations to feed and take care of him until he becomes of age. This view of the question shows us the church filled with apostles or messengers, evangelists, pastors and teachers, who are sent out to preach to the world and rear other churches, set them in order, appoint officers over them, and do for them what is necessary to be done; every one in his own particular office and place.

When your correspondent shall have used the unadulterated milk a little longer, he will learn the necessity of the imposition of hands, and will see that the church now has her apostles, as Christ has his, and that these must occupy their place as those of Christ did anciently. I hope that each one will be willing to thank God for the gifts which he has bestowed on us in this age, and humbly pray for more. I think there has been too little faith in God's providential care for the church, and men look on themselves as their own, and consider their talents their

own to a great degree, not looking up to him who has given us every thing. God gives no evangelists, teachers, overseers now, but these persons have made and given themselves. So some seem to think. And some few of the evangelists seem to like to show themselves and their doings, and do not say "*the Lord added,*" as Luke was wont to say. I would therefore move that all prolixity to be laid aside by such, and that they in their communications to the Editors of papers, write as Cæsar once did, *Veni, Vidi, Vici.* These remarks I submit, for all who have not yet learned more than your correspondent Iota. I hope I have not been too free in my use of salt. If so I ask pardon.

HENRY T. ANDERSON.

## CHRISTIAN JOURNAL.

HARRODSBURG KY.....JANUARY 27.

✍ In an editorial of last week, the word "Jews" was incorrectly printed "Jesus" in about one third of the issue, before discovered and corrected.

✍ We neglected to change the direction of the Journal sent to 'Genius of Christianity' until recently. This may account for our paper's failure to reach the Genius.

THE REFORMATION.—A faithful man will tell his brethren of their faults in a proper manner; but we must be pardoned for differing with those brethren whose talents and unfeigned piety have done so much in rolling onward the wave of reformation, who think, that, the publication to the world of all the faults of the Churches in the very strongest language they can command, is calculated to benefit the brethren thus addressed.

We cannot reform our brethren by telling to the world their faults. We must exhort personally those who need amendment. This is the work of every Elder, Evangelist, and every brother who has no mote in his own eye. Every sectarian paper almost that comes to this office, is filled with quotations from the recent writings of our brethren which go to prove that 'The Reformation' is in a 'most deplorable condition,' 'rapidly crumbling to atoms,' and as being 'about to be resolved into its original elements.' These papers circulate where we as a people are unknown, and

thus a prejudice is produced against us in many quarters which will not be removed under the labors of years.

We care as little as any living man for the good opinion of 'the sects;' as a people we must never expect to be of very good fame amongst them, so long as they are 'sects,' and so long as we preach primitive faith, and primitive practice; but we cannot see the propriety of a course, which, in our opinion ('tis only an opinion) prejudices those against us to whom we expect to preach at some distant day, and at the same time works no reformation amongst the brethren.

Have our brethren become discouraged because the mass cannot keep up with their strides towards perfection? It would be well for us to learn from the past: Luther, and Melancthon, and Zwingle *died* thousands of miles, (if we may speak thus) *ahead* of their brethren in scripture knowledge and practice. An individual who has found out himself to be a sinner, is certainly better off than when in ignorance of his alienation from God; still more is his condition changed for the better, when, knowing his hopeless situation, he is found striving for salvation. Now this is precisely the situation of the reformation. Our brethren have just discovered that they are in possession of a vast amount of knowledge which they have never put to practice, and they are striving, and as we believe, successfully, to use properly all their religious acquirements. Call you this a 'deplorable condition?' There are many things to set in order we are free to admit, and we have been free to *enforce* also, by our pen the importance of the things that are wanting. But we object to the *strong* language used by some of our brethren when speaking of the reformation. An enemy could scarcely say more against us, as a people, than what has been said by the best of brethren with the best intentions,—And then it does no good.—Men will be led gently by the hand, but there is something repulsive in *shoving* them forward. Patience, forbearance, and long-suffering are forgotten sometimes whilst we are exhorting our brethren in respect to their duties and privileges.

We are too apt to become discouraged, because we do not see our brethren rising, all at once, to the stature of men in Christ Jesus.

### SALT.—CAYENNE.

Our brother Anderson, in his communication of to-day, understands some former objections of ours to the use made of salt and cayenne, in the

writings of our correspondents, as not referring to the quality of these seasonings, but to the immoderate quantity used by some writers. He is right: We have no objection to the use of salt in an article, when applied in accordance with the rule given us by the Apostle, in his letter to the Colossians, Fourth chapter and Sixth verse, which reads as follows: "LET YOUR SPEECH BE ALWAYS WITH GRACE, SEASONED WITH SALT, THAT YE MAY KNOW HOW YE OUGHT TO ANSWER EVERY MAN."

A certain commentator makes some very pertinent remarks upon this passage, which we subjoin: This exhortation was given by the Apostle, "In order that their conversation might not only be inoffensive, but 'always with grace,' the genuine language of piety, purity, wisdom and love; savoring of heavenly things, as meat is preserved, and made relishing, by being seasoned with salt. By attention to these rules, they would know how they ought to answer every man: whether he asked a reason of their hope, and seriously inquired into the nature of Christianity; or desire a solution of some doubt or difficulty, or whether he were disposed to object, cavil, dispute, or revile: for the meekness of heavenly wisdom would dictate a pertinent answer on every occasion, and preserve them from disgraceful contentions."

**NEWSPAPER LAW.**—In a case of suit for fraud, the Georgia courts have decided that the refusing to take a paper from the office, or going away and leaving it uncalled for, until all arrearages are paid, is *prima facie* evidence of intentional fraud. We call this a righteous decision.—*Chicago Dem.*

Yes!—not only *fraud*, but *meanness* and *rascality* of the very lowest grade. We are now and then perplexed with a *scape-goat*, as alluded to above, and have it in mind ere long to make an example of a few of them, provided they do not repent of their sins, and pay the printer his honest dues.—*Signal.*

Ah! Political editors talk thus? What shall we say then of those who subscribe for a *religious* paper, and thus cheat the publisher out of his pay. We think it is just to notify all such persons before hand, that, in our judgment the public good requires that they should be published, (i. e. their names,) that other publishers may,

as far as possible, avoid entering their names as subscribers.—*Editor Genius Christianity.*

☞ We have had several 'cases' of the character described above, but never thought of publishing them. When we ran our pen through their names, we did it "more in sorrow than in anger," whilst we mentally exclaimed—Poor, faithless creature! Perchance heavy misfortunes had overtook you, ere you left for "parts unknown," and when unable to pay weightier debts, thought it useless to remind the printer that you were unable to pay him.—Hereafter it may be, some good precept, some exalted sentiment, which you have read in the Journal, may come suddenly to your memory, and induce you to reform your ways, if dishonest; then will you pay the printer and all your liabilities—if able.

**BETTER TIMES.**—As the business of the country has revived in a great degree recently, and as money circulates more freely, may we not ask our subscribers to send us the small amounts due us? Our delinquent patrons can certainly have no correct idea of our weekly expenses, else they would not, *could* not delay payment. It is unfortunate that the requests made by Editors for payment in their several prints are considered as applying to subscribers *generally*; but to no one in *particular*. Now we would earnestly request every subscriber who is indebted for the first or second volume of Journal, or who has been so forgetful as to owe for both volumes, to imagine that we are standing right in front of him, with the lapell of his coat in our fingers, and with a beseeching look, asking him to pay us what he *owes*, and what we really *need*. Who can withstand this *personal* appeal. We thank the friends and subscribers most heartily, who are endeavoring, not in vain, to extend our circulation, and who always pay up in advance.

#### GOOD NEWS

Extract of a letter from Bro. S. Ayres:

"It will gratify the brethren to learn, that, at the meeting now in progress at Middletown, Jefferson County Ky., conducted by brethren J. T. Johnson and L. L. Pinkerton, 31 additions have thus far been obtained; 23 by immersion, and 8 from the Sects;—meeting still in progress."

☞ All communications for John D. Ferguson should be sent to Williamsburg, Va.

## A PROPOSITION.

WILL IT BE ACCEPTED?

☞ If the Baptists in Kentucky will raise our subscription list to 4000 in the State, I will give \$200 annually, as long as the list continues to that number, the money to be equally divided between the General Association and Georgetown College. And if they will raise it to 5000 in the State, I will give one half of the nett profits of the additional 1000, to be equally divided between the General Association and Georgetown College as above.—*Baptist Banner*.

The above is a proposition, made by Mr. Buck, Editor of the *Baptist Banner*, to the Baptists of Kentucky. Now, we make the following proposition: If our Brethren in Kentucky will extend our subscription list to 4000 subscribers, we will give \$600 annually, as long as the list continues at that number, to the support of an Evangelist, or to Bacon College, leaving the Evangelists in Ky. to determine to which of these objects this fund shall be applied, and to select the Evangelist, if they determine to use the fund thus raised in the propagation of the Gospel. We will give ample security for the quarterly payment of the \$600; and should we ever sell out, we will bind our successor to observe this contract. Should such a number of subscribers be obtained, and the \$600 appropriated for the labors of an Evangelist, we stipulate that he preach the Gospel in destitute places within the State; should the money be given to Bacon College, we stipulate that the Trustees shall make such disposition of it as they think best, for the benefit of the Institution.

## THE DEBATE.

☞ We learn that Messrs. Campbell and Rice are at Cincinnati, engaged in proof-reading, and that the Debate will be published by the 1st. March next. The Brethren should send on their subscriptions immediately to D. S. Burnet, Louisville, Ky. The Brethren in Harrodsburg and vicinity, will please call and subscribe at this office, *immediately*.

"What's the price of this article?" inquired a deaf old lady. "Seven shillings," said the draper. "Seventeen shillings!" she exclaimed; "I'll give you thirteen." "Seven shillings," replied the honest tradesman, "is the price of the article." "Oh! seven shillings!" the lady sharply rejoined; "I'll give you five."

## News from the Churches.

Versailles, Jan. 17th, 1844.

BRO. FERGUSON:

As it is usual for our public brethren to report the success of their labors, for the encouragement of the brotherhood generally, I would, with that view before my mind, give you a short account of a recent tour taken by Bro. R. C. Rice and myself, through portions of Shelby, Spencer and Henry, counties.

By an arrangement, made between us at Lexington during the debate, we met at a schoolhouse, in the neighborhood of Doct. Thurston's, Shelby Co., on Friday the 22, of Dec., but owing to the inclemency of the weather, we did not commence preaching until the next day. We then commenced our labors, and continued night and day, for four or five days. The result was five additions—four by immersion, such as I trust will prove an honor to the cause of our blessed Redeemer, and a blessing to the neighborhood. A fine impression, I think, was left upon the public mind. Bro. Rice, by permission of the Shelbyville and New Castle churches, will visit them (the Lord will) again the Friday before the 4th, Lord's day in this month. These two churches are acting nobly in sustaining the great interests of our glorious Lord's Kingdom. May their love and zeal be increased—"that the Lord may bring upon them that which he hath spoken"—as Abraham's children!

From the School House, we went to Mt. Eden, Spencer Co., and labored from Friday the 29th, until the Tuesday following. Here we obtained but one; an amiable and excellent young man, whom we immersed. Notwithstanding the inclemency of the weather, and more intolerable roads, we had a most patient and excellent hearing, and I trust we left an impression in favor of the cause we advocate, which will be long remembered, and which will be the preparation for a more abundant harvest, soon to be gathered.

From Mt. Eden, we proceeded to Shelbyville, delivered three discourses, and obtained one, a young lady—immersed her the next morning, and started for Palmyra church, five miles beyond New Castle to meet an appointment of Bro. Rice's. There we labored three days, and obtained two excellent persons, one from the

world, and a lady from the Baptist Society.— Thus ended our labors, the present fruits of which are nine additions.

Before I close, allow me if you please, through the medium of your paper to suggest to our Bro. Evangelists the propriety of exalting the standard of Christian character and morality to the highest possible scale of purity in the minds of the brethren generally, by their public labors, but especially in private; from my experience, the most effectual way to accomplish this object, is, by visiting from house to house, and making the obligations of christian character and purity in all the relations of life from the domestic circle up, the constant theme of conversation, enforced by the inexhaustable resources afforded by the sacred Scriptures. These suggestions are made from the deep interest I feel for the entire success of our cause, in every way; and they are most kindly, but modestly and affectionately tendered by your Bro.,

J. N. PAYNE, *Evan.*  
for Woodford Co.

### Religious Miscellany:

Barren County, Ky. Dec. 22, 1843.

BRO. FERGUSON:

I send you the following, which you may publish if you think proper:

"A correspondent writes to us, that he considers baptism by immersion a sin! He is a member of our church. He should remember that the framers of the Discipline, after examining the subject, thought fit to allow baptism by immersion, as well as sprinkling and pouring. Does he mean to say they thought fit to allow sin?"

*Western Christian Advocate,*

When Mr. Wesley baptized adults professing faith in Christ, he chose to do it by trine immersion, —if the persons would submit to it—judging this to be the apostolic method of baptising. He says, 'I baptised Mr. Wiggington in the river, by Baptist Mills, and went on my way rejoicing to French Hay.'—*Moore's Life of Wesley, Vol. 1, pp. 300—301.*

The initiatory rite of baptism was usually performed, by immersing the whole body in the baptismal font, and in the earlier periods of Christianity was permitted to all who acknowledged the truths of the Gospel, and promised conformity to its laws.—*Gregory and Ruter's Church History,*

page 34, published by Roff and Young Cincinnati, 1832.

In a later Edition, published in New York, immersion is left out. To this we will add Dr. A. Clarke's Comment on Col. 2:12; [*Buried with him in baptism.*] "Alluding to the immersion practised in the case of adults wherein the person appeared to be buried under the water as Christ was buried in the heart of the earth. His rising again the third day, and their emerging from the water, was an emblem of the resurrection of the body; and in them of a total change of life. Again 1 Cor. 15: 29; The sum of the apostle's meaning seems to be this: If there be no resurrection of the dead, those who, in becoming Christians, expose themselves to all manner of privations, crosses severa sufferings and a violent death, can have no compensation, nor any motive sufficient to induce them to expose themselves to such miseries. But as they receive baptism as an emblem of death in voluntarily going under the water; so they receive it as an emblem of the resurrection unto eternal life, in coming up out of the water, thus they are baptized for the dead, in perfect faith of the resurrection.— The three following verses seem to confirm this sense." On these quotations I will offer no comment at present. They will show the difference in the views of J. Wesley, Dr. Clark, and some Methodists of the present day.

Yours affectionately,

J. CALAHAN.

### GLORY OF CHRISTIANITY.

How grand how truly sublime, was the spectacle presented to the disciples of John when they beheld, among assembled multitudes, Christ standing surrounded by monuments of his healing power!—the blind opening his eyes to the view of his deliverer—the deaf with unstopped ears listening to the voice of mercy—the dumb, with loosened tongue, singing the praise of his Savior—the lame, leaping as a hart—and Christ, himself, spreading His hands over the rejoicing multitudes, and uttering that memorable sentence—"The poor have the gospel preached to them!" The religion of Jesus Christ is still the same; and here it is, that it differs from all the boasted inventions of human wisdom. Philosophy, with all her brilliant discoveries and lofty speculations, never had a conception of that truth, that every man has a soul to be saved. No! the rays of Philosophy were not vertical, they gilded the mountain tops, but they left the valley unilluminated: they lighted on the rich and noble, but

abandoned the poor to coldness and darkness.—  
Not so christianity! it arose on the world with  
healing in its wings; and, now that it has ar-  
rived at its zenith, it is pouring its rays into the  
deepest glen and is filling with joy and gladness  
the poorest habitations.—*Rev. T. Lessey.*

#### FIRE-SIDE EDUCATION.

Enough has been said to show the importance  
of the moral powers of man; that these are the  
the highest portion of his nature; that upon the  
proper training and right exercise of them de-  
pends our happiness here and hereafter. It has  
been also shown that the moral faculties are as  
capable of cultivation as the intellectual. Yet  
it is a remarkable fact that our system of Semi-  
nary instruction almost wholly overlooks this  
important branch of education. The true ex-  
planation of the neglect of moral culture in our  
Seminaries, and of its neglect altogether, except  
so far as it may receive the casual atten-  
tion of the parent or preacher, arise chiefly from  
the worldly views of life which are current in  
society. The intellect is known to be the seat  
of knowledge, and knowledge is known to be  
power. Those who have the charge of chil-  
dren, look forward to the means of acquiring  
wealth and station as all important; they there-  
fore endeavor to cultivate the mind and enlarge  
its capacity, believing that they thus put those  
under their care, in the sure road to fortune.—  
And this may be so, if we consider fortune to  
consist only in the world's wealth. But if we  
regard virtue as the highest attainment and  
the richest treasure, and consider that wealth  
without it is a worthless possession, nay usual-  
ly a snare to its holder and a curse to society,  
we shall see that true wisdom condemns the poli-  
cy which cultivates the intellect and neglects the  
heart. Let this subject, therefore, receive the  
careful attention of parents. Let them consid-  
er that moral culture is indispensable, and let  
them bear in mind, what has frequently been  
said before, that the soul may be educated as  
well as the mind. If we bring up our children  
to a trade or profession, we see that they acquire,  
by study, practice and habit, the knowledge and  
the taste necessary to success. The trade or  
profession of virtue is more necessary still, and  
it may be, by study, practice and habit, as  
strongly impressed upon the character as the  
knowledge of any art or profession.—*Peter Par-  
ley.*

### POETRY:

#### TO A SPIRIT.

From the far-off Spirit Land,  
Dost thou hail!  
For thy thin and shadowy hand,  
And thy face so wan and bland,  
And so pale,  
And thy voice, so faint and lone,  
And its melancholy tone,  
Tell the tale.

In that far-off land and drear,  
Do there glide,  
Mid that voiceless atmosphere,  
The dim shadows of the dear  
Who have died—  
Silent, sad, and lone,  
Each to each unknown,  
Side by side?

'Neath that sky so low and grey,  
Like a cell,  
Where the vaporous twilight day,  
Never lifts its veil away,  
Do they dwell,  
These funereal crowds,  
With the grave-damp on their shrouds?  
Spirit, tell!

Would a single shade obey,  
Should I call?  
Or, divested of this clay  
And its passions, do they stray  
'Neath that pall,  
Unhearing and unseeing,  
With a blank and vacant being,  
Lifeless all?

Of the past do they retain  
Not a gleam?  
Or doth a hope remain;  
They shall ever wake again?  
Do they dream  
Of Love, which o'er the wave  
Of the Lethe of the grave  
Casts its beam?

Thou art silent. Com'st thou here  
To command  
A mortal to appear,  
In that world of doubt and fear,  
Spirit Land,  
Changed to a shade of air,  
Mid those spectral shadows there?  
Give thy hand!

Remorse I feel not now,  
Nor shall feel;  
There's no brand upon my brow  
For a brother, that I bow  
To thy will;  
But a self-sustaining trust  
In the Mercy of the Just,  
Arms me still.

'Tis gone—a mournful shade,  
As it came;  
With its misty robe arrayed,  
As if smitten and dismayed,  
And in shame.  
What power in Mercy lies,  
When an evil phantom flies  
At the name!

Virginia.

GEO. B. WALLIS.

To the Editor of the New York American:

Sir—I find by your paper of this (Saturday) evening that a discussion is to be had between Doctors Potts and Wainwright, on the antiquated topic of a "Church," with or without "a Bishop."

"The Press," I apprehend, will be the chief gainer by such a discussion, and as the "Press" (I am quite a general and paying subscriber to it) has oppressed me, "to a caution," for some years past, I give notice that I will read nothing of the controversy, and that I will not if I can avoid it, pay for any thing in which "the keen encounter of their wits" is published.

I say this considerably, and in the face of Pope Pius, Luther, Calvin, Bellarmine and the Pilgrims; adopting for my signature, the pungent inquiry of Black Hawk on witnessing the ascent of the Balloon from Castle Garden,

"WHAT'S THE USE?"

This is clever and just, and the answer to the interrogative signature of our correspondent would be a puzzle. In relation to all such controversies and disputations, there is much force in the observation of one of the best historians of the Church:

"Discussions of this public nature have but little effect, except perhaps the evil one, of warming the passions, by connecting human vanity with sacred truth."—*Ex. paper.*

The trial of the Rev. Pierpont vs. the proprietors of the Hollis street church, Boston, has been delayed until the next term of the Supreme Court. The defendants have filed a bill of discovery, to elicit from the plaintiff a confession or denial, under oath, of the authorship of a prize prologue delivered at the opening of the Tremont theatre.—*Lou. Jour.*

Though the goodness of a man's heart did not incline him to acts of charity, one would think the desire of honor should. For as the building of fine houses, purchasing fine clothes, pictures, and other such articles of expense, shews nothing more than ambition to be respected above other

people, would not one great act of charity, one instance of redeeming a poor family from all the miseries of poverty, or restoring an unfortunate tradesman to the means of procuring a livelihood by his industry, acquire him more real respect, and more lasting honor? The former are the works of other people's hands—the latter the acts of the heart.

TO THE WHOLE SOUTH AND WEST.

To you the Southern Literary Messenger, one of the few periodicals you have, presents its claims for support. Common consent places it in the front rank of American periodicals; and, reflecting as it does your own image, should you not feel proud to give it that wide circulation to which its aims, its success under great obstacles and its merits entitle it? It is published monthly, at only five dollars per annum in advance.

Each number contains 64 pages of valuable matter; 16 pages more than most of the three dollar magazines and twice as much as some of them. It is sufficiently small for a month's reading; and large enough to contain a great variety of articles and to admit those of a more important and useful character than are ever found elsewhere. Every subscriber to the Messenger obtains a large book, that will be valuable when years have passed by. It is the cheapest periodical, for its size and value, in the United States; and what true son of yours would not contribute something to THE PRINCIPLE of cherishing a Literary organ, at home, especially when you have peculiar institutions and feelings of which the Messenger has ever been and will be the able and zealous defender. It has promoted your interests, and to you confidently appeals, for your generous and determined support. We repeat, that we aim at TEN THOUSAND subscribers, a small fraction of those who can easily afford it; and we invoke the aid of every one who has the least sympathy with our efforts. This is the time for subscribers to come in, as we have just commenced the tenth volume.—*S. L. Messenger.*

RICHMOND VIR. December 29th, 1843.

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## BACON COLLEGE.

The semi annual examinations in this Institution, will be held on Monday, Tuesday, and Wednesday, the 29th, 30th, and 31st days of January next.

The friends of Education are invited to attend.

JAMES SHANNON, PRES.

Bacon College, 26th December, 1843.

## GREENVILLE INSTITUTE

FOR YOUNG LADIES.

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THE Seventh Session of Greenville, will commence the second Monday in February, 1844, and continue 21 weeks.

## FACULTY.

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JOHN C. FR. SALOMON, Prof. of instrumental and vocal Music.

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Uniform for the warm season, blue, and pink Gingham or Calico; for the cold season, maroon, and dark green Merino. *To this all must conform.*

At the close of every month, a Report concerning the health, deportment and progress of each pupil, will be forwarded to her Parent or Guardian.

Hitherto, the Principal has been indebted to the kindness of the Trustees and Faculty of Bacon College for the use of Apparatus, but he has just made arrangements to furnish the Institute as soon as possible with all necessary Apparatus, to be procured of the best instrument makers in London and Paris.

This flourishing Institution enjoys, without doubt, one of the most salubrious and delightful locations in this country. During its existence of three years *not a single instance of serious illness has occurred.* The use of the Greenville and other mineral waters, in connection with strict attention to the laws of health, has generally so renovated and invigorated the feeble even in the course of one session, as to enable them to pursue their studies with pleasure and profit.

Pupils will find it greatly advantageous to be present at the very beginning of the Session.

January, 1st, 1844.

## REFERENCES.

P. S. Fall; A. M. President of Eclectic Institute, near Frankfort, Ky. Dr. C. Graham, Harrodsburg, Ky. Dr. J. Owsley, Burksville, Ky. Dr. C. Williams, Paris, Ky. Elder J. T. Johnson, Georgetown, Ky. Prof. Wm. R. Thompson,

Woodford co., Ky. Elder D. S. Burnet, Louisville, Ky. Faculty and Trustees of Bacon College.

## BACON COLLEGE.

Our highly esteemed brother, Samuel Ayres, has consented to act as Agent for Bacon College during the present year. He is authorized to collect all dues to the Institution, and to obtain whatever contributions and subscriptions the friends of education may be disposed to make.

JAMES SHANNON.

Pres. of Bacon College.

Harrodsburg Ky. Jan. 8th, 1844.

## NEW DRUG AND BOOK STORE.

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Harrodsburg, Dec. 9, 1843.

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